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A

HEBREW AND ENGLISH  
LEXICON

OF

THE OLD TESTAMENT,

INCLUDING THE

BIBLICAL CHALDEE.

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TRANSLATED FROM THE LATIN

OF

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## PREFACE

BY THE TRANSLATOR.

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THE works of Gesenius in the department of Hebrew Lexicography have been the following :

*Hebräisch-deutsches Handwörterbuch des Alten Testaments*, 2 vols. 8vo. Leipz. 1810, 12. The first volume was published at the age of twenty-four ; in the same year in which the author became Professor of Theology at Halle. Since translated and published in England by Christopher Leo, *A Hebrew Lexicon* etc. 2 vols. 4to. Cambr. 1825.

*Neues Hebräisch-deutsches Handwörterbuch, einer für Schulen umgearbeiteter Auszug* etc. 8vo. Leipz. 1815. Translated and published in this country by J. W. Gibbs, *A Hebrew and English Lexicon of the Old Testament* etc. 8vo. Andover 1824.

*Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament*, 8vo. Leipz. 1823. A new and improved edition of the preceding, introduced by a valuable Essay on the Sources of Hebrew Lexicography. This essay was translated and printed in the Biblical Repository, Vol. III. p. 1 sq.

*The same work*, 3d edit. Leipz. 1828. This edition received many improvements, especially in the Particles.

Of each of the editions of the above Manual three thousand copies were printed.

*Thesaurus philologicus criticus Linguae Hebraeæ et Chaldaeæ Veteris Testamenti*, Tom. I. Fascic. 1. Lips. 1829. The printing was completed two years earlier ; and this Number was presented to Niemeyer, to whom it is dedicated, on the day of his *Jubilaem* in April 1827.

The above works are all distinguished by that accurate and thorough research, and by a skilful and judicious use of the materials collected, which have placed the author in the first rank of modern philologists. In them was first exhibited a complete specimen of what may be termed the *historico-logical* method of lexicography ; which first investigates the primary and native signification of a word, and then deduces from it in logical order the subordinate meanings and shades of sense, as found in various constructions and in the usage of different

ages and writers ; which, in short, presents a logical and historical view of each word in all its varieties of signification and construction. This is doubtless the only true method ; and it has been ably followed out by Passow in his admirable Greek Lexicon.\*

Of all the preceding labours of Gesenius, it will be seen that only the two earliest have been translated into English.

The work of which the present volume is a translation, was commenced in the year 1827 ; and was at first intended to be nothing more than a Latin version of the edition of 1828, for the use of foreign students unacquainted with the German tongue. But about this time the views of comparative philology, especially in respect to the Indo-European languages, developed by Bopp and Grimm in various works, and applied to the Hebrew and its kindred tongues by Hupfeld, Ewald, and others, appear to have given a new direction, or rather a new impulse, to the studies of Gesenius ; and these pursuits, together with official duties, caused a suspension of the *Thesaurus*, and also protracted the completion of the present work until the close of 1832. At the same time the character of the Latin Manual was greatly changed ; and it became a new and independent work, drawn chiefly from the materials collected for the *Thesaurus* under the influence of these more extended views. It bears the title : *Lexicon Manuale Hebraicum et Chaldaicum in V. T. Libros*, Lips. 1833.

This work exhibits a great advance upon the previous labours of the author ; both in the wider range of scientific principles, and in the skill and tact of their practical application. The main point of distinction is a more careful and thorough investigation of the primary signification of the Hebrew roots ; the reference of whole families of trilateral roots to single biliteral ones, which are mostly onomatopoeic ; and the illustration of these latter from the analogy of the Indo-European tongues, viz. the Sanscrit, Persian, Greek, Latin, Gothic, German, English, and other kindred dialects. Here it is found, that the Hebrew and the Semitic dialects generally, in their primary elements, (not in their grammatical structure,) approach much nearer to the great family of Eastern and Western languages, than has usually been supposed.† From similar sources is also given a more full and complete exposition of the power and use of the Hebrew particles and pronouns.

The same remarks apply to the *tenth* and eleventh editions of the author's smaller Hebrew Grammar, published in 1831 and 1834 ; and likewise to the second Number of the *Thesaurus*, published in the autumn of 1835. The latter work is to be completed in three more

\* See Quarterly Review, Vol. II. No. 101. Bibl. Repos. Vol. IV. p. 556 sq.

† See a condensed view of this subject, Heb. Gram. p. 65 sq. edit. 11.



Numbers ; two of which will be occupied with the remaining letters of the alphabet ; while the third will contain the Prolegomena, Indexes, and large additions to the first Number. The publication of the whole is announced as not to be delayed beyond the year 1837.

To Gesenius unquestionably belongs the high merit, of having given an impulse and interest to the cultivation of Hebrew Literature, far beyond any thing which has been felt since the days of the Buxtorfs. At the commencement of his labours, Hebrew learning in Germany, as elsewhere, was at a very low ebb. In the autumn of 1829, the writer was present at the opening of his course of Lectures on the Book of Genesis. He then stated, as illustrating the progress of this branch of literature, that he was now about to lecture on that Book for the tenth time in course ; that when twenty years before he had commenced his career in Halle with the same course, the number of his hearers was but fourteen ; and that he had then felt gratified, because his colleague, the celebrated Vater, had lectured on the same book the preceding year to a class of seven. This statement was made to a class of more than five hundred hearers. That among the thousands who have been his pupils, many of whom have devoted their lives to Hebrew and Oriental learning, or among others who have been led on by his example and aided by his labours, there should not be one, who had not penetrated further than he into some of the various departments and recesses of Hebrew philology, would be a libel upon the human mind. But it is perhaps, at the present day, a singular merit in Gesenius, that he is among the first to admit and adopt, with full acknowledgement, every valuable suggestion, from whatever quarter it may come ; and also every result which will bear examination, however contrary it may be to his own previous views. The following sentence is doubtless a fair and candid exposition of his creed and practice on this point : “Unwearied personal observation and an impartial examination of the researches of others ; the grateful admission and adoption of every real advance and illustration of science ; but also a manly foresight and caution, which does not with eager levity adopt every novelty thrown out in haste and from the love of innovation ; all these must go hand in hand, wherever scientific truth is to be successfully promoted.”\* To the sincerity of this the following pages bear ample testimony, in the frequent references and acknowledgments to the works of Winer, Ewald, and others.

If therefore it be true, that others have in various respects made advances upon the earlier works of Gesenius, it may be said without hesitation, that these advances bear no proportion to those which he has made

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\* Pref. to Heb. Gram. p. vii. edit. 11.

upon himself, in the present work as compared with former editions of his Manual, and in the second number of the *Thesaurus* as compared with the first.

The influence of the labours of Gesenius upon the study of Hebrew out of Germany, has probably been more felt in this country, than in any other. Thanks to the good sense and ardour of Prof. Stuart, his principles and results were early adopted by the latter, and applied with unwearied zeal and corresponding success in the wide field of labour and influence to which God had called him. That the good work is still in progress we may hope and conclude, from the rapid sale of five editions of the Hebrew Grammar of Prof. Stuart, and the recent publication of others; from the similar demand for Gibbs' Translation and Manuals; from the large importations of Hahn's Hebrew Bible and the Latin Manual and other works of Gesenius;\* and also from the demand which has occasioned the publication of the present volume.

The present work was undertaken by its enterprising publishers, partly in consequence of repeated measures adopted by the Guardians of the Theological Seminary at Andover to obtain such a work; and partly in consequence of earnest and reiterated solicitations from other quarters. When they applied to me to make the translation, it was only after much hesitation that I consented to undertake it in the midst of other pursuits; but having undertaken it, I have endeavoured to execute the task as faithfully as I could. The time has gone by, when it was thought necessary to study one dead language through the medium of another; and the reasons which led Gesenius himself to publish his Manuals in the vernacular tongue of Germany, apply with still greater force in relation to this country.

The Translator of a Lexicon can claim no merit except that of giving a faithful transcript of the original, and the correction of the occasional errors which are incident even to the most laboured of human works. Some advantages in reference to the present undertaking may perhaps have been his, in the tenor of his former pursuits, and in a personal intercourse of several years with the author, and attendance upon his lectures, during the time when the original work was in preparation. No additions have been made, except an occasional remark or reference. No others seemed to be necessary; since the work is purely philological, and rarely presents an allusion to theological views. May it be received, in its present dress, as a contribution

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\* From the best information, there appears to have been imported during the last four years not much less than 1500 copies of Hahn's Heb. Bible; and not far from half that number of the Lexicons of Gesenius.



to the cause of Sacred Literature in this country ; and aid in promoting the study of those Holy Scriptures, which are able to make us wise unto salvation !

A Greek and English Lexicon of the New Testament, a new and independent work by the Translator of the present volume, will be published in a few weeks. The two works together embrace the lexicography of the whole of the original Scriptures.

It is proper to remark, that the Translator is responsible for the correctness of the printing only in a slight degree ; strictly speaking, only for such parts as are actually translated into English ; the remainder having been printed from the original copy, and compared with it for the most part only by the printers or under their direction.

*Boston, Sept. 1, 1836.*

# ERRATA.

THE distance of the Translator from the press prevented in most cases his revision of the proofs. Of the following *errata*, those with this mark (†) were made after the proof-sheets left his hands. Several of the others exist in the original.

Page.	col.
135.	A. line 17, read Hiphil.
"	B. l. 32, for art. <b>בָּדָה</b> read <b>בָּדָה</b> .†
141.	B. l. 25, for <i>come</i> read <i>came</i> .
150.	A. l. 8, for <i>days</i> read <i>time</i> .†
"	" l. 10, for <i>time</i> read <i>days</i> .†
184.	B. l. 26, for <b>שָׁנָה</b> read <b>שָׁנָה</b> .†
333.	A. l. 9, for Arab. <b>س</b> read <b>س</b> .
334.	B. l. 10, for <b>יָהֳרָה</b> read <b>יָהֳרָה</b> .
336.	A. l. 29, read: so I interpret.†
343.	A. l. 12, for 'writer' read 'writes'.†
373.	A. l. 6 from bott. read <b>חָרָה</b> .†
387.	B. l. 8, dele 1 K. 8: 8.
424.	A. l. 11 from bott. for <b>קָרַמְנִי</b> read <b>קָרַמְנִי</b> .†
448.	B. read art. <b>יִשְׂרָאֵל</b> .†
454.	B. l. 17 from bott. read <b>יִשְׂרָאֵל</b> .
455.	A. l. 12 from bott. read Timuri.
471.	A. l. 6 from bott. r. art. <b>קָזְבִי</b> .†
522.	B. l. 16 from bott. read <b>אֶם</b> C.
555.	A. l. 3 from bott. at the end of art. קָמָצ add: Trop. straitness, distress, Is. 8: 23.

Page.	col.
579.	B. art. <b>מִלְכֵּי</b> line 5, read Dan. 2: 39, 41, 44.
630.	A. l. 23, read <b>מִשְׁמַע</b> .†
693.	B. l. 17 from bott. for <b>ב</b> A, read <b>ב</b> B.
694.	A. at top, art. <b>נִשְׂה</b> should come in before the two preceding, i. e. be- fore art. <b>נִשִּׁי</b> .
749.	B. l. 29, for PIEL read PIL.
830.	B. l. 18, for <b>לִפְנֵי</b> read <b>לִפְנֵי</b> .
832.	B. l. 28, 29, read <b>מִלְכֵּי</b> = <b>מִלְכֵּי</b> .
842.	A. near top, art. <b>פָּרָה</b> should come in on the preceding page after art. <b>פָּרָה</b> .
863.	B. l. 7 from bott. read Is. 8: 14.
878.	A. l. 9, read <i>περόνη</i> .
880.	A. bott. read Zarephath.
900.	B. l. 10, for <i>branch</i> read <i>stem, shaft</i> .
934.	B. l. 21, for <b>רִימֹה</b> read <b>רִימֹה</b> .
983.	B. l. 13 from bott. read Deut. 16: 10.
1055.	B. l. 10, for art. <b>תִּהְיֶה</b> read <b>תִּהְיֶה</b> .

Another class of apparent errors is caused by the occasional breaking of the slender Hebrew types, against which no foresight can guard. Of this kind the following have been noted; many others doubtless exist, which the student will himself readily correct.

Page.	col.
161.	B. l. 21, read <b>בַּעַל</b> .
331.	B. l. 21, for <b>יְהִי־עֲקֵהָה</b> read <b>יְהִי־עֲקֵהָה</b> .
389.	A. l. 14, read <b>שָׁבִי</b> .
416.	A. l. 1, read <b>יָצָר</b> .
613.	B. art. <b>מֶר</b> .

Page.	col.
689.	B. l. 14, art. <b>נֶר</b> .
721.	B. l. 6, art. <b>סָפָה</b> .
1052.	A. l. 9, read <b>אָבָה</b> .

In some of the articles under the letter **ד**, the medial or final Arabic **ﻻ** is inserted instead of the initial **ﻻ**. This was done without the knowledge of the Translator, in consequence of a deficiency of Arabic type.



LEXICON.

## 27

The name *Aleph*, like those of the other letters, is of Phœnician origin, and signifies *ox, bullock*, i. q. Heb. אֵלֶף. So Plutarch writes, Quaest. Sympos. IX. 2, that Aleph is put before the other letters διὰ τοῦς Φοίνικας οὕτω καλεῖν τὸν βοῦν. The name is derived from the form of this letter in the most ancient alphabet, representing the rude outline of a bullock's head, still found in the remains of the Phœnician dialect:

~~1~~, ~~1~~, ~~1~~. As a numeral it denotes *unity* or 1; and with two points above, ~~1~~, 1000.

Of all the Hebrew gutturals Aleph has the softest pronunciation, being uttered with a light breathing from the throat or rather lungs, like the Greek spiritus lenis, and the French *h* in *habit*, *homme*, which we are apt to neglect entirely, because we cannot give them correctly. And since by a sort of common usage in languages, especially in those of the Semitic family, (comp. Ewald in Heb. Gramm. § 31,) the stronger and harsher letters in the course of time become by degrees softened and give place to smoother ones, we hence see why in Aramaean, in the later Hebrew, and in Arabic, the stronger gutturals א and ח are often softened into א. E. g.  $\text{אֶל־הַיָּם}$ ,  $\text{אֶל־הַיָּם}$ .

[illegible]

Syr. **ܬܨܒܐ** flower; **ܦܬܐ** and **ܦܬܐ**, **ܠܬܐ** and **ܠܬܐ**; also **ܥܬܐ** and **ܥܬܐ** to be sad; **ܬܬܐ** and **ܬܬܐ** to turn (both of them also in Ethiopic); **ܬܬܐ** and **ܬܬܐ** to pollute; **ܬܬܐ** and **ܬܬܐ** to abhor; **ܬܬܐ** and **ܬܬܐ** to suck in, to drink; **ܬܬܐ** suddenly, from **ܬܬܐ** a moment, etc.

Where Aleph is to be still more softened, it passes over into the quiescent **ו** and **י**, as **אָחַד** and **יָחַד** to make one; **לָמַד** to learn; **רָאָה**, buffalo; **בּוֹר** for **בְּאֵר** a well. Hence it comes, that many verbs **פָּא** accord in signification with verbs **עו**, comp. Heb. Gramm. § 76. 2. 2; e. g. **אָרַשׁ** and **דָּרַשׁ**; **אָזַשׁ**, Syr. **נָפַ** to be sick.

In respect to the *forms of words* it may be noted: a) That א without a vowel at the beginning of a word is often dropped by aphaeresis, as אֶחָדוּ, בְּחָדוּ, we; אֶחָד, later אֶחָד, who, which; what; אֶחָד and חָד one, Ez. 33: 30; חֲסִידִים for הַחֲסִידִים Ecc. 4: 14; comp. Lehrs. p. 135, 136. — b) But also at the beginning of words, a prosthetic א is often prefixed, comp. Lehrs. § 35. 1. See אֶבְרִיִּים, אֶגְרִיִּים, אֶרְבִּיִּים, אֶרְבִּיִּים. This is done chiefly, where a word otherwise begins with two consonants separated in pronunciation only by a moveable Sheva, as זְרוֹעַ, אֶזְרוֹעַ, the arm; אֶשְׁכַּל Aram. סְגֹל grape; (in which both forms occur); also אֶפְרוּחַ for פְּרוּחַ progeny; אֶגֶר for גֶּר, the fist; אֶתֶּן for תֶּן, a gift; אֶכֶּזב for כֶּזֶב, false. Comp. Gr. χθίς and ἐχθίς yesterday, and also similar examples in the transition from Latin to French, as *spiritus, esprit*; *status, état*. In the Syriac manner א is also added before the letter ר, as רִשִּׁי and אֶרֶשִׁי Jesse, 1 Chr. 2: 12.

\* **אָב**, constr. **אָבִי**, c. Suff. **אָבִי**,  
**אָבִיךָ**, **אָבִיכֶם**, 1 pers. **אָבִי** (from **אָב**);  
 Plur. **אָבוֹת**, constr. **אָבוֹתֵי**, c. Suff.  
**אָבוֹתֵיךָ**, **אָבוֹתֵיכֶם** and **אָבוֹתֵיהֶם**,  
 m.

1. *father*, Gen. 19 : 31 sq. 44: 19, 20. al. saepiss. It is a primitive word, see note 1; and is common to all the Semitic dialects, Arab. أب, constr. أبى, أبو.

אָבָא, Chald. and Syr. אָבָא, אָבָא. — But the word *father* often has a wider sense, see Fessellii Adv. Sacra VI. 6; e. g.

2. i. q. *forefather, ancestor*, 1 K. 15: 11. 2 K. 14: 3. 15: 33. 16: 2. al. E. g. a grand-father, Gen. 28: 13. 31: 42. 32: 10. 37: 35; a great-grand-father, Num. 18: 1, 2. 1 K. 15: 11, 24. al. Is. 43: 24 אֲבֵיךָ הָרִאשֹׁנִים collect. *thine earliest forefathers sinned*. Very frequent in Plur. אֲבוֹת *fathers*, i. e. *forefathers*, Gen. 15: 15. Ps. 45: 17.—For the phrase אֲבוֹת אֲלֵ-יָסָף see under art. אִסָּף.

3. i. q. *the founder, author*, i. e. first ancestor of a tribe or nation, Gen. 10. 21. 17: 4, 5. 19: 37. 36: 9, 43. Josh. 24. 3. — Here we may refer Gen. 4: 21, *the father of all such as handle the harp and the pipe*, i. e. the founder of the family of musicians, the inventor of the art of music.

4. of the author, or maker of any thing, espec. a creator, Job 38: 28 *hath the rain a father* <sup>2</sup> i. e. creator. In this sense God is called the *father* of men, their Creator, Is. 63: 16, 64: 7 Deut. 32: 6; comp. Jer. 2: 27.

The above tropical senses come from the notion of *source, origin*; others are drawn from the idea of paternal love and care, the honour due to a father etc. E. g.

5. i. q. *a nursing-father, benefactor*  
as doing good and providing for others  
in the manner of a father. Job 29: 16  
*I was a father to the poor.* Ps. 68: 6  
*father to the fatherless.* Is. 22: 21  
*father to the inhabitants of Jerusalem*  
spoken of Eliakim the prefect of the  
palace. Is. 9: 5 אָבִי עֶד the everlasting

*father*, sc. of his people, i. e. the Messiah; comp. *pater patriæ* among the Romans. By the same metaphor God is called the *father* of the righteous and of kings, and these also are called his sons, 2 Sam. 7: 14. 1 Chr. 17: 13. 22: 10. Ps. 89: 27, 28.

6. for a *master, teacher*, from the idea of paternal instruction, 1 Sam. 10: 12. Hence priests and prophets, as being teachers sent with divine authority, are saluted with the title of *father*, out of respect and honour, even by kings, 2 K. 2: 12. 5: 13, 6: 21. 13: 14. (comp. 8: 9.) Judg. 17: 10 *be unto me a father and priest*. 18: 19. — So the Rabbins are also called אבות *fathers*; much as we use the honorary appellation of *fathers of the church, the holy father* i. e. the pope, etc.

7. Spec. *father of the king*, in a similar sense, i. e. his chief adviser and prime minister, whom the modern orientals call *Vizier*. Gen. 45: 8 וְיִשְׂרָאֵל אָמַר וְאֶתְּנֶה לְךָ אֶתְּנֶה לְךָ אֶתְּנֶה לְךָ *and hath made me father to Pharaoh*. So Haman is said to be δούτερος πατρός to Artaxerxes, Sept. Esth. 3: 13, comp. 1 Macc. 11: 32. Comp. also Turkish *Atabek* اُتَابَك i. e. father-prince, and *Lala* father, spoken of the Vizier; see Jablonsky Opusc. ed. te Water, T. I. p. 206. Barhebraei Chron. Syr. p. 219. lin. 15. — Some of the ancient interpreters understand the same by the word אָבִיךָ Gen. 41: 43, explaining it *father of the king*, or of the *land, kingdom*; so Luther

8. as expressing *intimate relationship*, close alliance; Job 17: 14 לְשִׁיחָה קָרָאתִי לְשִׁיחָה to the grave I said, thou art my father, and in the other heinistich, to the worm thou art my mother and sister; comp. Ps. 88: 19.

9. In Arab. and Aethiop. the name *father* is also put trop. for *possessor*, and is spoken of one who excels in any thing, is distinguished for it, e. g. **أبو شام** father of odours, i. e. an odoriferous tree. So in Heb. only in proper names, e. g. **אב־שלום** father of peace i. e. pacific.

NOTE 1. The grammatical form of this noun may be said to follow the



analogy of verbs לָה, as if for אָהָה, Lebrg. § 118. Still it is no doubt primitive; since both אב father, and אם mother imitate the simplest labial sounds of the infant child; as also πα-πας (παππάω), papa, pappus, avus, Pers. بابا. — For the usual form of the constr. אבי there is also an ancient form אָב, or also אָב, (like יָרָם, יָרָם), found only in compound proper names, as אָבִירָם, אָבִירָם; although even in these the form אָבִי is also often employed, as אָבִירָם, אָבִירָם. Once in Gen. 17: 4, 5, the form אב stands alone, in order to render the etymology of אָבִירָם more distinct and obvious.

NOTE 2. The meaning of אב is doubtful in Job 34: 36 אָבִי יִבְחֶנּוּ אִיּוֹב, Vulg. *pater mi, probetur Jobus, etc. my Father, let Job be tried*, referring to God. But this gives a languid sense. The Targum not unaptly takes אב as if for אָהָה *desire, wish*, from אָהָה and renders, *my desire is that Job may be tried, etc.* But of such a form there is no other trace extant. Willmet by a good conjecture proposes to read אָהָה תִּבְחֶנּוּ.

אָב, c. Suff. אָבִי (1 pers.) אָבִירָם, plur. אָבִירָם, the letter ה being inserted, (comp. אָמָה), Chald. *father*, i. q. Heb. אָב, Dan. 2: 23. Ezra 4: 15. 5: 12. Perh. for grand-father, Dan. 5: 2.

אָב (r. אָבִי) m. *greenness, green, verdure*, of a plant. Job 8: 12 עֹדֶנּוּ אָבִי *while yet in its greenness*, i. e. yet green and flourishing. Cant. 6: 11 אָבִי הַנַּחַל *the greens (green things) of the valley*; Vulg. *poma*, after the Chaldee usage. Arab. أَب green fodder.

אָב Chald. (r. אָבִי) *fruit*, c. Suff. אָבִירָם, the Dag. forte being resolved into Nun, Dan. 4: 9, 11, 18. In Targg. often for פָּרִי,

\* אָבִי in Heb. not used; Chald. P. אָבִי to bear fruit, espec. early ripe, precocious fruit. Syr. סִכְכָּה to bear

flowers. In Arab. and Heb. it seems to have signified *to be green, verdant, to sprout*, etc. see the deriv. אָב greenness, אָבִירָם green ear. The primary idea would seem to be that of *protruding*, sprouting with impetus, comp. Engl. *to burst forth, to shoot*, Germ. *treiben*, whence אָב pp. young shoots; so as to have affinity with the roots אָהָה, יָאָב, אָהָב, which express desire, eager impulse; see אָהָב.

אָבִירָם pr. n. Pers. of a eunuch of Xerxes, Esth. 1: 10. — For the etymology see בָּנָהָה.

\* אָבִירָם fut. יָאָבִירָם, and at the end of a clause יָאָבִירָם.

1. pp. *to lose oneself, to be lost, to wander about*, espec. of a sheep wandering from the flock and lost, Arab. أَهْبَى to flee away wild in the desert, to lose oneself in the waste. So אָבִירָם a sheep lost and wandering, Ps. 119: 176; comp. Jer. 50: 6. Ez. 34: 4, 16. Of men, Is. 27: 13 הָאָבִירָם בְּאַרְץ אַשּׁוּר *who are lost in the land of Assyria*, i. e. wander as exiles. Deut. 26: 5 אָבִירָם *a wandering Syrian*. Also of things, e. g. of streams which lose themselves in the desert Job 6: 18. Metaph. of wisdom become extinct, Is. 29: 14. — Hence

2. *to perish, to be destroyed*; Syr. Samar. id. The Arabic in this sense has the cogn. بَانَ. Spoken of persons and other living things as perishing, Ps. 37: 20. Job 4: 11; sometimes with מִצֵּל הָאָרֶץ Deut. 4: 26. 11: 17. Josh. 23: 13, 16. Also of a land or houses which are laid waste, Jer. 9: 11. Am. 3: 15. Metaph. of hope, desires, vows, as failing, being disappointed, Ps. 9: 19. 112: 10. Prov. 10: 28. 11: 7. Ez. 12: 22. Constr. seq. הָ of pers. 1 Sam. 9: 3, 20; seq. מִן Deut. 22: 3. Job 11: 20 מְנוּס אָבִירָם *their refuge perished*. Jer. 25: 35. Ps. 142: 5. Ez. 7: 26 הַתּוֹרָה תֵּאָבֵד מִפִּי הַכֹּהֵן *the law shall perish from the priest and counsel from the aged*, i. e. shall forsake

them, comp. Jer. 18: 18, 49: 7. Hence Deut. 32: 28 גִּיר אֲבֵר עֲצוֹת *a nation whose counsel is perished*, void of counsel, Vulg. *consilii expers*. Jer. 4: 9 יֵאָבֵד *the heart of the king shall perish*, i. e. for fear and terror. Job 8: 13 וְהִקְנֹת הִתְהַתְּאָבֵד and [so] shall the hope of the impious man perish. Ps. 9: 19. 112: 10. Prov. 10: 28.

3. to be ready to perish, i. e. to be wretched, miserable. Part. אֲבֵד one wretched, miserable, unfortunate, Job 29: 13. 31: 19. Prov. 31: 6.

PIEL אָבַד 1. to lose, pp. to let be lost, to give up as lost, Ecc. 3: 6.

2. to cause to wander, to scatter a flock, Jer. 23: 1.

3. to cause to perish, to destroy, Ecc. 7: 7 מִתְּהֵב יֵאָבֵד אֶת־לֵב מִתְּהֵב *a gift destroyeth i. e. corrupteth the mind*. Seq. בָּךְ to destroy out of any thing, Jer. 51: 55. Spec. a) of things, to destroy, to lay waste, 2 K. 19: 18. Num. 33: 52. Deut. 12: 2 אָבַד הוֹן to waste one's substance, Prov. 29: 3. b) of men, to destroy to kill, to put to death, Esth. 3: 9, 13. 2 K. 11: 1. 13: 7.

HIPH. הִאָּבֵד i, q. Pi. to destroy, to cut off, as men and nations, Deut. 7: 10. 8: 20; sometimes with the addition of מִתְּהֵב Lev. 23: 30, הַשְׁמִיטָה מִתְּהֵב Deut. 7: 24; also of a land, to lay waste Zeph. 2: 5; of hope Job 14: 19. — Very rarely the quiescent א in 1 pers. fut. is dropped, as אֲבִידָה for אֲבִידָה Jer. 46: 8.

Deriv. אָבַד — אָבֵד.

אָבַד, fut. יֵאָבֵד Chald. to perish, Jer. 10: 11.

APH. הִאָּבֵד fut. וְהִאָּבֵד, inf. הִאָּבֵדָה, to destroy, to cut off, Dan. 2: 12, 18, 24. — HOPH. after the Heb. manner, הִאָּבֵד Dan. 7: 11.

אֲבֵד m. 1. one wretched, unfortunate, see r. אָבַד no. 3.

2. a participial noun, destruction, Num. 24: 20, 24. See Lehrg. p. 488.

אֲבִידָה f. (Tscri impure) 1. a thing

lost, something missing, Ex. 22: 8. Lev. 5: 22, 23.

2. i. q. אֲבִידוֹן place of destruction, abyss, i. e. Sheol, hades, Prov. 27: 20 Chethibh.

אֲבִידוֹן m. 1. destruction, Job 31: 12.

2. place of destruction, abyss, nearly synon. with אֲבִידוֹן, Job 26: 6. 28: 22. Prov. 15: 11.

אָבַד m. verbal of Piel for אָבֵד, hence without Dag. leue in ד, destruction, slaughter, Esth. 9: 5.

אָבַד constr. אָבֵד id. destruction, death, Esth. 8: 6.

\* אָבַד fut. יֵאָבֵד, pp. to breathe after, to desire; comp. the kindred roots אָבַד, אָבַד, אָבַד, also אָבַד, אָבַד, Lat. *aveo*. — Hence

1. to be willing, inclined, disposed; to will, always with a negative partic. except Is. 1: 19. Job 39: 9. Constr. c. infin. either simpl. Deut. 2: 30. 10: 10. 25: 7. Is. 30: 9; or c. pref. לֹא, which however belongs rather to prose, Lev. 26: 21. 2 Sam. 13: 14, 16. Exod. 10: 27 לֹא אָבַד לִשְׂלָחָם he would not let them go. Job 39: 9 יֵאָבֵד לִי־אָבַד will the buffalo be willing to serve thee? Also c. acc. Prov. 1: 25; absol. Is. 1: 19 אִם הָאָבִד וְשָׁמַעְתָּם if ye be willing and obedient. Prov. 1: 10. C. dat. of pers. to be willing towards any one, willing-minded, to obey, (often c. synon. לֹא, שָׁמַע, ) Ps. 81: 12. Deut. 13: 9. Prov. 1: 30.

2. to desire, i. e. to want, to need, a signif. found in the derivatives אָבִיד, אָבִידוֹן.

3. In Arabic this verb has just the opposite signif. to be unwilling, to refuse, to loathe, corresponding to Heb. לֹא אָבַד. But this must not be regarded as in fact a contrary signification; since the idea of inclining, which in Heb. implies towards any one, expressing good will, Germ. *Zuneigung*, is in Arabic merely referred to the opposite direction, i. e. from or against any one

expressing ill will, Germ. *Abneigung*, i. e. aversion, loathing; whence מִאֲבִי stinking swamp-water, pp. loathsome, אֲבָא reeds growing in marshes, bulrush; comp. אָבִי, אָבִי.

Deriv. אָבִי, and those under no. 2.

אָבִי m. reed, bulrush, papyrus, i. q. Arab. أَوْبَاءُ, collect. أَوْبَاءُ, sec r. אָבִי no. 3; although the Heb. word might come from the notion of a reed with its top *inclined*, bowed down, comp. Is. 58: 5. — Once Job 9: 26 אָבִי skiffs of reed, i. e. boats or skiffs made of the papyrus of the Nile, in common use among the Egyptians and Ethiopians, and famous for their lightness and swiftness; comp. Comment. on Is. 18: 2. Others translate *ships of desire*, i. e. hasting with eager desire to the haven, Symm. ναυτοὶ πνευματού-σαις. The reading אָבִי, which is exhibited in 44 Mss. is doubtless to be pronounced אָבִי, and to be explained of hostile or robber-ships, which likewise sail swiftly; this gives a very good parallelism to the eagle in the other hemistich pouncing upon his prey. So the Syr. The same sense would also be expressed by the common reading, if for אָבִי it were written אָבִי.

אָבִי (r. אָבִי no. 2) want, poverty, wretchedness, once Prov. 23: 29, after the form קָטוּל, prob. on account of the paronomasia with the words אָבִי and הָבִי, comp. Lehrs. p. 374. note r, and Is. 15: 4. 17: 1. 59: 13. So Abulwalid, whom we do not hesitate to follow. Kimchi, who is followed by most interpreters, makes it an exclamation of pain, like אָבִי and הָבִי.

אָבִי m. (r. אָבִי,) by Syriasm for אָבִי, whence constr. אָבִי Is. 1: 3, plur. אָבִי; a stall, stable, barn, where cattle are fed Job 39: 9, and fodder stored Prov. 14: 4. The signif. stall is also appropriate in Is. 1: 3,

where however Sept. and Vulg. render *praesepe*, i. e. crib, manger; which both here and in Job l. c. is not less apt and probable. Comp. Arab. أَرِي,

Chald. אָבִי stall and crib. So אָבִי is also used in the Talmud.

\* אָבִי a root of doubtful signif. perh. i. q. Arab. أَوْبَخ for أَوْبَخ to find fault, to threaten. Hence

אָבִי or אָבִי f. once, if the reading be correct, Ez. 21: 20 אָבִי the threatening of the sword, i. e. the threatening sword. Castell Hep-tagl. p. 10, compares Arab. أَوْبَخ exterminium, quoting 2 Macc. 26: 6 Arab. but أَوْبَخ (for so it should be written) is from r. أَوْبَخ inf. Conj. IV, and denotes *licence*. — Most probably the reading in Ez. l. c. is incorrect, and should be restored so as to read אָבִי the slaughter of the sword; and this conjecture is supported by the Sept. σπάγια ῥομφαίας, Chald. קָטַי, אָבִי, and the words of the text which follow, *ah! it is made bright, it is sharpened for slaughter*, אָבִי. Comp. v. 14, 15. The Greek words σπάγια, σπαγή, are elsewhere often put for the Heb. אָבִי, אָבִי, אָבִי.

אָבִי (r. אָבִי, by transp. for אָבִי, אָבִי to cook,) m. plur. melons, Num. 11: 5. Corresponding is Arab. أَطْبَخَ transp. for أَطْبَخَ from أَطْبَخَ to cook, to ripen; like Gr. πέπων melon, squash, from πέπω, comp. אָבִי. The Hebrews prefixed the prosthetic א. — From the above Arabic word comes the Spanish *budiecas*, French *pastèques*.

אָבִי pr. n. f. *Abi*, the mother of Hezekiah, 2 K. 18: 2. In the parallel



passage 2 Chr. 29: 1, she is called more fully and correctly אַבִּיגַיִל, which is also read in some copies in 2 K. 1. c.

אֲבִיר־עֲלֹבוֹן (father of strength, i. e. strong, from r. אָלַב praevault,) pr. n. of one of David's officers, 2 Sam. 23: 31; called also אַבְיָאֵל 1 Chr. 11: 32.

אֲבִי־אֵל (father of strength, i. e. strong,) *Abiel*, pr. n. m. a) 1 Chr. 11: 32, see אֲבִיר־עֲלֹבוֹן. — b) of the grand-father of king Saul, 1 Sam. 9: 1. 14: 51. In the genealogical table in 1 Chr. 8: 33. 9: 39, Ner is said to have been the grand-father of Saul; but according to 2 Sam. 14: 5, he was his uncle. The true descent was as follows:



אֲבִיר־אֶסֶף (father of gathering, i. e. gatherer,) pr. n. of a Levite of the family of Korah, Ex. 6: 24; called also in 1 Chr. 6: 8, 22. 9: 19, אֲבִירֶסֶף.

אֲבִיב (r. אָבַב) m. *an ear of grain, a green ear*, Lev. 2: 14. Ex. 9: 31 הַשְּׂעוֹרָה (בְּ)אֲבִיב *the barley was in the ear*; comp. for the syntax Cant. 2: 13. חֹדֶשׁ הָאֲבִיב *the month Abib*, i. e. of green ears, afterwards called נִסָּן Nisan, beginning with the new moon of April, or, according to the Rabbins, of March; the first month of the Heb. year, Ex. 13: 4. 23: 15. Deut. 16: 1.

אֲבִיגַיִל (whose father is exultation) pr. n. *Abigail*, a) the wife of Nabal and afterwards of David, 1 Sam. 25: 3, 14; called also by contr. אֲבִיגַל v. 32. 2 Sam. 3: 3 Cheth. Comp. Arab. <sup>عاش</sup> *أيش* <sup>عاش</sup> *أيش* what? — b) a sister of Da-

vid, 1 Chr. 2: 16; called also אֲבִיגַל 2 Sam. 17: 25.

אֲבִידָן (father of the judge) pr. n. of a phylarch or chief of the tribe of Benjamin in the time of the exodus, Num. 1: 11. 2: 22.

אֲבִידָן (father of knowledge, i. e. knowing, wise,) pr. n. of a son of Midian, Gen. 25: 4.

אֲבִיהֶוָה (i. q. אֲבִיהוּ whose father is *Jehovah*) pr. n. *Abijah*.

1. masc. a) the second son of Samuel, 1 Sam. 8: 2. — b) 1 Chr. 7: 8. c) 1 K. 14: 1. d) 1 Chr. 24: 10. Neh. 10: 8. e) i. q. אֲבִיהוּ king of Judah, see next art.

2. fem. a) 1 Chr. 2: 24. b) see in אֲבִי.

אֲבִיהוּ (whose father is *Jehovah*,) also אֲבִיהֶוָה (id.) pr. n. *Abijah*, king of Judah, son and successor of Rehoboam, 2 Chr. 13: 1 sq. In the books of Kings always written אֲבִיָּה 1 K. 14: 31. 15: 1, 7, 8, i. e. father of the sea, *vir maritimus*.

אֲבִיהוּא pr. n. (to whom *He* i. e. God is *father*) pr. n. *Abihu*, a son of Aaron, slain by fire from God for offering unlawful sacrifice, Lev. 10: 1 sq.

אֲבִיהוּדָה (whose father is Judah, i. q. אֲבִי יְהוּדָה) pr. n. m. 1 Chr. 8: 3.

אֲבִיהוּלָהּ (perh. for אֲבִיהוּלָהּ) pr. n. a) of the wife of Rehoboam 2 Chr. 11: 18. — b) m. 1 Chr. 2: 29.

אֲבִיוֹן adj. (r. אָבָה no. 2) 1. *needy, poor*, Deut. 15: 4, 7, 11. *Sons of the needy*, i. e. the needy, the poor, Ps. 72: 4; see בָּן.

2. *poor*, i. e. *afflicted, distressed, wretched*, often coupled with synon. עָנִי, Ps. 40: 18 וְאֲנִי עָנִי וְאֲבִיוֹן *and I am poor and afflicted*. 70: 6. 81: 1. 109: 22. — Spec. like עָנִי, spoken of one who suffers unjustly, with the accessory idea of humble and pious feel-

ing; whence in Am. 2:6 אֲבִיּוֹן and אֲבִיּוֹן are joined. Also of a whole people subjected to suffering and calamity, e. g. the Israelites in exile, Is. 41: 17, comp. 25: 4. In the same sense the sect of the *Ebionites* adopted this name, as being οἱ πτωχοὶ τοῦ πνεύματος, ὧν ἔστιν ἡ βασιλεία τῶν οὐρανῶν Matt. 5: 3.

**אֲבִיּוֹנָה** f. pp. desire, appetite, *lust*, from ר. אָבָה no. 1; then *the caper berry*, which is said to be a provocative of appetite and lust, Plut. Quaest. Symp. 6. 2. Plin. H. N. 13. 23. ib. 20. 15. Once Ecc. 12: 5. So Sept. Vulg. Syr. The Rabbins use the plur. אֲבִיּוֹנִין not only for caper berries, but also for the small fruits or berries of other trees, as the myrtle, olive, etc.

**אֲבִיהוּל** (father of might, i. q. mighty) pr. n. m. a) Num. 3: 35. b) 1 Chr. 5: 14. c) the father of Esther Esth. 2: 15. 9: 29.

**אֲבִיטוֹב** (father of goodness) pr. n. m. 1 Chr. 8: 21.

**אֲבִיטָל** (whose father is the dew) pr. n. of one of David's wives, 2 Sam. 3: 4.

**אֲבִינִים** see אֲבִיהֶם.

**אֲבִימָאֵל** m. Gen. 10: 28. 1 Chr. 1: 22, *Abimael*, pr. n. of one of the descendants of Joktan in Arabia, prob. the father or founder of an Arabian tribe called מְאֵל, a trace of which Bochart (Phaleg 2. 24) discovers in Theophrast. Hist. Plant. 9. 4; where the name *Máli* prob. refers to the same wandering tribe in the vicinity of the modern Mecca, which Strabo calls *Μελιναῖοι*, *Minaci*.

**אֲבִימֶלֶךְ** (father of the king, or father king) *Abimelech*, pr. n. a) of several kings in the land of the Philistines in different periods of time, Gen. 20: 2 sq. 21: 22 sq. 26: 1 sq. Ps. 34: 1. The same king who in Ps. l. c. is called Abimelech, in 1 Sam. 21: 11 bears the name of אֲכִישׁ *Achish*; and hence the former might seem to be a common title of these kings, like the **בַּן שָׁאָה**

*Padishah* (Pater Rex) of the Persian kings, and **أَتَالِيْف** *Atalik* (father pp. paternity) of the Khans of Bucharia. — b) of a son of Gideon Judg. 8: 31 sq. 9: 1 sq. 2 Sam. 11: 21. — c) 1 Chr. 18: 16, where the true reading is prob. אֲחִימֶלֶךְ, as in 2 Sam. 8: 17.

**אֲבִינָדָב** (father of nobleness, or noble father) *Abinadab*, pr. n. a) of a son of Jesse 1 Sam. 16: 8. 17: 13. — b) of a son of Saul 1 Sam. 31: 2. — c) 1 Sam. 7: 1. — d) 1 K. 4: 11.

**אֲבִינֶם** (father of pleasantness or grace) pr. n. of the father of Barak, Judg. 4: 6. 5: 1.

**אֲבִינֵר** (father of a light) pr. n. m. 1 Sam. 14: 50. Elsewhere אֲבִינֵר q. v.

**אֲבִיעֶזֶר** (father of help, like Germ. *Adolf*, *Adolphus*, from *Atta* father and *Holf* help,) pr. n. *Abiezer*, a) a son of Gilead Josh. 17: 2; also meton. of his descendants Judg. 6: 34. 8: 2. Patronym. is אֲבִיר הָעֶזְרִי Judg. 6: 11, 24. 8: 32. — An abridged form is אִיעֶזֶר Num. 26: 30, and the patronym. אִיעֶזְרִי ib. — b) one of David's warriors 2 Sam. 23: 27. 1 Chr. 11: 28. 27: 12.

**אֲבִיר** subst. (r. אָבַר) *one strong, mighty*, only in the formula אֲבִיר יִשְׂרָאֵל, אֲבִיר יִשְׂרָאֵל, *the mighty One of Jacob, of Israel*, spoken of God, Gen. 49: 24. Is. 1: 24.

**אֲבִיר** adj. (r. אָבַר) 1. *strong, mighty*, spoken of persons, and often as subst. *one strong, a mighty one*, Judg. 5: 22. Lam. 1: 15. Jer. 46: 15. Ps. 76: 6 **אֲבִיר לֵב** *strong of heart, stout-hearted*. Poetically κατ' ἐξοχήν put a) for *a bullock*, Ps. 22: 13 אֲבִירֵי בָשָׁן *strong ones of Bashan*, i. e. bulls of Bashan. 50: 13. Metaph. for *princes* Ps. 68: 31. b) for *a horse*, only in Jeremiah, as 8: 16. 47: 3. 50: 11. — Comp. Heb. Gram. § 105. 2, note.

2. *powerful, potent, noble*, Job 24: 22.





II. אָבֵל (r. אָבֵל no. II) prob. *a* grassy place, pasture, meadow, Arab. <sup>5</sup> <sup>15</sup> <sup>15</sup> <sup>15</sup> fresh and long grass, sea-weed. So 1 Sam. 6: 18, unless instead of אָבֵל it should read הַגְדֵּלָה, which the context in v. 14, 15, seems to demand, and which is expressed by Sept. and Syr. — It is frequent in geographical pr. names: a) אָבֵל בֵּית-מַעֲכָה *Abel Beth-Maachah* i. e. situated near Beth-Maachah q. v. eastward of the Jordan not far from the ridge or spur of Antilibanus; it was a city of Manasseh, 2 Sam. 20: 14, 15. 1 K. 15: 20. 2 K. 15: 29; elsewhere אָבֵל-מִים 2 Chr. 16: 4, coll. 1 K. 15: 20. Also simpl. אָבֵל 2 Sam. 20: 18. — b) אָבֵל הַשִּׁטִּים (*Acacia-meadow*) Num. 33: 49, a place in the plains of Moab, prob. the same which in Num. 25: 1. Mic. 6: 5, is called simpl. שִׁטִּים. — c) אָבֵל כַּרְמִים (*meadow of vineyards*) Judg. 11: 33, a village of the Ammonites, according to Eusebius still rich in vineyards in his day. — d) אָבֵל מְחוּלָה (*meadow of dancing*) *Abel-meholah*, a village of Issachar, between Scythopolis and Neapolis, the birth-place of the prophet Elisha, Judg. 7: 22: 1 K. 4: 12. 19: 16. — e) אָבֵל מִצְרַיִם Gen. 50: 11 (*meadow of the Egyptians*) name of an area or threshing-floor near the Jordan. Here prob. the sacred writer read without points, and pronounced אָבֵל מִצְרַיִם, i. e. mourning of the Egyptians; see the context.

אָבֵל c. Suff. אָבֵלִי, m. (r. אָבֵל no. I,) *mourning, lamentation*, Esth. 4: 3. 9: 22; espec. for the dead, Gen. 27: 41. אָבֵל יָחִיד mourning for an only son, Am. 8: 10. Jer. 6: 26. Mic. 1: 8 אָבֵל כְּכֹנֹת יַעֲנָה *a mourning as of ostriches*, which make a wailing cry. אָבֵל יָעַן to make a mourning for any one, Gen. 50: 10.

אָבֵל adv. 1. affirmative, in the earlier Hebrew, *truly, certainly, indeed*, Gen. 42: 21. 2 Sam. 14: 5. 2 K. 4: 14. Also with a corrective sense, *nay indeed, nay rather, immo vero*, Gen. 17:

19. 1 K. 1: 43. It corresponds to the Arabic corrective part. <sup>1</sup> <sup>1</sup> <sup>1</sup> <sup>1</sup> but indeed, but more, nay rather; and is derived from r. בָּלָה, pp. i. q. Heb. בָּל, so that its primary force seems to lie in denying the contrary. The א is prosthetic.

2. in later writers, adversative, *but, but yet, nevertheless*, Dan. 10: 7, 21. Ezra 10: 13. 2 Chr. 1: 4. 19: 3. Arab.

<sup>1</sup> <sup>1</sup> <sup>1</sup> <sup>1</sup> but. — Other particles of this kind, which are both affirmative and adversative, are אֵךְ, אָכֵן, אִי, אִי; comp. Lat. *verum, vero*.

אָבֵל see אָבֵל.

\* אָבֵן obsol. root, which prob. signified *to build*, comp. בָּנָה to build, and אָמַן to prop, to support, to found, whence אָמָן artisan, τέκτων. Hence

אָבֵן c. Suff. אָבֵנִי; plur. אָבֵנִים, constr. אָבֵנִי, common gend. (mostly fem. and so even Job 28: 2; but m. 1 Sam. 17: 40.)

1. *a stone*, of any kind, whether rough or polished, large or small. Collect. *stones* Gen. 11: 3. Spoken of a foundation stone, Is. 28: 16; of vessels of stone Ex. 7: 19. Syr. <sup>1</sup> <sup>1</sup> <sup>1</sup> <sup>1</sup>

id. but rare. Aeth. <sup>1</sup> <sup>1</sup> <sup>1</sup> <sup>1</sup> — Metaph. 1 Sam. 25: 37 and *he became stone*, i. e. stiff, rigid like stone. אָבֵן הַלֵּב *a heart of stone*, i. e. hard, obdurate, Ez. 11: 19. 36: 26; also of firm undaunted courage Job 41: 16. אָבֵן בָּרָד hailstones Is. 30: 30, whence Josh. 10: 11 אָבֵן גְּדִלוֹת large hailstones, called just afterwards אָבֵן הַבָּרָד.

2. *a precious stone, gem*, Ex. 28: 9sq. 35: 27; more fully אָבֵן חֹפֶץ Is. 54: 12, אָבֵן יָקָר Prov. 17: 8, אָבֵן יָקָר Ez. 28: 13; which last is also said of finer kinds of stones for building, as marble, 1 K. 10: 2, 11.

3. *stone-ore, ore*, Job 28: 2. Comp.

Arabic dual <sup>1</sup> <sup>1</sup> <sup>1</sup> <sup>1</sup> the two stones, ores, i. e. gold and silver.

4. *a rock*, Gen. 49: 24 אֶבֶן יִשְׂרָאֵל *the rock of Israel*, i. e. Jehovah, comp. צוּר.

5. *a weight of a balance*, even when not made of stone; since both anciently, as at the present day, the Orientals often make use of stones for weights; comp. Engl. *stone* for a weight of 14 pounds, Germ. *Stein*. אֶבֶן וְאֶבֶן *diverse weights* Deut. 25: 13. אֶבֶן כִּיס *weights of the bag*, i. e. carried about in a bag, Prov. 16: 11. — Zech. 5: 8 אֶבֶן אֶבֶן *a leaden weight*. 4: 10 אֶבֶן הַבְּרִיחַ. Also *a plummet*, Is. 34: 11 *he shall stretch out upon it the line of wasteness* וְאֶבֶן בְּהֵרֵם *and the plummet of desolation*, i. e. as if all things are to be destroyed by line and rule; as to the sense, comp. Am. 7: 8.

6. Sometimes *a stone* serves as a designation in geographical names, e. g. a) אֶבֶן עֶזֶר (stone of help) *Eben-ezer*, set up by Samuel at Mizpah, 1 Sam. 4: 1. 5: 1. 7: 12. — b) אֶבֶן הַדְּחָל (stone of departure) 1 Sam. 20: 19, comp. דְּחָלָה.

אֶבֶן st. emphat. אֶבְנָא, Chald. id. Dan. 2: 34, 35.

אֶבְנָה 2 K. 5: 12 in Chethibh for אֶבְנָה q. v. Comp. in lett. ב.

אֶבֶן i. q. אֶבֶן, *a stone*, only in Dual אֶבְנִים pp. *pair of stones*, and spoken

1. of *a potter's wheel*. Jer. 18: 3 בְּהֵרֵם עָשָׂה מְלָאכָה עַל-הָאֶבְנִים *behold he (the potter) wrought a work upon the wheel*, pp. upon the stones. Abulwalid in his ms. Lexicon, gives the following description of this instrument: "Instrumentum est duplex, super quo figulus vertere solet vasa testacea. Duabus illud constat rotis instar molae manuariarum ligneis: altera majore et inferiore, altera minore et superiore. Vocatur hoc instrumentum אֶבְנִים i. e. lapidum par, quamquam non lapideum, propter similitudinem molae manuariarum, quae lapidea esse solet. Apud nostrae regionis homines (the Moors) non reperitur, sed figulorum est orientalium."

2. *a bathing-trough* of stone, a stone-vessel, in which new-born infants were washed, Ex. 1: 16. Vessels of this sort seem, like the hand-mill, to have consisted of two stones, the lower one of which was hollow, and the upper served as a cover. — Others, in order to bring together both the passages, refer the former (in no. 1) to the *seat* of a potter, and the other to the *seat* or *stool* of a woman in labour; so Kimchi מוֹשֵׁב אִשָּׁה הַיּוֹלֶדֶת, and so the Chald. and both Arabic versions.

אֶבְנָת (for בְּנָת, Aleph<sup>prosth.</sup>) c. Suff. אֶבְנָתָה, plur. אֶבְנָתִים, m. *a belt, girdle*, worn by the priests Ex. 28: 4, 39, 40. Lev. 16: 4; also by other persons of rank Is. 22: 21. Comp. Jos. Ant. 3. 7. 2. פְּזִיזָה, פְּזִיזָה, אֶבְנָתָה, *a belt*. This word [both in Heb. and Chald. is derived from the Persian, where بَنَد (Sanscr. *bandha*, Germ. and Engl. *Bänd*) denotes any thing that binds, and also a girdle.

אֶבְנֵר pr. n. m. (father of a light) *Abner*, Saul's commander in chief, 1 Sam. 14: 51. 17: 55, 57. 20: 25. Sometimes called אֶבְנֵר q. v. 1 Sam. 14: 50. Sept. Αβένρη.

\* אֶבֶס as in Chald. and Talmud. *to fodder, to feed largely, to fatten*; pp. prob. to stamp in, comp. kindr. בּוֹס, and hence to stuff, to cram; comp. Gr. τρέφω, pp. i. q. ἡγνυμι. Part. pass. Prov. 15: 17; of geese 1 K. 5: 3 [4. 23].

Deriv. מֵאֶבֶס אֶבֶס.

אֶבְעָת plur. fem. *blains, pustules*, rising in the skin, Ex. 9: 9, 10. It is a verbal from Chald. r. בּוֹעַ, Pilp. בּוֹעַ to boil up, to swell up; hence Syr. כܒܒܐܬܐ pustules. The Heb. prefixes א prosthet. Comp. בּוֹעַ, בּוֹעַ.

\* אֶבֶץ obsol. root, perh. i. q. בּוֹץ to be white, whence Chald. אֶבְצָא tin. Hence the two following:

**אִשָּׁחַר** pr. n. of a city in the tribe of Issachar, so called from tin, Josh. 19: 20.

**אִשָּׁחַר** (perh. of tin) pr. n. of a judge of Israel, Judg. 12: 8, 10. R. **אִשָּׁחַר**.

\* **אָבַק** not used in Kal, prob. to pound, to beat small, to bray, from the force of the onomatopoeitic syllables **בַּק**, **בָּק**, **פַּק**, **פָּק**, which like **דָּק**, **דָּבַק**, (see **דָּבַק**, **דָּבַק**,) express the idea of pounding, beating small; comp. **בָּכָה** to distil, **דָּפַק**, **פָּגַשׁ**, also **πηγή**, **πηγνύω**, Germ. *pochen*, *boken*, espec. *Erz pochen*. Hence **אָבַק** dust, **אֲבָקָה**.

**ΝΙΡΗ**. **אָבַק** Gen. 32: 25, 26, de-nom. from **אָבַק** dust, recipr. pp. to dust each other sc. by wrestling, and hence to wrestle, seq. **עָם**. So in Greek, *παλαίειν*, *συμπαλαίειν*, *συγκονιοῦσθαι*, from *πάλη*, *κόνις*. This rather unusual word seems to have been chosen by the writer here, by way of allusion to the torrent **בַּק** v. 23.

**אָבַק** m. dust, spec. such as is fine and light, comp. in r. **אֲבָק**; easily driven by the wind Is. 5: 24, or excited by horses in running Ez. 26: 10. Hence distinguished from **עָפָר**, thick and heavy dust, Deut. 28: 24. *The dust of God's feet*, poet. for the clouds, as if trodden of God, Nah. 1: 3. Comp. **שָׁחַק**.

**אֲבָקָה** f. id. whence **רֹבֵל אֲבָקָה** powder of the merchant, i. e. aromatic, Cant. 3: 6.

\* **אָבַר** 1. pp. to strive upwards, to mount, to soar, see Hiph. and the deriv. **אָבַר** and **אֲבָרָה**. Perhaps cogn. with **עָבַר**, **עָבַר**, coll. Pers. *eber*, *ὑπέρ*, *super*, all which express the idea of above, over, passing over, transcending; see in **עָבַר**.

2. trop. of any force or *ἐνέργεια*, to be strong, mighty, see deriv. **אָבַר**, **אֲבִיר**.

HIPH. to mount upwards in flight, to soar, as the hawk, Job 39: 26.

Deriv. see in Kal no. 1, 2.

**אֲבָר** m. a wing-feather, pinion, as the instrument of flying, soaring, e. g. of the eagle Is. 40: 31, the dove Ps. 55: 7. Distinguished from the wing itself, Ez. 17: 3.

**אֲבָרָה** f. id. Job 39: 16 [13]. Ps. 68: 14. Poet. ascribed to God, Deut. 32: 11. Ps. 91: 4.

**אֲבִרָהִם** pr. n. Abraham, the founder of the Jewish nation, son of Terah, born in Mesopotamia, which he left to wander through the land of Canaan with his flocks in the nomadic manner; see Gen. c. 12—25. In the book of Genesis as far as to c. 17: 5, he is called **אָבְרָם** i. e. 'father of multitude,' Gr. *Ἀβράμ*. But in that place, where a numerous posterity is promised him, by a slight change of name he is called **אֲבִרָהִם** i. e. 'father of multitude,' (comp. Arab. *أبرهه* a great number, multitude,) or as the context explains it, **אֱלֹהֵי אֲבִרָהִם** — **אֱלֹהֵי הַמִּזְבֵּחַ** the God of Abraham, i. e. Jehovah, 2 Chr. 30: 6. Ps. 47: 10. **זֶרַע אֲבִרָהִם** the seed of Abraham, i. e. the Israelites, Ps. 105: 6. Is. 41: 8. In the same sense simpl. **אֲבִרָהִם** Mich. 7: 20.

**אֲבָרָה** a word cried by the heralds before the chariot of Joseph, Gen. 41: 43. Were it a Hebrew word, it might be infin. absol. Hiph. from r. **בָּרַךְ**, for the regular **הִבָּרַךְ**, (comp. **אֲשַׁבֵּים** for **הִשָּׁבֵים** Jer. 25: 3,) here supplying the place of the imperat. i. q. *bow the knee*; Vulg. *clamante praecone, ut omnes coram eo genua flecterent*; and so Abulwalid and Kimchi; comp. Lehrs. p. 319. —More prob. the word is of Egyptian origin, but changed and inflected by the Heb. writer so that, although foreign, it might yet have a Heb. sound, and be referred to a Heb. etymology; comp. **הַם**, **מִשָּׁה**, **מִשָּׁה**. The true form of the Egyptian word which lies hid in **אֲבָרָה**, is prob. either *Au-rek*, i. e. *let every one bow himself*, in an opt. sense;



or better *Aperek*, i. e. *bow the head*. Jablonsky Opusc. ed. te Water Tom. I. p. 4. Rossii Etymologiae Aegypt. s. v.—Luther in the later editions of his Bible has given it: *This is the father of the land!* taking אב for *father*, and רך for Chald. *king*; comp. in אב no. 5.

אֲבִישִׁי see אֲבִישִׁי.

\* אָנָה obsol. root, Arab. أَجَا to flee.—Hence

אָנָה (fugitive) pr. n. m. 2 Sam. 23: 11.

\* אָנָה obsol. root, Arab. أَجَّ to burn, to flame, as fire. Hence the two foll. pr. names.

אָנָה pr. n. of Amalekitish kings, Num. 24: 7. 1 Sam. 15: 8, 9, 20, 32.

אָנָה gentile n. of Haman, Esth. 3: 1, 10. 8: 3, 5. Josephus explains it by Ἀμαλγαιτης, Ant. 11. 6. 5.

\* אָנָה obsol. root, Chald. to bind, to tie, comp. אָנָה, אָנָה, and the remarks under אָנָה. In Arabic some of its derivatives are trop. spoken of *arched work*, edifices of *arched and firmly compacted structure*, in reference to the firm coherence of all their parts; comp. אָנָה and אָנָה no. 4.—Hence

אָנָה f. 1. a band, knot, אָנָה bands of the yoke, Is. 58: 6.

2. a bundle, bunch, tied together, e. g. of hyssop, Ex. 12: 22.

3. a band of men, troop, 2 Sam. 2: 25. Comp. אָנָה.

4. an arch, vault, e. g. of the heavens, Am. 9. 6. Comp. Germ. *Gat*, *Gaden*, story of a building, from the verb *gaden*, *gatten*, which implies a binding, see Adelung Lex. h. vv.

אָנָה m. a nut Cant. 6: 11. Syr. and Arab. جَوْن, Pers.

كُون. The Heb. word seems derived from the Persian, prefixing א prosthetic. Comp. in lett. א.

אָנָה *Agur*, pr. n. of a wise man, the son of Jakeh, יָקֵה, to whom the 30th chapter of Proverbs is ascribed, v. 1. If the name be symbolical, like *Koheleth*, it may denote *an assembler*, one of the assembly, sc. of wise men, i. q. אָנָה Ecc. 12: 11.

אָנָה f. a small silver coin, piece of silver, so called from the idea of collecting, from אָנָה, as Lat. *stips* in the phrase *stipem colligere*. 1 Sam. 2: 36. In the Maltese idiom, *agar* denotes the same. Sept. Vulg. ὀβολός, *nummus*. Rabb. אָנָה q. v.

\* אָנָה obsol. root. pp. to flow together, to be collected, as water, kindr. with אָנָה, which is also used of the rolling waves; comp. in אָנָה. Arab. أَجَلَ Conj. II. to make flow together, hence to collect water, مَاجِلٌ standing water, a pond, reservoir; comp. also אָנָה—Hence

אָנָה, Job 38: 28 אָנָה the reservoirs of the dew, i. e. in the heavens, comp. in v. 22 the storehouses of the snow and hail. Vulg. Chald. Syr. give it by drops of the dew, q. d. globules, comp. אָנָה; but the former is preferable.

אָנָה (two ponds) Is. 15: 8, pr. n. of a village in the territory of Moab, the Ἀγαλλεῖα of Eusebius, and prob. the same called by Josephus Ἀγαλλα, Ant. 14. 1. 4.

\* אָנָה obsol. root; in Arabic:

1. med. *A*, to burn, to be hot, comp. אָנָה. Hence אָנָה no. 1.

2. med. *E*, to be warm, spoiled, dead, as water, hence אָנָה and אָנָה no. 2.

3. med. *E*, to loathe, to abhor, and Chald. אָנָה to be pained, sad, to grieve; hence אָנָה.

אָנָה absol. Is. 35: 7, constr. id. 41: 18. Ps. 107: 35; plur. אָנָה, constr. אָנָה, stagnant water, a pool, marsh, Is.

ll. cc. 42: 15. Ps. 114: 8. Spec. of the pools of stagnant water left by the Nile after its inundation, Ex. 7: 19. 8: 1. R. אג no. 2.

2. a marsh overgrown with reeds, a reedy place, arundinetum, Jer. 51: 32. R. Jonah explains it strong-holds, comp. אג the marshy lair of the lion, then a refuge, strong-hold.

אג adj. once in plur. constr. אגמי sad, sorrowful in mind, Is. 19: 10. R. אג no. 3.

אג and אג m. 1. a caldron, heated kettle, Job 41: 12 [20]. R. אג no. 1.

2. a reed, bulrush, growing in marshes, from אג marsh, and the ending אג, Is. 58: 5. For Is. 9: 13. 19: 15, comp. אג. —Hence

3. a rope made of reeds, a rush-cord, like Gr. σχοῖνος, Job 40: 26 [41: 2]. Comp. Plin. H. N. 19. 2.

\* אג obsol. root; Arab. آجن i. q. وجن (see אג) to tread with the feet, to stamp, to beat; hence to wash cloths, to full, as a fuller by treading them in a trough. —Hence

אג m. pp. a trough for washing garments, λουτή, from r. אג q. v. then any laver, basin, bowl, constr. אג Cant. 7: 3. Plur. אג Is. 22: 24. Ex. 24: 6.

Arab. and Syr. آجانة, آجانة, id.

אג m. plur. (r. אג) a word found only in Ezekiel, hosts, armies, Ez. 12: 14. 17: 21. 38: 6, 9. 39: 4. It corresponds to the Chald. אג, אג, wing; hence pp. wings of an army, comp. אג Is. 8: 8. The Arabic and Chaldee have the same trop. use of the word wings; comp. Comment. on Is. l. c.

\* אג fut. אג 1. to gather, to collect, e. g. the harvest, Dent. 28: 39. Prov. 6: 8. 10: 5. Comp. אג no. 2, and אג; also Gr. ἀγείρω. The primary idea seems to be that of scraping to-

gether, comp. cogn. אג. By softening the letter ר we have אג and אג, which denote the rolling and flowing together of water.

2. In the kindred dialects it has the signif. to gain, to make profit, from the idea of scraping together; and hence to hire for wages, see אג.

Deriv. אג, אג, pr. n. אג, and according to most אג.

אג stat. emphat. אג, Chald. a letter, epistle, i. q. Heb. אג q. v. Ezra 4: 8, 11. 5: 6.

אג m. (for אג c. Aleph prosthet. from r. אג no. 2,) the fist, Ex. 21: 18. Is. 58: 4. So Sept. and Vulg. in both passages; the Rabbins also use this word in the same sense.

אג m. Ezra 1: 9 אג אג, Sept. Vulg. Syr. basins, chargers of gold, of silver. In the Talmud of Jerus. this word is said to be compounded from אג to collect, and אג a lamb, and basins are so called, because the blood of lambs is collected in them. But there is here no mention of blood. To us it seems a quadriliteral formed with א prosthet. and denoting slaughter-basin, for אג, אג, see under letter ר; and this is prob. i. q. אג, אג, (comp. Zab. אג for אג,) from אג to

slaughter, אג to cut the throat. —

Some also hold it to be i. q. Gr. ἀγ-ταλος, ἀγταλλος, which in the Sept. signifies a basket, fruit-basket, whence

Arab. قرطلة, Rabb. אג, Syr.

אג; and it could perhaps in Ezra l. c. be understood of baskets of the first-fruits. But this Greek word itself seems rather of Semitic origin, and to come from the verb אג to plait.

אג f. plur. אג a word of the later Hebrew, a letter, epistle, espec. spoken of royal letters and edicts, written by public authority and transmit-

ted by a public courier, *ἄγγελος*, to those to whom they were directed, 2 Chr. 30: 1. The word comes most prob. from an obsol. form *אָגַר*, which denoted *one hired*, spec. *a letter-carrier, courier*, from r. *אָגַר* no. 2; and was adopted by the Greeks under the form *ἄγγελος*, see Schleusner Lex. N. T. h. v. Neh. 2: 7, 8, 9. 6: 5. 17: 19. Esth. 9: 26, 29. Lorscheid in Stäudlin's Beytr. V. p. 20, supposes it to be derived from the Persian, comp. mod. Pers.

*אִנְגָרִידֵן* *engariden*, to paint, to write, whence *אִנְגָרֵה* *engare*, any writing.

*אָד* m. *vapour, mist*, rising from the earth and forming clouds, so called because it *surrounds* the earth like a veil or covering, from r. *אָדַר* no. 1. This etymology is also supported by the Arabic, in which *لَيَان* (from r. *آ* med. *ع*)

Je, to surround, comp. in *אָדַר* no. 1,) is any thing which protects and strengthens, a bulwark, bark, a veil, also the atmosphere. Corresponding is also Chald. *אָדַר* vapour. — Gen. 2: 6. Job 36: 27.

*אָדוֹת* see *אָדוֹת*.

\* *אָדַב* by transpos. i. q. *אָדַב*, q. v. to pine away, to languish. Found only in High causat. inf. *בְּאָדַב* *בְּאָדַב* 1 Sam. 2: 33. Comp. espec. Deut. 28: 63.

*אָדַבְאֵל* (perh. miracle of God, from *אָדַב* miracle,) pr. n. of a son of Ishmael, Gen. 25: 13.

\* *אָדַר* obsol. root, Arab. *أ* i. q. *أَدَّ* to befall any one, as misfortune; whence *أَدَّ* misfortune. Hence *אָדַר* and

*אָדַר* pr. n. of an Edomite, 1 K. 11: 17; called also *אָדַר* v. 14.

\* *אָדַה* obsol. root, prob. signifying

the same as *אָדַה* and *אָדַה* to pass. — Hence *אָדַה*.

*אָדַר* pr. n. m. Ezra 8: 17. R. *אָדַר*.

*אָדוֹן* (r. *אָדוֹן* q. v.) c. Suff. and in Plur. defect. *אָדוֹנִי*, c. Pref. *אָדוֹנִי*, *אָדוֹנִי*, *אָדוֹנִי* m. *master, lord, dominus*. Spoken a) of an owner, possessor, 1 K. 16: 21 *owner of mount Shomron*, i. e. Samaria. Hence of the owner and master of slaves, Gen. 24: 14, 27. 39: 2, 7; of kings as the lords of their subjects, Is. 26: 13; of a husband as lord of the wife Gen. 18: 12, comp. *בַּעַל* and Gr. *κύριος κυριεύς*, Germ. *Eheherr*; and also of God as the owner and governor of the world, Josh. 3: 13 *אָדוֹן כָּל-הָאָרֶץ*, *Lord of the whole earth*, who also is called *אָדוֹן* Ex. 23: 17, and without art. *אָדוֹן* Ps. 114: 7; comp. *אָדוֹן* in next art. — b) of a ruler, governor, Gen. 45: 8. — So *אָדוֹן* *my lord!* an honorary title of address to nobles and others to whom honour and reverence is due, e. g. to a father Gen. 31: 35, a brother Num. 12: 11, to a royal consort 1 K. 1: 17, 18; espec. to kings and princes, as *אָדוֹן הַמֶּלֶךְ* 2 Sam. 14: 9. 1 K. 3: 17. In respectfully addressing a person, the Hebrews instead of the second personal pron. *thou*, were accustomed to say *my lord*, and instead of the first person, *thy servant, thy handmaid*, Gen. 33: 8, 13, 14, 15. 44: 7, 9, 19 *אָדוֹן שְׁאֵל אֶת-עַבְדִּי* *my lord asked his servants* etc. i. e. thou didst ask us. In a style of still stronger adulation, this mode of speaking is also used in the case of an absent person, as Gen. 32: 4.

PLUR. *אָדוֹנִים* *lords*, Is. 26: 13 with a verb plural; and so c. Suff. *אָדוֹנִי* i. e. *my lords* Gen. 19: 2, 18. Elsewhere *אָדוֹנִי*, *אָדוֹנִי*, and c. Suff. *אָדוֹנִי*, *אָדוֹנִי*, etc. is always *Plur. excellentiae*, and of the same signif. as the Sing. Gen. 39: 2 sq. Hence joined with an adj. in the sing. number, as Is. 19: 4 *אָדוֹן קָשָׁה* *a hard master*, cruel lord, Gen. 42: 30, 33 *אָדוֹן הָאָרֶץ* *lord of the land*. *אָדוֹנִי* *thy master* 2 K. 2: 3, 5, 16; *אָדוֹנִי* *his master* Gen. 24: 9.



39: 2, 3. 40: 7. Deut. 10: 17 אֲדֹנָי Lord of lords, i. e. Jehovah. Spoken of idols, Zeph. 1: 9; comp. בַּעַל.

NOTE. This word is wanting in all the kindred dialects, except the Phœnician, in which "Αδων, Αδωνις, (Heb. אֲדֹנָי) is the name of an idol; and the Chaldean; where a vestige of it is preserved in the pr. n. בִּלְאֵדָה.

אֲדֹנָי Lord, the Lord, spoken only of God, Gen. 18: 27. Judg. 13: 8. Ezra 10: 3. Neh. 1: 11. al. saep. The ending י is a more ancient form of the *Pluralis excellentiæ*, for the common ים, as in שָׂדֵי; but the Grammarians have here put for י the longer form אֲדֹנָי, in order to distinguish it from אֲדֹנָי my lords. — Some have supposed, as lately Ewald, Heb. Gramm. p. 299, that אֲדֹנָי denotes pp. my Lord; י in that case being for י the suffix of 1 pers. with plur. nouns, but the force of the possessive pronoun being neglected, as

in Syr. سَيِّد and Fr. Monsieur; and in favour of this opinion they might appeal to Ps. 35: 23 אֲדֹנָי וְאֲדֹנָי. But against this view it might be urged: a) That this word is never used with the suff. of 1 pers. c. plur. except in a plural sense, since אֲדֹנָי is always my lords; b) That Jehovah calls himself אֲדֹנָי Job 28: 28. Is. 8: 7, comp. v. 5. Lehg. p. 524. — The Jews, who superstitiously avoided to pronounce the name יהוה, were accustomed wherever this latter occurs in the sacred text, to substitute for it אֲדֹנָי in reading. Hence the vowels of אֲדֹנָי are usually written in יהוה; and in later writers the former word is often used instead of the latter, Dan. 9: 3, 7, 8, 9, 15, 16, 19. See in יהוה.

אֲדֹרִים (two mounds or tumuli) pr. n. of a city of Judah, 2 Chr. 11: 9. Comp. Αδωρα Jos. Ant. 8. 10. 1.

אֲדֹרִים see אֲדֹנָיִם.

אָדִין Chald. adv. at that time, thereupon, then, i. q. Heb. אָז, אָזִי, pp. times, from a sing. אָדָּא, (from r. אָדָּא = עָדָּא, אָדָּא, to pass,) Dan. 2:

15, 17, 19. — אָדִין pp. in that time, thereupon, immediately, Dan. 2: 14, 35. 3: 13, 19, 21, 26. אָדִין מִן from then, since that time, Ezra 5: 16, i. q. Hebr. מִכָּאָז.

אֲדִיר adj. (r. אָדָּר) 1. large, great, mighty, e. g. mighty waves Ps. 93: 4; of a large ship Is. 33: 21.

2. mighty, powerful, of kings Ps. 136: 18; of nations Ez. 32: 18; of gods 1 Sam. 4: 8.

3. a chief, a prince, plur. chiefs, nobles, princes, 2 Chr. 23: 20. Neh. 10: 30. סֶבֶל אֲדִירִים a princely bowl i. e. precious Judg. 5: 25. אֲדִירֵי הַצֹּאֵן chiefs of the flock i. q. shepherds, רֹעִים, Jer. 25: 34 sq.

4. splendid, glorious, Ps. 8: 2.

5. Trop. of moral qualities, noble, excellent, excelling in piety and virtue. Ps. 16: 3 the saints who are in the earth, וְאֲדִירֵי כָל-חַפְצֵי-בָם and the excellent [of the earth], all my delight is in them, i. e. I delight alone in them.

אֲדִלְהָה Persian pr. n. of a son of Haman, Esth. 9: 8.

\* אָדָּם to be red, ruddy; Arab. med. E and O, and Aeth. id. also to be beautiful. Once in Kal, Lam. 4: 7 their princes ... are whiter than milk, אָדָּמָה עֵצִים מִפְּתִיחֵי-אֲדָמָה they are more ruddy in body than corals. Whiteness and ruddiness belong to the description of youthful beauty; hence it is not correct to refer אָדָּמָה in this passage to the idea of dazzling whiteness, as Bochart has done in Hieroz. II. p. 688, and Ludolf in Comment. ad Hist. Aethiop. p. 206; although the Romans do indeed use *purpureus* of any shining whiteness, Hor. Od. 4. 1. 10; comp. Voss ad Virg. Georg. p. 750. But these writers would hardly have fallen into this opinion, had they not been over-anxious to make out for פְּתִיחֵי the signification of pearls.

PUAL Part. מֵאָדָּם made red, dyed red, Nah. 2: 4. Ex. 25: 5. 35: 7, 23.

HIPH. to be red, pp. to make oneself red, Is. 1: 18.

HITHPA. to be red, e. g. wine in a cup, to blush, to sparkle, Prov. 23: 31.

The derivatives here follow; comp. also אָדָּם.

**אָדָּם** 1. *a man*, a human being male or female, perh. so called from his rudeness, comp. אָדָּם. It has neither construct nor plural form, but is very often collect. for *men*, *mankind*, the human race, Gen. 1: 26, 27. 6: 1. Ps. 68: 19. 76: 11. Job 20: 29. אָדָּם כָּל-אָדָּם *all men* Job 21: 33. Sometimes put in the gen. after adjectives, as אָדָּם אֲבִירֵי אָדָּם *the poor of men*, among men, i. e. poor men, Is. 29: 19, comp. Hos. 13: 2; so with אָדָּם intervening, as בָּאָדָּם בְּגָדִים Prov. 23: 28.—Spec. a) for *other men*, the rest of mankind, opp. to those in question, Jer. 32: 20 בְּיִשְׂרָאֵל וּבָאָדָּם *in Israel and among other men*. Judg. 16: 7. 18: 28. Ps. 73: 5. Is. 43: 4.—b) of *common men*, men of low degree, opp. to those of higher rank and better character; so כְּאָדָּם *like (common) men*, Job 31: 33. Hos. 6: 7. Ps. 82: 7. So in antith. with אִישׁ *men of high degree*, nobles, Is. 2: 9. 5: 15, שָׂרִים Ps. 82: 7, comp. Is. 29: 21, and in Plur. אִישׁ אִישׁ Ps. 49: 3. Prov. 8: 4.—c) of *slaves*, like גֵּבֶשׁ, Num. 16: 32.—d) of *soldiers*, like Engl. *men*, Is. 22: 6. Comp. אִישׁ no. 1. l.

2. *a man*, not a woman, i. q. Ecc. 7: 28 *one man* [worthy of the name] *among a thousand have I found, but a woman among them all have I not found.*

3. *any man, any one*, Lev. 1: 2. With a negative, *no man, no one*, Job 32: 21. Comp. אִישׁ, no 4.

4. *Adam*, pr. n. a) of the first man, Gen. 2: 7 sq. At least in these passages אָדָּם assumes the nature of a proper name in a certain degree, designating *the man* as the only one of his kind; comp. הַבַּעַל Baal, the lord καὶ ἔξ. הַשָּׂטָן Satan. Lehg. p. 653, 654. Hence Sept. Ἀδάμ. Vulg. Adam.—b) of a city near the Jordan, Josh. 3: 16.

5. אָדָּם, בֶּן אָדָּם, c. art. אָדָּם, *son of man*, poet. for *man*, Num. 23: 19. Ps. 8: 5. 80: 18. Job 16: 21. 25: 6. 35: 8; so very often in Ezekiel, when the prophet is addressed from God, אָדָּם בֶּן אָדָּם *son of man*, i. e. mortal! Ez. 2: 1, 3. 3: 1, 3, 4, 10. 4: 16. 8: 5, 6, 8. Often also

in Plur. אָדָּם בְּנֵי אָדָּם *sons of men*, i. e. men, Deut. 32: 8. Ps. 11: 4. al. c. art. בְּנֵי אָדָּם 1 Sam. 26: 19. 1 K. 8: 39. Ps. 145: 12. Ecc. 1: 13. Comp. Syr. ܐܕܡܐ son of man, for man.

**אָדָּם** and **אָדָּם** adj. f. אָדָּמָה, plur. אָדָּמִים, after the form קָטָל, which is common in noting colours, see Lehg. § 120. no. 21; *red, ruddy*, e. g. of a garment sprinkled with blood Is. 63: 2; of ruddy cheeks Cant. 5: 10; of a chestnut or bay coloured horse Zech. 1: 8. 6: 2; of a red heifer Num. 19: 2; of the reddish colour of lentiles Gen. 25: 30, coll. 34. Subst. *redness* Is. 1. c.

**אָדָּם** pr. n. *Edom*, the son of Isaac, and elder twin-brother of Jacob, Gen. 25: 25; more freq. called Esau, עֵשָׂו.—Also collect. for the *Edomites*, the posterity of Edom or Esau, and likewise for their country, Idumea. Of the nation Num. 20: 20; more fully אָדָּם בְּנֵי אָדָּם Ps. 137: 7, and poet. אָדָּם בַּת daughter of Edom Lam. 4: 21, 22. Of the country, אָדָּם אֶרֶץ אָדָּם Gen. 36: 16, 21, 31. Amos 1: 6; and אָדָּם אֶרֶץ Gen. 32: 3 [4]. Judg. 5: 4. Where it stands alone, it is masc. when spoken of the people, Num. 20: 20; but fem. when it denotes the country, Jer. 49: 17. The country of the Edomites, Idumea, was the mountainous tract between the Dead sea and the Elanitic gulf of the Red sea, afterwards called Gebalene, Γεβαληνή, now جبل Djebal.

The gentile n. is אָדָּמִי *Edomite*, Idumean, Deut. 23: 8. Fem. אָדָּמִית plur. אָדָּמִיּוֹת, *Edomitish women* 1 K. 11: 1.

**אָדָּם** a gem of a red colour, perh. *ruby, garnet*, Ex. 28: 17. 39: 10. Ez. 28: 13. Sept. Vulg. Sardior, *Sardius*.

**אָדָּמָה** f. אָדָּמָה, plur. f. אָדָּמִים, adj. *reddish*, Lev. 13: 19 sq. 14: 37, of spots in leprous persons, which are described as אָדָּמִים אָדָּמִים *white and somewhat reddish*. R. אָדָּם.

**אָדָּמָה** f. 1. *earth*, perh. so called

from its reddish colour, Ex. 20 : 24 ; spoken of the earth or dust which mourners sprinkle on their heads, 1 Sam. 4 : 12. 2 Sam. 15 : 32.

2. *the earth, the ground, land*, as tilled, Gen. 4 : 2. 47 : 19, 22, 23. Ps. 105 : 35. Is. 28 : 24. אֲדָמָה a lover of the ground, i. e. of husbandry, 2 Chr. 26 : 10. Spoken of the produce of the earth, Is. 1 : 7.

3. *a land, region, country*, Gen. 28 : 15. אֲדָמָה יְהוָה land of Jehovah, i. e. Canaan, Is. 14 : 2. Plur. אֲדָמֹת lands, countries, once Ps. 49 : 12.

4. *the earth, orbis terrae*, Gen. 4 : 11. 6 : 1. 7 : 4.

5. *Adamah*, pr. n. of a city in Naphtali, Josh. 19 : 36.

אֲדָמָה *Admah*, pr. n. of a city destroyed with Sodom and Gomorrah, Gen. 10 : 19. 14 : 2, 8. Deut. 29 : 22. Hos. 11 : 8.

אֲדָמוֹנִי and אֲדָמֹנִי adj. (after the form קֶרְמֹנִי) *red*, i. e. *red-haired*, e. g. Esau Gen. 25 : 25 ; David 1 Sam. 16 : 12. 17 : 42. Sept. *πυρρόαυτος*, Vulg. *rufus*.

אֲדָמִי (pp. human) pr. n. of a city of Naphtali, Josh. 19 : 33.

אֲדָמִי see אָדָם.

אֲדָמָתָא pr. n. of a Persian nobleman, Esth. 1 : 14.

\* אָדָן obsol. root, prob. i. q. דָּוָן, Arab. *أذل* med. Vav, *to be low, humble, inferior*. Hence אָדָן and

אָדָן pr. n. of a man who returned under Zerubbabel to Jerusalem, Ezra 2 : 59 ; in the parall. passage Neh. 7 : 61 written אָדָן.

אָדָן m. plur. אָדָנִים, constr. אָדָנִי *a foundation*, e. g. of a column, base, pedestal, Cant. 5 : 15. Ex. 26 : 19 sq. 27 : 10 sq. 36 : 38 ; of a building, Job 38 : 6.

אָדָנִי see on p. 14.

אֲדָנִי-בֶּזֶק (lord of Bezek) name

or title of a king of the Canaanitish city Bezek, Judg. 1 : 5, 6, 7.

אֲדָנִי-צֶדֶק (lord of justice) pr. n. of a Canaanitish king of Jerusalem, Josh. 10 : 1, 3.

אֲדָנִיָּהוּ (my lord is Jehovah) *Adonijah*, pr. n. a) of a son of David, who attempted to usurp the succession, 1 K. 1 : 8 sq. Called also אֲדָנִיָּה v. 5. 2 Sam. 3 : 4. — b) 2 Chr. 17 : 8. — c) Neh. 10 : 17. In Ezra 2 : 13 the same person is called אֲדָנִיקָם i. e. lord of the enemy. Comp. Ezra 8 : 13. Neh. 7 : 18.

אֲדָנִיקָם see אֲדָנִיָּהוּ c.

אֲדָנִיָּרָם (lord of altitude) *Adoniram*, pr. n. of a man who had charge of the public works under David and Solomon, 1 K. 4 : 6. By an unusual contraction, called also אֲדָרָם *Adoram* 2 Sam. 20 : 24. 1 K. 12 : 18, הָדָרָם 2 Chr. 10 : 18.

\* אָדָר in Kal not used, pp. *to be large, great, ample*, see deriv. אָדָר, אֲדָרָת; comp. אָדָר to have the hernia, pp. *to be swollen*; אָדָר swollen, inflated, e. g. the belly. Kindr. is הָדָר. — Trop. *to be great, splendid, powerful*, see in אָדָר.

NIPI. *to be made great, to be magnified, glorious*. Part. Ex. 15 : 6 יְמִינָה יְהוָה בְּיָמֶיךָ thy right hand, *Jehovah, is magnified in might*, is made glorious in strength. The Yod in יְמִינָה is paragogic.

HIPI. *to magnify, to make honourable*, Is. 42 : 21.

Deriv. אָדָר, אֲדָרָת, and the compounds אֲדָרָתִי, אֲדָרָתְךָ, אֲדָרָתָם.

אָדָר *Adar*, the twelfth Hebrew month, from the new moon of March to that of April ; or according to the Rabbins, from the new moon of February to that of March. Esth. 3 : 7, 13. 8 : 12. 9 : 1, 15, 17, 19, 21. Gr. *Ἀδάρ* 1 Macc. 7 : 43. Syr. *أذار*, Arab.



אֶזְרָא and אֶזְרָא, the sixth month of the Syro-Macedonians. The etymology is uncertain; perh. so called as the season of flowers and new foliage, clothing the earth in beauty and splendour, from r. אֶדֶר.

אֶדֶר Chald. id. Ezra 6: 15.

אֶדֶר see אֶדֶק.

אֶדֶר m. pp. largeness, amplitude; hence

1. a wide cloak, mantle, Mic. 2: 8, i. q. אֶדֶת.
2. greatness, splendour, whence Zech. 11: 13 אֶדֶר הַקֶּרֶם splendour of price, i. e. splendid price, ironically.

אֶדֶר Chald. area, threshing-floor, Dan. 2: 35. Syr. ܐܕܪܐ, Arab. ܐܕܪܐ. R. אֶדֶר no. 1. q. v.

אֶדֶרְגִּזִּי Chald. plur. m. chief-judges, Dan. 3: 2, 3. Compounded from אֶדֶר i. q. אֶדֶר greatness, comp. אֶדֶר no. 3; and גִּזְרִין judges, comp. גִּזֵּר.

אֶדֶרְיָא Chald. adv. Ezra 7: 23, rightly, diligently, carefully, Vulg. diligenter. Most prob. it is a Persian word, perh. i. q. Pers. ܐܕܪܐ recte, vere, probe.

אֶדֶרְכֹּן m. 1 Chr. 29: 7, Ezra 8: 27, i. q. אֶדֶרְכֹּן, a daric, a Persian coin of pure gold, common also among the Jews while they were under the Persian dominion. The letter א is prosthetic; and we find also אֶדֶרְכֹּן in Rabbinic writers. The name comes from the ancient Persian, in which Dara, Darab, signify king, and Darig, Dergah, the royal court. It is formed either from the latter by appending the syllable כֹּן, and then signifies court-coin; or if from the former, it is compounded from Dara and כֹּן image, i. e. the king's image, although darics with the likeness of a king are no longer extant. — The daric was equal in

value to the Attic χρυσός, which according to our mode of reckoning, was worth nearly 1½ German ducats, or 3 Spanish dollars, [according to Boeckh about \$ 3. 25, Staatsh. der Ath. I. p. 23.] The coin usually bears the image of an archer on foot, kneeling. Darics of gold [and silver] are extant in the Museums of Paris and Vienna. See Eckhel Doctr. Num. P. I. Vol. III. p. 551.

אֶדֶרְמֶלֶךְ (contr. from אֶדֶר הַמֶּלֶךְ splendour of the king,) Adrammelech, pr. n. a) of an idol of the Sepharvites or Sipparenes brought from Mesopotamia to Samaria, 2 K. 17: 31. — b) of a son of Sennecharib king of Assyria who aided in slaying his father, Is. 37: 38. 2 K. 19: 37.

אֶדֶרֶ Chald. i. q. אֶדֶר, the arm, with א prosthetic, Ezra 4: 23. Hebr. אֶדֶר.

אֶדֶרֵי (strong, mighty, from אֶדֶר q. v.) Edrei, pr. n. a) of the former metropolis of Bashan, situated in the territory of Manasseh, Num. 21: 33. Deut. 1: 4. Josh. 12: 4. Called by Eusebius Ἀδραῖ, by Ptolemy Ἀδρα, by Arabian geographers ادرعات, now Draá. See Relandi Palaestina p. 547. — b) a city in Naphtali, Josh. 19: 37.

אֶדֶת 1. pp. fem. of adj. אֶדֶר, large, great, mighty, (comp. אֶדֶת, fem. אֶדֶת, Ez. 17: 8 אֶדֶת אֶדֶת a large vine, i. e. full of branches and leaves. Comp. אֶדֶר no. 1.

2. a wide cloak, mantle, pallium, 1 K. 19: 13, 19. 2 K. 2: 13, 14. Jon. 3: 6. אֶדֶת שֶׁעַר a Babylonish mantle Josh. 7: 21, i. e. variegated with figures, having the figures of men and animals interwoven in colours; comp. Plu. H. N. 8. 48. אֶדֶת שֶׁעַר a hairy mantle, shaggy with hair, Gen. 25: 25. Zech. 13: 4.

3. splendour, glory, Zech. 11: 3.

\* אֶדֶשׁ i. q. אֶדֶשׁ, to thresh, once inf. absol. Is. 28: 28 אֶדֶשׁ וְדֹשֵׁן threshing he threshes it.

\* אֶהָב and אֶהָב, fut. אֶהָב and

**יָאָהֵב**, 1 pers. **אַהֵב** Prov. 8: 17 and **אַהֵב** Hos. 14: 5; inf. **אַהֵב** Ecc. 3: 8 and **אַהֵבָה**.

1. *to breathe after, to long for, to desire*, c. acc. Ps. 40: 17. 70: 5; seq. **כִּי** Ps. 116: 1. — This sense of *breathing after* belongs to the syllables **הַב**, **הָב**, and with the letters softened **אָב**, **אָו**; comp. the roots **הָבַל**; **הָבַב**, **חָבַב** to desire, to love; **אָנָה** and **אָבָה** to desire, to be willing.

2. *to love*, in which signif. it accords with **עָנַב**, *ἀγαπάω*. Seq. acc. Gen. 37: 3, 4. Deut. 4: 37; rarely c. **לְ** Lev. 19: 18, 34, and **בְּ** Ecc. 5: 9. 1 Sam. 20: 17 **וְהָיָה אֲהָבָה** *he loved him as he loved his own soul*. Part. **אֲהָבָה** *a friend*, loving and beloved, intimate, different from **רֵעַ** a companion, Prov. 18: 24. Esth. 5: 10, 14. Is. 41: 8 **רֵעַ אַבְרָהָם** *the seed of Abraham my friend*.

3. *to love to do any thing, to delight in doing*, seq. infin. c. **לְ**, Hos. 12: 8 **כִּי יִשְׂכַּח אֶהֱבָה** *he loveth to oppress*. Is. 56: 10. Jer. 14: 10.

NIPH. part. **נִיחָב** *lovely, amiable*, worthy of love, 2 Sam. 1: 23.

PIEL part. **מֵאֵהֵב** 1. *a friend*, Zech. 13: 6.

2. *a lover*, but only in a bad sense, *a paramour, debauchee*, Ez. 16: 33 sq. 23: 5 sq. i. e. metaph. for an idolater.

Deriv. the three following.

**אֵהָב**, only in Plur. **אֵהָבִים**.

1. *loves*, spec. in a bad sense, *amours*, trop. of intercourse and alliances with foreign nations, Hos. 8: 9.

2. *delight, loveliness*. Prov. 5: 19 **אֵהָבִים** *the lovely hind*.

**אֵהָבָה** m. *love*, in sing. once meton. for lovers, paramours, Hos. 9: 10. Sept. *ἡγαπημένοι*. Plur. **אֵהָבִים** *loves*, spec. *amours*, Prov. 7: 18. R. **אֵהָבָה**.

**אֵהָבָה** f. 1. Inf. fem. of the verb **אָהַב**, c. **לְ** pref. Is. 56: 6 **לְשֵׁם יְהוָה** *to love the name of Jehovah*. Deut. 10: 15. 11: 13, 22. Josh. 22: 5. 23: 11. With **בְּ** 1 K. 10: 9 **בְּאֵהָבָה** *in Jehovah's loving Israel*, i. e. because he loved Israel. In the same sense c. pref. **כִּי** Hos. 3: 1,

and **מֵאֵהָבָה יְהוָה אֶתְכֶם** Deut. 7: 8 *because Jehovah loved you*.

2. *love*, espec. between the sexes, Cant. 2: 4. 5: 8. 8: 6, 7; of God towards men Hos. 3: 1; of friends towards each other, 1 Sam. 18: 3.

3. *love, delight*, concr. of *one beloved*, a mistress, Cant. 2: 7. 3: 5. So perh. v. 10, where others as adv.

\* **אָהֵד** obsol. root, i. q. **אָהַד**, *to be one, united*. Hence **אֶהְדִּי** and

**אֶהְדִּי** pr. n. of a daughter of Simeon, Gen. 46: 10.

\* **אָהֵה** interj. expressing grief, sorrow, and imitating the sound or cry,

**אָה! אָה!** comp. Arab. **أه! أه!**,

whence the verbs **אָהַ** and **אָהַ** to grieve, to lament, like Germ. *ach, ächzen*. Always in the connexion **אָהֵה יְהוָה** *ah! Lord God*, Josh. 7: 7. Judg. 6: 22; or **אָהֵה אֲדֹנִי** 2 K. 6: 5, 15. Simpl. 2 K. 3: 10; c. dat. Joel 1: 15.

**אֶהְדִּי** (union, r. **אָהַד**) *Ehud*, pr. n. a) of a judge of Israel, Judg. 3: 15 sq. 4: 1. Sept. *Ἀώδ*. — b) 1 Chr. 7: 10.

**אֶהָבָה** *Ahava*, pr. n. of a river, Ezra 8: 21, 31, and of the adjacent region of country, v. 15, where Ezra collected the people in order to return from exile.

**אֶהָיָה** Hos. 13: 10, i. q. **אֶהָיָה**, *where?* Elsewhere **אֶהָיָה** is always 1 pers. fut. apoc. from r. **הָיָה** to be; and not improb. it is here an error of transcription arising out of v. 7, 14, and to be replaced by **אֶהָיָה**. The words are **אֶהָיָה מֶלֶכְךָ אֶפְסָה** *where then is thy king?* connecting the two words **אֶהָיָה** *אֶפְסָה*, as elsewhere **אֶהָיָה**.

\* **אֶהָלָה** perh. i. q. **הָלַל**, *to shine, to glitter*, from the mutual relation of verbs **פָּא** and **עָע**; see Hiph. — Hence **אֶהָלָה** tent, from the shining, glittering appearance.

2. denom. from **אֶהָלָה** tent, *to tent, to move one's tent*, in the manner of no-

mades, now pitching their tents in one place and then removing to another. Gen. 13: 12, 18 **וַיִּצְחָק אַבְרָם**, Sept. ἀποσπνῶσας Ἀβράμ, Vulg. movens tabernaculum suum.

PIEL fut. **יִצְחָק** contr. **יִצֵּחַ**, i. q. Kal no. 2, to *pitch one's tent*, in the nomadic manner, Is. 13: 20. Comp. **יִצֵּחַ** for **יִצְחָק**.

HIPH. i. q. Kal no. 1, to *shine*, pp. to *give light*. Job 25: 5 **יָרֵךְ עֲדָה יָרֵךְ לֹא יִצֵּחַ** lo! even the moon, it shineth not, i. e. is not bright, pure, in the sight of God. Jerome: ecce! luna etiam non splendet. Sept. οὐκ ἐπιφαύσκει.

The deriv. follow.

**אֹהֶל** c. Suff. **אֹהֶלֶיךָ**, **אֹהֶלְךָ** (*ohel-cha*), c. He parag. **אֹהֶלְךָ**; Plur. **אֹהֶלִים** Syriasm for **אֹהֶלֶיךָ** Lehrs. p. 152, 572, c. Pref. **בְּאֹהֶלֶיךָ** Judg. 8: 11. Jer. 35: 7, 10, constr. **אֹהֶלֶיךָ**, c. Suff. **אֹהֶלֶיךָ**, **אֹהֶלֶיךָ**, — **אֹהֶלֶיךָ**.

1. a tent, tabernacle, Gen. 9: 27. al. **אֹהֶל מוֹעֵד** tabernacle of the congregation or of assembly, comm. tabernacle of the covenant, i. e. the moveable and portable sanctuary of the Israelites in the desert, described Ex. c. 26, comp. c. 36; also called simply **אֹהֶל** 1 K. 1: 39. As to the distinction in the tabernacle, between **אֹהֶל** and **מִשְׁכָּן**, the former (**אֹהֶל**) denoted the exterior covering, consisting of twelve curtains of goats' hair, which was placed over the proper dwelling (**מִשְׁכָּן**) i. e. the twelve interior curtains or hangings which lay upon the frame work; see Ex. 26: 1, 7. 36: 8, 14, 19.

2. a dwelling, habitation, house. Is. 16: 5 **דָּוִד אֹהֶל דָּוִד** the habitation of David. 1 K. 8: 66. Jer. 4: 20. Lam. 2: 4. Poet. Ps. 132: 3 **אִם אָבֹא בְּאֹהֶל בֵּיתִי** I will not enter the dwelling of my house.

3. spec. the temple, Ez. 41: 1.

4. *Ohel*, pr. n. of a son of Zerubbabel, 1 Chr. 3: 20.

**אֹהֶלָה** *Oholah, Aholah*, pr. n. of a harlot, used by Ezekiel as the symbol of Samaria, Ez. 23: 4 sq. Pp. for **אֹהֶלָה** c. Mappik, i. e. [she has] her tent, her own tabernacle, temple.

**אֹהֶל־אָבִי** (tent of his father) *Aho-*

*liab*, pr. n. of an artificer, Ex. 31: 6. 35: 34.

**אֹהֶל־יִבָּה** *Oholibah, Aholibah*, pr. n. of a harlot, used by Ezekiel as the symbol of the idolatrous kingdom of Judah, Ez. 23: 4 sq. Pp. *my tabernacle is in her*, **בֵּהּ** for **בֵּהָ**. Comp. **אֹהֶלָה**.

**אֹהֶל־בָּמָה** (tent of the height) *Aholibamah*, pr. n. of a wife of Esau, Gen. 36: 2, 14; also of an Edomitish tribe, v. 14.

**אֹהֶלִים** Num. 24: 6. Prov. 7: 17, and **אֹהֶלוֹת** Ps. 45: 9. Cant. 4: 14, plur. a species of odoriferous tree growing in India, called by the Greeks *ἀγάλλοχον*, later *ξύλαλον*, in modern times *lignum aloës*, also *lignum paradisi*, and *lignum aquilae*, *Excoecaria Agallocha* Linn. See Diosc. lib. I. 21. The Heb. as well as the Greek name, is derived from the Indian name of the tree, *aghil*, Sanscr. *agaru* and *aguru*. See Celsius in Hierobot. T. I. p. 135 — 170. Wilson's Sanscrit Dictionary p. 5. The first of these names was falsely translated by the Portuguese by '*aquilae lignum*,' eagle-wood.

\* **אֹהֶר** a doubtful root; whence perhaps

**אֹהֶרֶן** pr. n. (perh. i. q. **הָרֶן**) mountaineer, comp. Arab. (**هَارُون**) *Aaron*, the elder brother of Moses, Ex. 6: 20. 7: 7; and the first high-priest, Ex. c. 29. Lev. c. 8. — **בְּנֵי אֹהֶרֶן** sons of *Aaron* Josh. 21: 4, 10, 13, and poet. **בֵּית אֹהֶרֶן** house of *Aaron*, Ps. 115: 10, 12. 118: 3, put for the priests in general. So *Aaron* for any high-priest Ps. 133: 2.

**אָו**, constr. **אָו**, a noun after the form **אָו**, from r. **אָוָה** to will, to desire.

1. pp. *will, desire, appetite*, once as subst. Prov. 31: 4 Cheth. **אָוֹנִים** **אָוֹנִים** nor for princes the desire of strong drink. Keri **אָוֹנִים** (to say) where is strong drink?

2. *free-will, choice*, and hence constr. **אָו** as a conjunction, implying the pow-





ancients this power of ventriloquism was often misused for the purposes of magic. — As to the connexion between these two significations of *bottle* and *necromancer*, it prob. arose from regarding the conjurer, while possessed by the demon, as a *bottle* i. e. vessel, sheath, in which the demon was contained. — Hence

אֹבֹת (water-skins) pr. n. of a station of the Israelites in the desert, Num. 21: 10. 34: 43. It must be sought in the desert on the eastern skirts of Idumea, and not far from Moab.

אֹבִי 1 Chr. 27: 30, pr. n. of a man, an Ishmaelite, who had charge of the camels of David. It signifies pp. *chief of the camels*, like Arab. أَبَان and أَبِيل from أَب camel. — The form אֹבִי is for אֹבֵל, as תֹּמִיךָ for תֹּמִיךָ Ps. 16: 5.

אֹבֵל (r. יָבַל) also אֹבֵל, m. a stream, river, only in Dan. 8: 2, 3, 6.

\* אָד and אָד obsol. root. I. to bend, to inflect, Arab. آَو med. Waw; then to turn, to turn about or over, to stir, see subst. אָד, אָדוֹת; also to put around, to surround, see אָד. Corresponding are Heb. עָד and Aeth. Ἀφρ.: — Hence

2. to load, to burden, to press down with weight; hence אָד heavy, burdensome, אָד a load, weight, מֵאֹד misfortunes, evils, calamities, by which one is weighed down; see אָד.

3. i. q. אָן for אָד to be strong, robust; Conj. II, to strengthen, to aid, אָד and אָן strength, might, force; whence Heb. מָאֵד. Comp. קָשָׁה and other verbs, which also connect the notions of weight and strength.

אָד m. pp. a wooden-poker, with which a fire is stirred, see r. אָד no. 1; hence any burnt wood, a fire-brand, Zech. 3: 2. Am. 4: 11. Is. 7: 4. Syr. and Chald. id.

אָדוֹת plur. pp. turnings, turns, see r. אָד no. 1; then circumstances, reasons, causes of things. Comp.

511 سبب cause, from r. סָבַב to turn about; חָאֵל way, manner, cause, from חָאֵל, to turn oneself; Germ. um for wegen; בָּגַל because of, from גָּלַל. — Found only in the formula אֶל-אָדוֹת i. q. אֶל-דָּבָר, i. e. for the causes, i. q. on account of, because of, propter, Gen. 21: 11, 25. 26: 32. Ex. 18: 8; and c. Suff. אֶל-אָדוֹתִי on my account, Josh. 14: 6. — על כֵּן-אֶשָּׁר אָדוֹת for all these causes that, for this very cause that, Jer. 3: 8. — In some edit. is read 2 Sam. 13: 16 אֶל-אָדוֹת, which has arisen from combining two readings, אֶל-אָדוֹת, and אֶל-אָדוֹת.

\* I. אָה not used in Kal; pp. to bend, to inflect, comp. cogn. עָה. Hence

1. to turn aside, to take lodging, to lodge, to dwell; i. q. Arab. أَوى Conj.

I, II; مأوى a lodging, dwelling. See deriv. أوى.

2. i. q. Arab. أوى to incline, to have a bent, i. e. to desire, to long for, to wish; see Pi. Hithpa. and comp. הִפְעָה. Kindr. roots are אָה, Lat. aveo, and Arab. هوى to desire.

PIEL אָה i. q. Kal no. 2, to desire, to long for, ascribed mostly to the soul, נָפֶשׁ רָשָׁע אֶתְהָה רָע Prov. 21: 10 נָפֶשׁ הַרְשָׁעִים רָשָׁע אֶתְהָה רָע the soul of the wicked desireth evil. Deut. 12: 20. 14: 26. Job 23: 13. 33: 20. 1 Sam. 2: 16. 2 Sam. 3: 21. Without נָפֶשׁ Ps. 132: 13, 14. Is. 26: 9 נָפֶשִׁי אֶתְהָה בְּפִלְהָה my soul even I desire

*thee in the night*; comp. עֲבָדְךָ for I, seq. 1 pers. Gen. 44: 32.

HITHPA. הִתְאַוָּה, fut. apoc. יִתְאַוּ Prov. 23: 3, 6, i. q. Pi. but pp. *to desire for oneself, to long*; absol. 1 Chr. 11: 17; c. acc. Deut. 5: 18. Jer. 17: 16; c. dat. Prov. 23: 3, 6. הִתְאַוָּה הָאָדָם pp. *to long a longing*, i. e. to burn with desire, to lust after, Num. 11: 4. Ps. 106: 14. Hithpael differs also from Piel, in that it is never joined with נָפַשׁ, which is the common usage with Piel.

Deriv. אָ constr. אָו, אָוָה, אָו, אָו no. I, אָו, מְאַוִּים, מְאַוֶּה.

\* II. אָוָה obsol. root, onomatopoeitic, *to cry, to howl, ululare*, Arab.

עוּ to howl, as a dog, wolf, jackal; see the deriv. אָו, אָו.

\* III. אָוָה, in Kal not used, prob. *to sign, to mark, to describe with a mark*; kindr. with תָּאָה and תָּוָה. Comp. אָבָה, אָוָה, תָּאָב, to desire. Hence

HITHPA. id. Num. 34: 10 הִתְאַוִּיתֶם לָכֶם *ye shall mark out for yourselves a border etc.* comp. v. 7, 8, where in the same connexion is read fut. תִּתְּאוּ לָכֶם. Sept. and Syr. in all three passages, καταμετρήσετε, عتدوا, ye shall measure out, determine.—Hence also אָוָה for אָוָה, a sign.

אָוָה f. (r. אָוָה no. I. 2) 1. *desire, longing*, e. g. after food, with נָפַשׁ, Deut. 12: 15, 20, 21. 18: 6; of sexual desire, Jer 2: 24. Comp. in אָוָה no. I. Pi.

2. *desire, pleasure, will*, c. נָפַשׁ, 1 Sam. 23: 20; simpl. Hos. 10: 10.

אָוָה (prob. i. q. אָוָה, strong, robust) pr. n. m. Neh. 3: 25.

אָוָה Gen. 10: 27, pr. n. *Uzal*, a descendant of Joktan, here taken in a geographical sense for a city and district of the Joktanidae in Arabia, prob. the same afterwards called *Sanaa*, the metropolis of the kingdom of Yemen; see Bochart Phaleg. II. 21. J. D. Mi-

chaelis Spicil. Geogr. Heb. ext. T. II. p. 164 sq.

אָוָה (desire, or dwelling i. q. אָו) pr. n. of a king of Midian, Num. 31: 8. Josh. 13: 31.

אָוָה (r. אָוָה no. II) 1. subst. *wailing, lamentation*, Prov. 23: 29 לְמִי אָוָה לְמִי אָוָה *who hath wailing, who hath want?*

2. interject. *wo!* a) of sorrow, grief, c. dat. *wo to me!* etc. 1 Sam. 4: 8. Is. 3: 9. 6: 5; rarely c. acc. Ez. 24: 6, 8; absol. Num. 24: 23. — b) of threatening, imprecation, Num. 21: 29. — Kindr. is הָוָה.

אָוָה i. q. אָו, c. dat. Ps. 120: 5.

אָוָה, plur. אָוָהִים, m. R. אָוָה.

1. *foolish*, a) adj. אָוָה אִישׁ Prov. 29: 9. Hos. 9: 7. b) subst. more freq. *a foolish man, a fool*, Job 5: 2. Is. 19: 11. 35: 8. Prov. 7: 22. 10: 14. 11: 29. 14: 3. 15: 5. Opp. to a prudent man (עָרוּם) Prov. 12: 16; to a wise man (חָכָם) Prov. 10: 14.

2. by impl. *impious, wicked*, Job 5: 3.

אָוָה id. with adj. ending, *foolish*, Zech. 11: 15.

אָוָה מְרֹדַךְ *Evil-Merodach*, pr. n. of a king of Babylon, who set at liberty Jehoiachin king of Judah after he had been long detained in prison by Nebuchadnezzar, 2 K. 25: 27. Jer. 52: 31. He succeeded Nebuchadnezzar, and reigned two years, according to Berosus in Jos. c. Ap. I. 20. — As to the signification of the name, מְרֹדַךְ q. v. is the name of a Babylonish idol, and אָוָה is in Heb. *foolish*. But we may take it for granted that some other name of Assyrian or Persian origin lies concealed under this, which the Jews thus wrested into the analogy of their own tongue; pleasing themselves perhaps with the idea of calling the king of their oppressors in scorn *Mero-dach's fool*, i. e. his foolish worshipper.

\* אָוָה with Vav moveable, obsol.



root, i. q. **רָאָל**, **רָאָל**, *to be foolish*, pp. *to be turned away, perverse*, comp. kindr. **עָרַל**, and also **אָרַל**. Hence **אָרִיר**, **אָרִיר**, foolish, **אָרִיר**, folly.

\* **אָרַל** and **אָרַל** a root not used in the verb, but of wide extent in the derivatives.

1. pp. *to roll, to twist, to twirl*, as in the kindr. **חָרַל**, **חָרַל**, **חָרַל**, comp. **εἰλέω**, **εἰλέω**, **ἰλλω**, and see below under **רָלַל**. — Hence **אָרַל** a ram, from his twisted horns; also **אָרַל** belly.

2. trop. *to be strong, stout, powerful*; for the connexion comp. in **חָרַל** and **חָרַל**. Hence **אָרַל** the Strong one, God; **אָרַל** terebinth, q. d. the strong tree; **אָרַל** an oak, Lat. robur; also **אָרַל**, **אָרַל**, strength, aid.

3. trop. *to be first, foremost, chief*, from the notion of strength and power; so Arab. **أَوَّل** to be foremost, to come

out first, **أَوَّل** first, primus, (pp. princeps, like **אָרַל**), comp. Heb. **אָרַל**. — Hence **אָרַל**, **אָרַל**, the mighty, the chief, **אָרַל** the front part, q. v. **אָרַל** no. 2, and **אָרַל**, a projection or cornice on a building; **אָרַל** no. 3, the first place, rank.

**אָרַל** m. 1. *the belly, body*, pp. roll, roller, from the round form, from **אָרַל** no. 1. Ps. 73: 4. Arab. **أَوَّل**, **أَوَّل**.

2. Plur. *the mighty, the powerful, the chief*. 2 K. 24: 15 Cheth. **אָרַל הָאָרֶץ** *the chief of the land*. The Keri has the more usual form **אָרַל**. R. **אָרַל** no. 2, 3, both significations of the root being united in this word.

1. **אָרַל**, compounded from **אָרַל** constr. **אָרַל**, and **לֹא** = **לֹא**, **לֹא**, not; comp. **אָרַל**, **אָרַל**.

1. *if not, unless*, once Num. 22: 33 **אָרַל נִטְרָה מִפְּנֵי רֹגִי** *unless she had turned from me, surely now I had slain her*. Sept. **εἰ μὴ**. Aben Ezra well **לֹא**.

2. *whether not*, and hence ellipt.

[who knows] *whether not*, i. e. *perhaps, peradventure*, expressing doubt, fear, Gen. 24: 5. 27: 12. Josh. 9: 7; and also hope, Gen. 16: 2. Am. 5: 15. — Hos. 8: 7 *the stalk shall yield no meal*, **אָרַל יַעֲשֶׂה זֵרִים וְיִבְלַעֲהוּ** [or if] *perhaps it yields, the strangers shall devour it*. Jer. 21: 2. — In like manner Arab.

**عَل** and **لَعَل** *perhaps*, is pp. *whether not*, ellipt. On its theme, for **أَل**, and its various forms and use, see De Sacy Gramm. Arabe I. § 867, and note. More nearly corresponding are the Talmudic particles **אָרַל** and **אָרַל** pp. *whether not*, *annon*, then *whether perhaps, if perhaps, fortasse*; e.g. Pirke Aboth 2. 4 *ne dicas: cum otiosus fuero, discam, fortasse* ( **שָׁמָּה** ) *non eris otiosus*. Berach. 2. 1, 9. Also **אָרַל** *what if? perhaps*, which is put for Heb. **אָרַל** Is. 47: 12.

II. **אָרַל** pr. n. *Ulai, Eulaeus*, a river flowing by Susa in Persia, and emptying itself into the united stream of the Euphrates and Tigris, called by the Greeks *Choaspes*, now *Kerah*. Dan. 8: 2. See Hdot. 5. 49. Plin. H. N. 6. 27 or 31. R. K. Porter's Travels Vol. II. p. 412, and Map.

**אָרַל**, **אָרַל**, (Kamets impure,) Plur. **אָרַל**, (r. **אָרַל** no. 3,) pp. *the anterior part, front*; hence

1. *vestibule, porch, portico*, 1 K. 7: 6 sq. Ez. 40: 7 sq. Spec. of the vestibule or porch erected on the eastern front of the temple of Solomon, Gr. **ὁ πρόναος**, 1 K. 6: 3. Joel 2: 17; more fully **אָרַל** **יְהוָה** 2 Chr. 15: 8. 29: 17. On the altitude of this porch, which in 2 Chr. 3: 4 is said to have been 120 cubits, see the treatise of A. Hirt, *der Tempel Salomo's*, Berlin 1819, p. 24.

2. adv. pp. *in front*, and therefore *opposite, on the contrary*; hence trop. as a strong adversative particle, *but, but yet, nay but, nevertheless*, **οὐ μὴν ἀλλά**, as Sept. well. Job 2: 5. 5: 8. 13: 3. Often also **אָרַל**, Sept. **οὐ μὴν δὲ ἀλλά**, Gen. 48: 19. Ex. 9: 16. Job 1: 11. 12:



of iniquity, evil doers, 31: 3. 34: 8, 22. In Plur. אֲחִיזִים Prov. 11: 7, prob. for אֲחִיזִי, as in Sept. Syr. Arab. Chald. — Hence

4. meton. for the consequences of iniquity, evil, adversity, calamity. Ps. 55: 4 *they cast calamity upon me*. Prov. 22: 8 *he that soweth iniquity, shall reap evil, calamity*. Ps. 90: 10. Job 15: 35. Hab. 3: 7. — Spec. *sorrow, pain*. Gen. 35: 18 בֶּן-אֲחִיזִי Ben-oni, i. e. *son of my sorrow*. אֲחִיזִים לֶחֶם *bread of sorrow* i. e. the food of mourners, which was reckoned unclean, Hos. 9: 4, comp. Deut. 26: 14.

NOTE. Since אֲחִיזִי with Suffixes coincides as to form with אֲחִיזִי, care must be taken not to confound the two words.

I. אֲחִי m. (r. אֲחִי no. 4, 5) *ability, faculty*; hence

1. *strength, power*, Job 18: 7, 12. 40: 16. Spec. of manly vigour, power of procreation, אֲחִיזִי רִשְׁתִּי הָאֲחִי *first-fruits* or *firstling of one's strength*, the first-born, Gen. 49: 3. Deut. 21: 17. Ps. 105: 36. Plur. אֲחִיזִים Is. 40: 26, 29. Ps. 78: 51.  
2. *wealth, substance*, Hos. 12: 9. Job 20: 10.

3. *On*, pr. n. m. Num. 16: 1.

II. אֲחִי Gen. 41: 50, and אֲחִי 41: 45. 46: 20, *On*, the domestic pr. n. of an ancient Egyptian city, in Ez. 30: 17 written אֲחִי q. v. no. 1. b. Called also by the Hebrews, prob. as a translation of the Egyptian name, בֵּית שֶׁמֶשׁ *Beth-shemesh*, i. e. house of the sun, Jer. 43: 13; by the Greeks *Helio-polis*, city of the sun; by the Arabs عَيْنُ شَمْسٍ i. e. fountain of the sun. In the Coptic books it is constantly called **Ⲡⲏ**, and that this word in the ancient language signified *light*, and spec. *the sun*, seems hardly to admit a doubt. In the modern Egyptian language we may compare Ⲡⲏⲙⲏ, Ⲡⲏⲙⲏ, Ⲡⲏⲙⲏⲏ, light, luminary. The city stood on the eastern bank of the Nile, a few miles north of Memphis; and was celebrated for the worship and temple of the sun, and for its obelisks, some of which re-

main to the present day; Diod. Sic. 1. 85. Hdot. 2. 59. The ruins of the ancient city are still called عَيْنُ شَمْسٍ *Ain Shems*, 'fountain of the sun'; and an adjacent modern village, *Matarie*. Comp. Description de l'Egypte, Antiquités Vol. V. pl. 26, 97.

אֲחִי (strong, for אֲחִיזִי) pr. n. of a city in Benjamin, Ezra 2: 33. Neh. 7. 37. 11: 35. 1 Chr. 8: 12; with a valley or plain of like name, Neh. 6: 2.

אֲחִיזִי f. plur. 2Chr. 8: 18 Cheth. for אֲחִיזִי ships, with Vav as mater lectionis redundant.

אֲחִי (strong, stout) pr. n. m. a) Gen. 36: 23. b) 1 Chr. 2: 26.

אֲחִי (id.) pr. n. of a son of Judah, Gen. 38: 9. 46: 12. Num. 26: 19.

אֲחִי Uphaz, pr. n. of a gold country, Jer. 10: 9. Dan. 10: 5. It seems to be corrupted out of אֲחִי; since the letters ר and ז are also elsewhere interchanged, comp. בָּרָק and בָּרָק lightning, and פָּחַד and פָּחַד to boast.

אֲחִי, אֲחִי, אֲחִי, pr. n. *Ophir*, a celebrated region, abounding in gold, which the seamen of Solomon in company with the Phenicians were accustomed to visit, taking their departure from the ports of the Elanitic gulf, and bringing back every three years gold, precious stones, and sandalwood, also silver, ivory, apes and peacocks; 1 K. 9: 28. 10: 11. 2Chr. 8: 18. 9: 10; espec. 1 K. 10: 22, where *Ophir* is to be understood, although not expressly mentioned. The *gold of Ophir* is frequently mentioned in the O. T. as Job 28: 16. Ps. 45: 10. Is. 13: 12. 1 Chr. 29: 4; once also אֲחִי itself is put for *gold of Ophir*, Job 22: 24.

As to the geographical situation of *Ophir*, there is the greatest diversity of opinion among interpreters. Yet among modern interpreters, the best seem to hesitate only between two regions, viz. *India*, and some part of *Arabia*. — That *Ophir* is to be sought in *India*, was the opinion of Josephus, (Ant. 8. 6. 4),



and among the moderns, of Vitranga, Reland, and others; and this view is supported by the following arguments: a) The countries of India abound in the articles of traffic above mentioned; and several of these, as ivory and sandal-wood, are found only in India; also the words for apes and peacocks correspond entirely with the Indian words for the same on the coast of Malabar, and are doubtless derived from these latter; see קוף, הפי. b) The LXX have every where (except once in Gen. 10: 29) for אופיר put Σουφίρ, Σουφσίρ, Σωφίρ, Σωφείρ, Σωφαρρά, Σωφηρά. But ΓΟΨ, according to the ancient Coptic lexicographers, is the Coptic name for India. c) There exists in India a district, from the name of which both the names Ophir and Sophir may be readily explained, viz. Σουπάρα, the Ούπαρα, of Arrian, situated in the hither Chersonesus where now is the celebrated emporium of Goa, and mentioned by Ptolemy, Ammianus, and Abulfeda. — Of not less weight are the arguments brought in favour of Arabia; which view is supported among the moderns by Michaelis (Spicil. II. p. 184sq.) Gosselin, Vincent, Bredow (histor. Unters. II. 253,) T. C. Tychsen, Seetzen in Zach's Monatl. Corresp. XIX. p. 331sq. and others. It is said: a) That Ophir, in Gen. 10: 29, is enumerated among other regions inhabited by the descendants of Joktan; all of which, so far as known to us, are to be sought in the southern part of Arabia, and especially between Sabaea and Havilah, both of which are rich in gold; although it cannot be denied, that Ophir even if more remote and situated in India might have been referred, in this genealogical list of nations, to the colonies of the Joktanidae. b) Of the articles of traffic above mentioned, only certain ones, as gems and apes, are now found in Arabia; and in modern times no gold whatever is found there. But that formerly certain districts at least of Arabia abounded in gold, and that too native and ἄνθος, is testified not only by the writers of the O. T.

e. g. Num. 31: 22, 50. Judg. 8: 24, 26. Ps. 72: 15; but also by Diodorus Sic. 2. 50. ib. 3. 44, 57, (comp. in פדמן,) by Agatharchides ap. Phot. cod. 250, Artemidorus ap. Strab. 16. 4. 22, Pliny H. N. 6. 28, 32. The authority of all these witnesses cannot well be impeached; since the mines may have been exhausted or wholly neglected, as in Spain; or the globules of native gold formerly found in the sand may have failed. c) Ophir is expressly mentioned as an island of Arabia by Eupolemus ap. Euseb. Praep. Evang. IX. 30; and at the present day there exists a place called *el Ophir* in the district of Oman, a few miles from the city Sohar towards the interior.

However it may be as to the respective merits of these two hypotheses, (for we cannot here exhaust the discussion,) they are both far more probable than that which assigns Ophir to the eastern coast of Africa, making it to comprise Nigritia and the Sofala of Arabian writers, now Zanguebar and Mozambique, where there is a gold district called *Fura*; an opinion held by Grotius, Huët, D'Anville, Bruce, Schulthess, and others.

אופין m. constr. אופין, plur. אופנים, a wheel, Ex. 14: 25. al. Prov. 20: 26 וְנָשַׁב עֲלֵיהֶם אֹפֶן and bring-eth over them the wheel sc. of the threshing-sledge, i. e. he crushes them in pieces; comp. דָּבַשׁ. R. אָפֶן.

\* אָפֶן 1. to press on, to urge, to hasten any one, Ex. 5: 13. Comp. Chald. אָפֶן. Kindr. both in sound and signif. are the roots אָפֶן, אָפֶן, אָפֶן, comp. Gr. πύσσω.

2. intrans. to urge oneself, to hasten, to make haste, Josh. 10: 13. Prov. 19: 2. 28: 20. — Seq. מִן, to hasten from, i. q. to withdraw oneself, Jer. 17: 16 לֹא מִהֵיוֹת רֹעֶה אֶצְמִי מִרְעֵה אֶחָדִי, I have not withdrawn myself from being a pastor (prophet) after thee.

3. to press close, i. e. to be strait, narrow, Josh. 17: 15.

Hiph. i. q. Kal no. 1, to press on, to

urge, seq. gerund Is. 22: 4; seq.  $\text{ב}$  of pers. Gen. 19: 15.

$\text{אֹצֵר}$  estr.  $\text{אֹצֵר}$ , plur.  $\text{אֹצְרוֹת}$ , m R.  $\text{אָצֵר}$ .

1. pp. what is laid up, a *store, stock*, e. g. of fruits, produce, provision, 2 Chr. 11: 11. 1 Chr. 27: 27; espec. of gold, silver, and other precious things, *treasure*, e. g. of the treasures of the temple 1 K. 7: 51, of the king 14: 26. 15: 18.  $\text{בֵּית אֹצֵר}$  treasure-house, treasury, Neh. 10: 39.

2. i. q.  $\text{בֵּית אֹצֵר}$  a *store-house, garner*, Joel 1: 17; a *treasury* 2 Chr. 32: 27.

\*  $\text{אָר}$  to be or become *light, to shine, to be bright*, Gen. 44: 3; also of the eyes of a fainting person when he recovers 1 Sam. 14: 27, 29. Praet. impers.  $\text{אָר}$  *it is light* 1 Sam. 29: 10. Imperat.  $\text{אָרִי}$  Is. 60: 1, *shine, be bright*, i. e. be surrounded and resplendent with light.

$\text{נִאֲרָה}$ , fut.  $\text{נִאֲרָה}$ , i. q. Kal, 2 Sam. 2: 32. Job 33: 30  $\text{לִנְאֹר}$  for  $\text{לִהְיוֹת אֹר}$  to be made light, to be shined upon. Part.  $\text{נֹאֲרָה}$  bright, splendid, glorious, Ps. 76: 5.

$\text{הִאֲרָה}$  1. to *lighten, to make light, to illuminate*, seq. accus. Ps. 77: 19. 97: 4. 105: 39. a)  $\text{הִאֲרֵי עֵינַי פ}$  to enlighten the eyes of any one, which before were dark, dim, i. e. to recall him as it were to life, Ps. 13: 4; hence to refresh, to gladden, Prov. 29: 13. Ps. 19: 9. Ezra 9: 8. Comp. Eccles. 31: 17. —b)  $\text{הִאֲרֵי פָנַי פ}$  to make light one's countenance, to cause it to shine, i. e. to cheer, to enliven, Ecc. 8: 1. Comp. synon.  $\text{נִהַר}$  no. II. So of one's own countenance,  $\text{הִאֲרֵי פָנָיו}$  to cause his face to shine, spoken espec. of God as regarding men with a serene and propitious countenance, Ps. 80: 4, 8, 20; seq.  $\text{אֵל}$  Num. 6: 25,  $\text{עַל}$  Ps. 31: 17,  $\text{ב}$  Ps. 119: 135,  $\text{לִי}$  118: 27,  $\text{אֵת}$  Ps. 67: 2. Once omitting  $\text{פָּנָיו}$  Ps. 118: 27. —c) trop. to enlighten i. e. to impart knowledge and wisdom, Ps. 119: 130.

2. to give light, to shine, absol. Gen. 1: 15; c. dat. Ex. 13: 21. Is. 60: 19.

3. to light, i. e. to kindle, to set on

fire, Mal. 1: 10. Is. 27: 11. Comp.  $\text{אָר}$  fire. Arab.  $\text{أور}$  to kindle.

Deriv.  $\text{אָר}$ ,  $\text{אֹרֶה}$ ,  $\text{אֹרֶה}$ , pr. names  $\text{אֹרֶה}$  —  $\text{אֹרֶה־הַיּוֹם}$ , also  $\text{מֹאֲרֶה}$ ,  $\text{מֹאֲרֶה}$ .

$\text{אָר}$  m. (once fem. Job 36: 32, comp. Lehrs. 546,) *light*, Gen. 1: 3, 4, 5. Job 3: 9. 12: 25. The diff. between it and  $\text{מֹאֲרֶה}$ , is apparent from Gen. 1: 3, coll. v. 14, 16, i. e.  $\text{אָר}$  is light as universal diffused, e. g. the light of day and of the sun, while  $\text{מֹאֲרֶה}$  is pp. a *light*, luminary, which gives light, and therefore admits the plural, which  $\text{אָר}$  does not, except in one example Ps. 136: 7, where  $\text{אֹרִים}$  is put for  $\text{מֹאֲרִים}$ . — Spec. a) *day-light, morning-light*, dawn, Neh. 8: 3  $\text{מִן־הָאֹרֶךְ עַד מִחְצֵית הַיּוֹם}$  from day-light until noon. Job 24: 14. — b) *light of the sun*, also the sun itself, Job 31: 26. 37: 21. Hab. 3: 4. Is. 18: 4. Comp.  $\text{φῶς}$  for the sun Odys. 3. 335. — c) i. q. *lightning*, Job 36: 32  $\text{בְּסָה אֹרֶךְ הַיּוֹם}$  he coverth his hands with light i. e. lightning, i. q. his hands are red with lightning. Job 37: 3, 11, 15. — d) the light of life, life, Job 3: 16, 20; more fully  $\text{אֹרֶךְ הַיּוֹם}$  Ps. 56: 14. — Metaph. e) *light* as the emblem of *welfare, prosperity, happiness*; either so that the proper sense of light is retained, Job 22: 28. Is. 9: 1; or trop. for prosperity itself, Job 30: 26. Ps. 97: 11. — In Is. 10: 17 Jehovah is called the light of Israel, as the author and source of prosperity and happiness to them; comp. 60: 1, 3. — f) *light* for *knowledge, instruction, doctrine*, Is. 49: 6  $\text{אֹרֶךְ גִּוִּים}$  a light of the Gentiles, i. e. an enlightener, teacher. 51: 4. 2: 5 let us walk in the light of Jehovah, comp. v. 3. Como. Prov. 6: 23 for the commandment (of God) is a lamp, and the law is light. — g)  $\text{אֹרֶךְ פָּנָיו}$  light of the countenance, i. e. a serene and cheerful countenance, Job 29: 24 (comp. Ps. 104: 15). Prov. 16: 15  $\text{מֶלֶךְ מִלְּךְ}$  in the light of the king's countenance, i. e. when his countenance is cheerful and pleasant. Ps. 4: 7. 44: 4.

$\text{אָר}$  m. 1. i. q.  $\text{אָר}$  light, and hence Plur.  $\text{אֹרִים}$  a) *lights*, i. e. ré-

glion of light, *the East, Orient*, Is. 24: 15. Comp. Hom. πρὸς ἡλίου τέ, Il. 12. 239. Od. 9. 26. — b) lights, metaph. for *revelations, revelation*, spoken of the sacred lot of the Hebrews, *Urim*, Num. 27: 21. 1 Sam. 28: 6; oftener more fully *יהוה אורי* *Urim and Thummim*, *light and truth*, i. e. revelation and truth, Ex. 28: 30. Lev. 8: 8; once *תבליט אורי* Deut. 33: 8. Sept. well, δῶσις καὶ ἀλήθεια, Luth. *Licht und Recht*. These sacred lots, which the high-priest alone might consult in matters of great moment, were worn *in or upon* his breast-plate, as appears from Ex. 28: 30. What they were, was already matter of dispute in the time of Philo and Josephus. The latter supposed that the augury was taken from the twelve gems which decorated the exterior of the breast-plate, and from their degree of splendour; Jos. Ant. 3. 8. 9. But Philo teaches that the Urim and Thummim were two small images inserted between the double folds of the breast-plate, one of which symbolically represented *revelation*, and the other, *truth*; Tom. II. p. 152. ed. Mangey. In this case, the Hebrews would seem to have imitated a similar custom of the Egyptians, among whom the supreme judge wore suspended from his neck a small image of sapphire, as the symbol of *truth*; see Diod. Sic. 1. 48. 75. Aelian. V. H. 14. 34.

2. *light of fire*, i. e. *flame*, Is. 50: 11 *אש*; also *fire itself*, Is. 44: 16. 47: 14. Ez. 5: 2. Comp. *אור* Hiph. no. 3.

3. *Ur*, pr. n. a) of a city in Chaldea, more fully *אור כשדים* Gen. 11: 28, 31. 15: 7. Neh. 9: 8, the native place of Abraham. A trace of it remains in the Persian fortress *Ur*, between Nesibis and the Tigris, mentioned by Ammianus, 25. 8. Sept. *χώρα τῶν Χαλδαίων*. Alex. Polyb. ap Euseb. de Praep. Evang. 9. 17, explains it by *Χαλδαίων πόλις*. — b) m. 1 Chr. 11: 33.

*אור* f. 1. *light*, Ps. 139: 12; metaph. of welfare, happiness, Esth. 8: 16.

2. Plur. *אורות* *greens, green herbs*, 2 K. 4: 39. The idea of *brightness, splendour*, is often transferred in the

Semitic tongues to verdure and flowers; comp. נֶצֶץ, Arab. *أنوار* lights

and flowers. Comp. also Samarit. *אור* Gen. 1: 11, 12, for *הָעֵשֶׂה* herb. — So Is. 26: 19 *טל אורות טל* for *the dew of plants is thy dew*, i. e. God's dew will refresh those raised from the dead, as the dew of heaven refreshes plants. Comp. Eccus. 46: 12. 49: 10. Others render *dew of light* i. e. of life, *the vivifying dew*, comp. *אור* d.

*אורות* by transp. for *ארוות* q. v. *stalls, cribs*, 2 Chr. 32: 28.

*אורי* (fiery, or perh. an abridged form for *אוריה*,) *Uri*, pr. n. m. a) Ex. 31: 2. — b) Ezra 10: 24. — c) 1 K. 4: 19.

*אוריהל* (flame of God) *Uriel*, pr. n. m. a) 1 Chr. 6: 9. 15: 5, 21. — b) 2 Chr. 13: 2.

*אוריה* (flame of Jehovah) *Uriah*, pr. n. m. a) of a Hittite, the husband of Bath-sheba, treacherously slain by order of David, 2 Sam. 11: 3. — b) of a priest in the time of Ahaz and Isaiah, Is. 8: 2. 2 K. 16: 10.

*אוריהו* (id.) *Urijah*, pr. n. of a prophet, slain by order of Jehoiakim. Jer. 26: 20 sq.

*אוש* see *התאושש* under *איש*.

*אות* (for *אָהַת* from *אָהַת* no. III, comp. <sup>5/ע</sup> *אֵיָה* or <sup>5/ע</sup> *אֵיָה* sign, for <sup>5/ע</sup> *אֵיָה* from *אוי*) Plur. *אותות*, masc. and fem. comp. sing. Gen. 9: 12. Ex. 4: 8, plur. Ex. 4: 9. Josh. 24: 17.

1. *a sign*, Chald. *אָת*, Syr. *أُت*, Plur. *أُتَات*. Ex. 12: 13. Josh. 2: 12. Gen. 1: 14 *וַיִּהְיוּ לְאֹתוֹת וּלְמוֹעֲדִים* and *they shall be for signs and seasons*, i. e. by Hendiadys, signs of seasons. — Then spec.

2. *an ensign, flag*, military standard, espec. of each single tribe, Num. 2: 2 sq. different from *דָגל* the banner of three tribes together.



3. a sign of something past, a token, memorial, Ex. 13: 9, 16. Deut. 6: 8; hence a memorial, monument, Is. 55: 13. Ez. 14: 8.

4. a sign of something future, a portent, omen, *τύπος τοῦ μέλλοντος* Rom. 5: 14, i. q. מוֹפֶת. Is. 8: 18 lo! I and the children whom Jehovah hath given me, are signs and portents in Israel from the Lord of hosts, i. e. through the names divinely given us, which are all of good omen, (viz. יְשׁוּעָה salvation of Jehovah, עֲמִישׁוּבָה God with us 7: 14. 8: 8, Shear Jashub 7: 3,) God has made us types of future things to prefigure future deliverance and prosperity. Comp. 20: 3. Ez. 4: 3.

5. a sign or token of any thing in itself not visible or discernible, Gen. 1: 14; e. g. the token of a covenant, as circumcision, Gen. 17: 11, the sabbath Ex. 31: 13. Hence a token, argument, proof, Job 21: 29, comp. Lat. *signum* Cic. de Invent. 1. 34, Gr. *σημειον, σημειον*. So of the prophetic sign, or token of the truth of a prophecy, viz. when God or the prophet as his interpreter foretells some minor event, the fulfilment of which serves as a sign or proof of the future fulfilment of the whole prophecy, Ex. 3: 12. 1 Sam. 2: 34. 10: 7, 9. 2 K. 19: 29. 20: 8, 9. Is. 7: 11, 14. 38: 7, 22. Jer. 44: 29, 30; see Comment. on Is. 7: 11.—Finally, a wonder, prodigy, miracle, as a sign of the divine power, i. q. מוֹפֶת, Deut. 4: 34. 6: 22. 7: 19. 29: 2. 34: 11.

\* אָוֶה or אָוֶה in Kal not used.

נִפְח. נָאָוֶה, fut. 1 plur. נָאָוֶה, 3 plur. נָאָוֶה to consent, 2 K. 12: 9; c. dat. of pers. to consent unto any one, to gratify him, Gen. 34: 15, 22, 23. In Arabic this sense is found under the

form اَنْتَى i. q. אָתָה to come, Conj. III אָתָה Heb. אָתָה, whence seems to have arisen the new root אָוֶה; unless by changing the points, instead of נָאָוֶה, יָאָוֶה, we prefer to read נָאָוֶה, יָאָוֶה, which forms may then be referred to Poel of r. אָתָה.

אָוֶה or אָת, only c. Suff. אָוֶה,

אָתָה, etc. i. q. אָת no. I, pron. demonstr. commonly as sign of the accus.

אָת pp. subst. time, as passing, from r. אָתָה, comp. עָד; hence in acc. at that time, then. E. g.

1. of time past, then, at that time;

Arab. اُنْ then, and اُنْ then, thereupon,

Gerim. *da*, Chald. אָתָה. Gen. 12: 6.

Josh. 10: 12. 14: 11. Seq. praet. 1 K. 8: 12. 2 Chr. 6: 1. 8: 12, 17; also seq. fut. in a praeter sense, Josh. 1. l. Ex. 15: 1. Deut. 4: 41. Comp. Lehrs. p. 773.

2. of a future time, then, thereupon, after that; seq. fut. in fut. sense, Ps. 96: 12 אָת יִרְנְנוּ then shall they rejoice. Sometimes also seq. praet. in a future sense, where a future precedes, Judg. 5: 11. Ex. 15: 15.

3. then, for therefore, on that account, Jer. 22: 15. Ps. 40: 8.

4. With pref. מִן-אָת, pp. from that time, from then; hence a) Adv. from ancient times, of old, long since, 2 Sam. 15: 34. Is. 16: 13. 44: 8. 45: 21. 48: 3, 5, 7. — b) Prep. and Conj.

from the time, from when, since, Fr. *depuis, dès-lors*, c. inf. Ex. 4: 10 מִן-אָתָה since thou hast spoken. Josh. 14: 10; c. subst. Ruth 2: 7 מִן-אָתָה הַבֹּקֶר from the time of morning, since morning. In the same sense, 2 Sam. 2: 27 מִן-אָתָה

perh. by transpos. comp. פִּי, לִמֶּנּוּ, אָתָה. (But others suppose that אָת is here kindr. with אָה, and has pp. a demonstr. power.) Ps. 76: 8 מִן-אָתָה אֶפְרַיִם from the time of thy anger, i. e. when once thou art angry. As Conj. with a finite verb, pp. for מִן-אָתָה from the time that, since, Ex. 5: 23 מִן-אָתָה בָּאתִי since I came unto Pharaoh. Gen. 39: 5.

\* אָתָה and אָתָה Chald. to light, to kindle; comp. Arab. اَنْتَى to be hot, to light a fire. Part. pass. אָתָה by Syriasm for אָתָה Dan. 3: 22; inf. מִן-אָתָה for מִן-אָתָה, c. Suff. מִן-אָתָה 3: 19.

\* אָתָה obsol. root, whence אָתָה q. v.

אָתָה pr. n. m. 1 Chr. 11: 37.

\* **תָּזַח** Chald. i. q. **תָּזַח** to go away, to depart. For the interchange of *d*, and *l*, comp. *δάκρυον*, *lacrima*; **تَلَسَّ**, *αδάμας*. Hence Dan. 2: 5, 8 **תָּזַח מִיָּדִי** **תָּזַח** the word has gone out from me, i. e. what I have said is ratified and cannot be recalled; (comp. 9: 23. Is. 45: 23). The Heb. intpp. as Saadiah, R. Tanchum of Jerus. have long ago well compared the Talmudic phrase **תָּזַח אֲבִי** *abit in sententiam suam*, i. e. to follow one's opinion. As to the grammatical form, **תָּזַח** is part. fem. from masc. **תָּזַח** after the form **תָּזַח**, **תָּזַח**.

\* **תָּזַח** obsol. root, prob. to pass, to pass away, as time, like **תָּזַח**, **תָּזַח**. Hence the deriv. **תָּזַח**, **תָּזַח**, time, then.

**תָּזַח** (by Syriasm for **תָּזַח**) m. *ῥύσσωπος*, *hyssop*, much used by the Hebrews in their sacred purifications and sprinklings, Ex. 12: 22. Lev. 14: 4, 6, 21, 49. Ps. 51: 9. 1 K. 5: 13.—Like the names of many other oriental plants, so also that of *hyssop* seems to have come to the Greeks from the oriental languages. Under this name the Hebrews appear to have comprised not only the common *hyssop* of the shops, but also other aromatic plants, espec. mint, wild marjoram, etc.—Some derive it from **תָּזַח**, which they regard as i. q. **תָּזַח** to be hairy, shaggy; but the plants above named hardly admit this epithet.

**תָּזַח**, by Syriasm, i. q. **תָּזַח**, m. R. **תָּזַח**.

1. a girdle, belt, Is. 5: 27. Jer. 13: 1 sq.
- 2 a band, bond, chain, Job 12: 18. Vulg. *funis*.

**תָּזַח** i. q. **תָּזַח**, adv. at that time, then, thereupon, Ps. 124: 3, 4, 5. Similar is Chald. **תָּזַח**. The ending **תָּזַח** belongs to the root, after the analogy of the form **תָּזַח**.

**תָּזַח** f. (verbal of Hiph. from r. **תָּזַח** in the sense of sacrificing, Is. 66: 3, comp. Hiph. no. 4, ) pp. a memorial, a remembrance-offering, Sept. *μνημόσυρον*, Vulg. *memoriale*. This name was given to that portion of the vegeta-

ble oblation (**תָּזַח**) which was burnt with frankincense upon the altar; the sweet odour of which ascending to heaven, was supposed to commend the person sacrificing to the remembrance and favour of God. Lev. 2: 2, 9, 16. 5: 12. Num. 5: 26.—In Lev. 24: 7 the frankincense sprinkled upon the shewbread, is also called **תָּזַח**.

\* **תָּזַח** fut. **תָּזַח**, whence **תָּזַח** for **תָּזַח** Jer. 2: 36, pp. prob. to roll, to roll together; hence

1. to spin, from the rolling or twisting of the thread. So in Talmud **תָּזַח**, whence **תָּזַח** weaver, Arab. **غزل**.

Conj. I, IV, **תָּזַח** something spun, Syr. and Chald. **תָּזַח** id. comp. kindr. **תָּזַח** to spin, to flow, both from the idea of rolling. See Pual.

2. intrans. to roll off, i. e. to go away, to depart, espec. quickly, suddenly; comp. Germ. *sich trolten*, Engl. to troll, Gr. *ῥέω* to spin, and Mid. *ῥέουσαι* to go away, to flee. So in Chald. and Syr. Comp. Arab. **غزل** to put away, to remove.—Prov. 20: 14 where c. dat. pleon. **תָּזַח**, like **תָּזַח** Jer. 2: 36. Metaph. to be gone, to fail, as water Job 14: 11, food 1 Sam. 9: 7, power Deut. 32: 36.

Pual Part. **תָּזַח** something spun, thread, yarn, Ez. 27: 19.

**תָּזַח** Chald. i. q. Heb. no. 2. 1. to go away, to depart, Dan. 6: 19. So also in Syr. and Samar.

2. to go any where, to take a journey, Ezra 4: 23. 5: 8, 15.

**תָּזַח** departure, see in **תָּזַח** no. 6. b.

\* I. **תָּזַח** in Kal not used, pp. according to the probable conjecture of Simonis, to be sharp, acute, pointed; whence **תָּזַח** the ear, (which espec. in animals might be so called from its pointed shape,) and **תָּזַח**, **תָּזַח** arms, pointed weapons. Comp. *ἀκοή*, *ἀκούω*, and *ἀκμή*, *acies*, *acuo*.

Hiph. **תָּזַח** q. d. to make ears, i. e. to point or prick up the ears, *ἐνωτίζεσθαι*, (Arab. **أَنْ** id.) hence, to give ear, to

*listen*. Constr. seq. accus. Gen. 4: 23. Job 33: 1, ל Job 34: 2, אל Ps. 77: 2, על Prov. 17: 4, עד Num. 23: 18, both of person and thing. Spec. of God, to hear and answer, Ps. 5: 2. 17: 1. 39: 13. 54: 4. Job 9: 16; of men, to hear and obey, seq. dat. Neh. 9: 30. Ex. 15: 26. — Fut. 1 pers. אֶזְכֹּר for אֶזְכֹּרֶנּוּ Job 32: 11; Part. מְזַכֵּר for מְזַכֵּרֶנּוּ Prov. 17: 4.

II. אֶזֶן, i. q. Arab. وَزَنَ, to weigh, to poise; whence מִזְנֵזִים *balances*. — Found only in

PIEL. אֶזֶן to weigh, trop. to ponder, to consider, Ecc. 12: 9, where it is followed by synon. חָקַר. Rabbin. אֶזֶן to be weighed, proved.

אֶזֶן m. furniture, utensil, pp. weapon, arms, comp. Chald. אֶזְזִין arms, and see r. אֶזֶן no. I. Deut. 23: 14 and there shall be to thee a little spade, אֶזְזָה among thy furniture; where many Mss. read אֶזְזָה among thy utensils, which is preferable. — The same sense of both utensil and weapon exists in the word אֶזֶן.

אֶזֶן, dual (used also for plur.) אֶזְזִים, constr. אֶזְזִי, f. the ear, from r.

אֶזֶן no. I. Arab. أذن, Aeth.

אֶזֶן: Chald. אֶזְזִין, contr. אֶזְזִין, Syr. (أذن, أذن). — Ex. 29: 20.

Lev. 8: 23. al. Phrases of which this word makes part, see under the verbs אֶזֶן, אֶזֶן Hiph. פָּתַח. So דִּבֶּר אֶזְזִי to speak in the ears of any one, i. e. before any one, in his presence and hearing, Gen. 20: 8. 23: 16. 44: 18. Ex. 10: 2. So Is. 5: 9 אֶזְזִי in mine ears (said) Jehovah, comp. 22: 14. "שִׁם אֶזְזִי פ" to put or lay up in the ears of any one, i. e. to rehearse so that one may hear with the ear and lay up in his mind, Ex. 17: 14. עֲמַע אֶזְזִי to hear with one's ears, emphat. Ps. 44: 2. Job 28: 22.

אֶזֶן שֶׁרָה (ear of Sherah, or Sherah's corner,) pr. n. of a small city founded by Sherah the daughter of Ephraim, 1 Chr. 7: 24.

אֶזְנוֹת־תִּבְרוֹר (pp. ears i. e. summits of Tabor) pr. n. of a city in Naph-tali, Josh 19: 34.

אֶזְנִי (auritus) pr. n. m. of a son of the patriarch Gad, Num. 26: 16.

אֶזְנוֹהִי (whom Jehovah hears) pr. n. m. Neh. 10: 10.

אֶזְזִים bonds, fetters, chains, Jer. 40: 1, 4, i. q. אֶזְזִים with Aleph. prosthetic, which some Mss. omit in v. 1. R. אֶזְזִי.

\* אֶזֶן fut. אֶזְזִי Jer. 1: 17, c. Suff. אֶזְזִי Job 30: 18, to gird, to bind around; also to gird oneself, to be gird-

ed. Arab. أَزَّ to be strong, robust, but it is doubtful whether also pp. to be girded; Conj. II to gird, Conj. III to strengthen, to aid. Kindred roots, which all have the force of binding around or together, girding, surrounding, are אֶזֶן, אֶזֶן [אֶזֶן], אֶזֶן, אֶזֶן; אֶזֶן, אֶזֶן; אֶזֶן, אֶזֶן. — Spoken a) of a garment with which one is girded, c. acc. of pers. Job 30: 18. b) c. acc. of the member girded, Job 38: 3 אֶזְזִי אֶזְזִי gird up now thy loins. 40: 2. Jer. 1: 17. c) c. acc. of the girdle or garment with which one is girded, only trop. 1 Sam. 2: 4 אֶזְזִי חֵגֶל they are girded with strength.

NIPA. part. אֶזְזִי girded Ps. 65: 7.

PIEL to gird, c. dupl. acc. of pers. and of the girdle, Ps. 18: 33, 40 אֶזְזִי אֶזְזִי thou hast girded me with strength for the battle. 30: 12 אֶזְזִי אֶזְזִי thou hast girded [or surrounded] me with gladness. Is. 50: 11 אֶזְזִי אֶזְזִי girded i. e. armed with burning weapons. — For the construction of such verbs with two accusatives, see Lehrg. § 219. I.

HITHPA. to gird oneself, e. g. for battle, to arm oneself, Is. 8: 9; c. acc. trop. Ps. 93: 1.

Deriv. אֶזֶן.

אֶזְרוֹי i. q. אֶזְרוֹי, the arm, c. Aleph prosthetic. see p. I. Jer. 32: 21. Job. 31: 22.

אֶזֶן m. for אֶזֶן c. Aleph prosth.



1. *a native tree*, growing in its own soil, not transplanted, Ps. 37: 35. R. זָרַח no. 2. c.—Hence

2. of persons, *a native*, one born in the country, not a foreigner, Lev. 16: 29. 18: 26. al.

אֶזְרָחִי patronym. *an Ezrahite*, one of the descendants of Ezrah, אֶזְרָח; spoken of Ethan, 1 K. 5: 11 [4: 31]. Ps. 89: 1; also of Heman Ps. 88: 1. In 1 Chr. 2: 6, both these are said to be descendants of Zerah, זָרַח, the son of Judah; so that we may regard אֶזְרָח as another form of the same name, found only in the patronymic. On the genealogy of these persons, see Bertholdt's Einleit. p. 1974; also our article against him in Allg. Lit. Zeitung, Ergänzungsbl. 1816. p. 646.

\* I. אח constr. אחי, c. Suff. אחי (my brother), אחיכם, plur. אחים (c. Dag. impl.) constr. אחי, c. Suff. אחיכם, c. Suff. 3 pers. אחי for אחי, comp. Lebrg. p. 602.

1. *a brother*, undoubtedly a primitive word, Arab. أَخِي, أَخُو st. constr. أَخِي, أَخَا;

Syr. إِخَا, Chald. אח. It follows partly the analogy of verbs בָּחַ, and partly that of verbs עָצ; comp. Lebrg. § 118.—Spoken in a less exact sense of half-brothers, e. g. those born to the same father, but of different mothers, Gen. 42: 15. 43: 3. Judg. 9: 21; or vice versa those born of the same mother, but by different fathers, Judg. 8: 19. These, where there is need of greater definiteness, are called בְּנֵי אִם; see בְּנֵי אִם.—Sometimes emphat. of full brethren, by both the father's and mother's side, Gen. 44: 20. Comp. Gen. 49: 5 שִׁמְעוֹן וְלֵוִי אֲחֵיהֶם *Simeon and Levi are true brethren*, i. e. not only by birth but also in disposition.

The word *brother* is employed by the Hebrews in other and wider senses, e. g.

2. *a relative, kinsman*, in any degree of blood. Gen. 14: 16 *Lot his brother*, pp. his brother's son. 13: 8. 29: 12, 15.

3. *one of the same tribe, contribulis*, 2 Sam. 19: 13; e. g. of the Levites, Num. 8: 26. 16: 10. Neh. 3: 1.

4. *a fellow-countryman, popularis*, Judg. 14: 3. Ez. 2: 11. 4: 18. Spoken also even of kindred nations, e. g. of the Edomites and Hebrews, Gen. 9: 25. 16: 12. 25: 18. Num. 20: 14.

5. *an ally, confederate*, spoken of allied nations, as the Tyrians and Hebrews Am. 1: 9; or those of the same religion, Is. 66: 20.

6. *a friend, associate*; so of the friends of Job. 6: 15, and perh. also 19: 13; of Solomon, whom Hiram calls his brother, 1 K. 9: 13. Comp. Neh. 5: 10, 14.

7. one of the same nature, *a man, fellow-man*, i. q. רֵעַ, Lev. 19: 17.—Hence preceded by אִישׁ, *one—the other*; Gen. 13: 11 וַיִּפְרְדּוּ אִישׁ מֵעַל אָחִיו *and they separated themselves one from the other*. 26: 31. This formula is applied also to inanimate things of the same kind in the masculine gender; (for things feminine אחות — אִשָּׁה are used in the same sense;) e. g. Ex. 25: 20 וּפְנֵיהֶם אִישׁ אֶל-אָחִיו *and their faces (i. e. of the Cherubim, shall look) one towards another*. 37: 9.

8. trop. as expressing *likeness* of disposition, habits, etc. Job 30: 29 *I am a brother to jackals*, i. e. I cry and howl like them. Prov. 18: 9.

Deriv. אחות, אֶחָה, and pr. n. אֶחָהְעַל — אחי אחימי, אחבן, אחאב.

\* II. אח interj. expressing grief, complaint, onomatopoeitic, *ah! alas!* c. dat. Ez. 6: 11. 21: 20.—Hence the Arabic verb أَحَاحَ *to cry ah, ah, ah!* repeatedly; see below in אחה.

III. אח f. Arab. أَحْ, *a large pot*, a portable *furnace* or *stove*, in which fire was kept in the king's winter-apartment, Jer. 36: 22, 23. At the present day the Orientals make use of such pots or furnaces instead of fire-places, for warming rooms; they are called in Persian and Turkish, تَنْوُر *tennûr*. They have the form of a large pitcher; and are placed in a cavity sunk in the middle of the apartment. When the fire has done burning, a frame like a table is placed over the pot,

and the whole is then covered with a carpet; and those who wish to warm themselves, sit upon the floor and thrust their feet and legs and even the lower part of their bodies under the carpet. R. אָח no. II.

אָח Chald. *a brother*; plur. e. Suff. אָחִים, Ezra 7: 18.

אָח only in plnr. אָחִים, pp. howlings, shrieks; hence *howling animals*, *doleful creatures*, (comp. אָ no. II,) prob. *howlets*, *owls*, Is. 13: 21. The word is onomatopoeitic, like Lat. *ulula*, Germ. *Uhu*, *Schubut*, Fr. *hibou*. See אָח no. II, and r. אָח.

אָחִי (father's brother) pr. n. *Ahab*, אָ a king of Israel r. 918—897 B. C. noted for his uxoriousness and idolatry, 1 K. 16: 28.—22: 40. — b) m. Jer. 29: 21.

אָחִי (brother of the wise, or for brotherly) pr. n. of a man of the tribe of Judah, 1 Chr. 2: 29.

אָח a verb derived from the numeral אָח, not used in Kal, its place being there supplied by אָח to make one, to unite, to join together.

HITHPA. to write oneself, to collect oneself. Ez. 21: 21 אָחִי pp. *unite thyself*, [three edged sword,] i. e. ravage with all thy powers united; or as the parallelism permits, *collect thyself*, i. e. attend!—The suggestion of the sagacious C. B. Michaelis is not to be contemned, who regards the four first words of the verse as spoken in the character of a military commander: "Conjunge te, dextrorsum! [aciem] strue, sinistrorsum!" i. e. *Fall together, right! to your post, left!*

\* אָח, constr. אָח; f. אָח for אָחִי, in Pause אָח; a cardinal numeral having the force of an adjective, one, unus, a, um. Arab. أَحَدٌ, f.

أَحَدِي, Aeth. አሐዲ; ahadu,

Chald. and Syr. ܐܚܕ. The same radical letters are found in the Pehlvi

advek one; and except the third rad. Daleth, in Sanscr. *eka*, and Pehlvi *jek*.—Gen. 42: 13 fin. Ex. 11: 1. Deut. 1: 23. 32: 30. Josh. 12: 9 sq. — Spec. also

1. one, i. q. the same, Gen. 40: 5. Job 31: 15.

2. as ordinal, the first, primus, a, um, but only in enumerating the days of the month. Ezra 10: 16, 17 אָחִי on the first day of the month. אָחִי on the first of the month Gen. 8: 5, 13; comp. *μὴ τῶν σαββάτων* Acts 20: 7. In enumerating years the construction is אָחִי, as sometimes in Engl. *the year one*, *two*, etc. for the first year, Dan. 9: 1, 2. Ezra 1: 1. — In other passages, as Gen. 1: 5. 2: 11, אָחִי retains its common signif. as a cardinal, and the numbers follow each other as in Engl. *one, second, third*, Lat. *unus, alter, tertius*, Sueton. Octav. 101.

3. some one, any one, Lev. 13: 2. Deut. 12: 14. 2 Sam. 7: 7. אָחִי, one of the people, Gen. 26: 10. 1 Sam. 26: 15. אָחִי, no one, Num. 16: 15. 1 K. 8: 56. Ps. 14: 3. — Hence often

4. i. q. the indef. art. a, an, one, espec. in the later Hebrew. 1 K. 20: 18 אָחִי אָחִי a prophet, a certain prophet, *ποσφήτης τις*. Dan. 8: 3 אָחִי a ram. 1 K. 19: 4. Also where אָחִי precedes; e. g. אָחִי אָחִי a holy one, a certain angel, *ἄγγελος* Dan. 8: 13. Sometimes also in the earlier books, as Ex. 29: 3. 1 Sam. 1: 1; seq. gen. as אָחִי הַבְּרִית one of the cisterns, i. e. a cistern, Gen. 37: 20, comp. Job 2: 10.

5. one only of its kind, i. q. only, alone, sole, Job 23: 13. Ez. 7: 5. Cant. 6: 9.

Arab. وَاحِدٌ unique, incomparable,

وَحِيدٌ id. A. Schultens ad Job. l. c. et 9: 5.

6. repeated, אָחִי — אָחִי, one — another, unus — alter, Ex. 17: 12. 18: 3. Also thrice, 1 Sam. 10: 3. 13: 17, 18. In like manner distributively, Num. 13: 2 אָחִי אָחִי אָחִי one man to a tribe shall ye send, i. e. a man for every tribe. 34: 18.

7. בְּאָחִי, as one, i. e. together, at once, Ezra 2: 64 בְּאָחִי בְּכָל־הַקָּהָל the whole congregation together. 3: 9. 6: 20. Ecc.

11: 6 שְׁנֵיהֶם פְּאַחַד *both together, both alike*. Also *together, in company*, Is. 65: 25.—In the same sense is used פְּאַיִשׁ אַחַד Judg. 20: 8. 1 Sam. 11: 7. Chald. פְּאַחַד.

8. Fem. אַחַת ellipt. for אַחַת פְּעַם *one time, once*, 2 K. 6: 10. Ps. 62: 12.

9. בְּאַחַת a) i. q. אַחַת no. 8. Num. 10: 4. b) *at once, i. e. suddenly* Prov. 28: 18. c) i. q. פְּאַחַד *together, altogether*, Jer. 10: 8.

10. לְאַחֶר אַחֶר *one after another, one by one*, Is. 27: 12; and so Ecc. 7: 27 אַחֶר לְאַחֶר.

NOTE. In the difficult and vexed passage Is. 66: 17, the common signification is to be retained: *those who sanctify and purify themselves in or for the [idol-] groves אַחֶר אַחֶר after one, i. e. following and imitating the one priest who directed the sacred ceremonies*. Comp. Comment. on Is. l. c.

PLUR. אַחֶרִים 1. *the same*, Gen. 11: 1. Comp. Lat. *uni*, e. g. *unis moribus vivere* Cic. pro Flacco 26. Terent. Eun. 2. 3. 75.

2. *joined in one, united*, Ez. 37: 17 וְהָיוּ לְאַחֶרִים *and they (the two sticks) shall become one*.

3. *some, a few*, Gen. 27: 44. 29: 20.

Deriv. the verb אָחַד, also pr. n. אֶחָד.

אֶחָד (Milē) an Egyptian word signifying *marsh-grass, reeds, bulrushes, sedge*, every thing green which grows in wet grounds, Gen. 41: 2, 18. Job 8: 11. The word was adopted not only into the Hebrew, but also into the Greek idiom of Alexandria, where it is written ἄχϋ, ἄχϋ, see Sept. Gen. 41: 2, 18. Is. 19: 7; likewise in Ecclus. 40: 16, the author of which lived in Egypt. Jerome in his Comment. on Is. l. c. says: "quum ab eruditis quaererem, quid hic sermo significaret, audiui ab Aegyptiis hoc nomine lingua eorum omne quod in palude virens nascitur appellari." The Coptic translator has retained the same word, writing for the Gr. Ἀχϋ of the Sept. ⲛⲓ - ⲁⲭϋ.

Comp. the same in Num. 11: 5. See De Rossi Etymol. Aegypt. p. 24. Jablonski Opusc. ed. te Water T. I. p.

45. T. II. p. 160. — Celsus in Hierob. II. 340 sq. and A. Schultens on Job l. c. have endeavoured to make out an Arabic origin for this word, comparing أَوْحَى *res pascales*, from r. أَوَى to join together; like *juncus à juncendo*, and as Gr. σχοῖνος *bulrush* denotes the same wrought into a cord, and thence a cord itself. But the former etymology is preferable.

אֶחָד (for אַחֶר union) pr. n. of a son of Benjamin, 1 Chr. 8: 6; called in the parallel passage Gen. 46: 21 אֶחָי.

אֶחָדָה f. *declaration of one's mind*, Job 13: 17. It is a verbal of Hiph. from r. אָחַד; used in Hebrew only in Piel, but in Chaldee also in Hiph.

אֶחָדָה f. *brotherhood*, Zech. 11: 14. Denom. from אָחָה q. v.

אֶחָדָה pr. n. 1 Chr. 8: 4, for which v. 7 אֶחָדָה. — Patronymic אֶחָדָה 2 Sam. 23: 9, 28.

אֶחָדָה Chald. *a declaration, shewing, explanation*, Dan. 5: 12. Pp. inf. Aph. from אָחַד.

אֶחָדָה (brother of water, i. e. dwelling near it) pr. n. m. 1 Chr. 4: 2.

אֶחָד m. 1. *the hinder part, back-side, rear*. Arab. أَخْرَ id. Hence a)

מֵאַחֶר *from behind, i. e. behind, in the rear*, opp. מִפְּנֵיהֶם, 2 Sam. 10: 9. Arab.

مِنْ أَخْرَ — b) אֶחָדָה *backward, back*, Ps. 114: 3, 5; also with averted face Jer. 7: 24. — c) בְּאַחֶר *backward, back*. Prov. 29: 11 *a fool uttereth all his anger, וְשִׁבְחָהּ אֶחָדָה but a wise man keepeth it back*, q. d. drives it backward, so that it comes back to himself. — d) אֶחָדָה in Acc. as adverb,

Arab. أَخْرَ, *behind, on the back-side*, opp. to פְּנֵים and קֶדֶם. Ez. 2: 10 *and it (the roll) was written אֶחָדָה פְּנֵים in front and on the back, i. e. within and*



without. 1 Chr. 19: 10. Ps. 139: 5. — Also backward, Gen. 49: 17 רָכַבּוּ וַיֵּצֵא אֶחָדָם and the rider falleth backward. Jer. 15: 6. Often pleonast. after verbs of turning or going away, i. e. of turning back, Ps. 9: 4. 56: 10. 2 Sam. 1: 22. Ps. 35: 4. 40: 15; and so others. — Plur. the hinder parts, the back-sides, Ex. 23: 23. 26: 12. 1 K. 7: 25. Ez. 8: 16.

2. the West, the western quarter; since the Hebrew in speaking of the points of compass, always regarded himself as looking towards the East. Job 23: 7, 8. Is. 9: 11 מֵאַחֲרֵי וְהַפִּלִיִּינִים and the Philistines behind, i. e. in the west. Comp. קָדֵם, תִּימָן, שְׂמָאל; also C. B. Michaelis Diss. de locorum differentia ratione anticae, posticae, dextrae, sinistrae, Halae 1735. 4; reprinted in Pott's Sylloge Commentt. 5.80 sq. § 8. — The Hindus, Mongols, and Irish, follow the same method.

3. after-time, the future, אַחֲרָי hereafter Is. 41: 23. 42: 23.

אָחוּת f. (for אַחוּת, from masc. אָחוּ, which in Arab. and Chald. is i. q. אָחִי) plur. c. Suff. אַחוּתֶיךָ Ez. 16: 55 from a sing. אָחוּ, and אַחוּתֶיךָ Ez. 16: 52 from a sing. אַחֲרֵיהֶם, which comes from masc. אָחִי; comp. Lehrs. p. 602.

1. a sister, Arab. أُخْتٌ, Syr. (ܐܬܬܐ) for [ܐܬܐ], Chald. אַחַת id. Pp. of a sister of full blood, i. e. of both the same father and mother; but spoken also less accurately of a half-sister, e. g. one born to the same father but of a different mother, ὁμοπατρία, Gen. 20: 12. 2 Sam. 13: 2, 5; or one born of the same mother by a different father, ὁμομητρία, Lev. 18: 9, 11. 20: 17.

The word *sister*, is also employed by the Hebrews in other and wider senses; e. g.

2. a relative, kinswoman, Job 42: 11. Gen. 24: 60, where the mother and brother say to Rebecca, אַחֲוֹתֶיךָ אַתְּ, thou art our sister.

3. a country-woman, one of the same tribe or country, popularis, Num. 25: 18.

4. an ally, a confederate city or state, Ez. 16: 46. 23: 31.

5. after אִשָּׁה, one — the other, spoken also of inanimate things of the fem. gender. Ex. 26: 3 five curtains were coupled אֶל אִשָּׁה אַחַת one to another. v. 5, 6, 17. Ez. 1: 9. 3: 13.

6. Metaph. sister is said of any thing with which we are intimately connected; Prov. 7: 4 say unto wisdom, Thou art my sister. Job 17: 14. Comp. other words expressing relationship, espec. אָב no. 8. אִמָּה no. 8.

7. As a term of endearment addressed to a spouse, Cant. 4: 9 sq. Comp. Tibull. 3. 1. 26.

\* אָחוּ fut. יֵאָחוּ, rarely יֵאָחֵז 1 K. 6: 10. Ecc. 7: 18.

1. to lay hold of, to take, to seize, espec. with the hand. Arab. أَجَذَ,

Chald. and Syr. (ܐܬܬܐ, ܐܬܬܐ). Constr. c. acc. of pers. or thing, Ps. 56: 1. Judg. 12: 6; often also seq. ב, Ex. 4: 4. Job 23: 11. 2 Sam. 20: 9 and the right hand of Joab took hold of Amasa's beard. — Metaph. ascribed also to terror, fear, (like λαμβάνειν,) Ex. 15: 14 אָחוּ חַיִּל יִשְׂרָאֵל terror hath taken hold on the inhabitants of Philistia. v. 15. Ps. 48: 7. But also vice versa one is said as in Engl. to take fright, i. q. to be affrighted; Job 18: 20 קָדְמוֹנִים אָחוּ שָׁזַר the ancient ones took fright, were affrighted, for, 'terror seized upon them.' 21: 6. Is. 13: 8 אַחֲרֵיהֶם יֵאָחוּזוּן they (the Babylonians) take hold of pangs and sorrows, for, 'pangs and sorrows seize upon them.'

2. to take, to catch, e. g. in hunting, fishing, Cant. 2: 15.

3. to hold, to hold fast that which one has taken hold of, seq. acc. 1 Chr. 13: 9. 2 Chr. 25: 5; ב Gen. 25: 26. Metaph. c. acc. Job 17: 9, comp. κρατέω Rev. 2: 25; c. ב 23: 11. Part. pass. with active signif. Cant. 3: 8. אַחֲרֵי-חֶרֶב holding the sword. Comp. on this deponent use of passive participles, Lehrs. p. 309, 310. Heb. Gram. § 49. n. 2; also comp. in this same verb Syr. (ܐܬܬܐ) holding, Aethiop. ለጥዝ; ehús, taken, held, also holding.

4. to hold or fasten together, to join, and in Pass. to be joined, to adhere. Many verbs of taking and holding thus pass over to the notion of joining and adhering; the ideas of holding, holding together, and joining, being closely allied; comp. לָבַד and לָקַח in Hithpa, and ἔχομαι τινός to hold or depend from any thing, ἐχόμενος joined with any thing; also αἰσῶ, whence Lat. haereo. Ez. 41: 6 וְלֹא יִהְיוּ אֲחֻזֹּתַי בְּקִיר הַבַּיִת so that they might not be joined to the wall of the temple, i. e. inserted in it. 1 K. 6: 6. — Hence

5. to make fast, to shut, e. g. to bar, Neh. 7: 3. So Syr. ܐܚܝܬ.

6. to join together timber, to cover with timber, beams, boards, etc. contabulare. 1 K. 6: 10 and he covered the house with cedar wood. Comp. תָּפַשׁ Hab. 2: 19.

7. to take out or away, sc. from a larger number; whence particip. pass. taken out, taken, sc. from a lot or portion, (like synonym. לָבַד,) Num. 31: 30 and from the half which belongs to the children of Israel, shalt thou take one [part] וְאֶחָד מֵהַחֲמִשִּׁים taken from fifty. v. 47. 1 Chr. 24: 6 אֶחָד אֶתֶּר אֶחָד בֵּית-אֶבֶן לְאַתָּמָר (where it should read twice with many Mss. אֶחָד אֶתֶּר) one family being taken for Eleazar and one being taken for Ithamar, i. e. in drawing lots they drew first a lot for a family of Eleazar, and then one for a family of Ithamar.

NIPH. 1. pass. of Kal no. 2. Ecc. 9: 12.

2. pass. of Kal no. 3. Gen. 22: 13.

3. to make oneself possessor of any thing, to take or have possession, Gen. 34: 10. 47: 27. Josh. 22: 9, 19. Comp. Syr. ܐܚܝܬ to possess, and deriv. אֲחֻזָּה.

PIEL to shut up, as Kal no. 5. Job 26: 9 shutting up the face of his throne, i. e. veiling his throne with clouds.

HOPH. to be joined, fastened, to any thing, pass. of Kal no. 4. 2 Chr. 9: 18.

Deriv. the six following.

אֲחָז (possessing, possessor) pr. n. Ahaz, a) king of Judah, cotemporary with Isaiah, Hosea, and Micah, r. 744

—728 B. C. noted for his weakness of character and idolatry, 2 K. 16: 1 sq. 2 Chr. 28: 16 sq. Is. 7: 1 sq. 38: 8. Sept. Ἀχαζ. — b) 1 Chr. 8: 35. 9: 42.

אֲחֻזָּה f. possession, see r. אָחַז Niph. no. 3; espec. the possession of land, fields, etc. Lev. 27: 24 בְּאֲשֶׁר לְאִשְׁרָעָל לְאֲחֻזַּת הָאָרֶץ to whom possession of the land belonged, i. e. who had been its owner. v. 16, 21, 22. אֲחֻזַּת קֶבֶר possession of a sepulchre, i. e. a sepulchre belonging to a family, their own, Gen. 23: 4, 9, 20. 49: 30. In the connexion נְחֻלָּה אֲחֻזַּת Num. 27: 7, and נְחֻלָּה אֲחֻזָּה 35: 2. Spoken of slaves Lev. 25: 45, 46.

אֲחָזִי pr. n. m. Neh. 11: 13, for which 1 Chr. 9: 12 יְהוֹזָבָה. Prob. it should read in both passages אֲחֻזָּה, which see.

אֲחֻזִּיהוּ and אֲחֻזִּיהוּ (whom Jehovah holds) pr. n. Ahaziah, a) a king of Israel, the son of Ahab and Jezebel, 897—895 B. C. 1 K. 22: 40. 2 K. 1: 2. Sept. Ὁχοζίας. — b) a king of Judah, the son and successor of Joram, 884 B. C. 2 K. 8: 24. 9: 16.

אֲחֻזִּים (their possession) pr. n. of one of the descendants of Judah, 1 Chr. 4: 6.

אֲחֻזָּה (possession) pr. n. of a Philistine, the friend of king Abimelech, Gen. 26: 26.

\* אֲחָז a root not in use. I. Arab.

أَحَا interj. to cry ah, ah, ah! repeatedly; in Heb. perh. to sigh, to groan, to howl, whence אָחַז.

II. In Arabic also to be warm, hot, to glow, sc. with anger, as in the words أَحَا, أَحَا; whence perhaps may be derived Heb. אָחַז, a pot, furnace. Better however to derive the signif. furnace from r. אָחַז to

flame, to burn, as fire, Conj. II to kin-  
dle, <sup>5 555</sup> אֶחָד heat, etc. See lett. ג.

אָחִי see אָחִי.

אָחִי (perh. apoc. from אָחִי) pr.  
n. m. a) 1 Chr. 5: 15. b) 7: 34.

אָחִי (for אָחִי father's bro-  
ther, uncle) pr. n. m. 2 Sam. 23: 33.  
1 Chr. 11: 33.

אָחִי Chald. i. q. Heb. חִידָה  
c. Aleph prosthet. a riddle, enigma,  
Dan. 5: 12. R. חִידָה.

אָחִי (brother i. e. friend of Je-  
hovah) Ahiah pr. n. a) of a priest in  
the time of Saul, 1 Sam. 14: 3, 18. —  
b) 1 Chr. 8: 7. c) 11: 36. d) 1 K.  
4: 2. e) 1 Chr. 26: 20. f) 2: 25. g)  
1 K. 15: 27, 33. h) Neh. 10: 27. — i)  
of a prophet dwelling at Shiloh in the  
time of Jeroboam, 1 K. 11: 29. 12: 15;  
for which אָחִי 14: 6, 18. 2 Chr.  
10: 15.

אָחִי (brother i. e. friend of  
the Jews, for אָחִי) pr. n. m.  
Num. 34: 27.

אָחִי (brotherly) pr. n. m. a)  
2 Sam. 6: 3, 4. — b) 1 Chr. 8: 14. — c)  
1 Chr. 8: 31. 9: 37.

אָחִי (brother or friend of  
union) pr. n. m. 1 Chr. 8: 7.

אָחִי (brother or friend of  
goodness) Ahitub, pr. n. m. a) 1 Sam.  
14: 3. 22: 9. — b) 2 Sam. 8: 17. — c) 1  
Chr. 5: 37. Neh. 11: 11.

אָחִי (brother of one born, for  
אָחִי) Ahilud pr. n. m. the father  
of Jehoshaphat, 2 Sam. 8: 16. 20: 24.  
1 K. 4: 2.

אָחִי see אָחִי.

אָחִי (brother of death) pr.  
n. m. 1 Chr. 6: 10 [25]; for which in  
the parallel passages stands מָחַת.

אָחִי (brother of the king)

Ahimelech, pr. n. a) of a priest dwell-  
ing at Nob, father of Abiathar, and the  
intimate friend of David, 1 Sam. 21: 2.  
22: 9. Ps. 52: 2; and on this account  
put to death by Saul. Different from  
him apparently is b) Ahimelech the  
son of Abiathar, one of the two high-  
priests in the time of David, 2 Sam. 8:  
17. 1 Chr. 24: 3, 6, 31. But Korb, in  
Winer's Theol. Journal, IV. p. 295,  
very plausibly conjectures that in 2  
Sam. 8: 17 instead of 'Ahimelech the  
son of Abiathar,' it ought to read  
Abiathar the son of Ahimelech; from  
which error he supposes the reading in  
Chron. I. c. to have flowed.

אָחִי (brother of a gift) pr. n.  
m. a) one of the Anakim Num. 13: 22.  
Josh. 15: 14. Judg. 1: 10. — b) 1 Chr.  
9: 17.

אָחִי (brother of anger)  
Ahimaaz, pr. n. m. a) 1 Sam. 14: 50.  
— b) a son of Zadok the high-priest in  
the time of David, 2 Sam. 15: 27. 36:  
17. 17: 20. 18: 19 sq. The same per-  
son seems to be intended in 1 K. 4: 15.

אָחִי (brotherly) pr. n. m. 1 Chr.  
7: 19.

אָחִי (liberal or noble brother)  
pr. n. m. 1 K. 4: 14.

אָחִי (brother of pleasantness)  
Ahinoam, pr. n. fem. a) 1 Sam. 14:  
50. — b) 1 Sam. 25: 43. 27: 3. 30: 5.  
2 Sam. 2: 2. 3: 2.

אָחִי (brother of support or  
help) pr. n. m. Ex. 31: 6. 35: 34.

אָחִי (brother of help) pr. n.  
m. a) of a phylarch or head of the  
tribe of Dan, Num. 1: 12. 2: 25. 7: 66.  
— b) 1 Chr. 12: 3.

אָחִי (brother of the enemy)  
Ahikam, pr. n. of the father of Gedaliah  
whom the Chaldeans made governor in  
Judea, 2 K. 25: 22. Jer. 39: 14. 40: 5 sq.

אָחִי (brother of the high) pr.



n. m. Num. 26 : 38. Patronym. רִיבִיד. *ibid.*

אָחִיר (brother of evil) pr. n. m. of a phylarch or head of the tribe of Naphtali, Num. 1: 15. 2: 29. 7: 78, 83. 10: 27.

אָחִישָׁר (brother of the dawn) pr. n. m. 1 Chr. 7: 10.

אָחִישׁר (brother of the singer, or for אָחִי רִשָׁר brother of the upright) pr. n. m. 1 K. 4: 6.

אָחִיתָפֶל (brother of folly) *Athithophel*, pr. n. of an early friend of David, who conspired with Absalom against him, 2 Sam. c. 15—17.

אָחֶלֶב (fatness, fertility) pr. n. of a place in the tribe of Asher, Judg. 1: 31. רֶזֶב.

אָחֶלֶי Ps. 119: 5, and אָחֶלֶי 2 K. 5: 3, a particle of wishing, *O that!* would God! seq. fut. Ps. l. c. without verb 2 K. l. c. It is commonly derived from r. חָלָה, Pi. חָלָה פָּנִים to stroke one's face, to caress, to court. But not improb. it may be compounded from אָת and לִי = לוֹ.

אָחֶלֶי (O that!) pr. n. m. and f. 1 Chr. 2: 31; comp. 11: 41.

אָחֶלֶמָה f. Ex. 28: 19, the name of a gem, Sept. Vulg. ἀμέθυστος, *amethyst*; but Josephus gives it by ἀγάτης, *agate*, though there seems to be some confusion in the order of his words. The form is that of a verbal of Hiph. from r. חָלַם to dream; perhaps because it was worn as an amulet to induce dreams. A similar superstition is also the ground of the name ἀμέθυστος, this stone being regarded as a charm against drunkenness. Comp. Braun de Vestitu sacerdot. Heb. II. 16.

אָחֶמָתָה Ezra 6: 2, *Ecbatana*, the ancient metropolis of Media, the summer residence of the Persian kings, situated on the spot afterwards and now occupied by the city *Hamedan*,

أَمَدَان, the metropolis of the Parthians; the name of which is also derived from a softened pronunciation of the ancient name. The accounts of travellers respecting the ruins of this city have been collected by Hoeck, *Veteris Mediae et Persiae Monumenta* p. 144—155. — If the name is of Semitic origin, it doubtless signifies the same as חָמָה, from r. חָמָה, and denotes a fortress, citadel. If from the Persian, it is i. q. آبسان a place cultivated and full of inhabitants. The former is preferable.

אָחֶסְבִי pr. n. m. 2 Sam. 23: 34. The etymology is unknown. Simonis regards it as contracted from אָחֶסֶה בְּרִי i. e. I take refuge with Jehovah.

\* אָחֶר to be after, behind; to stay behind; hence, to stay, to delay, to remain, in Kal once, 1 pers. fut. יֵאָחֵר Gen. 32:

5.—Arab. أَخَّر Conj. II, to defer, to delay. Syr. Aph. and Schaph. اَوَّخ and اَوَّخ id.

Piel אָחֵר, plur. אָחֵרִי for אָחֵרִי Judg. 5: 28, fut. יֵאָחֵר.

1. to delay, to retard, to hinder any one Gen. 24: 56; to delay, to defer any thing, Ex. 22: 28; also ellipt. Deut. 7: 10 he will not delay (punishment) to him who hateth him.

2. intrans. i. q. Kal, to stay, to delay, to linger. Judg. 5: 28 why linger the paces of his chariots? Ps. 40: 18 אֶל־אָחֵר delay not. 70: 6. Gen. 34: 19.

3. to stay long, to tarry late in or by any thing, seq. עַל, Prov. 23: 30 מֵאָחֵרִים זֶל הַיַּיִן who tarry long at the wine, i. e. who drink till late in the night. Comp. Is. 5: 11. Ps. 127: 2.

Deriv. those here following, and אָחֹר.

אָחֵר (c. Dag. forte impl.) f. אָחֵרֶת, plur. אָחֵרִים, אָחֵרוֹת, from an obsol. sing. אָחֵר with Kamets pure.

1. Adj. pp. after, hinder, following, spec. next following, next, second, (comp. *secundus a sequendo*,) Gen. 17:

21 בְּשָׁנָה הָאַחֶרֶת *in the next year*, the following year. 1 K. 3: 22. — Hence genr. *another, other; alius, alia, aliud*, Gen. 4: 25. 8: 10, 12. 29: 19. al. saep.

Arab. <sup>آخر</sup> id. Syr. <sup>اخر</sup>, plur. <sup>اخرين</sup>.

Chald. <sup>אחר</sup>. — So <sup>אחרים</sup> *other gods*, i. e. idols, Deut. 6: 14. 7: 4. Jer. 1: 16. 7: 18. al. saep. Sing. <sup>אחַר</sup> *אל* Ex. 34: 14; without <sup>אחַר</sup> *אל* id. Is. 42: 8 <sup>אחַר</sup> *לֹא-אֶתֶּן* and *my glory will I not give unto another god*. 48: 11. — Once apparently adv. *otherwise, elsewhere*, in another direction, Ps. 16: 4 <sup>אחַר</sup> *מִהֵרָו* (<sup>אֲשֶׁר</sup>) *who hasten elsewhere*, i. e. away from the true God after idols.

2. *Aher*, pr. n. m. 1 Chr. 7: 12.

<sup>אחַר</sup> pp. *after, the after part, hinder part, extremity*. Hence

1. Adv. a) of place, *behind*, in the back-ground. Gen. 22: 13 <sup>וַיֵּהָרָא אֵיל</sup> and *lo! a ram in the back-ground, caught in a thicket by his horns*. Abraham did not see the ram *behind* himself, as the Vulgate renders, and as it is usually taken; but in the distant part, the back-ground, of what lay before his eyes. Nor is it necessary to read <sup>אחַר</sup>, with the Samar. Sept. Syr. and 42 Mss. — b) adv. of time, *afterwards, then*, Gen. 10: 18. 18: 5. 24: 55. 30: 21. al.

2. Prep. a) of place, *behind*, Cant. 2: 9. Ex. 3: 1 *behind the desert*, back of it, i. e. on the west of the desert, see in <sup>אחַר</sup> no. 2. Also *after*, as <sup>הֵלֵךְ אַחֶר פ'</sup> *to go after, to follow any one*, Gen. 37: 17. Job 31: 7 <sup>מֵאַחֶר</sup> praegn. pp. *from after*. Ps. 78: 71 <sup>מֵאַחֶר עֲלוֹת הָעִזִּים</sup> *from after the ewes ... he brought him*, i. e. from following the ewes, from being a shepherd. — b) prep. of time, *after*, Gen. 9: 28. So <sup>אַחֶר הַדְּבָרִים</sup> *after these things*, i. e. *afterwards*, a formula of transition, Gen. 15: 1. 22: 1. Seq. Infin. *after that, after*, Num. 6: 19. <sup>אחַר כֵּן</sup> pp. *after so*, i. e. *after it had so happened, afterwards*, Lev. 14: 36. Deut. 21: 13.

3. Conj. <sup>אַחֶר</sup> *after that* Ez. 40: 1; and without <sup>אַחֶר</sup>, Lev. 14: 43. Job 42: 7.

NOTE. Instead of the sing. <sup>אחַר</sup>, the plur. <sup>אחֲרֵי</sup> is far more frequently used; see below. With suffixes the plur. form is always used.

PLUR. <sup>אחֲרֵי</sup> only in constr. <sup>אחֲרֵי</sup>, c. Suff. <sup>אחֲרֵיכֶם</sup>, <sup>אחֲרֵיהֶם</sup>, etc.

1. Subst. *the hinder parts*, 2 Sam. 2: 23 <sup>בְּאַחֲרֵי הַחֶזֶת</sup> *the hinder end of the spear*.

2. Prep. a) of place, *behind*, Judg. 18: 12 where it is i. q. *on the west of*, see in <sup>אחַר</sup> no. 2. More freq. *after, behind*

any one, Lev. 26: 33. 1 Sam. 14: 37. 2 K. 19: 21. <sup>אַחֲרֵיהֶם</sup> (<sup>אֲשֶׁר</sup>) *those [ who go ] after them*, their flatterers, parasites, Ps. 49: 14. Hence, joined with verbs of going, *to follow*; also <sup>הָיָה אַחֲרַי פ'</sup> *to go after, to be after any one*, i. q. *to follow*, to be on one's side, Ex. 23: 2. 2 Sam. 2: 10. Comp. 1 K. 1: 7. Prov. 28: 23 <sup>מִוֹכִיחַ אָדָם אַחֲרַי הֵן וּמִצָּדָא</sup> *he that rebuketh a man after me*, (i. e. following my precepts,) *shall find favour*. — b) of time, *after*, Gen. 16: 13. 17: 8. Seq. inf. *after that, after*, Gen. 5: 4.

3. Conj. <sup>אַחֲרַי אֲשֶׁר</sup> *after that*, Deut. 24: 4. Josh. 9: 16. 23: 1; rarely with <sup>אֲשֶׁר</sup> omitted, Lev. 25: 48. Once <sup>אַחֲרַי</sup> Josh. 2: 7.

4. <sup>אחֲרֵי-כֵן</sup> pp. *after so, after it had so happened*, i. e. *afterwards*, Gen. 15:

14. 23: 19. 25: 26. al. Comp. Syr. <sup>ܐܚܝܝܢ</sup>

and <sup>ܐܚܝܝܢ</sup> <sup>ܐܚܝܝܢ</sup> <sup>ܐܚܝܝܢ</sup> With <sup>אֲשֶׁר</sup> added it

becomes a conjunction, i. q. <sup>אַחֲרַי אֲשֶׁר</sup> *after that*, like Lat. *posteaquam* for *postquam*, Gen. 6: 4. 2 Sam. 24: 10. — In the later Hebrew we find also <sup>אַחֲרַי</sup> *after this, afterwards*, Job 42: 16. Ezra 9: 10. Comp. Chald. <sup>אַחֲרַי דְּהָ</sup> Dan. 2: 29, 45.

5. With other prepositions:

a) <sup>מֵאַחֲרַי</sup>, once <sup>אחֲרַי מִן</sup> 1 Chr. 17: 7, pp. *from after, from behind, from going after, or following*; chiefly used of those who abandon a person or party whom they have before followed, Num. 14: 43, 43. Deut. 7, 4. 2 Sam. 20: 2. Also *at or on the back, behind, after*, (comp. <sup>מִן</sup> no. 3. c.) Josh. 8: 2. Ex. 14: 19. Jer. 9: 21. — Of time, *after*, Ecc. 10: 14; and in Neh. 4: 7 <sup>מֵאַחֲרַי ל'</sup> *in the same sense*. Hence <sup>מֵאַחֲרַי כֵּן</sup> pp. *after so*, i. e. *afterwards*, 2 Sam. 3: 28. 15: 1.

b) **אַחֲרֵי**, *after*, with verbs of motion. 2 K. 9: 18 **אַחֲרֵי** **אַל** **אַחֲרֵי** **כָּב** *turn thee after me*, behind me. 2 Sam. 5: 23.

c) **אַחֲרֵי** **עַל** Ex. 41: 15, i. q. **אַחֲרֵי** **עַל** Comp.

**אַחֲרֵי** plur. constr. **אַחֲרֵי**, Chald. Dan. 2: 29, but by Hebraism. The pure Chaldee preposit. is **בְּאַחֲרֵי**.

**אַחֲרֵי**, fem. **אַחֲרֵיָה**, from **אַחֲרֵי** with the adj. ending **וֶן**.

1. *hinder, hindermost, latter*, opp. to *foremost, former*, ( **רִאשׁוֹן** ) Gen. 33: 2. Ex. 4: 8. Deut. 24: 3. **הַיָּם הָאַחֲרֹן** *the hinder sea*, i. e. western, the Mediterranean, Deut. 11: 24. 34: 2. Joel 2: 20.

2. *after, later, following*. **דֹּר אַחֲרֹן** *after time, future*, Ps. 48: 14. **יָמֵי אַחֲרֹן** *after time, future*, Prov. 31: 25. Is. 30: 8. Plur. **אַחֲרֵיָם** *those after, posterity*, Job 18: 20.

3. *the last, latest*, Neh. 8: 18. Is. 44: 6 *I [Jehovah] am the first, and I the last*. Job 19: 25. — Fem. **אַחֲרֵיָה** *adv. last, the last*, Dan. 11: 29. Also **בְּאַחֲרֵיָה** Deut. 13: 10, and **אַחֲרֵיָה** Num. 2: 31. Ecc. 1: 11, *at last, last*.

**אַחֲרָה** (for **אַחֲרָאָה**, *after the brother*), pr. n. 1 Chr. 8: 1.

**אַחֲרֵתֶל** (behind the breast-work sc. born) pr. n. 1 Chr. 4: 8.

**אַחֲרֵי** Chald. adj. fem. *another, alia*, Dan. 2: 39. 7: 5, 6; for the common **אַחֲרֵיָה**, the ה of the feminine gender being dropped by apocope, like **רִאשִׁי** for **רִאשִׁית**, **מִלְכִּי** for **מַלְכוּת**.

**אַחֲרֵיָה** Chald. adj. Dan. 4: 5 **עַד-אַחֲרֵיָה** pp. *at the last*, i. e. *at last*, at length; the **עַד** being pleonastic, see **עַד** A. 1.

**אַחֲרֵיָה** f. ( **אַחֲרֵי** ) 1. *the last or extreme part, uttermost part*, Ps. 139: 9. — Oftener of time: a) *the end of a period* Deut. 11: 12; *the end, event of any course of things, latter state, final lot*, Job 8: 7. 42: 12. Prov. 5: 4 **אַחֲרֵיָהּ** *her end is bitter*, i. e. the final lot of those whom the adulteress seduces; comp. 23: 32. Sometimes of a happy end or result, Prov. 23: 18. 24: 14. — b)

*after time, the future*, espec. in the prophetic formula **בְּאַחֲרֵי הַיָּמִים** in future time, in the last days, Is. 2: 2. Gen. 49: 1. Mich. 4: 1. Num. 24: 14. Dan. 10: 14.

2. *concr. those who come after, descendants, posterity*, Ps. 109: 13. Am. 4: 2. 9: 1. Dan. 11: 4.

**אַחֲרֵיָה** f. Chald. i. q. Heb. **אַחֲרֵיָה** no. 1. b. Dan. 2: 28.

**אַחֲרֵי** Chald. adj. *another, alius*, Dan. 2: 11.

**אַחֲרֵיָה** *adv. backwards*, Gen. 9: 23. 1 Sam. 4: 18. Comp. **אַחֲרֵי**.

**אַחֲשֵׁר־פָּנִים** m. plur. Esth. 3: 12. 8: 9. 9: 3. al. *satraps*, the governors or viceroys of the large provinces among the ancient Persians, possessing both civil and military power, and being in the provinces the representatives of the sovereign, whose state and splendour they also rivalled. Single parts or subdivisions of these provinces were under procurators or prefects, **בְּחֹהֶן**, the satraps governed only whole provinces. See Brisson de regio Pers. principatu l. § 168. Heeren Ideen T. I. p. 489 sq. ed. 4. — As to the etymology, many regard this word as compounded from Pers.

**אַחֲשֵׁר** *akshesh*, i. e. price, value, ( perh. excellence, ) **סַטְרַפ** *satrap*, and the Chaldee ending **יָה**. More prob. the Hebrews expressed by this word the ancient and harsher Persian form *Kshatrap*, with the addition of the prosthetic Aleph and the ending **יָה**; since in Zend and Sanscrit, for *s* and *sh*, is often found *ksh*, comp. *kshetrao*, *shetrao*, king, *khshesh*, **שֵׁשֶׁשׁ**, six. After the analogy of this harsher form is made the Greek *ἐξαρπάτης* in Theopompus. See more in **אַחֲשֵׁר־פָּנִים**. — But the etymology of the Persian Sing. **אַחֲשֵׁר־פָּנִים** has been best laid open by De Sacy, in Memoires d'Institut, Classe d'histoire et de literature ancienne, II. p. 229; to wit, as compounded from the Zend *Kshetr*, dominion, province, and *ban*, **בָּן**, keeper, governor, lord.



**אַחַשְׁדָּרְפָּנִי** Chald. m. plur. i. q. Heb. Dan. 3: 2, 3, 27. 6: 2, 3.

**אַחַשְׁוֶרֶשׁ** *Ahasuerus*, the Hebrew form of the name *Xerxes*, as it would seem. It is found Esth. 1: 1, and often in this book; also Ezra 4: 6, where the order of time would require it to be understood of Cambyses; and further in Dan. 9: 1, where it stands for Astyages, the father of Darius the Mede. — As to the etymology, we have formerly supposed this word to be compounded from the Pers. **אַחַשׁ** price, value, (see in **אַחַשְׁדָּרְפָּנִי**), the syllable **וֶר** *war*, denoting a possessor, and the ending **שׁ** *esh*; comp. *Darab*, *Darabesh*, **דָּרָבֶשׁ**. But the true orthography of the name *Xerxes* has recently been brought to light from the cuneiform inscriptions of Persepolis, and confirmed from the Egyptian hieroglyphics; it being written in the former *Khshhershe* or *Khshvershe*, which seems to be the more ancient and harsher form for **אַחַשְׁוֶרֶשׁ** i. e. *lion*

*king*. After the analogy of this earlier form, the Greeks constructed the name *Xerxes*; and the Hebrews, by prefixing their prosthetic Aleph, made *Akhashverosh*, **אַחַשְׁוֶרֶשׁ**. It is certain that for the softer pronunciation of *s* and *sh*, as uttered by the modern Persians, the ancient Persians had far harsher sounds, as in the words *khshê-hiôh* i. q. *Shah* king, *kshatrap* i. q. *Satrap*. See St. Martin in *Journal Asiatique* III. p. 85. Champollion Précis du Système hieroglyphique, Tableau général, Tab. 7. 2. p. 24. Grotefend in *Heeren's Ideen*, ed. 4. I. 2. p. 348 sq. Also *Thesaur. Ling. Heb.* p. 75.

**אַחַשְׁוֶרֶשׁ** Esth. 10: 1 Cheth. for **אַחַשְׁוֶרֶשׁ**.

**אַחַשְׁתָּרִי** (prob. mule-driver, a name of Persian origin, see next art.) pr. n. m. 1 Chr. 4: 6.

**אַחַשְׁתָּרְנַיִם** plur. m. *mules*, Pers.

**אַסְתֵּר** *estar*, **אַסְתֵּר** *ester*, a mule, from the more ancient and harsher form *ekhshter*, with the ending **תֵּר**; see above in **אַחַשְׁוֶרֶשׁ**. Esth. 8: 10, where it is rendered definite by the addition *sons of mares*.

**אַתָּה** see **אַתָּה**.

**אַט** (r. **אַטַּט**) subst. m. 1. a gentle sound, murmur, whisper, and plur. **אַטִּים** *mutterers, whisperers*, i. e. *νευρομανείς*, necromancers, ventriloquists, imitating artificially the supposed murmur or thin voice of the shades or manes Is. 19: 3. See under **אִיב**.

2. a going softly, gentle motion; whence often adverbially, **אַט**, **בְּאַט**, **לְאַט**, *softly, gently, slowly*, e. g. of the still slow gait of a mourner, 1 K. 21: 27; of water gently flowing Is. 8: 6. **בְּאַטִּי** pp. in my slow gait, at my convenience, gradually, Gen. 33: 14. — Also of the manner of acting and speaking; 2 Sam. 18: 5 **בְּאַט** **לִי** **לְפָנַי** (deal) *gently with the young man for my sake!* Job 15: 11 **בְּאַט** **וְדַבַּר** **לְפָנַי** *and words gently (spoken) towards thee*.

\* **אַטַּד** a root not in use; Arab. *to be fast, firm*; Conj. II to make fast, to confirm. — Hence

**אַטַּד** m. the southern buckthorn, *Christ's thorn, Rhamnus paliurus* of Linn. so called from the firmness of its roots, Judg. 9: 14, 15. Ps. 58: 10. Arab. **أطد**,

i. q. the more usual **أوسج**.

**אַטָּר** (by Syriasm for **אַטָּרָה**) m. thread, yarn, of linen or cotton; in Chald. sinew, string. Once Prov. 7: 16 *tapestry, coverings of Egyptian yarn*, which was distinguished for its firmness and beauty. Comp. *Celsii Hierob.* I. 89 sq. A. Schultens compares the Gr. *ῥάβδος, ῥάβδιον*, linen cloth. R. **אַטָּר**.

\* **אַטַּט** a root not in use. 1. i. q. **אָט** *to utter a gentle sound, to murmur*,

spoken of the sighing of the camel when weary; also of the rumbling of the bowels when one is hungry, *τρυγέων*. See Comment. on Is. 19: 3.

2. to go softly, gently, see אָט no. 2.

\* אָטם to shut, to close, to stop, e. g. the mouth, the ears, Prov. 17: 28. 21: 13. הלונות אָטמות Ez. 40: 16. 41: 16, 26, windows closed, sc. with bars or lattices, which being let into the walls or beams could not be opened and shut at pleasure. Sept. *θυρίδες διπύλωται*, Symm. *τοξικαί*. Comp. 1 K. 6: 4. Comp.

Arab. *أطم* to cover a window with a curtain.

HIPH. id. Ps. 58: 5.

\* אָטן obsol. root, perh. to bind, to bind together, cogn. with אָטם. Arab. *أصن* tent-cords. — Hence אָטן.

\* אָטר fut. יאָטר, to shut, to close, once Ps. 69: 16. Arab. *أطر* to shut in, to enclose. Kindred roots are יאָצר, יאָצר, יאָצר. — Hence

אָטר (shut up, bound, perh. dumb) pr. n. m. a) Ezra 2: 16. Neh. 7: 21. b) Ezra 2: 42. Neh. 7: 45.

אָטר m. adj. shut up, bound, i. e. impeded. Judg. 3: 15. 20: 16 יד אָטר ימינו impeded as to the right-hand, i. e. who cannot use the right-hand freely, and hence i. q. left-handed. Arab.

أط Conj. V, to be impeded, comp. عاق to bind, to tie, transferred also to the tongue, like Engl. tongue-tied.

\* אָי constr. אָי 1. an interrog. adverb, where? c. Suff. אָיכה where art thou? Gen. 3: 9; אָי where is he? Ex. 2: 20; אָים where are they? Is. 19: 12. More freq. with He parag. אָי q. v. — This particle seems to have arisen by dropping the Nun from אָין no. II, (q. v. in אָינה whence?) and this again seems to have been originally the same word with the negative אָין no. I; just as many other negative words have al-

so passed over to an interrogative power; comp. Lat. *ne*, Germ. *nicht wahr?* Engl. *not so?* Hence אָי is pp. he is not there, not present, i. q. אָינה, comp. Job 14: 10; and interrog. is he not there? which comes near to where is he? In this way אָין no. I and II become closely related. Comp. Heb. Gram. § 150. no. 1 ult. In Arabic, *أى* has passed over into an interrog. pron. who? fem. *أية*; and such also is Aethiop.

אָי: Comp. Germ. *wo?* Engl. *who?*

2. As a mere sign of interrogation, put before adverbs and pronouns in order to give them an interrogative power; just as אָי gives them a relative sense. Comp. Germ. *wovon?* for *von welchem?* Engl. *wherefore?* i. q. *for what?* Hence a) אָי, which? what? but always with reference to place, (except Ecc. 11: 6.) 1 K. 13: 12 *אָי אָי הָיָה הָיָה* what way went he? (Or perh. i. q. Lat. *ubi viae?* *quorsum viae?* See under אָי מָדָה in lett. b.) 2 K. 3: 8. 2 Chr. 18: 23. Job 38: 24. Also without interrogation, Jer. 6: 16. Ecc. 11: 6. Elsewhere likewise it is where? (from אָי here,) Job 28: 12. Esth. 7: 5. Sometimes written in one word, אָינה, see p. 45. — b) אָי מָדָה from what? whence? (from אָי thence,) Gen. 16: 8. 1 Sam. 30: 13. Jon. 1: 8 *אָי מָדָה עַם אָינה* from what people art thou? 2 Sam. 15: 2 *אָי מָדָה עִיר אָינה* from what city art thou? strictly Lat. *undenam populi? undenam urbis?* as Plaut. *unde gentium?* Odyss. 1.170 *πόθεν ἀνδρῶν*. — c) אָי לָמָּה wherefore? why? from אָי therefore, Jer. 5: 7.

NOTE. With certain other particles, אָי is more closely joined, so as to coalesce with them into one word, as אָינה, אָיכה, אָיכה, אָיכה, q. v. The same use of this particle is found in Syr. *أَيْنَ* in what way? how? *أَيْنَ* whence? *أَيْنَ* who? Chald. *אָינה* who then? *אָינה* id. fem. Aethiop. *አይ*: where? how? — In Prov. 31: 4 Keri *אָי יִשְׁכַּר*, *לְרֹנִים אָי יִשְׁכַּר*,

render: *nor for princes* [to say], *Where is strong drink?* See in אִי no. 1.

I. אִי, contr. for אִי, (as כִּי for כִּי, רִי for רִי, comp. Lehg. p. 510,) m. perhaps fem. Is. 23: 2; plur. אִי, once אִי Ez. 26: 18.

1. pp. *habitable ground, dry land*, opp. to water, the sea, rivers, from r. אִי no. I. 1. Is. 42: 15 שְׁמַחֲתִי בְּהַרֹת לְאִיִּים *I will make the rivers dry lands*; comp. 43: 19. 50: 2. Hence

2. *terra maritima*, land adjacent to the sea, *sea-coast*, whether on the shore of the main land, or an island; like the East-Indian *Dsib*, which signifies both coast and island. Spec. a) *the coast, the sea-coast*, Is. 20: 6. 23: 2, 6. Ez. 27: 7 אִי אֶלִישָׁה *the coasts of Elishah*, i.e. of Peloponnesus or Greece. — b) *an island*, Jer. 47: 4 אִי כַפְתֹּר *the isle of Caphtor* i. e. Crete. אִי בְּחִיתִים *the isles of Chittim*, Ez. 27: 6. Jer. 2: 10, comp. Esth. 10: 1, where אִי הַיָּם are put in antith. with the main land, continent. — c) Plur. אִי very often for *coasts, maritime regions*, espec. *beyond sea*, as in Jer. 25: 22 is added by way of epexegetis, אִי אֲשֶׁר בְּיָבֵר, הַיָּם; hence genr. of coasts and islands far remote, Is. 24: 15. 40: 15. 41: 1, 5. 42: 4, 10, 12. 49: 1. 51: 5; espec. those of the Mediterranean Ps. 72: 10. Dan. 11: 18, which also are called more definitely הַיָּם אִי Is. 11: 11, and אִי הַיָּם Gen. 10: 5. Zeph. 2: 11. — In Ez. 27: 15 the Indian Archipelago is to be understood.

II. אִי, contr. for אִי, from r. אִי no. II, (comp. אִי no. I,) pp. *a howling, wailing cry*. Hence

1. concr. *the howler*, i.e. *the jackal*, Arab.

أَبْنَاتُ أَوَى, Plur. son, daughters of howling, Pers. شغال, whence Germ. *Schakal*, jackal. So called from its nocturnal cry or howl, which resembles the scream of a child. Comp. Damiri ap. Bochart. Hieroz. I. p. 843. Found only in plur. אִי, Is. 13: 22. 34: 14.

2. interj. i. q. אִי *ah! alas! wo!* c. dat. Ecc. 10: 16. 4: 10 לֹא אִי,

which several edit. read in one word, לֹא אִי *wo to him!*

III. אִי adv. *not, non*, found Job 22: 30, and in the pr. names אִי־כְבוֹד (inglorious) Ichabod 1 Sam. 4: 21, and אִי־זַבֵּל Jezebel. It is much more freq. in Rabbinic, espec. as prefixed to adjective forms with a privative signification, like Engl. *in, un*, in the same usage; and also in Ethiopic, where ሊ is prefixed also to verbs. It is doubtless an abridged form from אִין, see r. אִין, אִין; like the Greek and Sanscr. *a* priv. from *an*.

אִי־כְבוֹד (inglorious) Ichabod pr. n. 1 Sam. 4: 21. See in אִי no. III.

\* אִיב to be an adversary, enemy, to any one; to persecute, to hate. The primary idea is prob. to be sought in breathing, blowing, puffing at or upon any one, which is often referred to anger and hatred, Germ. *anschnauben*, comp. in r. אִיב, and under lett. ה. — The finite verb occurs only once, Ex. 23: 22; but very freq. is Part. אִיב as subst. *an adversary, enemy*, Gen. 22: 17. 49: 8. al. Sometimes it retains the construction of a participle, 1 Sam. 18: 29 אִיב־אֶת־דָּוִד *the enemy of David*. — Fem. אִיבָה collect. for *enemies*, Mic. 7: 8, 10. Comp. Lehg. p. 477.

Deriv. אִיב, and

אִיבָה (contr. for אִיבָה, as אִימָה for אִימָה,) f. *enmity, hostility*, Gen. 3: 15. Num. 35: 21.

אִיד m. pp. *a load, burden*, by which one is oppressed, crushed, from r. אִיד no. 2. Hence

1. *misfortune, calamity*, Ps. 18: 19. Job 21: 30.

2. *destruction, ruin*, Job 18: 12. 21: 17. 30: 12. אִיד אֵל *destruction from God*, Job 31: 23.

אִיה f. (for אִיָּה, from r. אִיה no. II,) pp. *cry, clamour*; hence

1. as the name of a *clamorous bird* of prey, unclean Lev. 11: 14. Deut. 14: 13; also keen-sighted Job 28: 7. Sept.

and Vulg. sometimes *vulture*, sometimes *kite*. The opinion of Bochart is not improbable, Hieroz. II. p. 193 sq. that it is the species of *falcon* called by the Arabs, *يويو* *yuyū*, i. e. *falco aesa-*

*lon*, called also *smirle*, *emerillon*, Engl. *merlin*. Or perhaps the Heb. word is a general term for *hawk*, *falcon*, etc. whence in Lev. and Deut. II. cc. is added *בְּמִינָהּ*.

2. *Ajah*, pr. n. m. a) Gen. 36: 24. b) 2 Sam. 3: 7. 21: 8.

*אִיהָ* i. q. *אִי* where? c. *יה* parag. as in *הִנֵּה הָיָה*. Gen. 3: 9. 18: 9. al. Also without interrogation, Job 15: 22 *he wandereth about for bread*, *אִיהָ* where-ever it may be.

*אִיב* pr. n. Job, an Arab of Uz or Ausitis, distinguished for wealth and also for piety and virtue, but tried of God with the heaviest calamities. Besides the book of Job, of which he is the hero, he is also mentioned in Ez.

14: 14, 20. Sept. <sup>3</sup> *Ιωβ*, Arab. <sup>5</sup> *أَيُّوب*. The name signifies pp. *one persecuted*, from r. *אִב* as *יָלֹד* one born, from *יָלַד*; and refers to the calamities by which he was afflicted. Others render it, *serio resipiscens*, i. q. Arab. <sup>3</sup> *أَوَاب*,

from r. *אָב*, *אָב*, to return, to convert, comp. Cor. Sur. 38. 40—44; but see against this, Thesaur. Ling. Heb. p. 81. col. 1.

*אִיבֵל* f. (pp. non-cohabited, i. e. *ἄλοχος* Plat. p. 249. B, Lat. *intacta*, chaste, comp. *Agnes*; an appropriate female name, and not to be estimated from the character and conduct of Ahab's queen;) *Jezebel*, *Isabella*, pr. n. of a notorious woman, the daughter of Ethbaal king of Tyre, and wife of Ahab king of Israel, infamous for her idolatry and cruel persecution of the prophets. 1 K. 16: 31. 18: 4, 13. 21: 5 sq. 2 K. 9: 7 sq.

*אִיָּהָ* where? Job 38: 19, 24. Compounded from the interrog. part. *אִי* q. v. no. 2, and *יָהָ* here.

*אִיָּהָ* how? apoc. from *אִיבָה*, Gen. 26: 9. Without interrogation, Ruth 3: 81. 2 K. 17: 28. — Often as an exclamation of pain or grief, *how!* Ps. 73: 19. Is. 14: 4. Ecc. 2: 16.

*אִיבָה* from *אִי* no. 2, and *בָּה* i. q. *בָּה* so, here.

1. *how?* in what way? Deut. 1: 12. Without interrogation, Deut. 12: 30.

2. *where?* Cant. 1: 17.

3. Often as an exclamation of pain or grief, *how!* like *אִיָּהָ*, Is. 1: 21. Lam. 1: 1.

*אִיבָה* where, not interrogative, once 2 K. 6: 13, where Keri has *אִיבָה* q. v.

*אִיבְכָה* (Milél) *how?* Cant. 5: 3. Esth. 8: 6. From *אִי* and *בָּכָה* = *בָּכָה*, so.

\* *אִיֵּל* see r. *אִיֵּל*.

*אִיֵּל* m. a *stag*, *hart*, male deer, Deut. 12: 15. 14: 5. Is. 35: 6. Plur. *אִיֵּלִים* Cant. 2: 9, 17. Always masc. but in Ps. 42: 2 joined with a fem. in the manner of comm. gend. thus denoting a *hind*, which elsewhere has the specific name *אִיֵּלָה*, *אִיֵּלָה*. Chald. and Syr. id. Arab. <sup>5</sup> *أَيْل* wild goat, moun-

tain-goat, chamois. Aeth. <sup>5</sup> *አገላ*, by which orthography the affinity of the roots *אִיֵּל* and *חִיל* is distinctly confirmed. — As to the etymology, *אִיֵּל* is a sort of intensive of *אִי*, therefore pp. a *large ram* or *buck*, and *אִיֵּלָה* a *large she-goat* or the like. Indeed the Hebrews would seem to have called all the various species of deer and antelopes, which in part are furnished with twisted horns like the ram, by the general name of *large rams* or *wild rams*; just as the Germans call the same animals *Bergziegen*, *wilde Ziegen*, and the Latins *caprae*, from their general resemblance to a goat, *capra*. Sept. every where *ἔλαφος*.

*אִיֵּל* m. 1. a *ram*, so called from his twisted horns, q. d. rolled up; see r. *אִיֵּל* and *אִיֵּל*. Gen. 15: 9. Plur.



אֵיִלִּים Ex. 25 : 5, and אֵיִלִּים Job 42: 8. — Hence intens. אֵיִלִּי q. v.

2. a term of architecture, i. q. *crepidoportae*, the projecting margin or border which surrounds a door, often ornamented with columns at the sides and with a frieze above, 1 K. 6 : 31. Ez. 41 : 3, comp. 40 : 9, 21, 24, 26, 29, 33, 36, 37, 48, 49. In Plur. אֵיִלִּים *crepidines*, i. e. projections, jutting out, prominent parts of the wall in the front of an edifice, often decorated with columns or palms, between which are sunken spaces or recesses in the wall, where the windows are situated, Ez. 41 : 1. 40 : 10, 14, 16, 38 ; comp. v. 26, 31, 34, 37. The ancient versions render it sometimes *posts*, sometimes *columns* ; Aquil. *κρίσμα* q. d. 'ram's-horn work,' i. e. the volutes of columns, espec. Corinthian, elsewhere called *κρίος*. See the full discussion in The-saur. p. 43 sq. — As to the etymology, the term comes either from the idea of *projection, prominence*, from r. אֵיִלִּי no. 3 ; or in accordance with Aquila (see above) אֵיִלִּי denotes pp. the capital of a column, so called from the volute resembling the horns of a ram, and then transferred to the whole shaft and column itself. Comp. אֵיִלִּים.

אֵיִלִּי m. *strength, might*, once Ps. 88 : 5. R. אֵיִלִּי no. 2.

אֵיִלִּי plur. אֵיִלִּים, m. pp. *strong, stout, mighty*.

1. Plur. *the mighty, the powerful, the nobles of a state, city*, Ex. 15 : 15. Ez. 17 : 13. 2 K. 24 : 15 Keri. See r. אֵיִלִּי no. 2, 3.

2. a *strong, stout, mighty tree*, like δῦς, spec. the oak, *terebinth*, and sometimes also the palm, i. q. אֵילָה, אֵילָוִן, which are more usual. Sing. once Gen. 14 : 6 in the pr. n. אֵילִי פֶּאֶרֶן. Sept. *τερεβινθος της Φαράν*. Plur. אֵיִלִּים, אֵילִים Is. 1 : 29. 57 : 5. 61 : 3.

אֵילָה f. a *hind, female deer*, and perh. also *caprea, wild she-goat*, these two animals being hardly distinguished in the common usage of the Hebrew. Gen. 49 : 21. Plur. אֵילָוִת

constr. אֵילָוִת 2 Sam. 22 : 34. Cant. 2 : 7.

אֵילָוִן (from אֵילִי, q. d. *Deerfield*, from the number of deer,) *Ajalon*, pr. n. a) of a Levitical city in the tribe of Dan, Josh. 10 : 12. 19 : 42. 21 : 24. Judg. 1 : 35. — b) of a city in Zebulun, Judg. 12 : 12.

אֵילֹן (an oak, see אֵילֹן) *Elon*, pr. n.

1. of a city in Dan, Josh. 19 : 43. 1 K. 4 : 9.

2. of several men, a) Gen. 26 : 34. 36 : 2. b) Gen. 46 : 14. c) Judg. 21 : 11.

אֵילָוִת (trees, a grove, perh. palm-grove, see under אֵילָה) 1 K. 9 : 26. 2 K. 16 : 6, and אֵילָת (for אֵילָה Leherg. p. 467, and that collect. for אֵילָוִת) Deut. 2 : 8. 2 K. 14 : 22. 16 : 6 bis, *Eloth, Elath*, pr. n. of a city of Idumea on the eastern gulf of the Red sea, which is called from it Sinus Ælanites, or Elanitic Gulf. The Edomites being subdued, 2 Sam. 8 : 14, David took possession of it, and after him Solomon, whose fleet sailed hence to Ophir, 1 K. 9 : 26. It was again recovered by the Idumeans ; and once more subdued by Uzziah king of Judah, 2 K. 14 : 22 ; but Rezin king of Syria took it at length from the Jews, who seem never again to have recovered it. 2 K. 16 : 6. Josephus calls it *Εἰλάνη*, Ptolemy *Ελανα*, Pliny *Aelana*, H. N. 1. 32 or 38. See Relandi Palaest. p. 217, 554 sq. Le Quien Oriens Christ. T. III. p. 758.

By Arabian writers it is called *أيلة* *Aileh, Ailat*. In modern times, the traveller Ruppel is the first who has visited its ruins, which are now called *Djelena*. The neighbouring castle, with a modern village scattered among plantations of palms or date-trees, (comp. Strabo 16. p. 776 Casaub.) is called *أكابا* *Akaba*, i. e. mountain. See Ruppel's Reisen etc. Frankf. 1829. p. 248 sq. Zach Correspondence Astron. VII. 464. [Bibl. Repos. II. p. 775.]

אֵילָוִת f. i. q. אֵילִי, pp. *strength*,





a measure of grain, containing three seahs, סאה, or ten omers, עמר, Ex. 16: 36. According to Josephus, Ant. 15. 9. 2, the ephah was equal to the Attic *medimnus*, or six Roman *modii*, i. e. about 2600 Paris cubic inches, or 1 $\frac{1}{2}$  bush. English. Comp. Ex. 16: 16. 18: 32. Zech. 5: 6sq. Jud. 6: 19. Ruth 2: 17; from which passages a general estimate may be formed of the capacity of the ephah. Also אֵיפָה וְאֵיפָה *a double ephah*, one just, the other false, Prov. 20: 10. Deut. 25: 14. Am. 8: 5. — There seems to be no Semitic root from which this word can be easily derived, unless perh. אָפַף = אָפַף *to surround*, referring to its round form. Very prob. it is of Egyptian origin. The LXX write it *οἰφί* or *οἰφέ*, which was a very ancient Egyptian measure, written in Coptic Ⲡⲟⲙⲓ, containing according to Hesychius four *χολύκες*. Besides this, there is a Coptic verb Ⲡⲟⲙ, Ⲡⲟⲙⲓ, to number; whence HMM measure.

אֵיפָה (from אי and פה here,) *where?* Is. 49: 21. Ruth 2: 19; *how?* what kind of? Judg. 8: 18. In an indirect inquiry, Jer. 36: 19.

אֵיפֹא i. q. אָפֹא, *wholly, so*, i. e. *therefore, now*, Judg. 9: 38. Prov. 6: 3, at least in some editions. The more accurate orthography is אָפֹא, q. v.

\*אִישׁ, c. Suff. אִישִׁי, אִישָׁה, אִישֵׁה, plur. אִישִׁים only thrice, Ps. 141: 4. Prov. 8: 4. Is. 53: 3; instead of which the common usage has substituted אֲנָשִׁים (from obsol. sing. אָנָשׁ,) constr. אֲנָשִׁי, c. Suff. אֲנָשִׁיהֶם, אֲנָשִׁי; also as periphrastic plur. בְּנֵי אִישׁ, comp. no. 6.

1. *a man*, spec. a) *a male*, opp. to a female, a woman; Gen. 4: 1 *I have gotten a man with the Lord*, i. e. a man child. 1 Sam. 1: 11. So even of brutes, Gen. 7: 2, comp. 1: 27. 6: 19. So Lat. *vir* of beasts, Virg. Eclog. 7. 7. — b) *a husband*, opp. to a wife, Ruth 1: 11. Gen. 3: 6. 29: 32, 34. C. Suff. אֲנָשֵׁינוּ *our men* i. e. our husbands, Jer. 44: 19. So Gr. *ἀνὴρ* Il. 18. 291; Lat. *vir* Hor.

Sat. 1. 2. 127. — c) As opp. to an old man, i. q. *of manly age, vigour*, 1 Sam. 2: 33. — d) Emphat. of manliness, warlike valour, comp. Hithpal. below. 1 Sam. 4: 9 בְּאַנְשֵׁי יְהוָה *be strong, and be ye men!* 1 K. 2: 2. Comp. Hom. Il. 5. 529. — e) *a man, mortal*, opp. to God, Job 9: 32. 12: 10. Is. 31: 8; espec. in plur. Gen. 32: 29. Is. 7: 13. Comp. Hom. *πατὴρ ἀνδρῶν* *τὲ θεῶν τὲ*. Opp. to beasts, Ex. 11: 7. Gen. 49: 6. — f) Joined in apposition with other substantives, as אִישׁ כְּרִיס *a man a eunuch*, i. e. a eunuch, Jer. 38: 7; אִישׁ כֹּהֵן *a priest* Lev. 21: 9; espec. with gentile names, e. g. אִישׁ עֲבָרִי *a Hebrew* Gen. 39: 14. Comp. Gr. *ἀνδρες Γαλιλαῖοι, ἀνδρες Ἰσραηλῖται*, Act. 1: 11. 3: 12. — g) Seq. genit. of a city, land, people, it denotes *a citizen, inhabitant*, etc. e. g. אִישׁ יִשְׂרָאֵל *a man of Israel*, i. e. Israelite; אֲנָשִׁי יִשְׂרָאֵל 1 Sam. 7: 11; אֲנָשִׁי יְהוּדָה 2 Sam. 19: 42; also אֲנָשִׁי הָעִיר Gen. 24: 13. In this signif. the Sing. אִישׁ is mostly put collectively, as אִישׁ יִשְׂרָאֵל for אֲנָשִׁי יִשְׂרָאֵל Josh. 9: 6, 7. 10: 24. Judg. 7: 8. 8: 22. al. — h) Seq. genit. of a king, leader, military chief, master, etc. *the men of any one*, for his companions, followers, soldiers, his people, 1 Sam. 23: 3, 12. 24: 5, 8. 28: 1. Once perhaps spoken of relatives and near friends, like Syr. *أَهْلِي*, e. g. Ez. 24: 17, 22, where לֶחֶם אֲנָשִׁים *the bread of men*, is the food which relatives and friends were accustomed to send to mourners. — In like manner i) אִישׁ אֱלֹהִים and c. art. אִישׁ הָאֱלֹהִים, *man of God*, i. q. servant and minister of God; spoken of angels Judg. 13: 6, 8, of prophets 1 Sam. 2: 27, of Moses Deut. 33: 1, of David 2 Chr. 8: 14. — k) Seq. genit. of an attribute, quality, virtue, vice, etc. it denotes one to whom that attribute or quality belongs; and in this way the Hebrews form a periphrasis for an adjective; e. g. אִישׁ הָאָר *a man of form*, i. e. handsome; אִישׁ דָּמִים *a man of blood, bloody*; אֲנָשִׁי יָלָב *intelligent*, see in יָלָב no. 1. e; אֲנָשִׁי הַשֵּׁם *men of name, famous*, Gen. 6: 4; comp. אִישׁ הָאָרְמָה *a husbandman*, Gen. 9: 21. — l) Collect. for men, i. e. soldiers, troops



Is. 21: 9. Comp. אָדָם 22: 6.—m) אִישׁ denotes a man of rank, a great man, noble, as opp. to אָדָם a man of low condition; see in אָדָם no. 1. b.—As joined with numerals, we find after numerals below ten אֲנָשִׁים, as אֲנָשִׁים אִישׁ Gen. 18: 2; between ten and twenty sometimes אִישׁ, Num. 1: 44; and above twenty always אֲנָשִׁים, 1 Sam. 14: 14, 22: 2, 18. al. saep.

2. Seq. אָח or אָח, one — another; see אָח and אָח.

3. a man, i. e. one, some one, any one, Gen. 13: 16. Ex. 16: 29. Cant. 8: 7. So Syr. ܐܢܫܐ for ܐܢܫܐ, e. g. ܐܢܫܐ a certain Jew.

4. each, every one. 1 K. 20: 20 גָּבַהּ אִישׁוֹ וְאִישׁ וְאִישׁ וְאִישׁ וְאִישׁ, Ps. 87: 5. Esth. 1: 8, this and that man, each and every one. Once like כָּל prefixed to another subst. Gen. 15: 10 וְאִישׁ-כָּל בְּתָרוֹ לְקַרְאָהּ רֵעֵהוּ of each (animal) one over against the other, where אִישׁ-בְּתָרוֹ is i. q. כָּל-בְּתָרוֹ, but the sacred writer puts אִישׁ for כָּל in order to correspond with the following רֵעֵהוּ.

5. Impers. like Germ. man, Fr. on, Engl. one, plur. men, e. g. one says, men say, etc. 1 Sam. 9: 9 לְפָנֵים בִּישְׁרָאֵל אִישׁ formerly in Israel men said thus, i. q. it was said.

6. אֲנָשִׁים בְּנֵי אִישׁ sons of men, as a periphrastic plur. for men simply, Ps. 4: 3; like בְּנֵי אָדָם no. 5.—Sometimes emphat. for the noble, the high, opp. to אָדָם, Ps. 49: 3. Prov. 8: 4; see אָדָם no. 1. b.

NOTE. As to the etymology, we hold אִישׁ to be a primitive word; yet softened from the harsher form אִשְׁ ensh, q. v. whence also אִשָּׁה for אִשָּׁה, and plur. אֲנָשִׁים. In like manner the

Arabic has ܐܢܫܐ and ܐܢܫܐ. Corresponding is Sanscr. isha master, ishi mistress; and perhaps we may also compare Gr. ͵ν, Lat. vis and vir; comp. honor, honos, ͵ναις, Lac. ͵ναις, puer.

Deriv. אִישׁ-בִּשְׁתָּה pr. n. אִישׁ-בִּשְׁתָּה, and אִישׁ-בִּשְׁתָּה, and

אִישׁ denom. verb, only in Hith-pal. הִתְאִישׁ to show oneself a man, ἀνδρίζεσθαι; Is. 46: 8 הִתְאִישׁוּ shew yourselves men, be men, i. e. be wise, cast away the childish trifles of idolaters. Chald. הִתְאִישׁ and הִתְאִישׁ id.

אִישׁ-בִּשְׁתָּה (man of shame, i. e. shaming himself, perh. bashful,) pr. n. Ishbosheth, the son of Saul who for two years after the death of his father and brothers reigned over eleven tribes in opposition to David. 2 Sam. c. 2—4.

אִישׁ-הוֹדָה (man of splendour or glory) pr. n. m. 1 Chr. 7: 18.

אִישׁוֹן (dimin. from אִישׁ) m. 1. a little man, manikin, homunculus, and seq. עֵינַי the little man of the eye, i. e. the pupil, apple of the eye, in which as in a mirror, a person sees his own image reflected in miniature. Deut. 32: 10. Prov. 7: 2. This pleasing image is found in several languages; e. g.

Arab. ܐܢܫܐ ܐܢܫܐ ܐܢܫܐ homunculus oculi, Gr. κόρη, κοράσιον, κορασιδον, Lat. pupa, pupula, pupilla, Pers. ܐܢܫܐ;

comp. what we have collected in Thesaur. p. 86.—More fully Ps. 17: 8 אִישׁוֹן בֵּית עֵינַי i. e. the manikin, pupilla, daughter of the eye; see in בֵּית.

2. Metaph. the middle, the midst of any thing, like Arab. ܐܢܫܐ apple of the

eye, for the midst, the summit.—Hence Prov. 7: 9 in the eye-ball (pupil) of the night, i. e. at mid-night. 20: 20 in the very eye-ball of darkness, i. e. in the midst of darkness; where in Keri is read בְּאִשְׁתֵּי ה' in the darkness of night.

אִישׁוֹי Chald. for אִישׁוֹי 1 Chr. 2: 13.

אִישׁוֹן for אִישׁוֹן, m. Ez. 40: 15 Keri, an entrance, from ר. אָתָה i. q. בּוֹא to come, to enter. In Chethibh the letter Yod is transposed so as to read יאִתוֹן.

אִישׁוֹ Chald. i. q. Heb. ִיש there is, from which it is derived. Arab.

ܐܢܫܐ, but only in a few formulas;

Syr.  $\Delta$ , in Targg. אֵי, Talmud. אֵיחָא. — Dan. 5: 11 אֵיחָא בְּמַלְכוּתְךָ *there is a man in thy kingdom.* 2: 28, 30. 3: 25. With a negative partic. לֹא אֵיחָי Dan. 2: 10, 11. 3: 29. Seq. plur. Dan. 3: 12. In order to express the various persons of the substantive verb *to be*, pronouns are suffixed, mostly in the plural: אֵיחָדְהִי *he is* Dan. 2: 11; אֵיחָדָא *we are* 3: 18; אֵיחָדְךָ *thou art* 2: 26; אֵיחָדְכוֹן *ye are* 3: 14. These forms construed with a participle, constitute a periphrasis for the finite verb, e. g. Dan. 3: 18 לֹא אֵיחָדְנָא פָּלְחִין *we worship not.* Where it stands absolutely, it is sometimes to be rendered *there is, there exists, il y a*, Dan. 2: 10, 11. C. dat. לֵי אֵיחָד *there is to any one, he has*, Ezra 4: 16.

אֵיחָי pr. n. see אֵיחָי.

אֵיחָיָל (for אֵיחָי אֵל, God with me) pr. n. *Ithiel* Prov. 30: 1. *Ithiel* and *Ucal* seem to have been children or disciples of *Agur*, to whom he addressed his maxims.

אֵיחָמָר (palm-coast) *Ithamar*, pr. n. of the youngest son of *Aaron*, Deut. 6: 23. 28: 1.

אֵיחָן and אֵיחָן, for יֵחָן c. Aleph prosthet. from r. יֵחָן to be perennial, constant.

1. Adj. *perennial, constant*, espec. of water, נָחַל אֵיחָן *a perennial brook, ever flowing, never failing*, Deut. 21: 4. Am. 5: 24; and so without נָחַל, 1 K. 8: 2 יָרַח הָאֵיחָנִים *the month of flowing brooks*, elsewhere called *Tisri*, the seventh month of the Heb. year, from the new moon of October to the new moon of November. — Subst. *perennity, perpetuity*, Ps. 74: 15 נְהַרְוֹת אֵיחָן *streams of perpetuity*, i. e. ever flowing streams. Spoken also of the constant *flow* of the sea, *tide*, Ex. 14: 27. — Job 33: 19 חֶצְיוֹ עֵצְמוֹ *(בְּ) רִיב עֵצְמוֹ* *and with perpetual war in his bones* sc. הוֹכַח *he is chastened.*

2. *firm, strong, mighty*. Jer. 5: 15 גֹּי אֵיחָן *a strong people*. Job 12: 19 אֵיחָנִים *the mighty, the powerful,*

Vulg. *optimates*. (33: 19.) Gen. 49: 24 חֶשֶׁב בְּאֵתָן קָשְׁתוֹ *his bow remaineth strong*, where ב is Beth essentialia.

3. *hard, difficult*, and hence *unpleasant, destructive*. Prov. 13: 15 הַדֶּרֶךְ לַעֲשֵׂי רָע *the way of the wicked is hard, destructive*, i. e. leads to destruction. Jerome *vorago*. — Hence

4. poet. as subst. something *hard, a rock*. Mic. 6: 2 הָאֵתָנִים מוֹכְרֵי אֶרֶץ *ye rocks, foundations of the earth*. Jer. 49: 15. 50: 44 נֹדָה אֵתָן *the habitation of the rock*, comp. 49: 16 הַגִּבֹּרִי. Num. 24: 21.

5. pr. n. *Ethan*, an *Ezrahite*, (see אֶתְנָחִי,) a wise man 1 K. 5: 11, to whom Ps. 89 is attributed in the inscription.

אֵךְ apoc. from אָכַן from r. כָּוַן; comp. Chald. הֶכֶי, הֶכֶי, and בָּ derived from the fuller בָּן.

1. a particle of affirmation, *surely, certainly, without doubt*. Gen. 44: 28 אֵךְ טָרַף טָרַף *surely he is torn in pieces*. Judg. 3: 24. 1 K. 22: 32. 2 K. 24: 3. Ps. 58: 12. Job 18: 21. — Hence

2. adv. of restriction, limitation, Ex. 10: 17 אֵךְ הַפְּעַם *only this once*. Lev. 11: 21 אֵךְ אֶת־זֶה תֹאכְלוּ *only these*

*may ye eat*. Ps. 37: 8 בֵּה אֵךְ לֹא תִחַף *be thou not angry, [which is] only for doing evil*, i. e. anger is the frequent source of evil.

אֵךְ לְמַחֲסִיר *empty talk* (tendeth) *only to penury*. 11: 24. 21:

5. — Spec. a) before adjectives, where *only* is equiv. to *wholly, altogether*. Deut. 16: 15 וְהִיָּיתָ אֵךְ שִׂמְחָה *and thou shalt be only joyful*, i. e. shalt wholly rejoice.

Is. 16: 7 אֵךְ נִכְאָמִים *wholly contrite*. 19: 11. b) before substantives, *only, nothing but*, where we may render it *alone, merely*. Ps. 139: 11 אֵךְ חֹשֶׁךְ *the darkness alone*, i. e. nothing but the darkness. Ps. 39: 12 אֵךְ הִבֵּל *nothing but vanity, merely vanity*.

c) before adverbs and verbs, *only*, i. q. *wholly*, comp. above in lett. a. Ps. 73: 13 אֵךְ רִיק *only in vain*, i. e. wholly in vain. 1 Sam. 25: 21. Job 19: 13

וְיָדַעְתִּי אֵךְ יָרִי מִמֶּנִּי *mine acquaintance are wholly estranged from me*. Judg. 20: 39. Job 23: 6. Comp. Ex. 12: 15

אֵךְ בַּיּוֹם הָרִאשׁוֹן *wholly the first day*,

i. e. the very first day, on no other but the first day.

3. as a particle of exception, *only*, but. Gen. 20: 12 אַךְ לֹא בַת אִמִּי only not (μωρονουχι) the daughter of my mother, i. e. but not. Lev. 11: 4. Num. 26: 55. Deut. 18: 20. Josh. 3: 4.

4. of time, *only now*, i. e. *just now*, *scarcely*. Gen. 27: 30 אַךְ רִצָּא רִצָּא and Jacob was scarce gone out . . . when Esau his brother came in. Judg. 7: 19. — So Lat. *tantum quod*. Cic. ad Fam. 8. 23, "*tantum quod ex Arpinati veneram, cum mihi a te litterae redditae sint.*" Vellej. 2. 117.

\* אָבַד obsol. root, i. q. אָבַד, to bind; then to *strengthen*, to *fortify* a city. — Hence

אָבַד (pp. band, i. e. fortress, castle) *Accad*, pr. n. of a city built by Nimrod, Gen. 10: 10. Sept. Ἀρχαδ, comp. דְּרִמְשֵׁק and דְּרִמְשֵׁק. The Targums and Jerome understand *Nesibis* a city of Mesopotamia. Other conjectures, but all very uncertain, are given by Bochart in Phaleg. IV. 17, and by Le Clerc ad h. l.

אָבַד (for אָבַד c. Aleph prosthet.) adj. *false*, *deceitful*; spec. for אָבַד a *deceitful brook*, a failing torrent, soon drying up and disappointing the hope of the traveller, Jer. 15: 18. Mic. 1: 14. Opp. אֵיתָן a perennial stream. Comp. Lat. *fundus mendax* Hor. Carm. 3. 1. 30.

אָבַד (i. q. אָבַד) *Achzib*, pr. n. a) of a city on the sea-coast of Asher, between Acco and Tyre, Gr. *Ecdippa*, now called *Dsib*. Josh. 19: 29. Judg. 1: 31. — b) a city in the tribe of Judah, Josh. 15: 44. Mic. 1: 14. Comp. אָבַד and אָבַד.

אָבַד (r. אָבַד) adj. 1. *bold*, *daring*, Job 41: 2.

2. *fierce*, *cruel*, Lam. 4: 3. Hence an enemy, Job 30: 21.

3. of poison, *cruel*, *deadly*, Deut. 32: 33.

אָבַד i. q. אָבַד (with the adj.

ending אָבַד) *fierce*, *cruel*, Prov. 5: 9. 17: 11. Jer. 6: 23. Also *cruel*, *terrible*, Prov. 17: 11 a *terrible messenger*, who brings fatal tidings, as of a sentence of death. Is. 13: 9. Jer. 30: 14.

אָבַד f. (from אָבַד with the ending אָבַד, see Heb. Gram. § 85. 4.) *fierceness*, *cruelty*, of wrath Prov. 27: 4.

אָבַד f. *food*, a meal, 1 K. 19: 8. ר. אָבַד.

אָבַד (r. אָבַד) *Achish*, pr. n. of a king of the Philistines in Gath, 1 Sam. 21: 11. 27: 2. 1 K. 2: 39.

\* אָבַד, inf. constr. אָבַד, c. Pref. אָבַד, אָבַד, c. Suff. אָבַד; fut. אָבַד, in Pause יאָבַד, once יאָבַד Ez. 42: 5.

1. to eat, to eat up, to devour; cogn. אָבַד. Construed absol. Deut. 27: 7. 1 Sam. 9: 13; oftener c. acc. of food; rarely seq. אָבַד, Lam. 4: 5, אָבַד Ex. 12: 43—45. Lev. 22: 11, and אָבַד Lev. 7: 21. 25: 22. Num. 15: 19. Comp. ἀσθίνω τινός. Spoken not only very frequently of men, but also of beasts, Is. 11: 7; whence אָבַד the devourer, in Samson's riddle Judg. 14: 14, is the lion, comp. Arab. أَلَايَ. — The fol-

lowing phrases are to be noted: a) to eat of a land, a field, a vine, i. e. to eat the fruit of them, Gen. 3: 17. Is. 1: 7. 36: 16, comp. 37: 30. — b) to devour sacrifices, spoken of idols in allusion to the lectisternia, Deut. 32: 38. Ez. 16: 20. — c) אָבַד to eat bread, i. q. to take food, 1 K. 21: 7. Ps. 102: 5; c. neg. אָבַד, not to take food, to fast, 1 Sam. 28: 20. 30: 12. Also, to take a meal, to dine or sup, to feast, Gen. 31: 54. 43: 16. Jer. 41: 1. 52: 33; comp. φαγεῖν ἄστρον Luke 14: 1. Sometimes אָבַד is simply i. q. to live, Am. 7: 12. — d) אָבַד לפני יהוה to eat before Jehovah, spoken of the sacrificial feasts held in the temple, Deut. 12: 7, 18. 14: 23. Ex. 18: 12. — e) to eat the flesh of any one, Ps. 27: 2, spoken of fierce and cruel enemies, thirsting for one's blood. — Different is f) to eat one's own

*flesh*, Ecc. 4: 5, spoken of the fool devoured by envy. Comp. Hom. Il. 6. 202 *ὃν θυμὸν κατέδων*. — g) **אָבֵל הָעָם** *אָבֵל הָעָם*, to eat up or devour a people, the poor, spoken of rulers or nobles who consume the wealth of a people by oppression and extortion, Ps. 14: 4. Prov. 30: 14. Hab. 3: 15. Comp. *δημοβόρος βασιλεύς* Il. 1. 231. So also to devour the flesh of a people id. Mic. 3: 3. Elsewhere to eat, to devour, is i. q. to consume in war, by slaughter, Hos. 7: 7. Is. 9: 11. Deut. 7: 16. Jer. 10: 25. 30: 16. 50: 7, 17. 51: 34. Comp. Judith 5: 24. — h) to eat the words of any one, i. e. to receive them greedily, to listen eagerly; Gr. *φαγεῖν ῥήματα*, dicta devorare, Plaut. Asin. 3. 3. 59. So Jer. 15: 16 *הָבֵרָה דְּבָרֶיךָ תִּמְצָאוּ* thy words were brought to me, and I did eat them, i. e. devoured them eagerly, made them wholly mine. (Comp. ad Carm. Samarit. 4. 16.) Hence is to be explained the vision of the roll or volume given to the prophet to be devoured, Ez. 2: 8. 3: 1 sq. comp. Rev. 10: 9, 10.

2. to devour, to consume, often spoken of inanimate things, e. g. fire, Num. 16: 35. 21: 28. 26: 10. Job 1: 16. al. seq. *אֵשׁ* Zech. 11: 1; comp. *ignis edax*, Virg. Aen. 2. 758; *πάντας πῦρ ἐσθίει* Il. 23. 182. Also of the sword, 2 Sam. 2: 26. 18: 8. Deut. 32: 42; of famine and pestilence Ez. 7: 15; of deadly disease Job 18: 13; of the wrath of God Ex. 15: 7; of a curse Is. 24: 6; of heat and cold Gen. 31: 40; of too great zeal Ps. 69: 10.

3. i. q. to enjoy any thing, e. g. good, good-fortune, c. *אֵשׁ* Job 21: 25; the fruits of good or bad actions, sexual pleasures, Prov. 30: 20, comp. 9: 17. Comp. *vesci voluptatibus* Cic. Fin. 5. 20.

4. perh. to taste, to have the sense of taste, Deut. 4: 28.

5. to eat off, i. e. to take from, to diminish. Ez. 42: 5 the upper chambers were shorter, *כִּי יוֹבְלוּ אֶת־יָקִים מִהֶפֶה* for the beams or columns took away from them, i. e. occupied part of the space.

NIPH. *אֶבֶל*, fut. *יֵאָכֵל*, to be eaten, Ex. 12: 46. 13: 3, 7; also of what may be eaten, to be fit for food, Gen. 6: 21. Metaph. to be devoured by fire, Zech. 9: 4.

PIEL *אָכַל* i. q. Kal, like Arab. *أَكَلَ*, to eat up, to consume. Job 20: 26 *תֹּאכְלֶהוּ* (teach-lêhu) a fire consumes him, for *תִּתְאָכְלֶהוּ*. The Dagesh forte extruded is compensated by the long vowel Kamets; though some Mass. read *תִּתְאָכְלֶהוּ*. Comp. Lehrs. § 72. n. 2. p. 251.

PUAL to be consumed, with fire Neh. 2: 3, 13; with the sword Is. 1: 20.

HIPH. *יֵאָכֵל*, fut. *יֵאָכֵל*, once 1 pers. *אֶכְלֶה* Hos. 11: 4; inf. *הֹכֵיל* for *הֹאכֵיל* Ez. 21: 33; pp. to make eat up or consume, e. g. the sword Ez. 21: 33. Spec. to give to eat, to feed with any thing, c. dupl. acc. of pers. and thing, Ex. 16: 32. Num. 11: 18. Deut. 8: 16. Is. 49: 26; seq. *מֶן* of food, Ps. 81: 17.

Deriv. the four following, and *מֵאָכֵל*, *אֶכְלֶה*.

*אָכַל* fut. *יֵאָכֵל* Chald. i. q. Heb. to eat, to devour. *אֶכְלֶה* קִרְצוֹהֵי רִי pp. to eat the pieces of any one, to eat him up piecemeal, metaph. for to slander, to accuse falsely, to inform against, Dan. 3: 8. 6: 25. So in Targg. *קִרְצֵין* *אֶכְלֶה* for Heb. *הִלֵּךְ רֵבִיל*, *רָגַל*. Syr. *أَكَلًا* for Gr. *διαβάλλω* Luke 16: 1; whence part. *أَكَلًا* *أَكَلًا* diabolus, Arab. *أَكَلَ لَحْمَ فَلَانٍ* id. See more in Chald. *קִרְצֵין*, p. 913.

*אָכַל* c. Suff. *אֶכְלֶה* 1. an eating, devouring, i. e. act of eating, Ex. 12: 4 *אֶכְלֶה* *אֶכְלֶה* *אֶכְלֶה* every one according to his eating. 16: 16, 18, 21. Job 20: 21.

2. food, spec. a) grain, fruits, produce, provision, Gen. 14: 11. 41: 35 sq. 42: 7 sq. 43: 2 sq. 44: 1. b) prey, meat, of wild animals, Job 9: 26. 39: 3, 32. [38: 41. 39: 29.]

*אָכַל* pr. n. m. Prov. 30: 1.

*אֶכְלֶה* f. food, Gen. 1: 29. 6: 21; of the meat or prey of animals Jer. 12: 9; food, i. e. fuel of fire Ez. 15: 4, 6.



**אֲבָן** adv. pp. inf. absol. Hiph. from r. **בָּנָה**, for **הִבָּנָה**, **הִבְנִין**, **הִבְנִין** *stabiliendo*, Chald. **הִבְנִין**, **הִבְנִין**.

1. strongly affirming, *surely! truly!* of a certain truth! Gen. 28: 16. Ex. 2: 14. Jer. 8: 8.

2. adversat. *but, yet*, Ps. 31: 23. Is. 49: 4. 53: 4.

Deriv. by apoc. **אָבָה**, q. v.

\* **אָבָה** 1. *to load up a beast of burden*, pp. prob. *to bend, to make bow down* under a load, kindr. with **כָּבַד**, q. v. Arab. **أَكْفَى** II *to bind fast the pack-saddle*; IV *to put on the pack-saddle*. See the deriv. **אָבָה**.—Hence

2. *to impel to labour, to urge on*, like Syr. **أَوْجَبَ**. Once Prov. 16: 26 **כִּי אָבָה עָלָיו פִּיהוּ** *for his mouth urges him on*, i. e. his hunger drives him to labour. The construction with **עַל** is to be explained from the primary signif. of *laying on a load*.

**אָבָה** m. *a load, burden*; hence metaph. *weight, dignity, authority*, like **כְּבוֹד**. Job 33: 7 **וְאֶבְשִׁי עֲלֶיךָ לֹא** *and my dignity shall not weigh heavy upon thee*. So Chald. Syr. But Sept. **ἢ ἐλπίς μου**, and so Kimchi, regarding **אָבָה** i. q. **בָּה** in the similar passage 13: 21. The former sense is to be preferred.

\* **אָבָה** a root not in use, i. q. Arab.

**אָכַר** Conj. V, *to dig*, espec. the earth; whence **אָכָר**, **אָכָר** a pit, ditch. Kindr. roots are **בָּרָה**, **בִּיר**, **קִיר**, **זָקַר**.—Hence

**אָכַר** m. *a digger, husbandman*, Jer. 51: 23. Am. 5: 16. Plur. **אָכָרִים**, c. Suff. **אָכָרִים** 2 Chr. 26: 10. Joel 1: 11. Is. 61: 5. Chald. id. Syr. and Zab. **أَكَار**. Arab. **أَكَار**. Perh. from the same stock may come Gr. **ἀγρός**, *ager*, Goth. *akr*, Gerin. *Acker*, whence Engl. *acre* as a measure of land.

**אֲכַשְׁתָּהּ** (incantation, fascination,

from r. **כָּשַׁף**) pr. n. of a city in the tribe of Asher, Josh. 12: 20. 19: 25.

\* I. **אֵל** a negative word, like the cogn. **לֹא**, **לֹא**, **לֹא**, **לֹא**; comp. under r. **אֵל** p. 25. A.

1. subst. *nothing, nought*. Job 24: 25 *who will bring my speech to nought?*

2. Adv. of negation, i. q. Gr. **μή**, Lat. *ne*. a) absol. like Gr. **μή** for **μή τοῦτο γένηται**, Aristoph. Acharn. 458; Germ. *nicht doch, nicht also*, Engl. *nay! not so!* i. q. let it not be! Ruth 1: 13 **אֵל בָּנֹתַי** *nay! my daughters*, i. e. let it not be so. 2 K. 3: 13. Gen. 19: 18 **אֵל-לֹא אֶדְבָּר**.—b) Sometimes it has simply a negative force; but, like Gr. **μή**, it then stands only in subjective propositions. Hence it is put only with the future, and thus differs from **לֹא** q. v. 2 K. 6: 27 **אֵל-יוֹשִׁיעַ יְהוָה** *if Jehovah help thee not, whence shall I help thee?* (Or **לֹא יוֹשִׁיעַ** can be rendered, *Jehovah will not help thee*. Sept. well, **μή σε σώσει Κύριος**, I fear Jehovah will not save thee.) Gen. 21: 16 **אֵל אֶרְאֶה** *I cannot look on*.

Ps. 50: 3 **רִבָּא אֵל-הֵינוּ וְאֵל-יְהוָה שָׁמַט** *our God shall come and will not keep silence*, pp. he may be expected not to keep silence. 34: 6. 41: 3. Prov. 3: 25 **אֵל-תִּירָא** *thou shalt not fear*, i. e. thou needest not fear. Job 5: 22. Gen. 49: 6 **אֵל-הַבַּיִת וְנִשְׁמָע** *my soul will not enter, will never consent unto it*. Comp. Cant. 7: 3. Sometimes the verb is omitted, Am. 5: 14 **רַע וְאֵל רַע** *and not (seek) evil*. 2 Sam. 1: 21 **אֵל-טֶל וְאֵל מָטָר עָלֶיכֶם** *no dew nor rain upon you!* Prov. 12: 28, where we may render: *the way of righteousness (giveth) life, and the right way not (giveth) death*, i. e. the right way never leadeth to destruction.

3. most freq. as Conj. in the sense of prohibiting, dehorting, deprecating, i. e. of wishing *that not*, that something *may not* be done. Joined always with the future, viz. with the fut. apoc. where this exists, and with 1 pers. paragog. Ex. 16: 29 **אֵל יֵצֵא אִישׁ** *let no man go out*. 1 Sam. 26: 20. In 2 pers. Gen. 22: 12 **אֵל תִּשְׂלַח יָדְךָ** *stretch not forth thine*

hand. **אל-תירא** *fear ye not* 43: 23. Jer. 7: 4. In 1 pers. Ps. 25: 2 **אל-אבושה** *let me not be ashamed!* i. e. God grant that I may not be put to shame. Rarely it is separated from the verb, Ps. 6: 2 **אל-באפה תוכרהני** *not in thine anger reprove me.* Also in imprecation, Gen. 49: 4 **אל-תזתר** *excel thou not!* thou shalt have no privilege. In entreaties **נא** is added, Gen. 13: 8 **אל-תהי** *let there not be now*, I pray thee. 18: 3, 30, 32. — The partic. **אל** construed with the fut. is a direct and absolute negative; **אל-נפך** *ne forte, lest perhaps*, implies milder dissuasion.

4. Interrog. like Gr. *μή*, i. q. Lat. *num*, *whether*, and presupposing a negative answer; see Passow Lex. *μή* C. Buttm. Gr. Gram. § 148. 5. Once, 1 Sam. 27: 10 **אל-פשתם היום** *ye have then not made any incursion in these days?* The reply is: No, for on every side dwell the Hebrews, my countrymen.

Deriv. perh. **אלי**, since the assumed root **אל** no. I is quite doubtful.

**אל** Chald. i. q. Heb. no. 3, but found only in the biblical Chaldee. Dan. 2: 24. 4: 16. 5: 10.

\* II. **אל** the Arabic article, i. q. Heb. **ה**, prefixed to a few Hebrew words in the O. T. which are either of Arabic origin, or at least have been received through the Arabic into the Hebrew; see **אמרי**, **אמרי**, **אמרי**, **אמרי**. Kindred is the demonstr. pron. plur. **אלה**, q. v.

I. **אל** m. 1. pp. particip. of the verb **אזל** no. 2, *strong, mighty, a mighty one, hero, champion*; comp. **אזל** no. 1. (See note.) Sing. Ez. 31: 11 **אל גוים** *the mighty one, hero, among the nations*, i. e. Nebuchadnezzar. Sept. *ἄρχων ἐθνῶν*. (Many Mss. read **גוים**, and so espec. Babylonish copies.) Is. 9: 5 **אל גבור** *the mighty hero*, i. e. the Messiah. Is. 10: 21 of God. Kindred to this is the phrase in Plur. Ez. 32: 21 **אל גבורים** (23 Mss. **אלי**) pp. *the mighty among the heroes*, i. e. the mightiest heroes, comp. Lehrs. p. 678. So Job 41: 17 **אלי**, where many Mss. and editions read **אלי**.

2. *strength, might, power*; so in the phrase **אל רי** *it is in the power of my hand*, e. g. Gen. 31: 29 **אל רי** *it is in the power of my hand*. Prov. 3: 27. Mich. 2: 1; also negatively, Deut. 28: 32 **אל רי** *nothing is in the power of thy hand*, thou canst avail nothing. Neh. 5: 5. The **ל** in this phrase indicates state or condition. — Some, with a very slight perception of the nature of this phrase, understand **אל** of God, and render: *my hand is for God*, i. e. instead of God, comp. Job 12: 6. Hab. 1: 11; also Virg. Aen. 10. 773 *Dextra mihi Deus* etc. Those passages are indeed parallel among themselves; but have nothing to do with this phrase. See in **אל**.

3. *God, the Mighty One, the Almighty*. In order to illustrate how far the Hebrew usage in respect to the names of God, as **אל**, **אלהים**, **יהוה**, is synonymous, we note here the following in respect to this word: a) In prose, when spoken of *God* *καὶ ἐξοχῶν*, it never stands alone, but always either with an attribute, as **אל שדי**, **אל קנא**, **אל רי**, **אל קנא**; or with another name of God, as **אל אלהי ישראל** Gen. 33: 20, **אל אלהי אבי** Gen. 46: 3; **יהוה אל אלהים** Josh. 22: 22. Ps. 50: 1, where it may be rendered, *Jehovah, God of Gods*, comp. Dan. 11: 36 **אל אלים**; or lastly with the genitive of a place or person of which God is called the patron, as **אל בית אל** Gen. 31: 13. — b) Far more frequently it is the poetic name for God, and stands in poetry very often alone, sometimes with the art. **האל**, Ps. 18: 31, 33, 48. 68: 21. Job 8: 3. — c) It takes the Suff. of 1 pers. **אלי** *my God!* Ps. 18: 3. 22: 2, 11. The other suffixes are never found with it; and for *thy God, his God*, etc. is always said **אלהיך**, **אלהיו**. — d) It is also a general name for a divinity, and is thus used of idols; either alone Is. 44: 10, 15; or with an epithet, as **אל אחר** *another god* Ex. 34: 14, **אל זר** *a strange god* Ps. 81: 10.

To God is said to belong whatever is excellent, distinguished, superior in its kind; since the ancients were accustomed to refer all excellence directly to

the deity as its immediate author; hence אל Ps. 80: 11, *cedars of God*, i. e. the loftiest, most beautiful, as if planted by God, (comp. עֲצֵי יְהוָה Ps. 104: 16, גֵּן יְהוָה Gen. 13: 10.) מֹנְתַיִם ה' אל מֹנְתַיִם *mountains of God*, Ps. 36: 7. Comp. *ἀλς δία*, *δία Λακεδαιμίων*.

PLUR. אֱלִים 1. *mighty ones, heroes*, see above in sing. no. 1.

2. *gods*, in a wider sense, spoken of Jehovah, and also heathen gods, Ex. 15: 11. Comp. 18: 11. Dan. 11: 36 אֱלִים *God of gods*, i. e. the supreme God. Also אֱלִים Ps. 29: 1. 89: 7, *sons of the gods*, by an idiom of Heb. and Syriac syntax, poet. for *sons of God*, i. e. angels.

NOTE. Following the example of most etymologists, we have above referred אל to the root אָנָה; but to speak more accurately, אָנָה would seem rather to be a primitive word, yet adapted in a certain measure to an etymology from אָנָה, so that to the mind of the Hebrew it always presented the idea of strength and power. However this may be, we may note in respect to Semitic usage: a) That from the word

אל (Arab. اَل, اَلِي, and اَلِي) as

from a root or stem, are formed several other derivative words, e. g. אָנָה to invoke God, espec. in an oath; אָנָה, אָנָה, to worship God; also אָנָה, אָנָה, אָנָה, God; comp. אָבִי to be a father,

אָבִי fathers, from אָבִי. — b) That in Hebrew, besides אל, which follows the analogy of verbs אָנָה, there are two other forms following the analogy of verbs אָנָה, viz. אָנָה, אָנָה, which are usual in pr. names, comp. אָנָה, אָנָה, אָנָה etc.

II. אֱלִים pron. plur. i. q. אֱלִים *these*, Lat. *hi, hae, haec*, found only in the Pentateuch and in 1 Chr. 20: 8. Kindred is the form of the art. אֱלִים, Arab.

أَل.

III. אֱלִים, only in constr. אֱלִים almost

always with Makkeph, rarely and poet. in Plur. constr. אֱלִים Job 3: 22. 5: 26. 15:

22. 29: 19, (comp. Arab. أَلِي, ) c.

Suff. plur. אֱלִים, אֱלִים, אֱלִים, אֱלִים, אֱלִים, אֱלִים, once אֱלִים Ez. 31: 14, poet. אֱלִים Ps. 2: 5; pp. a subst. implying *motion* and *direction* to or towards a place, but in common usage always passing over into a preposition.

A) Prep. signifying in general *to tend or verge to or towards a place*, whether one reaches and so enters that place, or not; whether spoken of motion or direction of the body, or of the mind, thoughts, attention, etc. i. q. *to, into, towards*; Lat. *ad, versus, in*; Germ. *zu, gen*; Greek *πρός, εἰς*. It differs from אֶל, which is abridged from it, chiefly in being more commonly used in the physical and proper sense; see under אֶל. — Spec.

1. of *motion* to a place, *to, unto, towards*; espec. with verbs of going, אֶל Gen. 8: 9, אֶל 2 K. 1: 15, אֶל Deut. 17: 8, אֶל Gen. 24: 29, אֶל Ex. 14: 20; of placing, casting, 1 Sam. 6: 11. Lev. 1: 16. Is. 5: 14; also of giving, delivering over, Ex. 25: 16, 21; of selling, Joel 4: 8; and with other like verbs, where the Lat. and Germ. use the dative, the French and Engl. *à, to*. Sometimes in constructio praegnans, as אֶל אֶל to commit whoredom (by going in) *unto*, Num. 25: 1. Ez. 16: 29; אֶל אֶל to seek an oracle (in turning) *unto* any one Is. 8: 19. Opp. is מִן, as מִן אֶל-הַקָּדָשׁ *from end to end* Ex. 26: 28, מִן אֶל-הַקָּדָשׁ Ezra 9: 11. Of time, אֶל אֶל *from day to day*, Num. 30: 15. 1 Chr. 9: 25.

2 of a *turning* or *direction* to or towards any thing, e. g. a) of the body, as after verbs of turning, Is. 38: 2; of looking, beholding, Gen. 4: 4, 5. Ex. 3: 6; of speaking unto, 19: 9; of commanding, Num. 36: 13. — b) of the mind, as after verbs of desiring, Lam. 4: 17; of expecting, Hos. 12: 7; of accustoming oneself, Jer. 10: 2.

3. where the motion or direction is hostile, *against, contra*, like *εἰς, πρὸς*, oftener *ἐπὶ*. Gen. 4: 8 אֶל אֶל

הָבֵל אָחִיו and Cain rose up against Abel his brother. Is. 3: 8 וּמַעַלְיָהֶם לְשׁוֹנָם וּמַעַלְיָהֶם לְשׁוֹנָם their tongue and their doings were against Jehovah. 2: 4. Josh. 10: 6. Judg. 12: 3. 20: 30. Hence after a verb of contending, fighting, Hos. 12: 5. Espec. belongs here the phrase הָנִי אֶלֶיְכֶם lo! I am against you, (Targ. ecce mitto iram meam contra vos,) Ez. 13: 8. 21: 8. 34: 10. Jer. 50: 31. 51: 25. Nah. 2: 14; which also very rarely is taken in the opp. sense, lo! I am for you, Ez. 36: 9. — So too אֵל is taken in a sense of favour, towards. 2 Chr. 16: 9 וְלִבָּבָם אֵלָם אֱלֹהֵי הָאֱדוֹמִים their heart is upright toward him. 2 Sam. 3: 8. Comp. Ex. 14: 5.

4. denoting also the reaching or attaining to any term, limit, object, even to, usque ad, i. q. עַד. Jer. 51: 9 his judgment (punishment) reacheth אֶל-הַשָּׁמַיִם even unto heaven. אֶל-פִּיָּהּ even unto his mouth Job 40: 23. Metaph. Hos. 9: 1 רִנְּנוּ לִי יִשְׂרָאֵל, אֵל even unto joy. Job 3: 22. (To these latter examples may not unaptly be applied the remark of the Arabic Grammarians, that اَلِي includes what

is of the same kind, but excludes what is of a different kind; see Cent. Reg. p. 44, 45.) Here belongs also the use of אֵל: a) as denoting measure, e. g. אֶל-אַמָּה Gen. 6: 16, even to a cubit, a cubit long; (not as commonly rendered, 'to the measure or standard of a cubit;') comp. Gr. εἰς ἐνιαυτόν till the completion of a year, a year long; εἰς ἑπτὰ ἡμέρας, Basf. Ep. Crit. p. 12, 13. Schaef. Ellips. p. 108. — b) Compounded, אֶל-מִן even out of. Job 5: 5 וְאֵל מִבְּצֵיִם יִקַּח and taketh it even out of the thorns, i. e. thorn-hedges which enclose fields etc. Comp. the like use of אֵל Deut. 24: 5, see in אֵל A. 2; also עַד Judg. 4: 16. In Arabic we may compare اَلْمِنْ utique ex, Cor. 26.

41, pp. adeo ex. Indeed אֵל seems to have been derived from this signification of אֵל.

5. as implying the entering or passing into a term, limit, object, into, εἰς, i. q. the fuller expression אֶל-תּוֹךְ.

Deut. 23: 25 אֶל-כַּלְיָהָ לֹא תָתִין thou shalt not put (grapes) into thy vessel. אֶל-תֵּבָהּ to come into the ark Gen. 6: 18. 7: 1. 8: 9; אֶל-הַבַּיִת into the house Gen. 19: 3. 2 Sam. 5: 8. אֶל-הַיָּם (to cast) into the sea Jon. 1: 5. אֶל-הָאָרֶץ into a land Deut. 11: 29. — Hence, where spoken of a number or multitude, it may be rendered among, i. q. the fuller אֶל-בֵּין. Jer. 4: 3 sow not אֶל-קִוצִים among thorns. 1 Sam. 10: 22 לוֹ הִסְתִּיר אֶת-הַבָּגָדִים among the baggage.

6. As we have seen above (in no. 1) that אֵל is used to denote giving, so also it expresses an adding, superadding, (comp. אֵל הַזִּיקָה 1 K. 10: 7,) to, i. e. in addition to, together with, besides; comp. Gr. ἐπὶ τοῖς besides these, and Arab. اَلِي for مع Cor. 4. 2. Cent.

Reg. p. 43. — Lev. 18: 18 nor shalt thou take a wife אֶת-אֲחֹתָהּ אֵל-הָאִשָּׁה to her sister. Lam. 3: 41 לְבַבְנוּ אֶל-רַבָּעִים גִּזְרֵי אֱלֹהִים let us lift up our heart with our hands unto God, Sept. ἐπὶ χειρῶν, Arab. مع. After a verb of joining together, Dan. 11: 23. — But the prep. עַל is more frequent in this sense.

7. Metaph. of regarding, having respect to any thing; hence a) in respect to, as to, Ex. 14: 5; comp. Gr. εἰς μὲν ταῦτα. — b) on account of, because of, propter. Ez. 44: 7 אֶל-כֵּן because of all your abominations; comp. v. 6 where in the same connexion is read מִן, and v. 11 where it is אֵל. 2 Sam. 21: 1. 1 K. 14: 5. 21: 22. So אֵל בְּכָהּ to weep on account of, for any one, 2 Sam. 1: 24. אֵל הַנֶּחֱם אֵל, שָׁהָק אֵל about, concerning, of, after verbs of speaking, narrating, as אָמַר Gen. 20: 2, דָּבַר Jer. 40: 16, כָּפַר Ps. 69: 27; also of hearing Ez. 19: 4, שָׁמְעָה אֵל tidings about any thing 1 Sam. 4: 19. (Comp. in N. T. εἰς Acts 2: 25. Eph. 5: 32.) See also 1 Sam. 1: 27 אֵל-לִי תִפְעֵר הַזֶּה הַיֶּלֶד for (concerning) this child I prayed; where אֵל marks also the end or object of the prayer.

8. Metaph. also of a rule or norm, according to, secundum, as אֵל פִּי according to the commandment Josh. 15: 13. 17: 4; אֶל-נִבְכֹן according to the cer-



tainty, for certain, 1 Sam. 26: 4. **אֶל-אֶל** *ad tibias* Ps. 5: 1. 80: 1. So too after verbs of likeness, as **דָּמָה**, **נִמְשָׁח**, q. v.

9. When put before prepositions denoting rest *in* a place, **אֶל** gives to them the signif. of motion or direction *to, towards* that place; **לְ** **בְּהֶרֶץ** without, out of doors, but **לְ** **אֶל מִחוּץ** *to without, forth without* Lev. 4: 12, comp. *foris* and *foras*; **אֶל בֵּין** between, **אֶל בֵּין** *in between* Ez. 10: 2. 31: 10. Comp. **אֶל אַחֲרֵי**, **אֶל מִנְּקֵב**, **אֶל-מִבֵּית**, **אֶל-תַּחַת**, **אֶל-לִבָּה**.

B) Less frequently and in a less accurate use of language, but yet in many certain and definite examples, **אֶל** is used also of rest or delay *at, on, in* a place *to* which one has come; comp. **לְ** B, and also Gr. *εἰς, ἐς*, for *ἐν*, as *ἐς δόμους μένειν* Soph. Aj. 80, *οἰκᾶδες μένειν*, see Passow Gr. Lex. *ἐν* no. 6. Bernhardy Gr. Synt. p. 215, 216. So in common Engl. *to home, to bed*; Germ. *zu Hause, zu Leipzig*; comp. vice versa also **מִן** *at* a place, no. 3. c. In all this, however, the idea of motion is not wholly lost, viz. a motion which preceded. — Hence spec.

1. *at, by, near.* **יָשָׁב אֶל-הַשִּׁלְחָן** *to sit at table*, Germ. *zu Tische sitzen*, 1 K. 13: 20, (comp. *ἐς θρόνον ἕλθω* Od. 4. 51.) Jer. 41: 12 **וַיִּמְצְאוּ אֹתוֹ אֶל-מִים** *they found him by the great waters near Gibeon*. 1 Sam. 17: 3 *the Philistines stood by a mountain on this side*; where the same sense would be given by **מִן-הַהָר**, see no. 3. c. **אֶל-הַגִּבְעָה** *at the hill* Josh. 5: 3. Ez. 7: 18 **אֶל-כָּל-פָּנִים בּוֹשָׁה** *shame shall be on all faces*; comp. just after, **בְּכָל-פָּנֵיהֶם**. — Here does not belong Gen. 24: 11 **וַיַּבְרֵךְ הַגִּבְמוֹתִים ... אֶל-בְּאֵר מַיִם**, which Winer inaccurately renders: *bi-bendum dedit ad puteum aquae*, but which strictly signifies, 'he made them kneel down to the well of water', a verb of motion.

2. *in*, as in the phrase of Sophoc. *ἐς δόμους μένειν*. Deut. 16: 6 **כִּי-אָם-אֶל-הַמָּקוֹם ... שָׁם תִּזְבַּח אֶת-הַפֶּסַח** *but in the place which Jehovah shall choose ... there shall thou sacrifice the passover*. (Sam. cod. במקום.) 1 K. 8:

**וְאֵתָה תִּשְׁמַע אֶל-מִקְוָם שְׁבִתְךָ אֶל-הַשָּׁמַיִם** *hear thou in thy dwelling-place, in heaven*. Here by a slight change it might be: 'let our prayers come up into heaven'; but as the words now stand, **אֶל** follows a verb of rest. Gen. 6: 6 **וַיִּתְעַצֵּב אֶל-לִבּוֹ** *it grieved him in his heart*, he felt grief *in* his heart; not, as Winer renders, 'it grieved him to his heart'; since **וַיִּתְעַצֵּב** as being intrans. does not express the idea of penetrating into the mind. — Hence also

3. **אֶל** as sometimes put before particles denoting rest in a place, does not always change the sense; comp. above in A. 9. 1 Sam. 21: 5 **אֵין גָּדָם הֵן אֶל-פִּתְחָה** *there is no common bread under my hand*. **אֶל-מִוֶּלֶד** for **מִוֶּלֶד**, q. v.

NOTE. Other significations have been ascribed to **אֶל**, which are foreign to its true power; e. g. *with*, appealing to Num. 25: 1. Josh. 11: 18, see in A. 1, 3, but comp. in no. 6; *by, with*, Jer. 33: 4, etc.

**אֶלְאִי** (terebinth, i. q. **אֶלְהָה**) pr. n. m. 1 K. 4: 18.

**אֶלְגִּבִּיט** m. hail, Ez. 13: 11, 13. 38: 22, i. q. **גְּבִישׁ** ice, *κρύσταλλος*, whence **אֶלְגִּבִּיטִי** pp. stones of ice, i. e. hail-stones. The word perhaps is rather Arabic than Hebrew;

Camoos p. 742 **أَلْجَبِسُ** *congelatum*. Comp. in **אֶל** no. II.

**אֶלְגִּבְמוֹתִים** see **אֶלְגִּבְמוֹתִים**.

**אֶלְהֵךְ** (whom God loveth, Theophilus) *Elbad*, pr. n. m. Num. 11: 26, 27

**אֶלְהֵךְ** (whom God calls, see **דָּעָה**) pr. n. of a son of Midian, Gen. 25: 4.

\* **אֶלְהָה** a root not in use, Arab. **أَلَّ** *to worship God, to adore*; med. Kesri *to be astonished, affrighted*. See note under **אֶל** no. I; comp. **אֶלְוָה**.

\* **אֶלְהָה** I. pp. *to be round, rotund*;

hence *to be thick, fat, gross*; cogn. with r. אָל, comp. espec. אָל abdomen, belly, Ps. 73: 4. Arab. <sup>أَلِي</sup> to have

thick buttocks, of a man; to have a fat tail, of a sheep. — Hence אָלִי.

II. denom. from אָל no. I, where see note; pp. *to call on God*, to invoke God; hence

1. *to swear*, Arab. <sup>أَلَا</sup> for <sup>أَلُو</sup> Conj.

IV, V, pp. *to call on God as a witness, to affirm by God*, 1 K. 8: 31.

2. *to curse*, Judg. 17: 2. Hos. 4: 2.

3. *to lament, to wail*, pp. *to call on God for mercy*, like Engl. ‘God have mercy!’ Joel 1: 8.

NOTE. It may perhaps be worth inquiry, whether this root be not strictly onomatopoetic, like אָלִי, אָלִי; and then the signification which we have here put last (no. 3), would be the primary one.

HIPH. *to cause to swear, to bind by an oath*, c. acc. 1 K. 8: 31. 2 Chr. 6: 22. 1 Sam. 14: 24. — Fut. apoc. אָלִי from אָלִי for אָלִי 1 Sam. I. c.

Deriv. אָלִי and אָלִי.

אָלִי f. (Kamets impure, from אָלִי no. II, for אָלִי, which again is for אָלִי, Arab. <sup>أَلَا</sup>, see Lehrs. p. 509.

1. *an oath*. אָלִי בֹא *to come into or under an oath*, i. e. *to take an oath*, Neh. 10: 30; hence אָלִי בֹא *to put to an oath* Ez. 17: 13. Comp. Virg. Aen. 4. 339 *haec in foedera veni*. So אָלִי *my oath*, i. e. *sworn to me*, Gen. 24: 41.

2. *an oath of covenant, a sworn covenant*, Gen. 26: 28. Deut. 29: 11, 14. Ez. 16: 59.

3. *an imprecation, curse, execration*, Num. 5: 21. Is. 24: 6. אָלִי-שְׁבַע *an oath of cursing* i. e. *joined with threatenings*, Num. 5: 21. אָלִי *to be for an execration* Jer. 44: 12. 42: 18. Plur. אָלִי curses, execrations, Num. 5: 23. Deut. 29: 11.

אָלִי f. *an oak* Josh. 24: 26, i. q. אָלִי. R. אָלִי no. III.

אָלִי f. i. q. אָלִי no. 2 (r. אָלִי) *a strong hardy tree*, spec. *a terebinth*, *Pistacia Terebinthus* of Linn. a tree common in Palestine, long-lived, and therefore often employed for landmarks, and in designating places, Gen. 35: 4. Judg. 6: 11, 19. According to Pliny (16. 12) it is an evergreen; but this is contradicted by modern botanists. The ancient versions render it sometimes *a terebinth*, and sometimes *an oak*; see more in Thesaur. p. 50, 51. Hence the word would seem to have been taken in a broader signification, for any large and durable tree, like Gr. δρυς.

אָלִי st. emphat. אָלִי m. Chald.

i. q. Heb. אָלִי *a god*, generally Dan. 3: 28. 6: 8, 13; stat. emphat. spec. of Jehovah Dan. 2: 20. 3: 32. With a prefix, אָלִי 2: 19; but also with suffixes contr. אָלִי Dan. 6: 24. Plur. אָלִי gods Dan. 1: 11. 5: 4, 11, 23. אָלִי בֹר son of the gods Dan. 3: 25.

אָלִי pron. plur. comm. *these*, Lat.

*hi, hae haec*, employed in common usage as the plural of אָלִי *this*. The simple form is אָלִי q. v. which is more seldom; the ending אָלִי has a demonstrative power, comp. אָלִי. Arab. <sup>أَلَا</sup>, <sup>أَلِي</sup>, <sup>أَلِي</sup>, fem. <sup>أَلَات</sup>,

Aethiop. <sup>ላላ</sup>; <sup>ላላ</sup> hi, <sup>ላላ</sup> hae, Chald. אָלִי. — It refers both to what follows, Gen. 2: 4. 6: 9. 11: 10; and also to what precedes, Gen. 9: 19. 10: 20, 29, 31. Usually put after the noun, as אָלִי הַדְּבָרִים Gen. 15: 1; where it stands before the noun, there is either an ellipsis of the substantive verb, or it is put *δεικτικῶς*, Ps. 73: 12. Comp. אָלִי. Sometimes it is thrice repeated, Is. 49: 12.

אָלִי, אָלִי, see אָלִי.

אָלִי Chald. *see, lo, behold!* a softened form for אָלִי q. v. Dan. 2: 31. 4: 7. 7: 8. Comp. under lett. אָלִי.

אל (contr. from אל and ה, like Syr. ܐܠ ) if, although, a particle of the later Hebrew, Ecc. 6: 6. Esth. 7: 4.

אל m. a god, God, c. Pref. et Suff. אל Dan. 11: 38, אל Hab. 1: 11. Arab. ٱللّٰه, ٱللّٰه, c. art. ٱللّٰه

the true God, Syr. ܐܠܐ, Chald.

אל. In unison with Aramaean usage, the form of the Singular is employed only in the poetic style and later Hebrew; while the *Pluralis majestatis* v. *excellentie*, אל is the common and very frequent form.

SING. 1. a god, i. e. any god, Dan. 11: 37, 38, 39. 2 Chr. 32: 15. Neh. 9: 17. So in the proverbial phrase Hab. 1: 11, אל כחזקו as to this one, his strength is his god, spoken of a self-confident person who contemns God, and trusts to the strength of his own hand and sword. Comp. Job 12: 6 אל אשר הברא אלהו בידו who carries his god in his hand, i. e. his sword, weapons. Comp. Virg. Aen. 6. 773 *Dextra, mihi deus, et telum . . . . Nunc adsint.*

2. more comm. God, the true God אל, ܐܠܐ, for אל, Deut. 32: 15. Ps. 50: 22; and very often in the book of Job. Constr. c. adj. sing. Deut. 1. c. and plur. Job 35: 10.

PLUR. אל c. Pref. contr. אל, באל, באל, באל.

A) In a plural sense: 1. gods, deities, in general, true or false. אל the gods of the Egyptians Ex. 12: 12. אל strange or foreign gods Gen. 35: 2, 4. Deut. 29: 18. אל new gods 32: 17. Sometimes in the language of common life, both Jehovah and idols are included under this common appellation; as Ps. 86: 8 among the gods there is none like unto thee, O Lord! Ex. 18: 11. 22: 19. But elsewhere the attribute of deity is expressly denied to idols, and ascribed to Jehovah alone, as Is. 44: 6 besides me there is no god. 45: 5, 14, 21. 46: 9.

Idols are even called אל Chr. 13: 9.

2. Once of kings, i. q. אל, Ps. 82: 1; espec. v. 6.

NOTE. Many interpreters both ancient and modern, assign also to אל the signif. angels, see Ps. 8: 6 ibique Sept. et Chald. 82: 1. 97: 7. 138: 1; and also judges, Ex. 21: 6. 22: 7, 8. For an examination and refutation of this opinion, see Thesaur. Ling. Heb. p. 95.

B) In the sense of the Sing. spoken of one God; comp. on this *Pluralis majestatis* v. *excellentie*, Lehrs. p. 663, 664. Heb. Gram. § 106. 2. b. Construed with verbs (Gen. 1: 1, 3sq.) and adjectives singular, as אל 2 K. 19: 4, 16, אל Ps. 7: 10. 57: 3. 78: 56. — Construed with a verb plural only in certain formulas, retained possibly from the usage of polytheism, in which אל may perhaps be translated in the plural and understood of the higher powers or intelligences. Gen. 20: 13 אלתי q. d. the gods caused me to wander. 35: 7. Ex. 22: 8. 32: 4, 8. 2 Sam. 7: 23. 1 K. 19: 2. Ps. 58: 12. Comp. Comment. de Pent. Sam. p. 58. — Hence

1. of any god, deity. Deut. 32: 39 there is no god besides me. Ps. 14: 1. So where the divine nature is opp. to the human, Ez. 28: 2. Ps. 8: 6 thou hast made him but little lower than a God.

2. of an idol-god, god of the heathen. Ex. 32: 1 make us a god, i. e. an idol. 1 Sam. 5: 7 Dagon our god. 2 K. 1: 2, 3, 6, 16. So of a goddess, 1 K. 11: 5.

3. the God of any one, is the god whom one worships, his domestic and tutelary god, θεὸς ἐπιχώριος. Jon. 1: 5 they cried everyone unto his god. Ruth 1: 16. Gen. 17: 7, 8. 28: 21. — So the God of Israel is Jehovah, hence very often called אל Ex. 5: 1. Ps. 41: 14, אל Ps. 20: 2. 46: 8; and connected אל Ps. 18: 29, יהוה אל in Deuteronomy more than 200 times.

4. More rarely followed by a genit. expressing that over which the deity presides, or which he has created; in the same manner as Mars is called 'the

god of war; e. g. אֱלֹהֵי הַשָּׁמַיִם Gen. 24: 3, אֱלֹהֵי הַצִּבְאוֹת, *God of hosts*, i. e. of the celestial hosts. Am. 3: 13. So with an attribute of God, as אֱלֹהֵי אֱמֶת *God of truth* Is. 65: 16.

5. אֱלֹהִים is put for a *godlike shape*, apparition, spirit, 1 Sam. 28: 13, where the sorceress says to Saul, *I see a god-like form ascending out of the earth*.

6. With the art. אֱלֹהִים, *GOD*, κατ' ἐξοχήν, the one true God; Arab. اَللّٰهُ in the well known formula اَللّٰهُ اَوْ لاَ اِلٰهَ اِلاَّ اَللّٰهُ 'there is no God but God.'

— Deut. 4: 35 כִּי יְהוָה הוּא אֱלֹהִים 1 K. 18: 21 *if Jehovah be God, follow him; if Baal, follow him*; v. 37. Deut. 7: 9. Hence אֱלֹהִים very freq. for *Jehovah*, Gen. 5: 22. 6: 9, 11. 17: 18. 20: 6, 17. al. saepiss. — But the same is also אֱלֹהִים without the art. Josh. 22: 34, and this is very often used both in prose and in poetry for יְהוָה, with scarcely any distinction; either so that both names are employed together, or the use of one or the other depends on the nature of the formula and a certain usus loquendi, or on the taste and usage of particular writers. Thus we find constantly בְּנֵי אֱלֹהִים, and on the other hand יְהוָה, מְשִׁיחַ יְהוָה, while in other instances the usage is promiscuous, as עֶבֶד יְהוָה and עֶבֶד אֱלֹהִים Dan. 9: 11, רֹחַ יְהוָה and רֹחַ אֱלֹהִים Gen. 1: 2. 41: 38. Ex. 31: 3. On the special usage of different writers, see our remarks in Thesaur. p. 97, 98.

To God is said in the Scriptures to belong whatever is excellent, distinguished, pre-eminent in its kind, or which bears an august or divine appearance, τὸ θεῖον; since this was regarded by the ancients as especially proceeding from, or created of God; e. g. *the mountain of God* Ps. 68: 16; *river of God* Ps. 65: 10; תַּתְּ אֱלֹהִים *terror of God*, i. e. suddenly inspired by him,

q. d. panic terror, Gen. 35: 5. 1 Sam. 14: 15; אֵשׁ אֱלֹהִים *fire of God*, i. e. lightning, etc. Comp. אל p. 56, 56. — Similar is the force of the phrase אֱלֹהִים of or through God, Gr. τῷ θεῷ joined with adjectives; Jon. 3: 3 עִיר גְּדוֹלָה אֱלֹהִים pp. *a city great through God*, divinely great; and so Acts 7: 20 ἀστειος τῷ θεῷ. Comp. Arab. اَللّٰهُ pp.

*a Deo, divinitus, egregie*. Har. Cons. IV. p. 38 ed. De Sacy.

For the phrases אֵשׁ אֱלֹהִים, בֶּן אֱלֹהִים, see under אֵשׁ, בֶּן, etc.

NOTE. Some interpreters also suppose אֱלֹהִים to be spoken of *one king*, for בֶּן-אֱלֹהִים, (see as to the plural in A. 2 above,) and they appeal chiefly to Ps. 45: 7, where they translate: כֶּסֶּאךָ וְעַד אֱלֹהִים *thy throne, O God*, (i. e. O King divine,) *is forever and ever*. But this is doubtless to be construed as by ellipsis for: כֶּסֶּאךָ בְּכֹחַ אֱלֹהִים *thy throne shall be a throne divine*, i. e. established and prospered of God, according to a very common rule of language, Lehrs. § 233. 6. [There is here no philological ground for taking אֱלֹהִים in any other than its simple and direct sense: *Thy throne, O God, is forever and ever*. Tr.]

אֵלּוּל m. 1. i. q. אֵלּוּל nought, vain, Jer. 14: 14 Cheth.

2. *Elul*, the sixth Hebrew month, from the new-moon of September to that of October, Neh. 6: 15. Syr. ܐܠܘܠ, Arab. اَيْلُول. The etymology is unknown.

אֵלּוֹן m. i. q. אֵלּוֹה, *an oak*, Gen. 35: 8. Ez. 27: 6. R. אֵלּוֹן no. III.

אֵלּוֹן m. (r. אֵלּוֹן no. 2.) 1. any strong durable tree, spec. *an oak*, Gen. 12: 6. 13: 18. 14: 13. 18: 1. Deut. 11: 30. al. So the ancient interpreters unanimously. Celsius in Hierob. T. I. p. 34 sq. endeavours to show that אֵלּוֹן like אֵלּוֹה, is the terebinth; but see our remarks to the contrary in Thesaur. p.



50, 51. — Sometimes single oaks are distinguished by pr. names, e. g. *the magicians' oak* Judg. 9: 37; *oak of Tabor* 1 Sam. 10: 3; also in Plur. *oaks of Mamre* Gen. 13: 18. 14: 13; *oaks of Moreh* Deut. 11: 30.

2. pr. n. m. 1 Chr. 4: 37.

**אַלְיָן** adj. m. (r. אֶלֶף) 1. *familiar, intimate, a friend*, Prov. 16: 28. 17: 9. Mich 7: 5. אֶלְיָן הַיָּעָרִים *friend of one's youth*, i. e. *a husband*, Jer. 3: 4; comp. רַע Jer. 3: 20.

2. *gentle, tame*. Jer. 11: 19 *but I was like a tamed lamb*.

3. *an ox, bullock*, i. q. אֶלֶף no. 1, so called as made gentle and accustomed to the yoke; in gender it is *masculine epicoene*, so that under the masculine the female of the ox-kind is also included; Ps. 144: 14 מִסְבָּלִים אֶלְיָן.

4. *head of a family or tribe*, φύλαρχος, *a chief, chieftain, prince*; espec. of the chiefs of the Edomites Gen. 36: 15 sq. 1 Chr. 1: 51 sq. More rarely of the Jews Zech. 9: 7. 12: 5, 6. Also genr. of chiefs, leaders, Jer. 13: 21.

**אַלְוִי** (according to the Talmud *turba hominum*) pr. n. of a station of the Israelites, Num. 33: 13.

**אַלְזָבָר** (whom God hath given, Θεοδώρος, Theodore) pr. n. m. a) 1 Chr. 26: 7. b) 12: 12.

\* **אַלֶּה** in Kal not used; Arab.

Conj. VIII **אֵלֶּה** <sup>ל</sup>אֵלֶּה <sup>ש</sup>to become sharp, sour, as milk.

**נִפְחָה אֶלֶּה** metaph. *to be corrupt*, in a moral sense, Ps. 14: 3. 53: 4. Job 15: 16.

**אַלְחָנָן** (whom God hath bestowed) *Elhanan*, pr. n. of one of David's warriors, who according to 2 Sam. 21: 19 slew Goliath; see under pr. n. אֶלְחָמִי. The one mentioned 2 Sam. 23: 24, does not seem to be a different person.

**אַלְיָב** (to whom God is father,) *Eliab*, pr. n. a) of a phylarch or chief of Zebulun, Num. 1: 9. 2: 7. — b) Num.

16: 1, 12. 26: 8. — c) a brother of David, 1 Sam. 16: 6. 17: 13, 28. — d) 1 Chr. 16: 4.

**אַלְיָאֵל** (to whom God is strength) *Eliel*, pr. n. a) of two of David's warriors 1 Chr. 11: 46, 47. 12: 11. — b) a phylarch of Manasseh 1 Chr. 5: 24. — c) a phylarch of Benjamin, 1 Chr. 8: 20. — d) ib. v. 22. — e) 15: 9, 11. — f) 2 Chr. 31: 13.

**אַלְיָאֲתָה** (to whom God cometh) pr. n. m. 1 Chr. 25: 4.

**אַלְיָדָד** (whom God loveth) pr. n. of a phylarch of Benjamin, Num. 34: 21.

**אַלְיָדָע** (whom God knoweth, i. e. careth for) pr. n. a) of a son of David 2 Sam. 5: 16, for which 1 Chr. 14: 7 בְּעֵלְיָדָע — b) 1 K. 11: 23. — c) 2 Chr. 17: 17.

**אַלְיָה** (r. אֶלֶה no. I) i. q. Arab. **أَلْيَاءُ** <sup>ف</sup>the fat tail of a certain species of oriental sheep, *ovis laticaudia* Linn. the smallest of which according to Golius, himself an eye-witness, weigh ten or twelve pounds, p. 146. Comp. Hdot. 3. 113. Diod. Sic. 2. 54, and other writers quoted by Bochart in Hieroz. P. I. p. 494 sq. Rosenmüller Altes und neues Morgenland II. 18. — Ex. 29: 22. Lev. 7: 3. 8: 25. 9: 19. 3: 9 *the whole tail let him take off near the back-bone*.

**אַלְיָהוּ** and **אַלְיָהוּ** (my God is Jehovah) *Elijah, Elias*, pr. n. a) of a celebrated prophet, the leader of the prophets in the kingdom of Israel during the reign of Ahab, distinguished by many miracles, and received up into heaven, 2 K. 2: 6 sq. but comp. 2 Chr. 21: 12. The Jews expected him to reappear before the coming of the Messiah, Mal. 3: 23. — b) 1 Chr. 8: 27. — c) Ezra 10: 21, 26.

**אַלְיָהוּ** (whose God is He, i. e. Jehovah) *Elihu*, pr. n. a) 1 Chr. 26: 7. b) 1 Chr. 27: 18. c) i. q. אֶלְיָהוּ a.

**אַלְיָהוּ** id. *Elihu* pr. n. a) of the

son of Barachel the Buzite, a friend of Job and the fourth disputant against him, Job c. 32 — 35. Sometimes written אֶלְיָהוּ Job 32: 4. 35: 1. — b) 1 Sam. 1: 1. c) 1 Chr. 12: 20.

אֶלְיָהוּ (towards Jehovah are my eyes) pr. n. m. a) Ezra 8: 4. b) 1 Chr. 26: 3.

אֶלְיָהוּ (id.) pr. n. m. a) 1 Chr. 3: 23. b) 4: 36. c) 7: 8. d) Ezra 10: 22. e) 10: 27.

אֶלְיָהוּ (whom God hideth) pr. n. of one of David's warriors, 2 Sam. 23: 32.

אֶלְיָהוּ (God is his recompense, from חָרַץ Conj. III to recompense,) pr. n. m. 1 K. 4: 3.

אֶלִּיל (r. אֶלִּיל no. I) 1. adj. of nothing, nought, empty, vain, 1 Chr. 16: 26. Ps. 96: 5. Plur. the nought, i. e. idols, Lev. 19: 4. 26: 1. Comp. אֶלִּילִים. 2. subst. nought, vanity. Job 13: 4 רְפָאֵי אֶלִּיל physicians of nought, nothing worth, i. e. empty comforters; comp. Zech. 11: 17.

אֶלְיָהוּ (God is his king) Elimelech pr. n. of Ruth's father-in-law, Ruth 1: 2. 2: 1.

אֶלִּין and אֶלִּין Chald. pron. plur. comm. these; Lat. *hi, hae, haec*, i. q. Hebr. אֵלֶּה. Dan. 2: 44. 6: 7.

אֶלְיָהוּ (whom God hath added) pr. n. m. a) of a chief of the tribe of Gad, Num. 1: 14. 2: 14. — b) 3: 24.

אֶלְיָהוּ (God is his help) pr. n. m. Eliezer, a) a man of Damascus, whom Abraham before the birth of Isaac had intended for his heir, Gen. 15: 2. According to v. 3 he was a servant born in his house, *verna*. — b) a son of Moses Ex. 18: 4. c) 1 Chr. 7: 8. d) ib. 27: 16. e) 15: 24. f) 2 Chr. 20: 37. g) Ezra 8: 16. 10: 18. h) 10: 23. i) 10: 31.

אֶלְיָהוּ (perh. contr. from אֶלְיָהוּ) pr. n. m. 1 Chr. 8: 20.

אֶלְיָהוּ (i. q. אֶלְיָהוּ, אֶלְיָהוּ) pr. n. m. a) of the father of Bathsheba, 2 Sam. 11: 3; for which 1 Chr. 3: 5 אֶלְיָהוּ. — b) 2 Sam. 23: 34.

אֶלְיָהוּ (God is his strength) pr. n. m. Eliphaz a) a son of Esau Gen. 36: 4 sq. — b) a friend of Job and one of the disputants against him, Job 2: 11. 4: 1. 15: 1. al.

אֶלְיָהוּ (whom God judgeth, from שָׁפַט) pr. n. m. 1 Chr. 11: 35.

אֶלְיָהוּ (whom God makes distinguished) pr. n. m. 1 Chr. 15: 18, 21.

אֶלְיָהוּ (God is his deliverance) Eliphalet, pr. n. m. a) 1 Chr. 3: 6. 14: 7, for which 14: 5 אֶלְיָהוּ. — b) 2 Sam. 23: 34. c) 1 Chr. 8: 39. d) Ezra 8: 13. e) 10: 33.

אֶלְיָהוּ (God is his rock) Elizur, pr. n. m. Num. 1: 5. 2: 10. 7: 30, 35. 10: 18.

אֶלְיָהוּ (whom God protects) pr. n. m. a) Num. 3: 30, for which אֶלְיָהוּ Ex. 6: 22. Lev. 10: 4. — b) Num. 34: 25.

אֶלְיָהוּ pr. n. m. 2 Sam. 23: 25. The etymology is unknown.

אֶלְיָהוּ (whom God hath appointed) Eliakim, pr. n. m. a) of a prefect of the palace under king Hezekiah, 2 K. 18: 18. 19: 2. Is. 22: 20. 36: 3. — b) a son of king Josiah, set upon the throne by Necho king of Egypt, who also changed his name to יְהוֹיָקִים (whom Jehovah hath appointed), 2 K. 23: 34. 24: 1. Jer. 1: 3. 1 Chr. 3: 15. — c) Neh. 12: 41.

אֶלְיָהוּ (God is her oath, she swears by God, i. e. worshipper of God, comp. Is. 19: 18,) pr. n. f. Elisheba,

*Elisabeth*, Ex. 6: 23. Sept. Ἑλισαβέτ, as Luke. 1: 7.

**אֵלִישָׁה** *Elishah*, pr. n. of a region situated on the Mediterranean, whence purple was brought to Tyre, Gen. 10: 4. Ez. 27: 7. Most prob. *Elis*, a district of the Peloponnesus, (comp. Cod. Samar. in which it is written אֵלִישׁ without ה,) the name of which seems to have been employed by the Hebrews as an appellation for the whole Peloponnesus; as not unfrequently whole countries, espec. if remote, are designated by the names of single provinces; comp. יָוֶן. The *purpura* or shell-fish producing the purple dye, was found not only in Laconia (Hor. Od. 2. 18. 7), but also in the gulf of Corinth and the islands of the Ægean sea; comp. Bochart Phaleg III. 4. — Others understand by אֵלִישָׁה, *Hellas*; see Michaelis Spicil. Geogr. Hebr. T. I. p. 78.

**אֵלִישׁוֹנִי** (God his salvation) *Elishua*, pr. n. of a son of David, 2 Sam. 5: 15. 1 Chr. 14: 5.

**אֵלִישׁוֹב** (whom God restoreth) pr. n. m. a) 1 Chr. 3: 24. b) 1 Chr. 24: 12. Ezra 10: 6. c) Neh. 3: 1, 20. 12: 10. — d) e) Ezra 10: 24, 27, 36.

**אֵלִישְׁמֵה** (whom God heareth) pr. n. m. a) 2 Sam. 5: 16. b) Num. 1: 10. 2: 18. c) 2 K. 25: 25. Jer. 41: 1. d) 1 Chr. 2: 41. e) 2 Chr. 17: 8.

**אֵלִישָׁע** pr. n. m. (for אֵלִי יֵשַׁע God is his salvation,) pr. n. *Elisha*, a celebrated prophet, the disciple as well as the companion and successor of Elijah, and distinguished by many miracles. He flourished in the kingdom of the ten tribes, in the ninth century B. C. 2 K. c. 1 — 13. In N. T. Ἐλισσαῖος Luke. 4, 27.

**אֵלִישְׁפַּט** (whom God judgeth) pr. n. m. 2 Chr. 23: 1.

**אֵלִיָּהוּ** see אֵלִיָּהוּ.

**אֵלִי** Chald. pron. plur. *these*, i. q. Heb. אֵלֶּה. Dan. 3: 12, 13, 21, 22. Ezra 4: 21. 5: 9. al.

I. **אֵלֵל** a verb not in use, *to be nothing, to be empty, vain*; comp. under אָל. It is derived from the part. אֵל no. I, in order to form from it אֵלֵל, but is quite doubtful; see in אֵל fin.

II. **אֵלֵל** *to wail, to howl*, onomatop. i. q. אֵלֵל and Arab. أَلَّ Camoos p. 1391. Comp. ἀλαλάζειν. — Hence אֵלֵלֵל.

III. **אָלֵל** a root cogn. with אָלֵל, אָלֵל no. I, pp. *to roll*, then *to be round, swelling, thick*; whence אָלֵל, אָלֵל, an oak, thick tree.

**אֵלֵלֵי** interj. expressing grief, *wo! alas!* Gr. ἐλεεῦ, only seq. אֵלֵי, Job 10: 15. Mic. 7: 1. R. אֵלֵל no. II.

\* **אֵלֵם** in Kal not used, 1. *to bind, to tie*, see Piel and אֵלֵמָה.

2. Pass. *to be bound* sc. as to the tongue, i. e. *to be mute, dumb*; see Niph. and the nouns אֵלֵם, אֵלֵם, אֵלֵמָה. Comp. Engl. *tongue-tied*, Gr. δεσμός τῆς γλώσσης Mark. 7: 35, also φημι σῶθαι, Pers. زبان بستن *to bind the tongue*, i. q. *to be silent, dumb*.

3. *to be lonely, forsaken, widowed*, since persons in solitude remain silent, mute; comp. Arab. بَكَم *to be mute*, also *to be unmarried*. — Hence are derived אֵלֵמָה, אֵלֵמָה, אֵלֵמָה, אֵלֵמָה.

NIPH. 1. *to be mute, dumb*, Ps. 31: 19. 39: 3, 10. Is. 53: 7.

2. *to be silent, to keep silence*, Ez. 33: 22.

PIEL *to bind sheaves*, Gen. 37: 7.

Deriv. see in Kal no. 1, 2, 3.

**אֵלֵם** m. *dumbness, silence*. Ps. 58: 2 **אֵלֵם אֵלֵם אֵלֵם אֵלֵם אֵלֵם אֵלֵם** *do ye indeed decree dumb justice?* i. e. *do ye really at length decree justice, which so long has seemed dumb?* Ps. 56: 1 **רִנְתָּ אֵלֵם בְּרַחֲקִים** *the silent dove among strangers*, (i. e. perh. the people of Israel in

exile, comp. תור Ps. 74: 19, ) prob. the inscription of a song or poem, to the tune or measure of which Ps. 50 was to be sung. Comp. the remarks under אלה.

אֵלִים m. adj. *mute, dumb*, pp. *tonguetied*, see r. אֵלִים no. 2. Ex. 4: 11. Is. 35: 6. Ps. 38: 14. Plur. אֵלִים Is. 56: 10.

אֵלִים Job 17: 10, in some editions incorrectly for אֵלִים q. v. *but*.

אֲלֻמִּים m. plur. 1 K. 10: 11, 12, and by transpos. אֲלֻמִּים 2 Chr. 2: 7. 9: 10, 11, *almug-trees*, a kind of *precious wood*, brought along with gold and precious stones in the time of Solomon from Ophir, and employed for the ornaments of the temple and palace, and also for making musical instruments; according to 2 Chr. 2: 7 growing also in Lebanon. Many of the Rabbins understand *corals*, and so the singular אֲלֻמִּי is used in the Talmud; but these are not *wood*, עֲצִים; although were the Talmudic usage ancient, this wood might have been so named from its resemblance to coral, q. d. *coral-wood*. The opinion of Kimchi is more probable, who regards it as i. q. Arab. *اللبخ*, growing in India and Nigritia, the same which the Europeans now call *בראזיל*, *Brazil-wood*. Modern interpreters understand by it the red *Sandal-wood*, growing in China and the Indian Archipelago, *Pterocarpus Santalinus* Linn. still used in India and Persia for costly instruments and utensils. See Celsii Hierob. I. p. 171 sq. This latter is the most probable opinion.

אֲלֻמֹּרֶד Gen. 10: 26. 1 Chr. 1: 20, *Almodad*, pr. n. of a son of Joktan, i. e. of a people and district of southern Arabia. Assuming an ancient error in transcription, ד for ר, i. e. אֲלֻמֹּרֶד, we might compare *Morad*, מֶרָא or *بنی مرأ*, the name of a tribe inhabiting a mountainous region of Arabia Felix, near to Zabid.

אֲלֻמָּה plur. אֲלֻמִּים et אֲלֻמָּה f. *a bundle, sheaf* of grain, Gen. 37: 7. Ps. 126: 6. R. אֲלֻמָּה no. 1.

אֲלֻמֶּךָ (perh. king's oak, for אֲלֻמֶּךָ אֲשֶׁר הַמִּקְדָּשׁ) pr. n. of a place in the tribe of Asher, Josh. 19: 26.

אֲלֻמָּן m. adj. <sup>1</sup> *forsaken, widowed*, Jer. 51: 5. R. אֲלֻמָּן no. 3.

אֲלֻמָּן m. *widowhood*, trop. of a state deprived of its king, Is. 47: 9.

I. אֲלֻמָּנָה f. *a widow*. Arab. <sup>5</sup> *ألمنة*, Aram. <sup>7</sup> *ܐܠܡܢܐ*, Gen. 38: 11. Ex. 22: 21. al. Metaph. of a state deprived of its king, Is. 47: 8; comp. v. 9 and 54: 4. R. אֲלֻמָּנָה no. 3.

II. אֲלֻמָּנוֹת f. plur. Is. 13: 22, *palaces*, i. q. אֲרָמֹנוֹת, which latter is read in some Mss. The letter ר is here softened into ל, as is very often done. Comp. in אֲרָמֹנוֹת. — Others retain the idea of a *widow*, and understand trop. *desolate palaces*.

אֲלֻמָּנוֹת plur. אֲלֻמָּנוֹתִים *widowhood* Gen. 38: 14. Metaph. of the condition of the Israelites in exile, Is. 54: 4.

אֲלֻמִּי m. *a certain one, some one*, ὁ δεινα, pp. *one kept silent*, whose name is not mentioned, from r. אֲלֻמִּים no. 2. Always preceded by פֶּלֶי יְיָ q. v.

אֲלֵיךְ i. q. אֲלֵיךְ *these*, q. v.

אֲלֵנָּה (God is his delight) pr. n. m. 1 Chr. 11: 46.

אֲלֵנָּתָן (whom God hath given, comp. יוֹנָתָן, q. d. Theodore, Diodate) pr. n. *Elnathan*, a) the grandfather of king Jehoiaakim, 2 K. 24: 8; perhaps the same mentioned Jer. 26: 22. 36: 12, 25. — b) three Levites in the time of Ezra, Ezra 8: 16.



**אֵלְסָר** Gen. 14: 1, 9, *Ellasar*, pr. n. of a country or district in the vicinity, as it would seem, of Babylonia and Elymais; since it is read between **שִׁנְנִיר** and **עֵלָם**. Symm. and Vulg. *Pontus*. Targ. Hieros. **תְּלָאשָׁר** Is. 37: 12. But the Assyro-Babylonish name of its king, **אֲרִיָּה**, would seem to indicate some province of Persia or Assyria; comp. Dan. 2: 14.

**אֵלְעָר** (whom God applauds, from **עָרַר**, comp. Job 29: 11,) pr. n. m. 1 Chr. 7: 21.

**אֵלְעָה** (whom God puts on, i. e. fills with himself, comp. **לָבַשׁ** Job 29: 14) pr. n. m. 1 Chr. 7: 20.

**אֵלְעֹנִי**, in some Mss. **אֵלְעֹנִיר** (עֲנִי), God is in my praises, i. e. the object of my praise) pr. n. m. 1 Chr. 12: 5.

**אֵלְעָזָר** (whom God helpeth) *Eleazar*, pr. n. m. a) Ex. 6: 23, 25. 28: 1. Lev. 10: 6 sq. Num. 3: 2, 4, 32. 17: 2, 4. 19: 3, 20: 25 sq. 26: 3 sq. 31: 6 sq. 32: 2, 28. 34: 17. Deut. 10: 6. Josh. 14: 1. 1 Chr. 6: 35. — b) 2 Sam. 23: 9. 1 Chr. 11: 12. c) 1 Sam. 7: 1. d) 1 Chr. 23: 21. 24: 28. e) Ezra 8: 33, comp. Neh. 12: 42. f) Ezra 10: 25. — Sept. *Ἐλεάζαρ*. From *Ἐλεάζαρος* was afterwards made by contraction the name *Ἀλέζαρος*.

**אֵלְעָלָה** and **אֵלְעָלָה** (whither God ascends) *Elealeh*, pr. n. of a town or large village in the tribe of Reuben, near Heslilon, where there are still ruins called **אל אל** *El Aal*. See Burckhardt's 'Travels in Syria etc. p. 365, or p. 623 Germ. — Num. 32: 3, 37. Is. 15: 14. 16: 9.

**אֵלְעָשָׂה** (whom God made, i. e. created Job 35: 10,) pr. n. m. a) 1 Chr. 2: 39. b) ib. 8: 37. 9: 43. c) Jer. 29: 3.

\* **אֵלְהָ** or **אֵלְהָ** fut. **אֵלְהָ** Prov. 22: 25, i. q. Arab. **أَلْفَ**.

1. to accustom oneself, to be accustomed, wont, familiar; whence **أَلْفَ** and **أَلْفِي** familiar, a friend, companion; comp. Heb. **אֶלְפָּה** no. 1.

2. to become wonted, gentle, tame, of animals; comp. **אֶלְפָּה** no. 1, **אֶלְפָּה** no. 3.

3. to learn, from the notion of accustoming, training, comp. **לָמַד**. Syr. Chald. id. Once in Heb. Prov. 22: 25.

4. to join together, to associate, Arab. Conj. I, III, IV. Hence **אֶלְפָּה** a thousand, a family.

PIEL to cause to learn, to teach, like Syr. **أَلَّفَ**, c. dupl. acc. of pers. and thing, Job 15: 5. 33: 33; c. acc. of pers. only, Job 35: 11. Part. **أَلْفَانٌ** for **أَلْفَانِي**, comp. **أَلَّفَ**.

HIFH. denom. from **אֶלְפָּה**, to bring forth thousands, Ps. 144: 13. Arab.

**أَلْفَ** mille fecit.

**אֶלְפָּה** 1. an ox or cow, comm. ge. ad. like Gr. *βοῦς*, Lat. *bos*, Germ. *Rind*, Engl. *beeve*. Only in plur. **אֶלְפָּהִים** oxen Ps. 8: 8. Prov. 14: 4; fem. *kinē* Deut. 7: 13. 28: 4. The singular is found only in the name of the first letter of the alphabet, *Aleph, Alpha*. R. **אֶלְפָּה** no. 2; comp. in **אֶלְפָּה** no. 3.

2. a thousand, Arab. **أَلْفَ**, Syr. **أَلْفَ** id. but Aethiop. **አልፋ** a myriad, ten thousand. Pp. perh. con- 'junction of numbers.'—The nouns enumerated, for the most part follow the numeral; some in the singular, as **אֶלְפָּה** Judg. 15: 16; others in the plural, 2 Sam. 10: 18. 1 K. 10: 26. Deut. 1: 11; and others again promiscuously, as **בָּכָר** 1 Chr. 19: 6, and **בָּכָרִים** 29: 7. Rarely and only in the later Hebrew does the noun precede, 1 Chr. 22: 14. 2 Chr. 1: 6. Comp. Lehrs. p. 695, 697, 699. The construction is different in the phrase **אֶלְפָּה בָּכָה** a thousand (shekels) of silver, for which see Lehrs. p. 700. Not unfrequently it is put for a large round number, Job 9: 3. 33: 23. Ps.

50: 10. — Dual אֶלְפִים *two thousand* Judg. 20: 45. 1 Chr. 5: 21. — Plur. אֶלְפִים *thousands*, e. g. שְׁלֹשֶׁת אֶלְפִים Ex. 38: 26. Put also for an indefinitely large round number, אֶלְפֵי רִבְבֵּה *thousands of myriads* Gen. 24: 60.

3. *a family*, i. q. מִשְׁפָּחָה q. v. as the subdivision of a tribe (מִטָּה, שֵׁבֶט) Judg. 6: 15. 1 Sam. 10: 19. 23: 23. Spoken of a city, Bethlehem, as the residence of such a family, Mic. 5: 1.

4. pr. n. of a city of Benjamin, Josh. 18: 28.

אֶלֶף, אֶלֶף, Chald. *a thousand*, Dan. 5: 1. 7: 10.

אֶלְפֵּט see אֶלְפֵּט.

אֶלְפֵּט (God is his wages, comp. אֶלְפֵּט, wages) pr. n. m. 1 Chr. 8: 11, 12, 18.

\* אֶלֶץ in Kal not used, i. q. אֶלֶץ q. v. אֶלֶץ.

PIEL אֶלֶץ *to urge, to press*, Judg. 16: 16. More frequent in Syriac and Zabian.

אֶלְצָפָן see אֶלְצָפָן.

אֶלְקָם i. q. Arab. <sup>القوم</sup>, with the art. retained, *the people, populace*, comp. in אל no. II. Prov. 30: 31 מֶלֶךְ אֶלְקָם *a king with whom is the people*, i. e. who is surrounded by his people, in the midst of his people. See Pococke ad Spec. Hist. Arabum

207. Arab. <sup>sc.</sup> *people seems to come* from the idea of *living*; comp. Samar. קום *to live*, Heb. יָקָם *what lives*, and הָיָה *people*, from הָיָה *to live*. Sept. *δημιουργὸς ἐν ἑαυτῷ*. — The Heb. intpp. regard אֶלְקָם as a compound from אל part. of negation, and קָם *to rise up*, (comp. אֶל-מָרָת Prov. 12: 28,) and translate: *a king against whom there is no rising up*, i. e. who cannot be resisted. But this does not accord with the context.

אֶלְקָנָה (whom God created) *Elkanah*, pr. n. m. a) 1 Sam. 1: 1 sq. 2: 11, 20. b) Ex. 6: 24. c) 2 Chr. 28: 7. d) 1 Chr. 12: 6. e) 1 Chr. 6: 8, 10, 11, 20, 21. 15: 23.

אֶלְקָשִׁי *a gentile n. Elkoshite*, spoken of Nabum the prophet, Nah. 1: 1. Jerome ad h. l. affirms that *Elkosh* was a village of Galilee, called later *Helkesei* (or *Elcesi*), "sibique a circumducente monstratum." The Pseudo-Epiphanius contends that *Elcese* was a village of Judea; see Reland Palaest. p. 627. However this may be, it would seem at least to have been a town of Palestine, and not of Assyria; although at the present day the Orientals regard <sup>القوش</sup> *El-Kush* near Mosul as the native place of the prophet.

אֶלְתֹּלַד (perh. God is its race or posterity) see תֹּלַד.

אֶלְתֵּקָה and אֶלְתֵּקָה (God is its fear, i. e. object of fear) pr. n. of a Levitical city in the tribe of Dan, Josh. 19: 44. 21: 23.

אֶלְתָּקָן (God is its foundation) pr. n. of a place in the tribe of Judah, Josh. 15: 59.

\* אם constr. אם, c. Suff. אִמִּי; plur. אִמּוֹת, f.

1. *a mother*, Arab. <sup>أم</sup> and <sup>أم</sup>, Aeth.

אִמִּי: Aram. <sup>אִמִּי</sup>, <sup>אִמִּי</sup>, <sup>אִמִּי</sup> id. — E. g. אִמִּי וְאָב *father and mother*, the parents, Judg. 14: 16. Ps. 27: 10. Esth. 2: 7. — אִמִּי בֶן אִמִּי *son of my mother*, my womb-brother, Gen. 43: 29. Poet. אִמִּי בְרָרִי i. q. *my brethren*, [genr. Gen. 27: 29. Cant. 1: 6. With less exactness *mother* is also put for a *step-mother* Gen. 37: 10, comp. 35: 16 sq. the latter being more accurately called אִמִּי אָב. — But *mother* has often also a wider sense, e. g.

2. i. q. *a grandmother* 2 K. 15: 10; also of any female ancestor, Gen. 3: 20.

3. metaph. i. q. *a benefactress*, Judg. 5: 7.

4. as expressing *intimate relationship*, close alliance, Job 17: 14; see in אם no. 8.

5. of a *nation or people*, as opp. to the children i. e. individuals born of it, Is. 50: 1. Jer. 50: 12. Ez. 19: 2. Hos. 2: 4. 4: 5.

6. אם הַדֶּרֶךְ, *mother of the way*, i. e. *bivium*, place where a way divides, pp. source, beginning, head of the way, Ez.

21: 26, i. q. אם ראש דרך *ibid.* Arab.

root, beginning of a thing; but אם

אֶלְטֵרִיק a royal way, and perh. Ez.

l. c. may be taken in this sense.

7. i. q. אםֶּה *mother-city, metropolis*, i. e. any large and important city, although not the capital. 2 Sam. 20: 19 עיר אםֶּה בְּיִשְׂרָאֵל *a city, even a mother in Israel.* So on the Phenician coins of

Tyre and Sidon; comp. Arab. أم *metropolis*; also Gr. *μήτηρ* Callin. Fr. 112, and *mater* Flor. 3. 7. 18. Ammian. 17. 13.

8. Metaph. of the *earth*, as the common mother of all, Job 1: 20.

NOTE. This word is without doubt primitive; and like אם (see p. 3 init.) imitates the earliest sounds of the lisping infant; comp. Gr. *μάμα, μάμη, μαμάτα, μάα*, Copt. *mau*, Germ. Engl. Fr. *Mama*, Germ. *Amme*. Deriv. fem. is אםֶּה, used only in tropical significations. In Arabic exists a denom. verb אם to be a mother; then, to be related, to set an example, to teach.

\* אם, mostly seq. Makkeph, a particle demonstrative, interrogative, and conditional; the various significations of which are distinguished in the more copious Arabic by various forms, as אם, אם, אם, אם; while on the other hand the Aethiopic and Syriac also have only one, 𐩇𐩣𐩪. Traces of this particle exist also in the occiden-

tal languages; as in Gr. *ἢν*, lo, if, Lat. *en*, Germ. *wenn, wann*.

A) The primary power seems to be demonstrative, lo! behold! cogn. אם

(Gr. *ἢν*, Lat. *en*,) Arab. *إن* truly, cer-

tainly, *إن* id. see De Sacy Gram. Arabe

I. § 889, *إن* lo! as in the phrase جاء *وإن*

he came and lo! — Hos. 12: 12 אם

לְגֵד אֵלֶּה lo! *Gilead is wickedness*, i. e.

wholly wicked; where the other mem-

ber has אך. Job 17: 13 אם בֵּיתִי lo! *I wait for Sheol, my house.* v.

16. Prov. 3: 34. Preceded by *ו* in the

same sense Jer. 31: 20. — The Hebrew

intpp. as Kimchi, recognize this affirma-

tive or demonstrative use of אם, and

explain it by אםֶּה, regarding it as apoc-

opated from אםֶּה, (better from אםֶּה,) which opinion I have formerly follow-

ed, Heb. Gram. ed. 9. p. 191; nor can it be denied that the various forms and

significations of this particle can be well explained from this root. Still

the origin as above assigned seems to me now more probable. See the note below. — Hence

B) Adv. of interrogation, comp. אםֶּה no.

II. 2, and the remarks there made; also

אםֶּה, אםֶּה interrogative, from אםֶּה, אםֶּה demonstrative.

I. in a direct interrogation, Lat. *num?*

*an?* corresponding with Arab. *ألم*. 1

K. 1: 27. Is. 29: 16. (Winer in both these passages gives it by *whether?* or

*perhaps*, which would suit better in the passage of Isaiah, than in 1 K.) Far

more frequent in disjunctive forms of interrogation, where *ו* precedes, *utrum*

— *an? whether or?* Arab. *ألم — أم*. Josh.

5: 13 אֲלֵכֶּם אֵלֶּה — אםֶּה *art thou for us, or for our enemies?* 1 K. 2: 15

אֵלֶּה אֵלֶּה — אםֶּה *shall we go, ... or shall we not go?* The same is אםֶּה — אםֶּה Job

21: 6, and אםֶּה — אםֶּה 34: 17. 40: 8, 9. — The two are also used together in a double question although not disjunctive, as אםֶּה — אםֶּה Gen. 37: 8, אםֶּה — אםֶּה 17: 17. But where two questions follow each

other with a less degree of coherence,  
 7 is repeated, 1 Sam. 23: 11.

2. in oblique interrogation, *whether?* *if*, after verbs of inquiring, examining, doubting, Cant. 7: 13. 2 K. 1: 2. So in a double and disjunctive question, וְהָאֵם — וְהָאֵם Gen. 27: 21. Num. 13: 20. The phrase וְהָאֵם מִי יִדְעֵהּ Esth. 4: 14, *who knoweth whether*, corresponds to the Lat. *nescio an*, i. q. *perhaps*.

C) Conj. 1. for the most part conditional, *if*, Gr. *εἰ*, Lat. *si*, i. q. supposing that, etc. comp. *לִּי* lo, num? if; Syr. *ܐܝܢ* lo, and i. q. *ܐܝܢ* if. In this signif.

correspond Arab. *أن*, Sam. *𐤀𐤍*, *𐤀𐤍*, Aethiop. *አኖ*. — Followed according to the sense by the praeter, Esth. 5: 8 *אם מצאתי חן בעיני ה'* *if I have found favour in the eyes of the king.* Gen. 43: 9. 18: 3; and fut. Judg. 4: 8 *אם תלכי עמי יהלכתי* *if thou wilt go with me, I will go.* Gen. 13: 16. 28: 20. Job 8: 4sq. 11: 10; more rarely by a particip. Judg. 9: 15. 11: 9; by the infin. for a finite verb, Job 9: 27. But also without a verb, Job 8: 6. 9: 19. — This particle differs from *ל*, in that *אם* implies a true and real condition, where the fact is left uncertain, whether a thing exists or will exist, is or will be done, 'si fecisti, si facturus es;' while *ל* implies that a thing does not exist, is not or will not be done, or is at least very uncertain and improbable, 'si faceres, fecisses,' Gr. *εἰ εἴχεν*. See *ל*, and also for the like distinction between

885. By an ingenious and delicate usage, אִם is every where put in conditional curses and imprecations, where we might perhaps expect בִּלְבָד; e. g. Ps. 7: 4—6 אִם עָשִׂיתִי זֹאת אִם נָשָׁ עָלַי בִּרְדָּהּ אִם גָּמְלִיתִי . . . יִרְדָּהּ *if I have done this, if there be iniquity in my hands, if I have done evil to my friend . . . let the enemy persecute me, etc.* 'The Psalmist here denies, (if we look at his object,) that he had done such things; but as if on trial, he leaves this point undecided,

or even assumes the truth of the allegation, and then invoking the severest punishment upon himself, he thus adds great emphasis to the imprecation. Comp. Ps. 44: 21. 73: 15. 137: 5, 6. Job 31: 7 sq. Other examples, where more accurately לֵךְ would be put instead of אִם are: Ps. 50: 12 אִם אֶרְעֵב *if I were hungry*. Hos. 9: 12. Yet אִם is here not false; since its usage has a wide extent. — Spec. a) a condition or supposition is modestly or timidly expressed by אִם-אִם-נָא, see in אִם no. 3. b. — b) אִם-אִם disjunctive, *if — if* i. q. *whether — or*, Gr. εἴτε, εἴτε; εἴαν τε, εἴαν τε; Lat. *sive, sive*; comp. *si — si* Gell. 2. 28. So Ex. 19: 13 אִם-יִבְהַמָּה *whether it be beast or man*. 2 Sam. 15: 21. Lev. 3: 1. Deut. 18: 3; also preceded by a negative, *neither — nor*, 2 K. 3: 14. The same is אִם-אִם Josh.

24: 15. Ecc. 11: 3. 12: 14. Arab. <sup>ع</sup>أَنْ  
— <sup>ع</sup>وَأَنْ and <sup>ع</sup>وَأَمْ — c) By an  
ellipsis of a formula of swearing, <sup>ع</sup>أَنْ be-  
comes in some connexions a negative  
particle. The full form is read in 1  
Sam. 3: 17, *God do so to thee, and more  
also, if thou*, etc. 24: 7. 2 Sam. 3: 35.  
Hence by ellipsis, espec. in oaths; 2  
Sam. 11: 11 *by thy life*, [ let God do so to  
me, and more ] <sup>ע</sup>אֶם אֵינִי עוֹשֶׂה אֶת־הַדָּבָר <sup>ע</sup>אֶם  
<sup>ע</sup>אֵינִי עוֹשֶׂה <sup>ע</sup>אֵינִי עוֹשֶׂה <sup>ע</sup>אֵינִי עוֹשֶׂה <sup>ע</sup>אֵינִי עוֹשֶׂה <sup>ע</sup>אֵינִי עוֹשֶׂה  
<sup>ע</sup>אֵינִי עוֹשֶׂה <sup>ע</sup>אֵינִי עוֹשֶׂה <sup>ע</sup>אֵינִי עוֹשֶׂה <sup>ע</sup>אֵינִי עוֹשֶׂה <sup>ע</sup>אֵינִי עוֹשֶׂה  
if I do this thing, i. e. I will *not* do  
this thing. 20: 20. 1 K. 1: 51; also in ob-  
testations Cant. 2: 7. 3: 5. Neh. 13: 25;  
rarely elsewhere, and chiefly in poetry,  
Is. 22: 14. 62: 8. Judg. 5: 8. Prov. 27:  
24. — In the same manner the Arabs  
use <sup>ع</sup>أَنْ, more fully <sup>ع</sup>أَنْ <sup>ع</sup>أَنْ for *not*.

2. as a concessive particle, *though*, *although*; Arab <sup>ع</sup>وَالْوَ, Gr. ἐὰν καὶ, ἤν.

Followed by the praeter, to express the idea 'though I am,' Job 9: 15; more usually by the fut. expressing the idea, 'though I were,' Is. 1: 18. 10: 22. Ps. 139: 8. Job 20: 6; but comp. Job 9: 20. Also with a verbal noun, Nah. 1: 11.

3. as a particle of wishing, *O if! would that! O that!* εἰ γάρ. Comp. ἦ no. 2. Seq. fut. Ps. 68: 14, 81: 9, 95:





means of  $\text{בֶּרֶךְ}$ , as  $\text{אַרְבַּע בְּאַמָּה}$  lit. *four by the cubit*, i. e. *four cubits*,  $\text{מֵאָה בְּאַמָּה}$ , *a hundred cubits*, Ex. 27 : 9, 18. 36: 15. 38: 9. The common cubit of the Hebrews was reckoned at six palms, or 18 inches; though some without good reason make it only 4 palms or 12 inches. A larger cubit of seven palms,  $\text{ἐπταπάλαιστος}$ , is mentioned Ez. 40: 5. 43: 13; comp. 2 Chr. 3: 3, and our remarks in Thesaur. p. 110, 113. — Metaph. Jer. 51: 13 *thine end is come, the measure of thy rapine*, i. e. the time when God will set bounds and measure to thy iniquitous gain.

3. i. q.  $\text{אֲמֹנָה}$  no. 7, *metropolis*. 2 Sam. 8: 1 *and David took the bridle (bit) of the metropolis out of the hand of the Philistines*, i. e. he subdued the metropolis of the Philistines. Comp. the Arabic proverb: *I give thee not my bridle*, i. e. do not subject myself to thee; see Schult. ad Job 30: 11, and Hariri Cons. IV. p. 24. See also Geschichte der Hebr. Sprache p. 41.

4. *a foundation*. Is. 6: 4  $\text{אֲמוֹת הַסְּפִיחַ}$  *the foundations of the thresholds*. Comp.

$\text{أَمَاتٍ}$  roots, beginnings.

5. pr. n. of a hill, 2 Sam. 2: 24.

$\text{אֲמָה}$  plur.  $\text{אֲמָנִים}$  f. Chald. *a cubit*, *ulna*, Dan. 3: 1. Ezra 6: 3. Syr.  $\text{أَمَاتٍ}$ , plur.  $\text{أَمَاتٍ}$ .

$\text{אֲמָה}$  i. q.  $\text{אֲמָה}$  q. v. *terror*.

$\text{אֲמָה}$  (r.  $\text{אֲמָה}$ ) f. *a people, nation, tribe*, Arab.  $\text{أَمَة}$  people, Aram.  $\text{أَمَة}$ ,  $\text{أَمَة}$  id. Found only in Plur.  $\text{אֲמָנִים}$  Gen. 25: 16. Num. 25: 15, and  $\text{אֲמָנִים}$  Ps. 117: 1. Syr.  $\text{أَمَاتٍ}$ .

$\text{אֲמָה}$  Chald. f. id. Dan. 3: 29. Plur.  $\text{אֲמָנִים}$ , emphat.  $\text{אֲמָנִים}$ , Dan. 3: 4, 7. 5: 19. 7: 14. Ezra 4: 10.

I.  $\text{אֲמוֹן}$  m. 1. *an architect, builder, opifex*, from r.  $\text{אָמַן}$  no. 1. b, i. q.  $\text{אָמַן}$  q. v. Prov. 8: 30, spoken of the

hypostatic wisdom of God as the architect of the world. The word seems not to have admitted the form of the fem. gender, any more than the Lat. *artifex, opifex*, whence Plin. II. 1, *artifex omnium natura*; Quint. 2. 15, *rhelorica persuadendi opifex*. — Others understand *son* or *foster-child*, from r.  $\text{אָמַן}$  no. 1. a.

2. *Amon*, pr. n. a) of the son and successor of Manasseh, king of Judah, r. 644 — 642 B. C. 2 K. 21: 18 — 26. 2 Chr. 33: 20 sq. — b) 1 K. 22: 26. c) Neh. 7: 59, for which Ezra 2: 57  $\text{אָמִי}$ .

II.  $\text{אֲמוֹן}$  i. q.  $\text{הָמוֹן}$ , *a multitude* of people, Jer. 52: 15. R.  $\text{הָמָה}$ .

III.  $\text{אֲמוֹן}$  *Amon* pr. n. of the supreme god of the Egyptians, worshipped at Thebes with great pomp, Jer. 46: 25, see  $\text{נֹא אֲמוֹן}$ ; called by the Greeks *Ἀμμων*, *Ammon*, and compared by them to Jupiter, see Hdot. 2. 42. Diod. Sic. 1. 13. On Egyptian monuments he is usually depicted with a human body and the head of a ram; and the name is there written *Amn*, more fully *Amn-Re* i. e. *Amon-Sun*; see the figures as given in Thesaur. p. 115. Comp. also Kosegarten de Scriptura vett. Aegyptiorum, p. 29 sq.

$\text{אֲמוֹן}$  (r.  $\text{אָמַן}$ ) m. by Syriasm for  $\text{אֲמוֹנִים}$ , *faithfulness, fidelity*, Deut. 32: 20. Plur.  $\text{אֲמוֹנִים}$  id. pp. *faithfulnesses* Ps. 31: 24.  $\text{אִישׁ אֲמוֹנִים}$  a man of fidelity, faithful, Prov. 20: 6.

$\text{אֲמוֹנָה}$  (r.  $\text{אָמַן}$ ) f. *firmness, stability*. Ex. 17: 12  $\text{וַיְהִי יְדֵי אֲמוֹנָה}$  *and his (Moses') hands were firm, steady*, pp. *firmness*.

2. *security*, Is. 33: 6. Arab.  $\text{أَمْنٌ}$ ,  $\text{أَمَانٌ}$  id.

3. *faithfulness, fidelity*, espec. in fulfilling one's promises; so of men, Ps. 37: 3. Hab. 2: 4; of God, Deut. 32: 4. Ps. 36: 6. 40: 11. Plur.  $\text{אֲמוֹנוֹת}$  Prov. 28: 20.

$\text{אָמוֹץ}$  (strong) pr. n. *Amoz*, the

father of the prophet Isaiah, Is. 1: 1. 2: 1. 13: 1. 20: 2.

**אָמִי** pr. n. m. Ezra 2: 57. It seems to be a form corrupted from **אָמוֹן** Neh. 7: 59.

**אָמִים** see **אִימִים**.

**אָמִינוֹן** (faithful) pr. n. i. q. **אָמְנוֹן**, i. e. *Amnon*, a son of David, 2 Sam. 13: 20.

**אָמִץ** (r. **אָמַץ**) m. adj. *strong, mighty*, Job 9: 4, 19; more fully as joined with **בָּה**, Nah. 2: 2. Is. 40: 26.

**אָמִיר** m. (r. **אָמַר** q. v. no. 1, and Hitp.) *the top, summit*, a) of a tree, Is. 17: 6 **בְּרֹאשׁ אָמִיר** in the *highest top*. b) of a mountain Is. 17: 9, where see the note appended to the author's German translation, edit. 2.

\* **אָמַל** or **אָמַל** to *languish, to droop*, pp. to hang the head, kindr. with **אָמַל** q. v. In Kal Part. pass. of a drooping heart, Ez. 16: 30.

PUL. **אָמַל** only in poetry. 1. to *languish, to droop*, pp. of plants drooping Is. 24: 7; hence of fields Is. 16: 8. Nah. 1: 4; of a sick person Ps. 6: 3, where **מֵאֲמַל** is for **אָמַל**.

2. to *mourn, to lament*, Is. 19: 8; so of a land laid waste Is. 24: 4. 33: 9; of walls thrown down Lam. 2: 8. — Hence in prose

**אָמַל** m. *languid, feeble*, Neh. 3: 34.

\* **אָמַם** obsol. root, perh. i. q. **אָמַם**, **אָמַם** q. v. to *join together*. Arab. **أَمَّ** to be near, related. — Hence the noun **אָמָה** i. q. **אָמַם** a people, and

**אָמַם** pr. n. of a place or city in the southern part of the tribe of Judah, Josh. 15: 25.

\* I. **אָמַן** 1. pp. to *prop, to stay, to support*; spec. a) with the arm, to

bear or carry a child, Num. 11: 12. Lam. 4: 5. Part. **אָמֵן** παιδαγωγός, a *nursing-father*, one who carries a child on his arm and takes care of it, Num. 1. c. Is. 49: 23; also a *foster-father* Esth. 2: 7. 2 K. 10: 1, 5. Comp. **أَمَّن**, Arab. **أَمَّن** sustentavit, aluit. — Fem. **אָמֶנֶת** **أَمَنَة** a nurse, Ruth 4: 16. 2 Sam. 4: 4. — b) to *found, to build up*, cogn. **בָּנָה**, **אָבָן**. Hence **אָמֵן**, **אָמֵן**, an architect, **אָמֵנָה** a pillar, prop.

2. intrans. med. *E, to be stayed up, supported*; hence to be firm, stable, such as one may safely lean upon, metaph. to be faithful. Part. pass. **אָמֵנִים** the faithful, πιστοί, Ps. 12: 2. 31: 24. Comp.

**אָמֵן** Is. 26: 3. Arab. **أَمَّن** to be faithful, **أَمَّن** to lean upon and trust in any one, **أَمَّن** to trust, to be secure.

NIPH. 1. to be supported, i. e. to be borne in the arms as a child, Is. 60: 4. Comp. Kal no. 1.

2. to be founded, i. e. to be firm, stable, sure, e. g. of a house 1 Sam. 2: 35. 25: 28. 2 Sam. 7: 16. 1 K. 11: 38; of a firm place, where a nail holds fast, Is. 22: 23, 25; of a firm and stable condition 7: 9.

3. to be durable, lasting, permanent, e. g. of waters which never fail (opp. **אָבָב**) Is. 33: 16. Jer. 15: 18; of diseases Deut. 28: 59; of a covenant Ps. 89: 29.

4. metaph. to be faithful, trust-worthy, sure, such as one can lean upon; so of a servant 1 Sam. 22: 14. Num. 12: 7; a messenger Prov. 25: 13; a witness Jer. 42: 5. Is. 8: 2; of God Deut. 7: 9. Is. 49: 7. Hos. 12: 1. — Ps. 78: 8 **לֹא נֶאֱמַנָה אֶת־אֱלֹהֵי רִיחוֹ** his spirit was not faithful towards God. Part. **נֶאֱמָן** faithful, upright, Prov. 11: 13. 27: 6 **פְּצָעֵי אֶהָב** faithful are the wounds of a friend, i. e. his severe rebukes proceed from fidelity and sincerity of mind. Also of a man of tried wisdom, Job 12: 20.

5. to be sure, certain, true, Hos. 5: 9; of the word of God Ps. 19: 8. Also to be found true, to be verified, confirmed, Gen. 42: 20. 1 K. 8: 26.

Hiph. 1. *to lean upon, to build upon.* pp. Is. 28: 16 *he that leaneth thereon shall not flee away.* — Usually

2. metaph. *to trust, to confide in, like*

Arab. **ع. آمَنَ**. Job 4: 18 **הֵינָּה בְּעֵבְדֵי יְהוָה לֹא יִאֲמִין** *lo! he putteth no trust in his servants.* 15: 15. 39: 12. Ps. 78: 22, 32. 119: 66. **הָאֲמִין בִּיהוָה** *to trust in Jehovah* Gen. 15: 6; **לֹא הָבָה יִירָא** *to have no trust in one's life, i. e. to fear for one's life,* Deut. 28: 66.

3. *to believe, to receive as true, absol.* Is. 7: 9; oftener seq. **לְ** of pers. and thing, Gen. 45: 26. Ex. 4: 1, 8, 9. Prov. 14: 15. Ps. 106: 24; seq. **כִּי** Ex. 4: 5. Job 9: 16. Also c. infin. Job 15: 22 *he believeth, (hopeth) not to escape out of darkness i. e. terror.*

4. perh. intrans. *to stand firm, still.* Job 39: 24 *he standeth not still, when the voice of the trumpet sc. is heard.* Comp. Virg. Georg. 3. 83. According to a common idiom of speech it might also be explained: 'He so longs for the battle that he scarce believes or trusts his ears for joy, etc.' Comp. Job 9: 16. 29: 24.

Deriv. **אָמֵן** — **אָמֵן**, **אָמֵן**, **אָמֵן**, **אָמֵן**.

II. **אָמֵן**, Hiph. **הִימִין** i. q. **הִימִין**, *to turn to the right hand,* Is. 30: 21.

**אָמֵן** Chald. **אַמֵּן** *to trust, c.* Dan. 6: 24; like Syr. **ܐܡܢܐ**. — Part. pass. **מֵאֲמִין** *faithful, trustworthy,* Dan. 6: 5. 2: 45. Syr. **ܐܡܢܐ**.

**אָמֵן** m. *an architect, artist, workman,* Cant. 7: 2; comp. r. **אָמֵן** no. 1. b. Syr. **ܐܡܢܐ**, Chald. **ܐܡܢܐ** id. To this Aramean form inclines the orthography **אָמֵן** *ōmman*, which Kimchi and Judah ben Karish read in their Mss.

**אָמֵן** 1. verbal adj. *firm*; metaph. *faithful*, Arab. **أَمِينٌ**, Syr. **ܐܡܢܐ**.

Neut. i. q. *faithfulness, fidelity.* **אֱלֹהֵי אָמֵן** *the God of faithfulness* Is. 65: 16. Comp. Rev. 3: 14.

2. Adv. *amen, i. e. verily, truly, certainly,* Jer. 28: 6. **אָמֵן וְאָמֵן** Ps. 41: 14.

72: 19. 89: 53. Its proper place is, where one person *confirms* the words of another, and adds his wish for success to the other's vows and predictions, *amen, so be it.* Sept. well, *ἀμῖνο.* 1 K. 1: 36. Jer. 11: 5. Num. 5: 22. Deut. 27: 15 sq. Neh. 5: 13. 8: 6. 1 Chr. 16: 36.

**אָמֵן** m. *faithfulness, verity,* Is. 25: 1. R. **אָמֵן**.

**אָמֵן** f. (r. **אָמֵן**) 1. *a covenant,* pp. *a confirmation, surety,* Neh. 10: 1.

Arab. **أَمَانَةٌ**.

2. *Something fixed, appointed, i. e. a stated allowance, portion,* i. q. **חֶקֶן**, Neh. 11: 23; spoken of a daily allowance for the subsistence of the singers.

3. *Amana*, pr. n. of a perennial stream (comp. Is. 33: 16) which rises in Antilibanus, and waters the territories of Damascus, 2 K. 5: 12; whence also that part of Lebanon takes the same name, Cant. 4: 8. Most interpreters understand the *Chysorrhoeas*, now *Barady*.

**אָמֵן** f. pp. *supporting*; hence *a pillar, column*, plur. **אָמֵנוֹת** 2 K. 18: 16. R. **אָמֵן**.

**אָמֵן** f. (r. **אָמֵן**) 1. *a bringing up, tutelage,* Esth. 2: 20.

2. *verity, only as adv. verily, truly, indeed,* Josh. 7: 20. Gen. 20: 12.

**אָמֵנוֹן** (faithful) pr. n. *Amnon*, a) the eldest son of David, slain by his brother Absalom, 2 Sam. 3: 2. 13: 1 — 39. Once **אָמֵנוֹן** q. v. — b) 1 Chr. 4: 20.

**אָמֵן** adv. (from **אָמֵן** with the adverbial ending **ֵן**,) *verily, truly, indeed,* Job 9: 2. 19: 4, 5. Is. 37: 18. **אָמֵן כִּי** *true that, it is true that,* Job 12: 2. Ruth. 3: 12.

**אָמֵן** id. Gen. 18: 13. Num. 22: 37.

\* **אָמֵן** fut. **יִאֲמֵץ**, *to be alert, active, firm*; kindr. with **חָמֵץ**, *to be sharp, eager.* Pp. spoken of the feet, *to be strong in the feet, to be swift-footed,* comp. Piel no. 1, **אָמֵץ**, and the Arabic usage. Trop. of activity and alertness



of mind, a firm and undaunted spirit, (opp. פָּנֵעַ and כָּרַע to have the knees sink, to be feeble-minded,) 2 Chr. 13: 18. Seq. מָנָן to be stronger than, to prevail over any one, Gen. 25: 23. Ps. 18: 18. 142: 7. מָנָן וְאִמָּץ to be strong and of good courage, i. e. brave and undaunted, Deut. 31: 7, 23. Josh. 1: 6 — 18. —

Arab. أَبْصَ to be active, fleet, of a horse; whence أَبْصُ, אִמָּץ, a fleet horse.

PIEL מָנָן 1. to make firm, to strengthen, pp. sinking knees, faltering feet, Job 4: 4. Is. 35: 3. Trop. to render alert, to encourage, Dent. 3: 28. Job 16: 5.

2. to strengthen, to make strong, Is. 41: 10. Ps. 89: 22. 2 Chr. 11: 17. Prov. 31: 17. 24: 5.

3. to restore, to repair a building, i. q. הָזִק, 2 Chr. 24: 13. Also to found, to set fast, Prov. 8: 28.

4. to strengthen, i. e. to harden the heart, to make obstinate, Deut. 2: 30. 15: 7. 2 Chr. 36: 13.

5. to set fast, i. e. to appoint, to choose. Ps. 80: 18 whom thou hast chosen, comp. v. 16. Is. 44: 14.

HIPH. intrans. to be alert, of good courage, undaunted, Ps. 27: 14. 31: 25.

HITHPA. 1. to be alert, active, seq. gerund, to do any thing with alacrity, eagerly, 1 K. 12: 18. 2 Chr. 10: 18.

2. to make oneself strong, of conspirators 2 Chr. 13: 7.

3. to make oneself firm, i. e. to resolve firmly, to be resolute, Ruth 1: 18. Comp. הָזִק.

Deriv. מִנְיָץ, מִנְיָץ, and the five following.

מִנְיָץ plur. מִנְיָצִים, active, fleet, of horses Zech. 6: 3. It is read also in v. 7, where the context demands מִנְיָצִים red. — Arab. أَبْصُ and أَبْصُ active, fleet, of a horse.

מִנְיָץ m. strength, Job 17: 9.

מִנְיָצָה m. strength, protection, i. q. מִנְיָץ. Zech. 12: 5.

אִמָּץ (strong) pr. n. a) 1 Chr. 6: 31. — b) Neh. 11: 12.

אִמָּצִיהָ (whom Jehovah strengthens) pr. n. Amaziah, a) a king of Judah, son of Joash and father of Uzziah, r. 838 — 811 B. C. 2 K. 12: 32. 14: 1 sq. 2 Chr. 25: 1 sq. Written also אִמָּצִיהָ 2 K. 14: 1, 9, 11. — b) a priest of the golden calf at Bethel, hostile to Amos, Amos 7: 10 sq. c) 1 Chr. 4: 34. d) ibid. 6: 30.

\* אָמַר, inf. absol. אָמַר, constr. אָמַר, c. pref. בְּאָמַר Deut. 4: 10, אָמַר Josh. 6: 8, but אָמַר always thus contracted; fut. יֵאמַר, יֵאמַר, with conj. accent יֵאמַר, with Aleph dropped יֵאמַר Ps. 139: 20.

1. to say, saepissime. The primary idea is to bear forth, to bring out to light, and hence to utter, to say; comp. נָשָׂא, נָבַא, and Gr. φημι. Hence Hithpa. q. v. also אָמַר top, summit, and אָמַר pp. mountaineer. — It differs from דָּבַר to speak, in that דָּבַר is put absolutely; while אָמַר is followed by the words spoken; e. g. Lev. 1: 2 דָּבַר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם speak unto the children of Israel and say unto them etc. 18: 2. 23: 2, 10; or also Ex. 6: 10 וְדָבַר יְהוָה אֶל-מֹשֶׁה לֵאמֹר and Jehovah spake unto Moses saying, i. q. in these words. 13: 1. Also seq. accus. Jer. 14: 17 וְאָמַרְתָּ אֲלֵיהֶם אָה-יְהוָה and thou shalt say unto them these words. Gen. 44: 16 מַה-נֹּאמַר what shall we say? 41: 54 כַּאֲשֶׁר אָמַר according to that which Joseph had said. 22: 3 to the place לִן אֲשֶׁר אָמַר which God had said unto him. Rarely seq. כִּי Job 36: 10. — In a few doubtful examples and only in the later Hebrew, אָמַר seems to be put absol. for דָּבַר; e. g. 2 Chr. 2: 10 וַיֹּאמֶר הִרְדִּים בְּהֶבֶב וַיִּשְׁלַח וְהִרְדִּים בְּהֶבֶב וַיִּשְׁלַח וְהִרְדִּים בְּהֶבֶב וַיִּשְׁלַח and Huram said (spake) by letter, and sent it to Solomon; but here the very words follow, so that the clause and sent it to Solomon is parenthetic, and וַיֹּאמֶר refers to the words of the letter. 2 Chr. 32: 24 וַיֹּאמֶר לוֹ and he (God) said unto him, i. e. spake to him; but here we may also render, and he promised

him, since after verbs of speaking, shewing, etc. the object it is very often omitted; see Lehrg. p. 374. This remark also throws light upon the vexed passage in Gen. 4: 8, and Cain said (it) unto Abel his brother, i. e. he told him that which God had said to him in v. 7, but it came to pass when they were in the field etc. Samar. and Sept. insert *וַלכּה השׁדה*, *διελθωμεν εἰς τὸ πεδιον*.

The person to whom one says any thing, is put after *אָל* Gen. 3: 16. 13: 14, and *לְ* Gen. 3: 17. 20: 5, 6. But both these particles, although more rarely, serve to mark the person of, concerning whom one speaks, e. g. *אָל* 2 K. 19: 32. Jer. 22: 18. 27: 19; *לְ* Gen. 20: 13 *אָמַרְי לִי* say of me. Ps. 3: 3. 71: 10. Judg. 9: 54. The person of whom is also put in the acc. Gen. 43: 27 *אִשֶּׁר אָמַרְתָּם* whom ye said i. e. mentioned. v. 29. Num. 14: 31. Deut. 1: 39. Ps. 139: 20.

Spec. a) to say to or of any thing this or that, i. q. to call it so, to name; Is. 5: 20. 8: 12. Ecc. 2: 2. Part. pass. *אָמַר* i. q. called, named, Mic. 2: 7. Comp. Niph. no. 2. — b) to say is sometimes to exhort Job 36: 10; to promise 2 Chr. 32: 24; to tell, to declare, Ex. 19: 25, and hence to declare any one, i. q. to proclaim, to laud, Ps. 40: 11. Is. 3: 10. Such examples are for the most part readily determined by the context.

2. *אָמַר בְּלִבּוֹ* Gen. 17: 17. Ps. 10: 6,

11. 14: 1. Is. 47: 8, (Arab. *قَالَ فِي*)

and (*قَالَ فِي قَلْبِهِ*, *نَفْسِهِ*) Hos. 7: 2, also simpl. *אָמַר*, to say in oneself, i. q. to think, to suppose, to wish, to purpose. Comp. *שִׁירָה דְּהִגָּה*,

Arab. *قَالَ*, Gr. *φημι* in Homer and

the tragic writers. Forster relates that among some of the savages of the Pacific ocean they use the phrase to speak in the belly for to think. — 1 Sam. 20: 4. Gen. 44: 28 and I thought, Surely he is torn in pieces. Ex. 2: 14 *הֲלֹאֲנִי אָמַרְתָּ* thinkest thou to kill me? Sept. *μη ἀνελεῖν με σὺ θέλεις*; 2 Sam. 21: 16, Sept. *διενοεῖτο*. 1 K. 5: 5 [19]. 1 Sam.

20: 4. Absol. Ps. 4: 5 meditate in your own heart upon your bed.

3. to command, like Arab. *أَمَرَ*,

chiefly in the later or silver age of the Heb. tongue. Seq. gerund, Esth. 1: 17 *אָמַר לְהַבִּיא אֶת-וַשְׁתִּי* he commanded to bring in Vashiti. 4: 13. 9: 14. Also Neh. 13: 9 *וַאֲמַרָה וְיִטְהַרוּ* then I commanded and they purified. 2 Chr. 24: 8 *וַאֲמַר הַמֶּלֶךְ וַיַּעֲשׂוּ אֲרוֹן אֹהֶל* the king commanded and they made a chest, i. e. at his commandment they made etc. 1 Chr. 21: 7. Ps. 105: 31, 34. Jon. 2: 11. Job 9: 7. (In Chaldee we find the former construction Dan. 2: 46. 3: 13; and the latter Dan. 5: 29. The same is common in Syriac, Samaritan, Arabic.) Elsewhere also seq. acc. of thing, 2 Chr. 29: 24 for the king had commanded this burnt-offering for all Israel, i. e. had appointed, instituted. 1 K. 11: 18 *יָחָם אָמַר לוֹ* and commanded [to give] him victuals. Job 22: 29. C. dat. of pers. 2 Sam. 16: 11. Comp. Lat. *jubere legem, foedus*.

NIPH. *אָמַר*, fut. *יֹאמַר* and *יֵאמַר*.

1. to be said, seq. *לְ* et *אָל* of pers. Num. 23: 23. Ez. 13: 12. Also impers. it is said, they say, Gen. 10: 9. 22: 14. Num. 21: 14.

2. *יֹאמַר לְ* to be said to any one, sc. this or that, i. e. to be so called, to be named, Is. 4: 3. 19: 18. 61: 6. 62: 4. Hos. 2: 1.

HIPH. *הִתְאָמַר* to make say, to cause to promise. Deut. 26: 17 thou hast this day made Jehovah say or promise, v. 18 and Jehovah hath made thee promise, i. e. ye have mutually promised, have mutually accepted and ratified the conditions of each other. — Others, to declare solemnly, to avouch, which I also formerly adopted, Lehrg. p. 244; but see fully in Thesaur. p. 121.

HITHPA. *הִתְאָמַר* to lift oneself up, to boast oneself, Ps. 94: 4. Comp. Kal no. 1.

Deriv. *אָמַר* — *אָמַרְפֶּל*, also *אָמַר*, *מֵאָמַר*, *בְּמֵאָמַר*.

*אָמַרְתָּ* Chald. 3 fem. *אָמַרְתָּ* for *אָמַרְתָּ* Dan. 5: 10; fut. *יֹאמַר*, inf. *מֵאָמַר* and *מֵאָמַר* Ezra 5: 11; part. *אָמַר* i. q. Hebr.

1. to say, c. dat. of pers. Dan. 2:

2. *to command*, see the examples in Heb. אָמַר Kal no. 3.

1. what is said, *a word, discourse*, i. q. דָּבָר, but with the exception of Josh. 24: 27, only in the poetic style. Espec. of the words of God, אֱמָרֵי-אֱלֹהִים Num. 24: 4, 16. אֱמָרֵי אֱמֶת Prov. 22: 21, אֱמָרֵי נֶעֱמַם 15: 26. Ps. 19: 15. Prov. 6: 2. al. Gen. 49: 21 *Naphtali is אֶחָיָה הַנֶּחֱמָה a slender hind*, אֱמָרֵי הַנֶּחֱמָה *giving forth words of grace* i. e. pleasant, persuasive; prob. to be referred to some poetic or oratorical talent of this tribe, otherwise unknown. If it be objected, that words cannot be ascribed to a hind, we may reply that הַנֶּחֱמָה refers to Naphtali and not to אֶחָיָה hind; and hence there is no necessity for the conjecture of Bochart, following the Sept. that it should read אֱמָרֵי and אֶחָיָה.

2. *a command.* Job 20: 29 מַחְלֵת אֱמָרָא *the lot of his command from God*, i. e. his appointed lot from God. Comp. אָמַר no. 3.

**אֶמְרָ** plur. אֶמְרִין m. Chald. *a lamb*,  
Ezra 6 : 9, 17 : 17. Syr. ܐܡܪܝܢ.  
Arab. اَمْرٌ, اَمْرَةٌ, *a lamb*. The root  
is ا م ر Conj. I, IV, to make much, to  
multiply, ا م ر to be much, multiplied ;  
hence pp. progeny of the flock. Or it

may also be pp. 'progeny of the flock  
from the idea of *bringing forth*, see in  
r. 728 no. 1.


**דַּמְדַּם** (talking, loquacious) pr. n.  
*Immer*, a) Jer. 20: 1. b) Ezra 2: 59.  
Neh. 7: 61.

**אָמַר** i. q. **אָמַר**, the forms of which it borrows in the plural ; a poetic word.

1. *a word, discourse*, Ps. 19: 4.

2. *spec. a song, hymn*, ἕπος, Ps. 19: 3; a song of triumph, epinicion, Ps. 68: 12. Hab. 3: 9.

3. *a promise*, from God, Ps. 77: 9.

28. Arab. <sup>٥٢٢</sup>  id.

אָמַר plur. אָמְרוּ, i. q. אָמַר, and like them only poetic, *a word, discourse*, mostly of God, Ps. 18: 31. 119: 38, 50. 103, 140; also *a song, a hymn*, Gen. 4: 23. Deut. 32: 2. Ps. 17: 6.

אמרה f. id. Lam. 2: 17.

**אַמֹרִי** according to the probable conjecture of Simonis, pp. *mountaineer*, from an obsol. **אַמַר** height, mountain, see under r. **אַמַר** nō. 1; hence as gentile n. an *Amorite*, collect. *the Amorites*, Sept. Ἀμορῆται, a Canaanitish people, apparently the largest and most powerful of all, and whose name is sometimes taken in a wide sense so as to include all the other Canaanitish tribes. Gen. 15: 16. 48: 22. Am. 2: 9, 10. Deut. 1: 20. A part of them dwelt in the mountainous tract which afterwards belonged to the tribe of Judah, and were subject to five kings, Gen. 14: 7, 13. Num. 13: 29. Another part had possession of the country beyond Jordan northward of the Arnon as far as to the Jabbok and even beyond this stream, Num. 21: 13, 24. 32: 39; these were subject to two kings, viz. of Heshbon and Bashan or Batanea, Deut. 4: 47. Josh. 2: 10.

יְמִירִי (eloquent) pr. n. *Imri* a)  
1 Chr. 9: 4. b) Neh. 3: 2.

**אֲמַרְיָהּ** (whom Jehovah said i. e. promised, q. d. Theophrastus) pr. n. *Amaziah*, a) 1 Chr. 5: 33 [6: 7]. — b) 1 Chr. 5: 37 [6: 11]. Ezra 7: 3. Comp. **אֲמַרְיָהּ** a. — c) Neh. 10: 4. 12: 2, 13. d) Ezra 10: 42. e) Neh. 11: 4. f) Zeph. 1: 1. g) see **אֲמַרְיָהּ** b.

אֲמֵרָה (id.) pr. n. a) 2 Chr.  
19: 11. b) 1 Chr. 24: 23, written also  
אֲמֵרָה 23: 19. — c) 2 Chr. 31: 15.

אֲמַרְפֶּל (perh. contr. from אֲמַר, and אָפֶל, command which goes out,) *Amraphel* pr. n. of a king of Shinar, i. e. Babylonia, in the time of Abraham, Gen. 14: 1, 9.

אָמַשׁ for אָמַשָּׁה from מַשָּׁה  
 מַשָּׁה vesperi fecit, comp. אָמַשָּׁה from  
 נִשְׁבָּה.

1. pp. the past night, adv. *yesterday, last night*, Gen. 19: 34. 31: 29, 42. Also *yesterday*, i. q. למחר, 2 K. 9: 26. — It implies strictly the last part of the preceding natural day, (not the civil,) i. e. the evening and night of yesterday, and is then transferred so as to denote evening and night in general; just as the words which signify to-morrow, are also often referred to morning in general. Of yesterday we remember the close; of to-morrow the beginning is more impressed on our mind. See למחר למחר

Arab. أمس adv. yesterday, أمس subst. yesterday, comp. أمس vesperificit; and for to-morrow, see Heb. מָחָר morning and morrow, like Germ. *Morgen*; Gr. αὔριον to-morrow, from αὔρα morning air; Arab. غدا morning, غدا morrow, غدا to-morrow. — Hence

2. *night, darkness*, *genr.* Job 30: 3 *they flee* שׁוּאָה וּמִשָּׁחָה *in-*  
*to the night or darkness of deso-*  
*late wastes*, the pathless desert be-  
ing strikingly compared by the Ori-  
entals to night and darkness, see Jer. 2:  
6, 31, and Is. 42: 16. Rosenmüller

renders, *yesterday of desolation*, i. e. places long since desolated; but against this it may be urged, that <sup>٥٠٢</sup>أمس, according to the express testimony of Arabic grammarians, is spoken only of time just past.

אַמֶּת for אֱמֶת f. c. Suff. אֶמְתִּי,  
אֶמְתּוֹ. R. אֶמֶן.

1. *firmness, stability, perpetuity.* Is. 39: 8 *שָׁלוֹם וְאַמָּתָה* *peace and stability*, i. e. firm and stable peace, by *ἐν ὁμαδυσσῶν*, comp. no. 2. Also *sureness, certainty*; Josh. 2: 12 *אִתּוֹ אֶת־אֶתְנֶת* *a token of sureness*, i. e. sure and certain.

2. *faithfulness, fidelity, truth*, i. e. firmness and constancy in oneself, in keeping and executing one's promises etc. Ascribed to a people Is. 59: 14, 15; to a king Ps. 45: 5; to God Ps. 30: 10. 71: 22. 91: 4. Very freq. joined with **חֶסֶד**, Ps. 25: 10. 40: 11. 57: 4, 11. 108: 5. 138: 2, all which passages, by *ἐν δὲ ἀδυστοῖν* are to be understood of the faithful and constant goodness of God. **עֲשֵׂה חֶסֶד וְאֱמֶת עִם** to deal kindly and truly with any one, to show him sincere kindness, Gen. 24: 49. 47: 29. Josh. 2: 14. 2 Sam. 2: 6. 15: 20.

3. *good faith, uprightness, integrity.* Ex. 18: 21 מְנַחֵם שִׁנְיָי men of integrity, not eager for gain. Neh 7: 2. Judg. 9: 16, 19. Opp. רָשָׁע Prov. 8: 7. Spec. of a judge, *uprightness, justice*, Ps. 19: 10 the judgments of Jehovah are upright, just. Is. 16: 5. Prov. 29: 14. Also *sincerity*, opp. to hypocrisy, Josh. 24: 14. 1 Sam. 12: 24. 1 K. 2: 4. Is. 10: 20.

4. *truth*, as opp. to falsehood, Gen. 42: 16. Deut. 22: 20. 2 Sam. 7: 28. אֱמֶת *words which are truth* Prov. 22: 21. Ascribed to the word of God Ps. 119: 142; to prophecies Jer. 26: 15; to the servant of God Is. 42: 3. Hence יְהוָה אֱמֶת *the truth of Jehovah*, often put for his true doctrine, the true religion, Ps. 25: 5. 26: 3. 86: 11.

אֲמָתָהּ f. (r. מָתַה to expand)  
 plur. constr. אֲמָתָהּ a sack, Gen.  
 42: 27 sq. 43: 18, 21, 22.



אִמְתִּי (true, veracious) pr. n. of the father of the prophet Jonah, 2 K. 14: 25. Jon. 1: 1.

אִמְתִּי Chald. f. (for אִמְתִּי) strong, mightily, Dan. 7: 7. R. מִתֵּן q. v.

אִי interrog. adv. contr. from אִיךָ no. II. pp. where? מִאֵן whence? 2 K. 5: 25 in Chethibh. Then also of time, where i. e. when? עַד-אִי until when? how long? Job 8: 2.

With הֵּ parag. local, אִי 1. whither? and also without interrogation Josh. 2: 5. Neh. 2: 16. Praegn. Is. 10: 3 תַּעֲזֹבוּ כְּבוֹדָם אִי whither will ye (carry and) leave your wealth?

2. where? Ruth 2: 19.

3. of time, עַד-אִי until when? how long? Ex. 16: 28. Ps. 13: 2. Job 18: 2 עַד-אִי תַּשִּׁימוּן קְנָאֵי לַמַּלְאֲכִין how long ere ye make an end of words?

4. without interrogation, אִי אִי הִיֶּהר וְהִיֶּהר אִי הִיֶּהר without interrogation, any whither, 1 K. 2: 36, 42.

אִי i. q. אִיִּי Heliopolis.

אִנָּה Chald. pron. comm. I, Dan. 2: 8; oftener אִנָּה 2: 23. 3: 25. 4: 6. As genit. Dan. 7: 15. See Lehrs. p. 728. Heb. Gram. § 119. 4.

אִנָּה (read *ánna*, not *ónna*) interj. of entreaty, compounded from אִנָּה and אָנִי, pp. *ah now! ah I pray thee*. Seq. imperat. Gen. 50: 17; or fut. apoc. as opt. Neh. 1: 5; elsewhere absol. Ex. 32: 31. Dan. 4: 4. Written also אִנָּה 2 K. 20: 3. Is. 38: 3. Jon. 1: 14.

\* I. אִנָּה (from אִנָּה, Arab. *أنا*) i. q. אִנָּה, אִנָּה, onomatopoeitic, to sigh, to groan, Is. 3: 26. 19: 8. Hence the noun אִנָּה, Gr. *ἀνία*, (*ἀνία*, *ἀνιάω*), and אִנָּה.

\* II. אִנָּה in Kal not used, to approach, to come to meet, to be present. Arab. *أنى* to be in good time, *أنى* fit time. Conj. V, X, to delay, to be patient, pp. to take time. IV, to retain.

PIEL to cause to meet, to let fall in with, spoken of God, Ex. 21: 13.

PUAL pp. to be made to meet, i. q. to light upon, to befall, e. g. evil, calamity, sent from God. Prov. 12: 21. Ps. 91: 10.

HITHPA. to seek occasion against any one, seq. הֵּ 2 K. 5: 7.

Deriv. אִנָּה, אִנָּה, אִנָּה no. II for אִנָּה, אִנָּה, אִנָּה.

אִנָּה whither? see אִי.

אִנָּה I, see אִנָּה.

אִנָּה see אִנָּה.

אִנָּה we, i. q. אִנָּה, once Jer. 24: 6 Chethibh. This unusual form, which is found also in Rabbinic, is derived from אִנָּה, as אִנָּה from אִנָּה; and from it come the Suffixes אִנָּה, אִנָּה, אִנָּה. In Keri is read the common אִנָּה, but most prob. אִנָּה is the genuine reading.

אִנָּה Chald. pron. i. q. Heb. *הֵם*, they, those, Dan. 2: 44; \* fem. אִנָּה they, 7: 17. In the Targums also אִנָּה, fem. אִנָּה. Syr. *ܐܢܝܢ* and *ܐܢܝܢ*, — Winer inaccurately *hi, hae*, which is אִנָּה.

אִנָּה m. 1. a man, (see below in אִנָּה) i. q. אִנָּה, but only in poetic style. Rarely in the sense of the singular, Ps. 55: 14. Job 5: 17; more usually collect. for the whole human race, *man*, Job 7: 17. 15: 14. Ps. 8: 5. The same is אִנָּה Ps. 144: 3. — Spec. a) a multitude, the common people, *vulgus*; hence Is. 8: 1 בְּחֶרֶט אִנָּה pp. with a man's stylus, i. e. with common letters, not artificial, so that the common people may read without difficulty; comp. Comment. on Is. l. c. Rev. 13: 18. 21: 17, also *κατὰ ἄνθρωπον* Gal. 3: 15. — b) wicked men, Ps. 9: 20. 56: 2. 66: 12. Comp. אִנָּה no. 1. 2. pr. n. Enos, son of Seth and grandson of Adam, Gen. 4: 26. 5: 6, 9.

\* אִנָּה in Kal not used, kindr. with the roots אִנָּה no. I, אִנָּה, אִנָּה.

NIPH. to sigh, to groan, Ex. 2: 23. Joel 1: 18. Aram. Ethpa. id. — Seq. על Ez. 21: 12, and מן Ex. 2: 23, of that on account of which one groans. — Hence

אֲנָהּ f. plur. אֲנָהוּ a sighing, sigh, groaning, Ps. 31: 11. Lam. 1: 22. Is. 21: 2 כֹּל-אֲנָהוּ all the sighing on account of her, i. e. Babylon, 35: 10. 51: 11.

אֲנָהּ pron. plur. comm. we, the common form; whence by aphaeresis אֲנָהּ. Arab. نَحْنُ.

אֲנָהּ, אֲנָהּ, Chald. id. Dan. 3: 16, 17. Ezra 4: 16.

אֲנִי, with distinct. accent אֲנִי, pers. pron. 1 pers. of both genders, I, i. q. אֲנִי q. v. Pleon. joined with the 1 pers. of verbs, espec. in the books of the silver age of the Hebrew, as אֲמַרְתִּי אֲנִי Ecc. 2: 1, 11, 12, 15, 18, 20. 3: 17. 4: 1, 2, 4, 7. 7: 25. Mostly in the nominative case; and put for the oblique cases only where these already precede, see Lehrs. p. 727. Heb. Gramm. § 119. 4. — Sometimes it includes the idea of the subst. verb, i. q. I am, Gen. 15: 7. 24: 24.

אֲנִי comm. a ship, or rather collect. ships, a fleet, navy. Arab. أَنْاءٌ, plur. أَنْبَاءٌ and أَوَانِي a vessel, espec. for water, a bucket, urn, pitcher, so called from the idea of retaining and containing, comp. أُنَى Conj. IV. Comp. in Engl. vessel for ship; also Gr. γαυλός a milk-pail, and γαῦλος ship, Herod. 3. 136; Heb. תֵּבָה and גִּמְלָה Is. 18: 2. — So 1 K. 9: 26, 27. 10: 11 where it is joined with a verb masc. v. 22. Is. 33: 21, in both passages with a fem. In all these passages it seems to be a collective, to which the corresponding noun of unity is אֲנִיָּה, after the analogy of the Arabic nomina vicis et singularitatis, as تَبْنَةٌ one stalk of straw, تَبْنٌ straw, see De Saey Gramm. Arabe I. §

577; whence אֲנִי also wants the plural. The author of Chronicles by way of explanation has twice put for it the plur. אֲנִיָּהוּ; see 1 K. 9: 26, comp. 2 Chr. 8: 18; 1 K. 10: 22, comp. 2 Chr. 9: 21. Vulg. always classis, Syr. ships.

אֲנִיָּה f. noun of unity corresponding to collect. אֲנִי, a ship, Prov. 30: 19. Jon. 1: 3, 5. Plur. Gen. 49: 13. Judg. 5: 17. אֲנִיָּהוּ סוּחָר merchant-ships Prov. 31: 14. אֲנִיָּהוּ תַרְשִׁישִׁי ships of Tarshish, Is. 23: 1, spoken genr. of any large merchant-ships, (see in תַרְשִׁישִׁי) 2 Chr. 9: 21. Ps. 48: 8. Is. 2: 16. אֲנִיָּהוּ ship-men, sailors, 1 K. 9: 27.

אֲנִיָּה f. sighing, sorrow, mourning, Is. 29: 2. R. אֲנִיָּה no. I.

אֲנִיָּה (sighing of the people) pr. n. m. 1 Chr. 7: 19.

\* אֲנִי m. lead, Lat. plumbum, i. q. עֶפְרָת; hence for a plumb-line, plummet. Am. 7: 7 חוֹמַת אֲנִי a wall of the plumb-line, i. e. built by rule, plumb. v. 8 I will apply the plumb-line to my people Israel, i. e. I will destroy utterly as if by rule and measure; comp. Is. 34: 11. 2 K. 21: 13. — This word appears to be primitive; or at least the Arabic verb أَنْكَى to be gross, unwieldy, dull, is perhaps a denom. derived from lead, pp. to be leaden. Corresponding is Arab. أَنْكَى, Syr. أَنْبִי, Aethiop. by transp. ለከለ : also Armen. անակ anak, which comprehends both black and white lead.

\* אֲנִיָּה (Milra) in Pause with a change of tone אֲנִיָּה (Milél) pers. pron. 1 pers. of both genders, I, i. q. אֲנִי. This is the primary and fuller form, and is in general more rare than the shorter one; yet in the Pentateuch it is more frequent, while in some of the later books, as the Chronicles and Ecclesiastes, it wholly disappears. — The same form is found not only in the Phe-

nician remains, ( see Inscript. Citiensis II, s. Oxoniensis,) but also in languages of a different stock ; comp. Egypt.

אחוק, אחי, Sanser. *aha* ( *aham*, ) Chinese *ngo*, Gr. Lat. *εγω*, *ego*, Germ. *ich*. With the shorter form אָח, accord more nearly Aram. [אָ], אָח, Arab.

أَف, Aethiop. አኒ.

\* אָח in Kal not used. Chald. אָח to be grieved, to be sad, to mourn, Arab. أَف to groan, to sigh.

חִתְּרוֹ. אָחִי אָחִי pp. to shew oneself sad ; hence to complain, to murmur, Lam. 3: 39 ; with the notion of impiety, Num. 11: 1.

\* אָח to urge, to press, to compel ; kindr. are אָחִי, אָחִי, q. v. Once Esth. 1: 8 אָחִי אָחִי none did compel sc. the guests to drink. — This root is frequent in the Targums for Heb. אָחִי, אָחִי. Syr. Ethpe. אָחִי to be compelled ; Pa. אָחִי for ἐκβιάζομαι Wisd. 14: 19.

אָחִי Chald. id. Dan. 4: 6 אָחִי אָחִי no secret presseth upon thee, giveth thee trouble.

\* אָחִי fut. אָחִי, to breathe ; also to breathe hard through the nostrils, to blow ; found in the verb only trop. to be angry, comp. אָחִי Ps. 10: 5. — Constr. absol. Ps. 2: 12. 60: 3. 79: 5 ; or seq. אָחִי of the object, Is. 12: 1. 1 K. 8: 46. Ps. 85: 6. Found only in the loftier and poetic style ; in prose the more common form is

חִתְּרוֹ. pp. to shew oneself angry, hence to be angry, i. q. Kal, seq. אָחִי Deut. 1: 37. 4: 21. 9: 8, 20.

Deriv. אָח no. II.

אָחִי only in plur. אָחִי Chald. i. q. Heb. אָחִי, the face, visage, Dan. 2: 46. 3: 19. In the Targums often contr. אָחִי. — The Dual which we have for-

merly given ( edit. 2 ) and in which Winer has followed us, is not used in this word.

אָחִי the name of an unclean bird, to which several species are ascribed ( אָחִי ) Lev. 11: 19. Deut. 14: 18. Sept. *χαρᾶδρός* i. e. a bird haunting clefts and chasms in the banks of rivers, perh. *sand-piper*. Bochart in Hieroz. II. 335 sq. renders it with the Rabbin *angry bird*, and understands the bird אָחִי i. e. the wrathful, a species of eagle ; which would also accord with the Heb. etymology from אָחִי. Among the more irascible birds is also the parrot, and so both the Arabic versions.

\* אָחִי 1. pp. Lat. *angi*, to strangle, to be in anguish ; hence of cries extorted by pain and anguish, to shriek, to groan, to mourn, Germ. *Angstgeschrey*, Jer. 51: 52. Ez. 26: 15. — Kindred are the roots אָחִי, אָחִי, and those depending from them, as *ἀγγι*, *ἀνάγγι*, *angere*, *angustus*, Germ. *enge*, *Angst*, Engl. *anguish*, *anxious* ; and more softened אָחִי, אָחִי for אָחִי. — Chald. אָחִי, Syr. אָחִי id.

2. from the idea of *strangling*, ( see אָחִי ) comes also the signif. of collar, אָחִי, and to adorn with a collar, see אָחִי ; hence also the neck, אָחִי. From its slender neck, a she-goat or kid is called in Arabic *عناق* q. d. long-neck, in Heb. perhaps anciently אָחִי, אָחִי, comp. אָחִי to have a slender neck. From the goat, is derived the word for roe, i. e. אָחִי ; comp. Lat. *caprea* from *capra*.

אָחִי i. q. Kal no. 1. Ez. 9: 4. 24: 17 אָחִי אָחִי moan in silence, i. e. let no one hear thy cries.

אָחִי constr. אָחִי, f.

1. a shriek, cry, mourning, Mal. 2: 13 ; of captives Ps. 79: 11. 102: 21 ; of the wretched Ps. 12: 6.

2. Lev. 11: 30, a species of reptile,

prob. of the lizard genus, having its name from the moaning cry uttered by some species of lizards. Sept. and Vulg. *mus araneus* or *shrew-mouse*. See Bochart Hieroz. I. 1068 sq.

\* אָנֵשׁ i. q. נִשָּׁה, Syr. ܢܫܐ, (comp. Gr. νόσος, ) *to be sick, ill at ease*; found only in Part. pass. אֲנִישָׁה, f. אֲנִישָׁה, *sick, desperate, incurable*, of a disease or wound Jer. 15: 18. Mic. 1: 9. Job 34: 6. Trop. of pain Is. 17: 11, like חֲזָקָה, גְּזָרָה; of a day of calamity Jer. 17: 16; of a malignant disposition Jer. 17: 9.

NIPH. *to be very sick*, 2 Sam. 12: 15.

\* אָנֵשׁ a primitive word, not used in the Sing. pp. *a man, vir*, and then *man* in general, *homo*. Instead of it the Hebrews used the contracted and softened form אִישׁ *a man*, comp. Gr. εἰς for ἕως, gen. ἐνός; and also the prolonged form אָנוּשׁ *homo*. From this primary form comes fem. אִשָּׁה for אֲנִישָׁה *a woman*, and plur. אֲנָשִׁים *men*. — The signif. of sickness and disease, which lies in the root אָנֵשׁ, is derived from another source, the primary syllable נִשָּׁה; and has no connexion with this substantive root.

אָנֵשׁ and אָנִישׁ Dan. 2: 10, stat. emphat. אֲנִישָׁה Dan. 2: 38, and אֲנִישָׁה 5: 21, also אֲנוּשָׁה 4: 13 Chethibh, Chald. *man, homō*, and collect. *men, mankind*, Dan. 4: 29, 30. בֶּרֶךְ אָנֵשׁ i. q. בֶּן-אָדָם *son of man*, i. e. *man, homo*; Dan. 7: 13 *lo! בָּבֶר אָנֵשׁ one like the Son of man came with the clouds of heaven*, i. e. the king of the fifth empire, the Messiah. From this passage in Daniel was derived the appellation of the Messiah which in the times of our Saviour was the most common of all, viz. *Son of man*. Besides the N. T. traces of it are found also in the apocryphal Book of Enoch, written about the time of Christ's birth, but before the death of Herod the Great. See c. 46 Ms. Bodl. and Lawrence's Engl. Version, Ox. 1821. — Plur. אֲנָשִׁים Dan. 2: 38. 5: 21.

Plur. אֲנָשִׁים after the Heb. form, Dan. 4: 14.

אֲנָקָה Chald. pron. 2 pers. Sing. m. Dan. 2: 29, 31, 37, 38. 3: 10. 5: 13, 18, 22, 23. 6: 17, 21 Chethibh. This form is a Hebraism peculiar to the biblical Chaldee, for the usual אָנָּה, אָנָּה, comm. gend. and for that reason not acknowledged by the Masorites, who every where regard ה as redundant, and substitute in Keri אָנָּה.

אֲנָסָא (*harming, or better physician*) pr. n. *Asa*, a) a king of Judah, son of Abijam and grandson of Rehoboam, who died after a reign of 41 years, 914 B. C. 1 K. 15: 9 sq. 2 Chr. c. 14 — 16. — b) 1 Chr. 9: 16.

\* אָסַח obsol. root, i. q. Arab. اَسَى, (א and ס being interchanged, see under א) *to be hurt, injured*, and trans. *to hurt, harm, injure*. Kindr. perhaps is Aram. אָסַח, אָסַח, to heal, to cure, i. e. pp. *to restore from a hurt, injury*; comp. Arab. سَوَى to be sick, III to heal. — Hence אָסַח and אָסַח.

אָסוֹךְ m. pp. *a vessel for holding ointment, an oil-flask*, 2 K. 4: 2. R. סוֹךְ *to anoint*.

אָסוֹךְ m. *hurt, harm, mischief, done to any one*, Gen. 42: 4, 38. Ex. 21: 22, 23. R. אָסַח.

אָסוֹר (r. אָסַר) plur. אָסוּרִים m. *a band, bond*, Ecc. 7: 26 [27]. בֵּית אָסוֹר Jer. 37: 15 *house of bonds*, i. e. *a prison*.

אָסוֹר Chald. id. Dan. 4: 12. Ezra 7: 26.

אָסוּף (r. אָסַף) m. *collection, ingathering of fruits*, Ez. 23: 16. 34: 22. Formed after the analogy of the like nouns קָצִיר, זָמִיר, קָצִיר.

אָסוֹר (r. אָסַר) plur. אָסוּרִים, *one bound, a captive, prisoner*, Job 3: 18. Ps. 68: 7. It differs from אָסוֹר, in that the latter retains the force of a



participle, while **נָסִיר** is a substantive; see Gen. 39: 20.

**נָסִיר** m. 1. id. Is. 10: 4. 24: 22. 42: 7.

2. pr. n. a) Ex. 6: 24. 1 Chr. 6: 7. b) 1 Chr. 6: 8, 22.

\* **נָסַם** obsol. root, i. q. **נָסַם**, to put, to set, to lay up; comp. Aram. **נָסַם**, ( **נָסַם** and **נָסַם** being interchanged,) to heap up, to lay up, whence **נָסַם** and **נָסַם** a heaping up, provision, **נָסַם** store-houses. — Hence

**נָסַם** plur. store-houses, Deut. 28: 8. Prov. 3: 10. In the East these are usually under ground, and are now called *Matmûrath*, **نمورات**.

\* **נָסַן** obsol. and doubtful root, Aram. to lay up, to hoard, see in **נָסַם**. Hence

**נָסַן** pr. n. m. Ezra 2: 50. It is appellative, signifying either store-house, or thorn-bush i. q. Chald. **נָסַן**, Hebr. **נָסַן**.

**נָסַנֶפֶר** *Asnapper*, Sept. *Ἀσσηναφᾶρ*, Vulg. *Assenaphar*, pr. n. of an Assyrian king or satrap, who is said to have led out colonies into Palestine, Ezra 4: 10.

**נָסַנַת** *Asenath*, Egyptian pr. n. of the daughter of Potiphar priest of Heliopolis, the wife of Joseph, Gen. 41: 45. 46: 20. The LXX, whose authority is considerable in Egyptian pr. names, write it *Ἀσσηνέθ*, Ms. Alex. *Ἀσσηνέθ*, which may be written in Egyptian thus, **נָסַנַת** she is of Neith, i. e. belongs to Neith the Minerva of the Egyptians, from **נָסַת** she is; like *Asisi*, **נָסַת**—**נָסַת** she is of Isis, i. e. devoted to her. A different explanation is given by Jablonsky in Opusc. II. 209. Panth. Aegypt. I. 56. For

the goddess Neith, see Jablonsky l. c. and Champollion Pantheon Egyptien no. 6.

\* **נָסַף** imp. **נָסַף**, **נָסַף** Num. 11: 16, plur. **נָסַף** Ps. 50: 5; fut. **נָסַף**, in plur. and c. Suff. **נָסַף**, rarely with **נָסַף** quiescent or dropped **נָסַף**, **נָסַף** 1 Sam. 15: 6. 2 Sam. 6: 1. Ps. 104: 29. — Pp. to scrape, to scrape together, cognate with the verbs **נָסַף**, ( whence **נָסַף** sweeping whirlwind, ) also **נָסַף**, and the harsher **נָסַף** q. v. Hence

1. to collect, to gather, as fruits Ex. 23: 10; ears of grain Ruth 2: 7; money 2 K. 22: 4. Also to gather together, to assemble men, a people, nations, Ex. 3: 16. Num. 21: 16. 2 Sam. 12: 28. Constr. seq. acc. to which is sometimes added **נָסַף** of pers. or place to or at which, Gen. 42: 17 **נָסַף** and he collected them together into prison, i. e. put them altogether in prison. 1 Sam. 14: 52. 2 Sam. 11: 27. Gen. 6: 21; also **נָסַף** 2 K. 22: 20. — Hence

2. to take to oneself, to receive, espec. to one's hospitality and protection, Deut. 22: 2. Josh. 20: 4. **נָסַף** 2 K. 5: 3 sq. to receive one from leprosy, i. e. to restore a leprous person, so that he is again received into the society and intercourse of others.

3. to gather up, i. e. to contract, to draw up or back, to withdraw. Gen. 49: 33 he gathered up his feet into the bed. 1 Sam. 14: 19 **נָסַף** withdraw thy hand, i. e. desist. Joel 2: 10 the stars **נָסַף** withdraw their brightness, i. e. shine no more. — Hence

4. to take back or away, espec. that which one has formerly given. Ps. 104: 29 **נָסַף** thou takest away their breath, they die. Job 34: 14. Gen. 30: 23 **נָסַף** God hath taken away my reproach. Is. 4: 1. 10: 14.

5. to take out of the way, to destroy, Judg. 18: 25. 1 Sam. 15: 6 **נָסַף** lest I destroy thee with them. Ez. 34: 29 **נָסַף** taken away by famine, i. e. consumed. Jer. 8: 13. Zeph. 1: 2. Comp. the roots **נָסַף**, **נָסַף**.

6. *to bring up the rear, to be a rear-ward, agmen claudere*, as collecting and bringing together the stragglers, Is. 58: 8. Comp. Pi. no. 3.

NIPH. 1. *to be collected, gathered together, assembled*, seq. אָס of place Lev. 26: 25, אָס 2 Chr. 30: 3, אָס 2 Sam. 17: 11; though more commonly אָס in this phrase signifies *against*, Gen. 34: 30. Ps. 35: 15. — Also אָס-עֲמֹן Gen. 49: 29, אָס-אֲבוֹתָיו Judg. 2: 10, and simpl. אָס Num. 20: 26, *to be gathered to one's people, fathers*, etc. i. e. to depart into Sheol, hades, where the Hebrews supposed all their ancestors to be congregated. The *being gathered to one's people or fathers*, is expressly distinguished both from death and from burial, Gen. 25: 8. 35: 29. 2 K. 22: 20. Different are those passages in which אָס denotes the gathering of the dead slain in battle for the purpose of burial, Jer. 8: 2. Ez. 29: 5. Job 27: 19.

2. *to be received*, comp. in Kal no. 2, e. g. a leprous person, i. q. *to be restored, healed*, Num. 12: 14. Reflex. of a sword, Jer. 47: 6 *put up thyself into thy scabbard*.

3. *to be taken away, to depart, to perish*, Is. 16: 10. 60: 20. Jer. 48: 33. Hos. 4: 3.

PIEL 1. i. q. Kal no. 1, *to collect, to gather*, Is. 62: 9.

2. *to receive in hospitality*, Judg. 19: 18.

3. i. q. Kal no. 6, *to bring up the rear, to be a rear-ward*, Num. 10: 25. Josh. 6: 9, 13. Is. 52: 12.

PUAL pass. of Piel no. 1, *to be collected, gathered together*, Is. 24: 22. 33: 4.

HITHPA. *to be gathered together, to be assembled*, Deut. 33: 5.

Deriv. אָסִיף, and those here following.

אָסִיף (collector) pr. n. *Asaph*, a) a Levite, the chief of David's singers, 1 Chr. 16: 4, 5; in a later age celebrated also as a poet and prophet, 2 Chr. 29: 30; to whom twelve Psalms (50, 73—83) are ascribed in their titles;

and whose posterity, אָסִיף, in the times of Ezra and Nehemiah still occupied themselves with sacred poetry and song. 1 Chr. 25: 1. 2 Chr. 20: 14. 29: 13. Ezra 2: 41. 3: 10. Neh. 7: 44. 11: 22.

b) 2 K. 18: 18. Is. 36: 3. — c) Neh. 2: 8.

אָסִיף (after the form אָסִיף) only in Plur. אָסִיפִּים *collections*, i. e. *stores, store-houses*, 1 Chr. 26: 15, 17. אָסִיפִּי *store-chambers of the gates* Neh. 12: 25.

אָסִיף *collection, in-gathering, harvest*, espec. of fruits, Is. 32: 10. 33: 4. Mic. 7: 1.

אָסִיפִּי f. *a gathering together, assembly*. Is. 24: 22 pleon. אָסִיפִּי אָסִיפִּי *they are gathered together with a gathering*, i. e. in one gathering, all at once.

אָסִיפִּי f. only in Plur. אָסִיפִּי, *assemblies, congregations*, espec. of wise and learned men to dispute on divine things. Ecc. 12: 11 אָסִיפִּי אָסִיפִּי *masters of assemblies*, i. e. members, associates of such assemblies, i. q. אָסִיפִּי in the other clause. — In Arabic أصحاب المقامات; though the Arabian consessus, مقامات, are a different thing from these Jewish assemblies.

אָסִיפִּי see אָסִיף.

אָסִיפִּי m. pp. *collected*, a diminutive adjective, used in contempt for a *mixed multitude, rabble, vagabonds*, scraped together from every quarter and following the Israelites in their exodus; c. art. אָסִיפִּי Num. 11: 4, Aleph being quiescent. — The same is called in Ex. 12: 38 אָסִיפִּי רַב.

אָסִיפִּי (Milèt) adv. Chald. *diligently, carefully, speedily*, Ezra 5: 8. 6: 8, 12, 13. 7: 17, 21, 26. Sept. επιμελῶς, επιμελῶς, εὐμελῶς, Vulg. *studiose, diligenter*. — The etymology is doubtless to be sought in the Persian lan-

guage, comp. אֶסֶר־זָדָה; but in respect to the root and signification there is little certainty. Bohlen, Symb. p. 21, regards it as from *אֶסֶר־זָדָה* (*es pernan*) from wisdom, i. e. wisely, diligently. Kosegarten prefers with Castell to compare *סֵפֶרִי* (*seperi*) and *אֶסֶר־י*, wholly, perfectly.

**אֶסֶר־בֶּן** Pers. pr. n. of a son of Haman, Esth. 9: 7. Comp. *אֶסֶר־בֶּן* (*espe*) a horse, bullock, Zend. *aspo*, *aspahé* a horse, Sanscr. *asva* id.

\* **אֶסֶר**, fut. *אֶסֶר* and *אֶסֶר*, c. Suff. *אֶסֶר־הוּ*, *אֶסֶר־הוּ*.

1. to bind, to make fast, to bind to any thing, cogn. with *אֶסֶר* and other roots of binding, which see in art. *אֶסֶר*.

Chald. *אֶסֶר*, Syr. *أَسَر*, Arab. *أَسَرَ*.

Aethiop. *አረፈ*: and *አረፈ*: id. — E. g. an animal Gen. 49: 11; a victim Ps. 118: 27; a sword upon the thigh Neh. 4: 12; a person with cords Ez. 3: 25. — Hence

2. to bind, to put in bonds, Gen. 42: 24; espec. in fetters, chains, Ps. 149: 8. Jer. 40: 1. 2 K. 25: 7. Part. *אֶסֶר־* one bound, a captive, prisoner, Ps. 146: 7; metaph. of a captive to woman's love, Cant. 7: 6.

3. to put in prison, to hold in confinement, although not bound, 2 K. 17: 4. 23: 33. Part. *אֶסֶר־* a prisoner Gen. 40: 3, 5. Is. 49: 9. *בֵּית הָאֶסֶרִים* house of prisoners, i. e. a prison, Judg. 16: 21, 25; contr. *בֵּית הַסִּדְרִים* Ecc. 4: 14.

Arab. *أَسَرَ* id. *أَسَرَ* captivity.

4. to make fast animals to a cart or vehicle, i. e. to harness, to yoke. 1 Sam. 6: 7 *וַאֲסַרְתָּם אֶת־הַפָּרוֹת בַּעֲגֹלָה* and yoke the kine to the cart. v. 10. Also c. acc. of the vehicle, to harness a chariot Gen. 46: 29; or absol. 1 K. 18: 44 *וַאֲסַרְתָּ חֲרֹתְךָ* harness thy chariot and go down.

5. pp. to bind on, to join, hence *אֶסֶר־בְּמִלְחָמָה* to join battle, to begin the fight, 1 K. 20: 14. 2 Chr. 13: 3.

6. *אֶסֶר־עַל־נַפְשׁוֹ* to bind a binding (interdict) upon oneself, i. e. to bind oneself by a vow of abstinence from the use of any thing otherwise lawful, Num. 30: 3 sq. Different from *אֶסֶר־בְּדָר* to vow a vow, which implies something to be performed. — Chald. *אֶסֶר* to prohibit, to forbid, Syr. *أَسَرَ* to bind and loose, to prohibit and permit.

NIPH. 1. to be bound, Judg. 16: 6, 13.

2. to be kept in prison, Gen. 42: 16, 19.

PUAL to be made captive in war, Is. 22: 3.

Deriv. the two following, and *אֶסֶר־*, *אֶסֶר־*, *אֶסֶר־*, *אֶסֶר־*.

*אֶסֶר* and *אֶסֶר* m. pp. a binding, prohibition, interdict; hence a vow of abstinence, Num. 30: 3 sq. See in *אֶסֶר* no. 6. The stat. absol. is every where *אֶסֶר*, but c. Suff. *אֶסֶר־*, plur. *אֶסֶר־*, Num. 30: 6, 8, 15.

*אֶסֶר* Chald. a prohibition, interdict, Dan. 6: 8 sq.

*אֶסֶר־הַדּוֹן* pr. n. Esar-haddon, a king of Assyria, the son and successor of Sennacherib, 2 K. 19: 37. Is. 37: 38. Ezra 4: 2. Before his father's death, he had been made viceroy over the province of Babylonia, with regal honours. See Berosus in Eusebii Chron. Arm. T. I. p. 42, 43, where he is called *Σαργδάν*, as also in Sept. 2 K. et Is. l. c. elsewhere *Σαργδάν*, *Σαργδός* Tob. 1: 21. — The first syllable of this name, *אֶסֶר*, occurs also in other Assyrian pr. names, as in *Tiglath-pileser*, *Shalmaneser*, and perhaps is i. q. *אֶסֶר*, fire. — Some have supposed this king and Sardanapalus to be one and the same person. See Rosenm. Bibl. Alterthumsk. I. ii. p. 129. Comment. on Is. 39: 1.

*אֶסֶר־הַדָּסָה* Esther, Pers. pr. n. of a Jewish virgin, before called *Hadassa*, *אֶסֶר־הַדָּסָה* Esth. 2: 7, who became the wife

of Xerxes and queen of Persia. The etymology is correctly given in Targ. sec. ad Esth. 2:7, as i. q. Pers. ستاره *sitareh*, star, also good-fortune, happiness, Zend. *stara*, Sanscr. *tara*, whence in the occidental languages, Gr. ἀστήρ, Lat. *aster*, Germ. *Stern*, Engl. *star*. In Syr. put for the star of Venus, (see Bar Bahlul ms.) and we recognize the same Persian name in the Heb. עֲשֶׂתָּרָה, for which see in its place. This name therefore was particularly appropriate to the character and circumstances of Esther.

אָ st. emphat. אָאָ, Chald. *wood*, Ezra 5:8. 6:4, 11. Dan. 5:4. It is softened from Heb. עָץ, the ע being changed into א, and ע into ע. See under the letters א, ע, צ.

I. אָ Conj. 1. denoting *addition*, *accession*, espec. of something greater and more important, pp. *yea more*, *besides*, *even*. It comes from r. אָפָה no. 2, and like the cogn. אָפָה, אָפָה, denotes pp. cooked, *well done*, and hence *quite*, *wholly*; so Chald. אָפָה Gen. 27:33 Jon. comp. Germ. *gar*, pp. cooked, quite done, see Adelung's Lex. II. 411. Then, as marking gradation, *yea more*, *even*, etc. while אָפָה by a somewhat different turn takes the sense of *wholly*, *altogether*. Corresponding is Syr. أَوْ, Chald. אָ, Arab. by aphæresis ف. Almost synonymous is אָ, which yet is more common in prose and the earlier Hebrew, while אָ is more poetic and belongs rather to the later Hebrew. — Job 15:4 אָ-אָתָה תָּבֵר אָ-יָרָא *yea more, thou dost bring to nought the fear of God*. 14:3. 34:12. So with a part. of interrogation, אָאָ *is it even? shall even?* followed by וְאָ, e. g. Job 34:17. 40:8. Am. 2:11. Before a pronoun repeated for emphasis, Prov. 22:19 אָ הוֹדַעְתִּיךָ אָ אָתָה *I make known to thee, even to thee*. — Hence i. q. Lat. *nedum*, *much more*, by impl. *much less*, *how much less*, (more fully אָאָ, which see below, no. 2,) Job 4:18, 19; אָאָ *much less if*, Job 9:14 אָאָ בִּי אָנֹכִי אָעֲנֶנִּי *how*

*much less if I should answer him?* 35:14. Ez. 15:5.

2. simpl. denoting *accession* in general, also, Lev. 26:16, 28. 2 Sam. 20:14. Ps. 93:1. 108:2. Job 32:10. al. Often אָאָ and also Lev. 26:39. Deut. 15:17; once even אָאָ-אָאָ, like Lat. *etiam quoque*, Lev. 26:44. Twice or thrice repeated, Is. 40:24. 41:26. — Often put poetically and with emphasis for the more common *and*, comp.

Arab. ف. Is. 48:12, 13 *I also am the last; my hand also hath founded the earth*, i. q. and I... and my hand, etc. 26:8. 33:2. 41:10.

3. by ellipsis of the conditional particle, i. q. אָאָ *even if, although*. Job 19:4 אָאָ-אָאָ-אָאָ שָׁגִיתִי *although indeed I have erred*. Syr. أَوْ, and contr. أَوْ.

— Also *even though*, *when yet*, Ps. 44:10 *we praise God all the day וְהָיָה וְהָיָה אָאָ אָלְתִּימָרְךָ* *although thou hast cast us off and put us to shame*. 58:3. 68:17.

אָ Chald. also Dan. 6:23.

אָאָ 1. pp. *yea more, that; but also, but even*. Ez. 23:40 *yea furthermore, that ye did send for men from far*. Hab. 2:5. — In Gen. 3:1 אָאָ בִּי אָמַר אָאָ is put for בִּי אָאָ *is it even so, that God hath said?* — Hence

2. Lat. *nedum*, pp. *much more, how much more*, when preceded by an affirmative, 1 Sam. 14:30. 2 Sam. 4:11; where a negative precedes, *how much less*, Job 25:6. Sometimes with בִּי omitted, id. see in אָאָ no. 1.

II. אָ (for אָאָ, r. אָנָה) c. Suff. אָאָ, אָאָ, m. pp. a breathing-place, the member with which we breathe; hence

1. *the nose*, Arab. أَنْف, Aethiop.

אַנָּף: id. Spoken of men Num. 11:20, and of animals Job 40:24. אָאָ *pride*, see אָאָ. אָאָ רִיחַ *breath or blast of the nose*, spoken of the hard breathing of an angry person, Job 4:9. Hence



2. *anger*, which shews itself in hard breathing. **בַּעַל אַף** Prov. 22: 24, and **אִישׁ אַף** 29: 22, *an angry man*. Very often of the *anger of God*, Deut. 32: 22. 29: 19. Job 36: 13.

DUAL **אַפִּים** 1. the two breathing-holes, i. e. the *nostrils*, put for the *nose*, Gen. 2: 7.

2. *anger*, chiefly in the phrases **אֶרֶךְ אַפִּים** *slow to anger, patient*, and **קָצַר אַפִּים** *short i. e. quick of anger, impatient*; see in **אָרַךְ**, **קָצַר**.

3. meton. *the face, countenance*, Syr.

**אָפִי**, Chald. **אַפְסִין**. Gen. 3: 19. Frequent in the phrase *to bow oneself* **אֶפְסִים אֶרְצָה** *the face to the ground*, Gen. 19: 1. 42: 6. **לְאַפֵּי דָוִד** *before David* 1 Sam. 25: 23, for the common **לְפָנָיו**.

4. *two persons*, as if dual from Sing. **אָף** in the signif. of *face, person*, comp. **πρόσωπον**, **פָּנִים**, and Syr. **أَفْ**. 1 Sam. 1: 5 **מִנְחָה אֶחָת אֶפְסִים** *a portion of two persons*, i. e. a double portion. See more fully in Thesaur. Ling. Heb. p. 127. — Others, *he gave to Hannah one portion in anger*, i. e. with sadness, in a sad and sorrowful spirit; words signifying anger being sometimes transferred to sadness.

5. *Appain*, pr. n. m. 1 Chr. 2: 30, 31.

\* **אַפֵּד** fut. **יִאֲפֵד**, *to gird on*, *to put on*, sc. the high-priests' ephod, **אַפֵּד**, Ex. 29: 5. Lev. 8: 7.

Deriv. the two following, and **אַפֹּד**.

**אַפֹּד** (i. q. **אַפֹּד** ephod,) pr. n. m. Num. 34: 23.

**אַפֹּדָה** f. 1. pp. inf. of r. **אַפֵּד**, *a girding on, putting on*, sc. of the ephod, Ex. 28: 8.

2. *a covering, overlaying* of a statue with gold, *plating*, Is. 30: 22, i. q. **צָפַר**. Idols of wood were often thus overlaid with plates of gold or silver, **περίχρυσσα, περιάργυσα**, Ep. Jer. 6: 34.

**אַפְדֵּן** i. q. Syr. **أَفْدَن**, *a palace*, Dan. 11: 45 **אֶפְדֵּי אֱלֹהֵי** *palace-like tabernacles*. — It is i. q. Arab. **فَدَن**

a high tower, castle, fortress, with Aleph prosthetic followed by Dag. forte; comp. **אַפְרִיזֶן**, and Chald. **אַדִּם, אַדִּם, אַדִּם** blood; **אַגֵּן, אַגֵּן, אַגֵּן** a garden.

\* **אַפֶּה**, imp. **אַפֵּה** for **אַפֵּה** Ex. 16: 23; fut. **יִאֲפֶה**, once **יִאֲפֶהוּ** 1 Sam. 28: 24.

1. *to cook*, spec. *to bake*, e. g. bread or orcakes in an oven. Chald. Syr. id. Arab.

**وَفَى**, whence **مِيقَاتِ** oven, furnace.

In the occidental languages comp. Gr. **ἐψω, ὀπτῶ, πέπω**, Lat. **epulae, epulari**. — Gen. 19: 3. Lev. 26: 26. Is. 44: 15, 19. Seq. dupl. acc. of the material and of that which is prepared from it, Lev. 24: 5 **וְאַפִּיהָ אֶתָּה תַּחֲמִים עָשִׂיָהּ הַלֶּחֶם** *and bake [of] it twelve cakes*; comp. Lehrs. § 219. Part. **אַפֶּה** a baker Gen. 40: 1. **עֹרֵי הָאַפִּים** *chief of the bakers*, chief-baker, an officer of the Egyptian court, Gen. 40: 2 sq. The same dignity exists among the Mongols.

2. pp. *to be cooked, well done*, trop. *to be complete and whole*. Comp. Arab.

**وَفَى** to be whole, complete, **وَفَى** whole, complete, **وَأَفِئًا** wholly, altogether. See deriv. **אָף** no. I.

NIPH. *to be cooked, baked*, Lev. 6: 10. 7: 9. Plur. **תִּאֲפֶינָה** 23: 17.

Deriv. **אָף** no. I, **בְּאַפָּה**, **תִּפְיָנִים**, and

**אַפֹּ** (by Syriasm for **אַפֵּה**, from **אַפֶּה** no. 2,) and **אַפֹּא** c. Aleph paragog. like **רְבוֹא, רְבוֹ**; these forms vary greatly in Mss. Pp. *wholeness, totality*; hence

1. adv. *wholly, altogether*. i. q. *so, thus*, comp. in **אָף** no. 1. Job 9: 24 **אִם-לֹא אֶפֹּא** *if not so*, **אִם-כֵּן אֶפֹּא** *if it be so wholly*, if it be truly so.

2. In common usage, this particle lost something of its original signification, and is often added by way of emphasis: a) to interrogative pronouns, and adverbs, like Gr. **πότε**, Lat. **tandem**, Engl. *then, now*. Gen. 27: 33. Ex. 33: 16 **מָה-אֶפֹּא** *wherein now?* Is. 22: 1

what aileth thee then? Job 17: 15 **אֵינָה** *where now?* Judg. 9: 38. Is. 19: 12. Gen. 27: 37 **אֵינָה** *and what now shall I do for thee my son?* — b) in exhortations and wishes, Job 19: 6 **אֵינָה** *know now, know therefore*, Sept. *γνωτε οὖν*. 2 K. 10: 10. Prov. 6: 3.

NOTE. The ancient copyists and grammarians have often confounded this particle with another of similar sound, but of a different origin and orthography, viz. **אֵיפֹה** *where?* See Thesaur. p. 79. Ewald has recently even contended that these two particles are strictly the same, Heb. Gramm. p. 659; comp. Gr. *ποῦ* and *που*. But against this are constructions like **אֵיפֹה** *אֵינָה*; which according to that view must be translated *που που*; and also the examples cited above in no. 1, and 2. b.

**אֵינָה** see **אֵיפֹה**.

**אֵפֹד** m. (by Syriasm for **אֵפֹד**) constr. also **אֵפֹד** 1 Sam. 2: 18. Syr. **اِفْد** from the Heb. form. R. **אֵפֹד**.

1. *an ephod*, a garment of the high-priest, worn over the tunic and outer garment or pallium, **אֵפֹד** *מִצְנֵה* Ex. 28: 31. 29: 5; without sleeves, and divided below the armpits into two parts or halves, of which one was in front covering the breast and belly, and the other behind covering the back. These were joined above on the shoulders by clasps or buckles of gold and precious stones, and reached down to the middle of the thighs; they were also made fast by a belt around the body, **אֵפֹד** *חָשֵׁב*; see Ex. 28: 6—12. — Besides the high-priest, the ephod was sometimes worn also by other persons; e. g. by David as leading the sacred choir and dance 2 Sam. 6: 14; by Samuel as the high-priest's minister 1 Sam. 2: 18, 28; and also by some priests of lower rank. — As to the material, the ephod of the high-priest was of gold, purple, scarlet, and byssus; that worn by others was usually of linen.

2. *an image, statue of an idol*, comp. **אֵפֹד** no. 2. Judg. 8: 27; prob. also in Judg. 17: 5. 18: 17—20. Hos. 3: 4. 3. pr. n. m. Num. 34: 23.

**אֵפֹד** (rekindled, refreshed, from r. **אֵפֹד** i. q. **פָּחַח**, to breathe, to blow,) pr. n. m. 1 Sam. 9: 1.

**אֵפֹל** (r. **אֵפֹל**) adj. *late, slow of growth*, long in ripening, spoken of fruit and grain, Ex. 9: 32. Pp. weak, tender, see the root no. 2.

**אֵפֹק** or **אֵפֹק**, constr. everywhere **אֵפֹק**, plur. **אֵפֹקִים**, m.

1. *a pipe, tube*, from the idea of holding, containing, see r. **אֵפֹק** no. 1. Job 40: 18 **אֵפֹקִים** *tubes of brass*. — Spec. a) *a channel, bed of a brook or stream*, Is. 8: 7. Ez. 32: 6; also for the bottom of the sea, 2 Sam. 22: 16. b) *a brook, torrent*, Ps. 42: 2. 126: 4. Joel 1: 20. **אֵפֹקִים** *a valley-stream* Job 6: 15. Hence c) *a valley itself*, as watered by a stream or torrent, i. q. **נַחַל**, Arab. **وادي** *wady*, Ez. 6: 3. 34: 13. 35: 8. 36: 4, 6.

2. adj. *strong, mighty*, see r. **אֵפֹק** no. 2. Job 41: 7 [15] **אֵפֹקִים** pp. *the strong of shields*, i. e. the strong shields or scales of the crocodile. 12: 21 *he looseth the girdle of the mighty*; parall. **נְדִיבִים**. — Ewald ad Cant. 5: 12, ascribes to this word the notion of *swiftness*; but arbitrarily.

**אֵפֹק** see **אֵפֹק**.

\* **אֵפֹל** a root not used in Hebrew; Arab. **اَفَلَ** is

1. pp. *to go down, to set*, as the sun; comp. the cogn. roots **אָבַל**, **נָבַל**; hence *to be dark, obscure*.

2. *to fail, to be weak, tender*; spec. of plants, *to be late, of slow growth*.

Deriv. from no. 1, **אֵפֹל**, **אֵפֹל**, **אֵפֹל**, **אֵפֹל**; from no. 2, **אֵפֹל**, **אֵפֹל**.



\* **אַפֶּק** i. q. **סָבַב**, to surround, to encompass, but only poetic, c. acc. Ps. 18: 5. 116: 3. 2 Sam. 22: 5. Jon. 2: 6; seq. **עָל** Ps. 40: 13. — It is not contracted in flexion, whence **אַפֶּקִי**, **אַפֶּקִי**.

\* **אַפֶּק** in Kal not used. 1. to hold, to contain, i. q. **חָזַק**, **הִחְזִיק** Hiph. no. 1. b; see **אַפֶּק** no. 1, and Hithpa.

2. to be firm, strong, see **אַפֶּק** no. 2; the idea of holding, espec. of holding firmly, being often transferred to strength.

Arab. **أَفَقَّ** to overcome, to conquer;

**أَفَقَّ** to excel (pp. to prevail, to be

strong) in liberality, in eloquence, etc.

**أَفَقَّ** excellent, pre-eminent.

**HITHPA.** to contain oneself, i. e. to withhold or restrain oneself from giving way e. g. to affection Gen. 43: 31. 45: 1; to grief Is. 42: 14; to anger Esth. 5: 10; to conscience 1 Sam. 13: 12. So Gen. 45: 1 and Joseph could not refrain himself. Is. 63: 15 **רַחֲמֵיךָ אֵלַי הִתְאַפֵּק** thy compassion toward me refraineth itself. 1 Sam. 1. c. of Saul, I forced myself and offered a burnt-offering, i. e. did violence to my conscience, since I knew that this was forbidden.

Deriv. the two following, and **אַפֶּקִי**.

**אַפֶּק** (strength, a fortress, strong city) pr. n. *Aphék*.

1. a city in the tribe of Ashur, Josh. 13: 4. 19: 30; also called **אַפֶּקִי** Judg. 1: 31. This can hardly be any other than *Aphaca*, a city of Mount Lebanon, celebrated for a temple of Venus, the ruins of which are still called *Afka*, and are situated between Byblus and Heliopolis or Baalbec. See Burckhardt's Travels in Syria etc. p. 25, or p. 70 Germ. and p. 493 note.

2. a city near which Benhadad was defeated by the Israelites, 1 K. 20: 26 sq. To this corresponds the *Aphaca* of Eusebius, situated east of the sea of Galilee near Hippus, Onom. s. v. *Ἀφάκα*. It is called also by Arabian writers **فَيْك** and **أَفَيْق** *Feik*; and is described by Seetzen and Burckhardt un-

der this name; see Travels in Syria etc. p. 279, or p. 438, 539. Germ.

3. a city in the tribe of Issachar near Jezreel, famous for several battles with the Philistines, 1 Sam. 4: 1. 29: 1; comp. 28: 4. Either this or the *Aphék* in no. 1, was the residence of a Canaanitish king, Josh. 12: 18.

**אַפֶּקָה** (strong place) pr. n. of a city in the mountains of Judah, Josh. 15: 53.

\* **אַפֶּר** a root of doubtful signification, perh. kindr. with r. **עָפַר** no. II, to cover, to be covered, i. q. Arab. **غَفَرَ**; comp. **אַפֶּר** for **עָפַר**. — Hence

**אַפֶּר** m. ashes, from r. **אַפֶּר**; or perhaps it is a primitive word kindr. with **עָפַר**, and denoting pp. dust, earth, land; comp. *cinis* ashes, from Gr. *κόνη* dust, also the etymology of the pr. names **אַפֶּרֶת**, **אַפֶּרִים**. Similar is Gr. *τέφρα*. — Num. 19: 9, 10. 2 Sam. 13: 19. Used chiefly in reference to mourning, Jer. 6: 26. Lam. 3: 16; where also belong the phrases: Ps. 102: 10 I have eaten ashes like bread, and Esth. 4: 1 **וַיָּבֶשׁ שָׂק וְאַפֶּר** he put on sackcloth and ashes, comp. 4: 3. Is. 58: 5. So in paronomasia **עָפַר וְאַפֶּר** dust and ashes, Job 30: 19. 42: 6. — Metaph. of any thing light, worthless, fallacious. Job 13: 12 **מִשְׁלֵי אֶפֶר** maxims of ashes, i. e. empty, fallacious. Is. 44: 20 **רוּעָה** **אַפֶּר** to grasp after ashes sc. as driven by the wind, i. q. elsewhere **רוּעָה** to grasp after the wind, see in **רוּעָה** no. 3. — For the difference between **אַפֶּר** and **דָּשֵׁן**, see in **דָּשֵׁן**.

**אַפֶּר** m. a covering for the head, head-band, turban, for **עָפַר**, see r. **אַפֶּר**, 1 K. 20: 38, 41. Sept. *τελαμών*. Chald. and Abulwalid, by the help of their respective languages, employ for it almost the same word, the former **מַעְפֶּרֶת**, the latter **مَعْفَرَة** i. e. cap, helmet.

The same word exists in Syriac, **ܠܒܢܐ** i. e. the turban or tiara of the priests and bishops. — Others make it



by transpos. i. q. פֶּאֶר ornament of the head.

אֶפְרַיִם m. the young of birds, a brood, Arab. فَرْح, comp. פֶּרַח.

Deut. 22: 6. Ps. 84: 4. R. פֶּרַח to break forth, to sprout, as plants; in Arab. also of the young of animals.

אֶפְרִיִן m. a sedan, litter, a portable couch or palanquin, once Cant. 3: 9. Sept. φορτίον litter, comp. Athen. 5: 5; Vulg. ferculum. Corresponding is Syr. فَرْج, which Castell renders solium, sella, lectulus, but without giving his authority, prob. from Barbablul; also Chald. אֶפְרִיָא c. Aleph prosthet. which the Targum has both here and in Cant. 1: 16, for Heb. עֶרֶשׁ. — The root is פָּרַח, Chald. פָּרַח, to be borne along, to run, comp. פָּרַח no. 2, Gr. φέγω, Lat. fero; like currus a currendo, τρέχος from τρέχειν, φορτίον, ferculum, from φέγειν, ferre. Those who censure this etymology of the Hebrew word, should at least have something to object to the similar and certain etymology of the Greek and Latin words here quoted. To us at least the words אֶפְרִיִן and φορτίον and ferculum all seem to come from one and the same original stock, פָּרַח, פָּרַח, φέγω, fero, Germ. fahren.

אֶפְרַיִם (perh. double land, twin-land, comp. מִצְרַיִם) pr. n. Ephraim.

1. the youngest son of Joseph, and founder of the tribe of Ephraim, בְּנֵי אֶפְרַיִם Num. 10: 22, and simpl. אֶפְרַיִם Josh. 16: 10; the territory of which lay almost in the middle of the Holy Land, Josh. 16: 5 sq. In this tract was הַר אֶפְרַיִם mount Ephraim, or the mountains of Ephraim, Josh. 19: 50. 20: 7. 21: 21. Judg. 2: 9. 3: 27. — Different is the forest of Ephraim 2 Sam. 18: 6, which according to the context is to be sought beyond the Jordan, comp. 17: 24—29; prob. so called from the slaughter of the Ephraimites, Judg. 12: 1 sq. — 2 Sam. 13: 23 אֶפְרַיִם עַם at Ephraim, i. e. in the territory of Ephraim.

2. the kingdom of Ephraim, i. e. of the ten tribes, or Samaria, so called because the tribe of Ephraim was the most important, and also because the family of Jeroboam the first king was of that tribe, comp. 1 K. 11: 26. So espec. in the prophetic books, Is. 9: 8. 17: 3. 28: 3. Hos. 4: 17. 5: 3 sq. 9: 3 sq. Is. 7: 2 Syria resteth עַל אֶפְרַיִם upon Ephraim, i. e. the Syrians are encamped in the territory of Ephraim. — When the land of Ephraim is meant, it is fem. Hos. 5: 9; when the people, masc. Is. 7: 8. Comp. אֶפְרַת no. 2.

אֶפְרַסְיָא Chald. plur. Apharsites, pr. n. of a tribe from which a colony was sent to Samaria, Ezra 4: 9. Hiller understands the Parrhasii, a tribe of eastern Media; better the Persians themselves; comp. פָּרַס. The Aleph is prosthetic, as in the words here following.

אֶפְרַסְכִּיָא Ezra 5: 6 and

אֶפְרַסְתִּכִּיָא Ezra 4: 9 Chald. plur.

Apharsachites, Apharsathchites, pr. n. of two Assyrian tribes otherwise unknown; unless perhaps they are to be regarded as one and the same. Not improb. the Paracaceni, between Persia and Media; comp. Hdot. 1. 101.

אֶפְרַת Gen. 48: 7, oftener

אֶפְרַתָּה c. He parag. Gen. 35: 16, 19. Ruth 4: 11, (land, region,) pr. n. Ephrath, Ephrathah.

1. a city in Judah, called also Bethlehem, Gen. 48: 7; more fully Bethlehem-Ephrathah Mic. 5: 1.

2. i. q. אֶפְרַיִם Ps. 132: 6. Comp. אֶפְרַתָּה no. 2.

3. pr. n. f. 1 Chr. 2: 19, 50. 4: 4.

אֶפְרַתִּי m. 1. an Ephrathite, a Bethlemite, 1 Sam. 17: 12. Plur. אֶפְרַתִּים Ruth 1: 2.

2. i. q. an Ephraimite, Judg. 12: 5. 1 Sam. 1: 1. 1 K. 11: 26. Comp. in אֶפְרַתָּה no. 2.

אֶפְתָּה adv. Chald. perh. in the end, at last, from the Pers. فدا end,

at last, comp. Pehl. *Afdom* end. Once Ezra 4: 13 *אֶפְתָּחֵם מִלְכִּים תְּהַזִּיק* and so at length being damage to the kings; comp. v. 15, 22, where *אֶפְתָּחֵם* is wanting. — The ancient versions pass it over in translating. Others, by conjecture from the context, render it *treasury, revenue* of the kings.

\* *אֶצֶב* a doubtful root, perh. i. q. *עָצַב*, to work, to toil. Hence

*אֶצְבוֹן* pr. n. a) of a son of Gad, Gen. 46: 16; called also *אֶצְוִי* q. v. — b) 1 Chr. 7: 7; but comp. 8: 3.

*אֶצְבַּע* f. c. Suff. *אֶצְבָּעִי*, plur. *אֶצְבָּעוֹת*, pp. for *צָבַע* c. Aleph. prosth. from r. *צָבַע* no. 1.

1. a finger, Ex. 31: 18; espec. the fore-finger, which is more usually dipped in any thing, comp. r. *צָבַע*. Lev. 4: 6 sq. 14: 16. Ex. 8: 15 *אֶצְבָּע אֱלֹהִים* this is the finger of God, i. e. this is done by the power of God himself. Plur. the fingers, for the hand, Ps. 8: 4. 144: 1. As a measure, e. g. four fingers thick, Jer. 52: 21. — Chald. id.

Arab. *أصبع*, Syr. *ܐܘܒܥܐ*, espec. of the fore-finger. Barhebr. p. 215. lin. 11.

2. seq. *רַגְלָיִם*, pp. finger of the feet, i. e. a toe, 2 Sam. 21: 20. — Chald. Syr. Arab. id.

*אֶצְבָּע* Chald. id. plur. *אֶצְבָּעִין* fingers Dan. 5: 5; toes Dan. 2: 41, 42.

*אֶצִּיל* m. 1. a side, i. q. *אֶצֶל*. Is. 41: 9 *אֶצִּילִי הָאָרֶץ* the sides of the earth, i. e. the extremities, remotest countries, as elsewhere *בְּקִפּוֹת הָאָרֶץ*, *יִרְבְּחִי הָאָרֶץ*. In the other member it is *קִצּוֹת הָאָרֶץ*. R. *אֶצֶל*.

2. adj. i. q. Arab. *أصيل* pp. deep-rooted, striking its roots deep and firmly in the earth; hence metaph. 'sprung from an ancient and noble stock,' noble, Ex. 24: 11. See for both the Heb. and Arabic words under r. *אֶצֶל* no. 1. In Engl. the similar metaphor is drawn from the stock or trunk.

*אֶצִּיל* m. (r. *אֶצֶל* no. 1) a juncture, joint; hence plur. *אֶצִּילוֹת*, *אֶצִּילֵי יָדַיִם* joints of the hand, i. q. the knuckles, Jer. 38: 12. Ez. 41: 8. In Ez. 13: 18 the context seems to demand the signif. elbow; though others there understand the wrist, or also the armpit.

\* *אֶצֶל* 1. i. q. Arab. *وصل*, to join, to connect; whence *אֶצִּיל* joint, *אֶצֶל*, *אֶצֶל* no. 1, the side, near by. Arab.

*أصل* root, as that which joins a tree to the ground, *أصل* to take root deeply, pp. to be firmly joined to the ground; metaph. to be of an ancient and noble stock, comp. *אֶצֶל* no. 2.

2. denom. from *אֶצֶל*, pp. to put aside, to separate, comp. *אָנַב*; hence seq. *מִן* to take from or of any thing, Num. 11: 17; to keep back from, to refuse, Ecc. 2: 10. Seq. *ל*, to reserve for any one, Gen. 27: 36; comp. *הַבְדִּיל* and *גָּרַם* seq. *ל*. — This sense could also be derived from *אָצַר*, the ר being softened into ל.

*נִיפָה*. to be drawn in, contracted, Ez. 42: 6.

*הִיפָה* fut. *יִיפֶצֶל*, i. q. Kal no. 2. Num. 11: 25.

Deriv. see in Kal no. 1.

*אֶצֶל* (noble) *Azel*, pr. n. a) of a man, 1 Chr. 8: 37. 9: 43; in Pause *אֶצֶל* 8: 38. 9: 44. — b) of a place near Jerusalem, in Pause also *אֶצֶל*, Zech. 14: 5. Perh. appellat. side or root of a mountain, i. q. *أصل*.

*אֶצֶל* c. Suff. *אֶצְלִי*, m. 1. the side, i. q. *אֶצֶל* no. 1, so called from joining, see r. *אֶצֶל* no. 1. 1 Sam. 20: 41 *מֵאֶצֶל הַיָּגֹב* from the south side, from the south. *מֵאֶצֶל פִּי* from one's side 1 K. 3: 20, also i. q. at the side of, by, Ez. 40: 7; comp. *מִן* no. 3. c. — More freq. as a

2. Prep. 'at the side of,' i. e. by, near, Gen. 41: 3. Lev. 1: 16. 6: 3. 10: 12. 1 Sam. 5: 2. 20: 19. Joined also with verbs of motion to a place, Gen. 39: 10. 2 Chr. 28: 15.

אֲזַלְיָהּ (whom Jehovah has reserved) pr. n. m. 2 Chr. 34: 8.

\* אָזֵם an uncertain root, perh. i. q. עָצַם to be strong. Hence

אָזֵם pr. n. m. a) 1 Chr. 2: 15. b) ib. 2: 25.

אֲזַעְרָה f. i. q. אֲזַעְרָה c. Aleph prosthet. pp. step-chain, ankle-chain, i. q. אֲזַעְרָה no. 2, q. v. Hence, without reference to the etymology, *an arm-band, bracelet*, Num. 31: 50. 2 Sam. 1: 10.

\* אָזַר to lay up, to store, to treasure up, 2 K. 20: 17. Is. 39: 6. Am. 3: 10. — The primary idea is that of *shutting up, enclosing, restraining*; comp. the cogn. roots אָזַר, אָזַר, also אָזַר, אָזַר, and Arab. أَصَر to shut up, to restrain, cogn. with which are حبس and أسس.

NIPH. pass. Is. 23: 18.

HIPH. 'to cause to store up or treasure up,' i. e. to set one over the store-house or treasury, to make treasurer, Neh. 13: 13 אֲזַרְתָּה עַל אוֹצְרוֹת and I made treasurers over the treasures.

Deriv. אֲזַר, and

אָזֵר (treasure) pr. n. m. Gen. 36: 21, 30.

אֲזַקָּה m. a species of precious stone; prob. as the name would indicate, a flaming, sparkling gem, from r. קָרַח to burn. Once Is. 54: 12.

אֲקָן m. a roe, roe-buck, Lat. caprea, capreolus, from אָקָן, אָקָן, i. q. Arab. عَنَاق she-goat, and Talmud. אֲקָן a goat, with the ending יוֹ i. q. וֶן; just as Lat. caprea is from capra. Deut. 14: 5. — See more under r. אָקָן no. 2. Comp. Bochart Hieroz. I. p. 900 sq.

אָר see אָר light, and אָר.

אָרָא (perh. i. q. אָרִי lion) pr. n. m. 1 Chr. 7: 38.

אָרָאָל prob. i. q. אָרִיאָל lion of God, hero. Hence

a) אָרָאָל (of heroic birth, son of a hero) Areli pr. n. m. Gen. 46: 16. Num. 26: 17.

b) also the difficult word אָרָאָל Is. 33: 7, their hero, or rather collect. their heroes sc. of Israel, Engl. Vers. their valiant ones, in which interpretation no change is required in the form, except dropping the Dagesh from the letter ל, i. e. אָרָאָל. The common reading with Dagesh has doubtless arisen from another interpretation anciently received, in which אָרָאָל was regarded as contracted from אָרָאָה־רָקָא, Symm. et Theod. ἰδοὺ ὁφθήμεμα αὐτοῖς, Jerome ecce videntas; see also Chald. Syr. See Comment. on Is. l. c.

\* אָרָב fut. יִאָרָב 1. to knot, to weave, to interlace, Lat. nectere; whence אָרָבָה net-work, lattice. Kindr. is אָרָב to mingle. — Arab. أَرَب to tie a knot, II id. أَرَبَة a knot.

2. to lie in wait or in ambush. Arab. أَرَب to be cunning, astute, III to act

cunningly, pp. intricately. Verbs of knitting or weaving, also of twisting, spinning, sewing, are often transferred to wiles and plots, opp. to upright and open dealing; comp. אָרָב, אָרָב, Gr. δόλον v. μῆτιν ὑφαίνειν, κακά v. δόλον ὑάπτειν, nectere insidias v. scelera, suere dolos, Germ. Trug spinnen, Engl. to weave plots. — Constr. seq. אָרָב Ps. 59: 4. Prov. 24: 15. Josh. 8: 4; seq. acc. Prov. 12: 6, אָרָב Judg. 9: 34. Elsewhere also to watch, to reconnoitre in ambush, Judg. 9: 32. 21: 20; seq. gerund Prov. l. c. Ps. 10: 9. Part. אָרָב, אָרָב, a lier-in-wait, often collect. liers-in-wait, an ambush, a band of soldiers placed in ambush, Josh. 8: 14, 19, 21. Josh. 20: 33 sq. Hence c. plur. Judg. 20: 37.

PIEL i. q. Kal, seq. אָרָב 2 Chr. 20: 22; absol. Judg. 9: 25.

HIPH. to lay wait, to set an ambush, fut. יִאָרָב for יִאָרָב, 1 Sam. 15: 5.





מִיָּמַי אָרְגָּהּ *my days are swifter than a weaver's shuttle*; comp. 9: 25.

אָרְגָּהּ (for רֶגֶב heap of stones, from r. רֶגֶב = רֶגֶב) *Argob*, pr. n. of a region beyond Jordan, containing sixty cities, anciently subject to Og king of Bashan, Deut. 3: 4, 13. 1 K. 4: 13. At the present day a mountain in that quarter is called *Arkub Massalubie*.

אָרְגָּהּ Chald. *purple*, i. q. אָרְגָּהּ, Dan. 5: 7, 16, 29; and once by Chaldaism 2 Chr. 2: 6. — Arab. أَرْجَوَان, Syr. اَرْجَوَان :

אָרְגָּהּ m. a box, chest, coffer, hanging from the side of a cart or wagon, 1 Sam. 6: 8, 11, 15. The form is for רֶגֶב c. Aleph. prosthet. from r. רֶגֶב to be moved, shaken, to vibrate; whence also Arab. رَجَانٌ a sack of stones suspended from a camel by way of equipoise.

אָרְגָּהּ m. 1. *purple, reddish purple*, a precious colour obtained from certain species of shell-fish or muscles found on the coasts of the Mediterranean, Gr. πορφύρα, Lat. *purpura*, 1 Macc. 4: 23. Plin. H. N. 9. 60sq. Comp. under the word אֲבִי־שָׁה, and Bochart Hieroz. II. 740 sq. Braun de Vestitu sacerdotum p. 211 sq. Amati de restitutione Purpurarum, edit. 3. Cesenae 1784. Heeren Hist. Werke XI. p. 84. Different is the cerulean purple, תְּבִלֶּת q. v. — Hence אָרְגָּהּ אָרְגָּהּ a purple cloth or garment, Num. 4: 13.

2. any thing dyed with purple, *purple cloths*, Ex. c. 25, 26, 27. Ez. 27: 16. Prov. 31: 22. Jer. 10: 9.

NOTE. The etymology is uncertain. If the word denotes pp. the muscle whence the reddish purple die is obtained, which is probable, (since תְּבִלֶּת is also pp. a shell-fish,) then we may understand a ridged, or pointed muscle, such as the *purpura* is said to be, from רֶגֶב רֶגֶב, to heap.

If it refer to the colour, then perh. רֶגֶב may be taken as i. q. רָקַם

to be versicoloured, to be tinged with colours. Bochart l. c. regards it as contracted from אָרְמָנָן i. e. Syrian colour, from אָרַם Syria, and אָרְמָנָן colour; but such a mode of composition is repugnant to the genius of the Semitic languages, in which the genitive always follows the nominative. Others compare the modern Pers. ارغوان, used of a purple flower; but there can be little doubt but that this word is borrowed from the Semitic.

\* אָרַד obsol. root, perh. i. q. אָרַד, אָרַד, to flee. — Hence the pr. names אָרַד and the two following:

אָרַד pr. n. *Ard*, a grandson of Benjamin Num. 26: 40, or a son Gen 46: 21. — The gentile n. is אָרְדִּי Num. l. c.

אָרְדִּי (fugitive) pr. n. m. 1 Chr. 2: 18.

\* I. אָרַה 1. to pluck, to pull, to pluck off, to gather, e. g. leaves, Cant. 5: 1; grapes from a vine Ps. 80: 13. — Aeth. ለፈፆ; to pluck off, to gather, e. g. fruits, herbs; and ለፈፈ; to harvest.

2. to feed by pulling, cropping, in the manner of flocks and herds. Hence אָרַה and אָרִיָּה a crib, manger, rack, from which animals pull or crop their fodder, as Germ. *Raufe* from *rupfen*; אָרִי lion, pp. one pulling in pieces; אָרִיָּה a hare, pp. cropping the grass. So other animals have their names from the idea of plucking, cropping, as אָרִי, אָרִי, אָרִי, Arab. سَاقِط, חֲסִיל, גִּזָּם, בָּעִיר, גִּדִּי, lamb, from خرف to pluck.

3. to gather, to collect, see Aethiop. above. Hence אָרִין.

Deriv. see in no. 2, 3.

\* II. אָרַה i. q. Arab. أَرَى, to burn, to inflame, أَرَى to kindle; kindr.

with Heb. אָרַה, אָרַה, and the occidental *arco, ardeo, uro*. — Hence אָרִיָּה no. 2, hearth or altar of God.

ארר Chald. *lo! behold!* or rather plur. see *ye, videte*, Dan. 7: 6, 7, 13. Also with the letter ר softened, ארר q. v. and in the Talmud אררי. This word is usually regarded as from an

Arabic imperative *أمرأ* see *ye, after the form* *أمرأ*; but no such form actually exists in Arabic, the real imperative of the verb *مرأ* to see being in Arabic *مرأ*. Better therefore to regard ארר as by transpos. for *ראר*.

אררד (for ררד c. Aleph prosthet. prob. a wandering, place of fugitives, from r. ררד q. v.) *Arvad, Aradus*, a Phenician city situated on a small island near the coast, founded according to Strabo by fugitives from Sidon, Strab. 16. 2. 13; comp. the etymology above. Ez. 27: 8, 11. The Arabian geographers write it *روان*, *Ruad*, which is now the name of the island. See Rosenmuller *Alterthumskunde* II. i. p. 6 sq. — The gentile n. is אררדי Gen. 10: 18. 1 Chr. 1: 16.

אררד (perh. i. q. עררד wild-ass) pr. n. m. Num. 26: 17. Gentile n. אררדי Gen. 46: 16.

אררה and אררה f. after the form חפשה, Plur. absol. ארות 2 Chr. 32: 28 (by Syriasm for ארות, as אהלים for אהלים,) plur. constr. ארות 1 K. 4: 26 [5: 6] and ארות 2 Chr. 9: 25.

1. a *crib, manger, rack*, whence cattle in a stall *pull out* their fodder, see the root ארה no. 2. Hence for *stall, stable*, 2 Chr. 32: 28. — Arab. *أرى* stall, *أرى* crib. By transpos. ארות 2 Chr. 32: 28.

2. a *stall* of horses, i. e. a certain number which usually stood in one stall, or were harnessed to one vehicle; perhaps *two*, as this was the number harnessed to a chariot, Engl. a *pair, span, team*. 1 K. 4: 26 [5: 6] and Solo-

mon had ארות סוסים *forty thousand stalls* (pairs?) of horses.

ארר adj. (denom. from ארר) of cedar, *cedrinus*, Ezra 27: 24. Others explain it *firm, stable*; comp. r. ארר.

אררה and ארה f. in some copies sometimes ארה, but against the Masora, see J. H. Mich. ad Jer. 30: 17. R. ארה.

1. a *long bandage*, applied by a physician in order to heal a wound, see the root no. 1. E. g. *עלה ארה* the bandage is applied to any one, i. e. his wound is healed, Jer. 8: 22. Neh. 4: 7 [1]. 2 Chr. 24: 13; and in Hiph. *העלה ארה* to apply the bandage to any one, i. e. to heal his wound, Jer. 30: 17. 33: 6. Every where metaph. e. g. of the restoration of the state Jer. l. c. of the repairing of the walls 2 Chr. Neh. ll. cc. — Hence

2. a *healing, health*; trop. *welfare, prosperity*, Is. 58: 8. Arab. *أريكة* healing of a wound.

ארמה *Arumah* pr. n. of a city near Neapolis, Judg. 9: 41; perh. the same with רמה 2 K. 23: 36.

ארמים 2 K. 16: 6 Cheth. a corruption for ארמים, which is read in Keri.

ארון comm. gend. (m. 1 Sam. 6: 8. f. 4: 17. 2 Chr. 8: 11,) an *ark, chest*, in which things to be preserved are collected, from r. ארה no. 3. Arab.

*أران* and *أران* a wooden chest, espec. a coffin. Spoken of a money-chest 2 K. 12: 10, 11; of a mummy-chest or coffin Gen. 50: 26; but most frequently of the sacred *ark*, in which the two tables of the law were deposited, called more fully ארון העדות ark of the law Ex. 25: 22. 26: 33. ארון ברת יהוה Deut. 10: 8. 31: 9, 25; ארון הברית Josh. 3: 6. 4: 9; ארון יהוה 1 Sam. 5: 3, 4. 6: 8 sq.

ארונה 2 Sam. 24: 20 sq. *Araunah*, pr. n. of a Jebusite, written in v. 16

Cheth. אֲרִיָּה, in v. 18 Cheth. אֲרִיָּה; in 1 Chr. 21: 18 sq. אֲרִיָּה *Ornan*.

\* אֲרִי a root not in use, Arab. <sup>5</sup>أَرَى to contract oneself, to shrink together, hence to be compact, firm; <sup>5</sup>أَرَفٌ firm, stable, <sup>5</sup>أَرَضٌ a tree firmly rooted. Hence A. Schultens and many after him derive Part. pass. אֲרִיָּה made fast, firm, Ez. 27: 24. But most of the ancient versions render אֲרִיָּה made of cedar, *cedrini*, as a denom. from אֲרִי, after the form נָהַרְשָׁה brazen, see Lehrs. p. 512; and to these we do not hesitate to accede. — Hence מִרְיָה for מִרְיָה, and

אֲרִי, plur. אֲרִיָּים, אֲרִי, m. a cedar, so called from the firmness of its roots, which is appropriate to all trees of the pine genus, Theoph. Hist. Plant. 2. 7. It is the *cedrus conifera*, a tree uncommonly tall, Is. 2: 13. 37: 24. Am. 2: 9, and wide-spreading Ez. 31: 3, formerly frequent on Mount Lebanon Ps. 29: 5. 92: 13. 104: 16, but now reduced to a very small number, Ritter Erdkunde II. 446. [Calmet art. Cedar, Bost. 1832.] The wood is odoriferous, without knots, and exceedingly durable; and was therefore much used in the temple and the king's palaces for ornamental work, and espec. for the wainscot and ceiling. Hence for cedar-work, wainscotting, 1 K. 6: 18.

Arab. <sup>5</sup>أَرَى, which is still in use among the inhabitants of Lebanon; Aethiop. ለርዘ: Aram. אֲרִיָּה, אֲרִי. — There is therefore no ground for understanding אֲרִי to be the pine, and not the cedar, according to Celsius in Hierob. I. 106 sq.

אֲרִיָּה f. denom. from אֲרִי, cedar-work, e. g. wainscotting, Zeph. 2: 14. The fem. has the force of a collective, as in אֲרִיָּה wood, Lehrs. 477.

\* I. אֲרִי to go, to walk, to be on the way, as finite verb once Job 34: 8.

Chald. אֲרִי id. Similar is Gr. ἄρχομαι, and softer forms from the same stock are אֲרִי, אֲרִי, אֲרִי. — Part. אֲרִי a wayfarer, traveller, Judg. 19: 17. 2 Sam. 12: 4. Jer. 14: 8. Plur. Jer. 9: 1. Fem. אֲרִיָּה collect. a company of travellers, espec. of merchants, a caravan, σπυδομα, Gen. 37: 25. Is. 21: 13. See Lehrs. p. 477. Comp. אֲרִי, אֲרִיָּה.

Deriv. אֲרִי — אֲרִיָּה.

\* II. אֲרִי to decree, to appoint, i. q. חֲקַק, whence אֲרִיָּה i. q. חֲקַק, something appointed, fixed. Corresponding is

Arab. أَرَخَ to appoint a time; whence أَرَخَ a set time, era, epoch, <sup>5</sup>أَرَخَ to date a letter, <sup>5</sup>أَرَخَ a chronicle, annals. Perh. cogn. with r. אֲרִי q. v.

אֲרִי (perh. for אֲרִי wayfaring) pr. n. m. a) Ezra 2: 5. Neh. 7: 10. — b) 1 Chr. 7: 39.

אֲרִי, plur. אֲרִיָּה, constr. אֲרִיָּה; c. Suff. אֲרִיָּה, אֲרִיָּה, אֲרִיָּה, in place of which sometimes in Mss. and editions אֲרִיָּה, אֲרִיָּה, see J. H. Mich. ad Job 13: 27; comm. gend. e. g. masc. Prov. 2: 15, comp. Job 6: 18, 19; f. Prov. 15: 19; a poetic word, a way, path, road, i. q. אֲרִי. Chald. אֲרִי, Syr. أَرَا, Sam.

אֲרִי id. — Gen. 49: 17. Judg. 5: 6. Ps. 19: 6. אֲרִיָּה paths of the seas Ps. 8: 9, comp. ὁδοὶ θαλάσσης Hom. Il. 1. 312. אֲרִיָּה path of life, i. e. to life or happiness Prov. 5: 6. — Hence a) metaph. way i. e. manner of life and conduct, i. q. אֲרִי. So אֲרִיָּה false way, i. e. false and deceitful conduct, life, Ps. 119: 104. אֲרִיָּה ways of Jehovah, i. e. a way of life pleasing to God, Ps. 25: 4. 119: 15. Is. 2: 3. The idea of a way is often preserved, as Prov. 4: 14. 8: 20. — b) i. q. mode, manner, Gen. 18: 11 אֲרִיָּה הָיְתָה לְשָׂרָה אַחֲרֵי הַמָּנֶה לְנָשִׁים it ceased to be to Sarah after the manner of women, by euphemism for the menses, comp. 31:

35. — c) *The ways or paths of any one*, i. q. his condition, lot, Job 8: 13. Prov. 1: 19. Comp. in Engl. 'the way it goes with him.' — d) Poet. אָרָה is put for a way-farer, traveller, or travellers, Job 31: 32. Plur. אָרָהוֹת תָּמָא the travellers of Tema, the caravans, Job 6: 19.

אָרָה plur. אָרָהֶן Chald. id. Dan. 4: 34. 5: 23.

אָרָהֶן fem. plur. c. Suff. אָרָהֶךָ, אָרָהֶה Chald. i. q. Hebr. ways, i. e. metaph. counsels of God, Dan. 4: 34; affairs, destinies of any one, Dan. 5: 23.

אָרָהָה f. company of travellers, caravan, see under r. אָרָה no. I.

אָרָהָה f. an appointed portion of food or provision, a ration, delivered out daily or at a certain fixed time, from r. אָרָה no. II. Jer. 40: 5. 52: 34. 2 K. 25: 30. Hence genr. a portion of food, Prov. 15: 17.

אָרִי, plur. אָרִיִּים 1 K. 10: 20, elsewhere אָרִיֹּת m. 1 K. 10: 19. 2 Chr. 9: 18, 19, a lion, q. d. the puller in pieces (see r. אָרָה no. I. 2.) Num. 24: 9. 1 Sam. 17: 34 sq. 2 Sam. 23: 20. al. אָרִיֹּת a young lion, Judg. 14: 5; אָרִיֹּת גִּבּוֹר a lion's whelp, Jer. 51: 38. Trop. as the symbol of strength and valour Num. 23: 24; of fierceness and cruelty Prov. 28: 15. See Bochart. Hieroz. I. 715 sq. Syr. ܐܪܝܐ.

אָרִיאֵל m. compounded from אָרִי and אֵל.

1. lion of God, i. e. lion-like champion, hero. Collect. 2 Sam. 23: 20 שְׁנֵי אָרִיאֵל two lion-like champions of Moab; see אָרִיאֵל and אָרִי 1 Chr. 11: 22. Comp. Arab. أَسَدُ اللَّهِ and lion of God, an epithet of heroic warriors; also Pers. شیر خدا Shiri khoda lion of God. — Spoken of Jerusalem, Is. 29: 1, 2, q. d. city of heroes, which should never be subdued;

though others refer this passage to no. 2.

2. hearth, i. e. altar of God, comp.

אָרָה hearth, fire-place, from r. אָרָה no. 5.

II; spoken of the altar of burnt-offerings, Ez. 43: 15, 16.

3. Ariel, pr. n. m. Ezra 8: 16.

אָרִידַי Aridai, Pers. pr. n. of the ninth son of Haman, Esth. 9: 9. Comp. Ἀγιδάιος i. e. the strong, from Pers. art, ard; see under art. אָרְתַּחֲשֶׁשְׁתָּא.

אָרִידַתָּה (the strong) Aridatha, pr. n. of the sixth son of Haman, Esth. 9: 8.

אָרִיָּה i. q. אָרִי; c. יָהּ parag. as in אֲשֶׁה and אֲשֶׁי; more frequent than אָרִי, but used only in the Sing. a lion, Gen. 49: 9. Deut. 33: 22. Judg. 14: 8. Spoken of a powerful and cruel enemy, Is. 15: 9. Jer. 4: 7. Is. 21: 8 לִיקְרָא אָרִיָּה and he cried as a lion. Comp. Rev. 10: 3.

אָרִיָּה Chald. id. Dan. 7: 4. Plur. אָרִיָּהֶן Dan. 6: 8.

אָרִיָּה see אָרָה.

אָרִיֹּךְ Arioch, an Assyrio-Chald. pr. n. a) of a king of Ellasar Gen. 14: 1, 9; comp. Judith 1: 6. — b) of the captain of the royal guard at the court of Babylon, Dan. 2: 14. — Pp. lion-like, from אָרִי and the syllable אָכִי, which is an adj. ending in Persian.

אָרִיֹּסִי Pers. pr. n. of a son of Haman, Esth. 9: 9. Compounded from אָרִי lion, and ساي, سا like, i. q. lion-like.

\* אָרִךְ pp. trans. to make long, to prolong, to extend in a straight line; kindr. with עָרַךְ, where see. Hence אָרִיכָה a long bandage. Comp. Syr. ܐܪܚܐ to prolong, Arab. ٱرَكَ to defer, to delay.

2. med. E, fut. יֵאָרֵךְ, plur. יֵאָרְכוּ, intransit. to be long; Syr. Arab. Samar.



id. Aph. אֹרֶךְ, to prolong. —

Ez. 31: 5. Gen. 26: 8 וַיְהִי כִי אָרְכוֹ-לֵנוּ וְשָׁם הָיִים and it came to pass when the time there was long to him, i. e. when he had lived there a long time. Ez. 12: 22.

Hiph. הֵאָרַךְ 1. to make long, to prolong, Ps. 129: 3; to extend or thrust out the tongue, Is. 57: 4. הֵאָרַךְ יָמֵי פ' to prolong the days of any one, to grant him long life, 1 K. 3: 14; and on the other hand הֵאָרַךְ יָמֵי ה' to prolong one's own days, to live long, to be long lived, Deut. 4: 26, 40. 5: 30. 17: 20. 22: 7. Is. 53: 10; also with יָמִים Prov. 28: 2. Ecc. 7: 15. 8: 12.

2. intrans. to be long 1 K. 8: 8. Espec. of time, as הֵאָרְכוּ יָמָיו his days are long, i. q. to live long, Ex. 20: 12. Deut. 5: 16. 6: 2. 25: 15. Comp. no. 1.

3. to retard, to delay, to defer, as הֵאָרַךְ הָאָרֶץ to defer one's anger, i. e. to be patient, μακρόθυμος, Is. 48: 9. Prov. 19: 11. Comp. אָרַךְ אַפִּים, in אָרַךְ.

4. to remain long, to tarry, Num. 9: 19, 22.

Deriv. אָרְכוּהָ, and those here following.

אָרַךְ Chald. i. q. Hebr. to make long; also to fit, to adapt. Part. אָרֶךְ fit, meet, Ezra 4: 14. — Talmud. id.

Arab. اَرَضِي aptissimus, dignissimus.

אָרֶךְ adj. found only in constr. אָרֶךְ.

1. long, Ez. 17: 3 אָרֶךְ הָאָבֶר having long pinions or wing-feathers.

2. tardy, slow, in the phrases אָרֶךְ רִיחַ slow in spirit Ecc. 7: 8, and אָרֶךְ אַפִּים slow to anger, patient, μακρόθυμος, Prov. 15: 18. 16: 32. Ex. 34: 6. Num. 14: 18. Comp. Syr. ܐܪܚܐ patient, Arab. نَوَاطِل long,

i. e. long-suffering, longanimis. — Once אָרֶךְ אַפִּים is τὸ μακρόθυμον, patience, Jer. 15: 15. Opp. קָצַר רִיחַ.

אָרֶךְ, f. אָרְכוּהָ, adj. long, e. g. of space Job 11: 9; of time, 2 Sam. 3: 1.

אָרֶךְ (length) Erech, pr. n. of a

city of Babylonia, Gen. 10: 10. Among the ancient interpreters, Pseudojon. Targ. of Jerus. Jerome, and Ephrem understand Edessa; but Bochart, Phaleg. IV. 16, more correctly regards it as Areca or Arecca, situated on the confines of Babylonia and Susiana; comp. Ammian. 23. 21.

אָרֶךְ c. Suff. אָרְכוֹ m. length, Gen. 6: 15. Ex. 26: 2 sq. 27: 1 sq. אָרֶךְ יָמִים length of days, long life, Ps. 21: 5. 91: 16. אָרֶךְ יָמִים as long as I live Ps. 23: 6. אָרֶךְ אַפִּים patience Prov. 25: 15.

אָרְכוּהָ Chald. fem. length, a lengthening, spoken of time, Dan. 4: 24. 7: 12.

אָרְכוּהָ see אָרְכוּהָ.

אָרְכוּהָ Chald. fem. the knee, Dan. 5: 6. In the Targums רְכוּבָא, the prosthetic Aleph being dropped.

אָרְכוּיָי Chald. plur. אָרְכוּיָי, gentile n. Archēvites Ezra 4: 9; from the city אָרֶךְ Gen. 10: 10.

אָרְכִי gentile n. Archite, an inhabitant of a city or district אָרֶךְ situated in the territory of Ephraim (Josh. 16: 2), different from the city of like name in Babylonia. Jos. l. c. 2 Sam. 15: 32. 16: 16.

\* אָרַם a root not in use, i. q. רָם, רָמָם, עָרַם, הָרָם, רָמָם, to be high; comp. Arab. وَرَم intumuit, extulit se.

— Hence אָרְמוֹן, and

אָרַם constr. אָרַם pr. n. Aram, pp. high region, q. d. Highlands, opp. כְּנָעַן Lowlands.

1. Aramaea, the Aramaeans, i. e. Syria, the Syrians, constr. with a verb masc. sing. 2 Sam. 10: 14, 15, 18. 1 K. 20: 26; plural 2 Sam. 10: 17, 19. 1 K. 20: 20; rarely c. sing. fem. Is. 7: 2. To the Greeks also this ancient and domestic name of Syria was not wholly unknown; see Hom. II. 2. 783. Hesiod. Theog. 304. Strabo 13. 4. 6. ib. 16. 4. 27. The name Aramaea however was of wider extent than Syria, and

comprehended also Mesopotamia; although Pliny and Mela ascribe to Syria the same and even a greater extent. Plin. H. N. 5. 15. 12. Mela 1. 11. Where it stands simply אֲרָם, it is for the most part to be understood of Western Syria, or Syria strictly so called, Judg. 3: 10. 1 K. 10: 29. 11: 25. 15: 18; espec. the territory of and around Damascus, Is. 7: 1, 8. Am. 1: 5, which is more definitely called אֲרָם דְּמָשֶׁק *Syria of Damascus* 2 Sam. 8: 5. Where Mesopotamia is meant, the expression is אֲרָם נְהָרַיִם *Syria of the two rivers* Gen. 24: 10. Deut. 23: 5. Judg. 3: 8, or אֲרָם פְּדָן *Padan Aram, Plain of Syria* Gen. 25: 20. 28: 2, 5, 6, 7, and ellipt. פְּדָן 48: 7; rarely simply אֲרָם Num. 23: 7, where however it is accompanied by a definite description; comp. אֲרָמִי. — The kingdoms of Western Syria in the time of David, (not of Mesopotamia as is often supposed,) besides Damascus, were the following: אֲרָם בֵּית רָחֵב, see צוֹבָה, אֲרָם צוֹבָה, see בֵּית רָחֵב, אֲרָם מַעֲכָה, see מַעֲכָה, הָמָת, and others; all which however became afterwards subject to the kings of Damascus, 1 K. 20: 1. Comp. the gentile n. אֲרָמִי, אֲרָמִי.

2. pr. n. m. *Aram*, a) a son of Kemu-el and grandson of Nahor, Gen. 22: 21. He seems to have given his name to the region of Syria. Comp. אֲרָם. — b) 1 Chr. 7: 34.

אַרְמוֹן m. plur. constr. אֲרָמוֹת (אֶרֶם. ר.) *a fortress, castle, palace*, so called from its height. Is. 25: 2. 32: 14. Prov. 18: 19. al. Also בֵּית אֲרָמוֹן הַמֶּלֶךְ 1 K. 16: 18. 2 K. 15: 25, i. e. *the castle of the king's house*, i. e. the innermost part as the highest and strongest, q. d. *the citadel*. — J. D. Michaelis (Suppl. 128) and after him most modern interpreters render it *the women's apartment*, comparing Arab. عَجْزَة i. q. حُرْم conclavia, Gol. p. 78, and حُرْم <sup>س / /</sup> *Harem*; but there is no trace of this in the ancient interpreters, nor is there any reason for departing from the simple explanation above given.

en. — Spoken of the citadel of a hostile metropolis, Is. 25: 2.

אַרְמִי i. q. אֶרְמִי, fem. אַרְמִית  
adv. *Ārāmāice*, in *Aramaean* or *Syriac*,  
Dan. 2: 4. Ezra 4: 7. Is. 36: 11.

**אַרְמִי** gentile n. an *Aramaean*, *Syrian*, i. e. an inhabitant either of Western Syria 2 K. 5: 20; or also of Eastern Syria or Mesopotamia, Gen. 25: 20, 28: 5. 31: 20, 24. Fem. **אַרְמִיָּה** 1 Chr. 7: 14. — Plur. **אַרְמִיִּם** 2 K. 8: 29; and by Aphæresis **הָרְמִים** for **הָאֲרָמִים** 2 Chr. 22: 5.

אַרְמִי (q. d. Palatinus, from  
(אַרְמוֹן) pr. n. m. 2 Sam. 21: 8.

\* אָרץ a doubtful root, which, if ever in use, seems like רָעַץ and רָעַה to have signified *to give forth a tremulous, tinkling, creaking sound*, as a mast or tall tree vibrating in the wind; comp. אָרץ = אָרץ, אָרץ. Arab.

is to be active, nimble, whence  
wild goat. — Hence

𐤀𐤊 (wild goat) pr. n. of a Horite, Gen. 36: 28. 1 Chr. 1: 42.

**אַרְזָן** m. 1. the name of a tree from the wood of which idols were carved, most prob. a species of *pine*, Isa. 44: 14. In the Talmud of Babyl. (Pera fol. 96. 1) are joined עצי ארזים and ארזים וברושים. Sept. *arvus*, Vulg. *pinus*. — As to the etymology, אַרְזָן like תָּרָן seems to denote a tall and slender tree, whose top vibrates in the wind and gives forth a tremulous creaking sound (רֶנֶן), see under תָּרָן. The form may come either from r. אָרַן = רָנַן; or from r. רָנַן itself, i. e. אָרָן contr. for אָרָנַן, as תָּרָן for תָּרָנַן בָּרָךְ from רָכַךְ. Others understand the ash or the alder, on account of the similar sound, i. e. Lat. *ornus*, *alnus*.

2. *Oren*, pr. n. m., 1 Chr. 2: 25.

ארנבת f. epicoen. a hare, Lev. 11:

6. Deut. 14: 7. Arab. <sup>5166</sup>أرنب, Syr. <sup>9</sup>ܐܪܢܒܐ id. See Bochart Hieroz. I. 994 sq. who regards this quadriliteral as

compounded from אָרָה to pluck, to crop, and נִיב produce, fruit.

אָרְנוֹן (for אָרְנוֹן a rushing, roaring, i. e. a roaring stream) *Arnon*, pr. n. of a torrent (נַחַל) with a valley of like name, flowing from the eastward into the Dead Sea, anciently the northern boundary of Moab and the southern of the Ammonites; now called <sup>موجب</sup> *Mudjeb*. Num. 21: 13 sq. 22: 36. Deut. 2: 24, 36. 3: 8 sq. 4: 48. Is. 16: 2. al. See Burckhardt's Travels in Syria etc. p. 372, or p. 633 Germ. Also Comment. on Is. 16: 2. [Calmet s. voc. Bost. 1832.]

אָרְנוֹתָ see אָרְנוֹתָ.

אָרְנָן (active, nimble, see r. אָרְנָן) pr. n. m. 1 Chr. 3: 21.

אָרְנָן (id.) *Ornan*, pr. n. of a Jebusite, on the site of whose threshing-floor Solomon built the temple. 1 Chr. 21: 15. 2 Chr. 3: 1. Comp. אָרְנוֹתָ.

אָרֶעָ Chald. st. emph. אָרֶעָ 1. *the earth*, i. q. Heb. אָרֶץ, ע and צ being interchanged, see under ע. Dan. 2: 35, 19. 3: 31. al.

2. *the ground*, as adv. *lower, inferior*. Dan. 2: 39 *after thee shall arise another kingdom אָרֶעָ inferior to thee*. Comp. Chald. אָרֶעָ, אָרֶעָ, inferior; מִן־אָרֶעָ from the lowest part, below. — Hence

אָרֶעִית f. *the ground*, i. e. the lowest part, bottom of a pit, Dan. 6: 25.

אָרֶפֶד (prop. support, i. e. a fortified city, for אָרֶפֶד from r. אָרֶפֶד, *Arpad*, pr. n. of a city and region of Syria, not far from the city Hamath, with which it is often coupled, governed by its own kings, and well to be distinguished from אָרֶד q. v. 2 K. 18: 34. 19: 13. Is. 10: 9. Jer. 49: 23.

אָרְפַּכְשָׁד Gen. 10: 22, 24. 11: 10—13, *Arphaxad*, pr. n. of the third son of Shem, and denoting at the same time a people or region of country. The conjecture of Bochart (Phaleg 2. 4) is not improbable, that it is the pro-

vince Ἀρφαξίτις, *Arrapichitis*, in northern Assyria near Armenia (Ptolem. 6. 1), the primitive country of the Chaldeans; see Comment. on Is. 23: 13. This is favoured by the etymology, viz. from אָרָה, אָרָה, border, boundary, and כְּשָׁד or כְּשָׁד i. q. כְּשָׁד; and also by Josephus, Ant. 1. 6. 4, Ἀρφαξίτης δὲ τοὺς νῦν Χαλδαίους καλουμένους Ἀρφαξιδάτους ὠνόμασεν.

\* אָרֶץ comm. gend. (rarely masc. as Gen. 13: 6. Is. 9: 18, espec. when the earth is put for its inhabitants, Is. 26: 18. 66: 8,) c. Suff. אָרֶצִי, c. art. אָרֶצְךָ, c. He local אָרֶצָה, *the earth*, Arab. أَرْض, Chald. and Syr. אָרֶעָ, The former or Arabic form approaches near to Sanscr. *dhara*, Pehlv. *arta*, whence Lat. *terra*, Goth. *airtha*, Germ. *Erde*, Engl. *earth*. The latter or Aramaean form passed over into the Greek *gē*, the *d* sound being dropped, comp. vulg. Germ. *Erde*. Comp. also *aes*, *aeris*, Germ. *Erz*, ore; see no. 6. — Spec.

1. *the earth, orbis terrarum*, opp. to the heaven. אָרֶץ הַשָּׁמַיִם Gen. 1: 1. 2: 1, 4, and אָרֶץ הַשָּׁמַיִם Gen. 2: 4, *the heavens and the earth*, i. e. the whole universe. Synecd. for the inhabitants of the earth, Gen. 9: 19. 11: 1. 19: 31.

2. *the earth, land*, opp. to the sea, Gen. 1: 28.

3. *a land, country*, Ex. 3: 8. 13: 5. אָרֶץ יְהוּדָה Gen. 21: 32. Ruth 1: 7. *The land of any one* is either the country subject to any one, as *the land of Sihon* Neh. 9: 22; or consecrated to any one, Jer. 2: 7. 16: 18; or also in which one dwells, Deut. 19: 2, 10. 28: 12, or was born, q. d. one's father-land, Gen. 24: 4. 30: 25. Num. 10: 9. Is. 8: 9. Comp. γῆ *tyros* Acts 7: 3, and the words עֵר, עֵר, — Ab-sol. אָרֶץ, אָרֶץ often denote *Palestine* אָרֶץ אֱלֹהֵינוּ Joel 1: 2; as in the formula אָרֶץ יִשְׂרָאֵל Ps. 37: 9, 11, 22, 29. 44: 4. Prov. 2: 21. 10: 30. — Synecd. for the inhabitants of a land, Is. 26: 18; spec. of wicked inhabitants Is. 11: 4, comp. אָנָשׁ no. 1. b.

4. *land*, i. e. a piece of land, a field, Gen. 23: 15. Ex. 23: 10. Of the fields or country around a city, Josh. 8: 1.

5. *the ground*, c. He local אֶרֶצָה (Milél) to the ground, as וַיִּשְׁתַּחֲוֶה אֶרֶצָה Gen. 33: 3. 37: 10. Hence poet. for reptiles, as crawling upon the ground, i. q. רָמַשׁ הָאָרֶץ, as Job 12: 8 לִאָרֶץ שִׁיחַ speak to the ground i. e. to the reptiles crawling thereon; followed by 'the fishes of the sea;' comp. Gen. 9: 2. 1 K. 5: 13.

6. *earth*, i. e. the element, earthy particles, scoriae of metals. Ps. 12: 7 silver purified in a work-shop לִאָרֶץ as to the earth, i. e. from its dross, scoriae.

PLUR. אֶרֶצוֹת lands, countries, regions, Gen. 26: 3, 4. So הָאֶרֶצוֹת the lands, often espec. in the later Hebrew put κατ' ἐξοχήν for heathen lands, foreign countries, comp. גִּזְרִים, אֲרָמִים; e. g. עַמֵּי הָאֶרֶצוֹת the nations of the (heathen) lands 2 Chr. 13: 9. 17: 10. מַמְלָכוֹת הָאֶרֶצוֹת the kingdoms of the (gentile) lands 1 Chr. 29: 30. 2 Chr. 12: 8. 17: 10. The origin of this usus loquendi is apparent from the following passages in Ezekiel, 5: 6. 11: 17. 12: 15. 20: 23. 22: 15. 20: 32. 22: 4.

NOTE. He paragogic in אֶרֶצָה is for the most part local; but sometimes also it is merely a poetic form, so that אֶרֶצָה does not differ from אָרֶץ, e. g. Job 34: 13. 37: 12. Is. 8: 23; comp. לִיָּהּ for לֵיָּהּ. — Hence

אֶרֶצָה (earth) pr. n. m. 1 K. 16: 9.

\* אָרֶק stat. emphat. אֶרְקָא, Chald. i. q. אֶרֶעָא, the earth, the letter ע being changed into the harsher ק, Jer. 10: 11. Freq. in the Targums.

\* אָרַר fut. יֵאָרַר, imp. אֲרֹר Judg. 5: 23, c. He parag. אָרָה Num. 22: 6, to curse. Corresponding is Arab. هَرَّ to abhor, to detest; and still more nearly Gr. ἀρά, ἀράουαι. — Constr. seq. acc. Num. 22: 6. 23: 7. Mal. 2: 2. Judg. 1. c. Job 3: 8 אֲרָרִי יוֹם those who curse the day, i. e. a class of magicians who were thought able to render particular days unfortunate by their imprecation. Gen. 3: 14 cursed art thou

from every beast, i. e. all beasts shall avoid thee as infamous and accused. Deut. 27: 15 sq. 28: 16 sq.

NIPH. pass. Part. מְאָרֵם Mal. 3: 9.

PIEL אָרַר, part. מְאָרֵר 1. i. q. Kal, Gen. 5: 29.

2. to cause a curse. Num. 5: 22 הַמְאָרְרִים הַמַּיִם waters causing a curse, i. e. which cause destruction to the adulterous and perjured woman who drinks them.

HOPH. fut. יֵאָרַר pass. Num. 22: 6.

Deriv. מְאָרָה.

אָרְרִי see הִקְרִי.

אֶרֶרט pr. n. Ararat, a region or province near the middle of Armenia, between the Araxes and the lakes Van and Ormiah, 2 K. 19: 37. Is. 37: 38; still called by the Armenians Ararat, ܐܪܪܬ; upon whose mountains, הָרִי אֶרֶרט, the ark of Noah rested, Gen. 8: 4. It is sometimes taken in a wider sense for Armenia itself, Jer. 51: 27. That it is the name of a region, and not strictly of a mountain, is affirmed also by Moses Chorenensis, see Schroeder Thes. Ling. Arm. p. 55. Mosis Chorenensis Hist. Arm. ed. Whiston, p. 289, 308, 358, 361. — For an account of this region, see Wahl Asien p. 518, 806 sq. Morier's Second Journey p. 312. R. K. Porter's Travels Vol. I. p. 178 sq. [Smith and Dwight's Researches in Armenia, Vol. II. p. 73 sq.]

\* אָרַשׁ in Kal not used, but as is noted by Manger ad Hos. 2: 21, pp. i. q. עָרַשׁ, عَرَّش, to erect, to build, whence עָרַשׁ a bed or couch with a canopy. Thence also عَرِيس fellow, husband or wife, عَرُوس one betrothed. — Hence

PIEL אָרַשׁ to betroth a woman, pp. to make her a spouse. Constr. c. acc. אָרַשׁ אִשָּׁה Deut. 20: 7. 28: 30; and אָרַשׁ לוֹ אִשָּׁה Hos. 2: 21, 22. 2 Sam. 3: 14. The price paid for a wife is put with בְּ 2 Sam. 1. c.

PUAL אָרְשָׁה, fem. in Pause אֲרָשָׁה,



to be betrothed, Ex. 22: 15. Deut. 22: 28. Part. מאַרשׂה Deut. 22: 23, 25, 27. — Chald. אַרס Pi. and Pa. id.

\* אָרשׂ obsol. root, i. q. Arab. ورش to desire, to long for. Hence

אָרשׂ f. Ps. 21: 3, desire, longing. Sept. δέησις, Vulg. voluntas.

אָרְתַּחֲשַׁשְׁתָּא Ezra 4: 8, 11, 23, אָרְתַּחֲשַׁשְׁתָּא 7: 7, Artaxerxes, pr. n. of several Persian kings, in Greek written Ἀρταξέρξης, by the Armenians Արտաշես Artashir, by the modern Persians اردشیر Ardeshir, by the ancient Persians, in the inscriptions of Nakshi-Rustam in Niebuhr's Travels, II. tab. 27, Germ. according to De Sacy ארתחשהר Artachshetr, Artachshatra; whence by interchanging the letters r and s, and by transposition, arose the form Artachsharta and the Heb. Artachshast, Artachshasta, as above.

This name is compounded from the syllable art, strong, mighty, (comp. the pr. names Ἀρτοβύργης, Ἀρταβύζης, Ἀρταφέρνης,) and חשׂתר, which in the ancient usage denoted king, like the Zend khshetro, shetrao, Sanscr. khshetria, khshetrien. Nor yet is Herodotus to be taxed with error in rendering it mighty warrior, 6. 98; since this was the true and primary signification of the Persian khshetrao, khshetria, as is shewn by the Sanscrit khshatriya, one of the military order, a soldier.

Two kings of this name are mentioned in the O. Test. a) Pseudo-Smerdes Ezra 4: 7, 8, 23 coll. 24, who not improb. took the name of Artaxerxes on his accession. — b) Artaxerxes Longimanus, in whose seventh year Ezra led out a colony into Palestine, Ezra 7: 1, 7, 11, 12, 21. 8: 1; and from the twentieth to the thirty second year of whose reign Nehemiah was governor of Judea, Neh. 2: 1. 5: 14. 13: 6. See more fully in Thesaur. p. 155, 156.

\* אָשׁ obsol. root, prob. i. q. אָסר to bind. Hence the two following:

אֲשֶׁרֶל (whom God hath bound sc. by a vow,) pr. n. m. 1 Chr. 4: 16.

אֲשֶׁרֶל (vow of God) pr. n. m. Num. 26: 31. Josh. 17: 2. 1 Chr. 7: 14. Patronym. is אֲשֶׁרֶלֶי Num. 1. c.

\* אָשׁ c. Suff. אֲשֶׁי Job 18: 5, אֲשָׁם Is. 50: 11, comm. gen. (rarely masc. Job 20: 26. Ps. 104: 4. Jer. 48: 45; comp. on the gender of words signifying fire, Lehrs. p. 546 note,) fire, comp. Chald. אָשָׁא, אָשָׁא, fire, fever, Syr. أَمْل fever, Aethiop. ሕጎ፡ fire, Arab. أَذْبَسَ, which however is

rarely used. The branches of this very ancient stock are widely spread throughout the languages of Asia and Europe; comp. Sanscr. uśh to burn, Pehlv. and Pers. آتش, Gr. αἶθος, αἶθω, Lat. aestus, old Germ. Eil fire, eiten to set on fire, mod. Germ. heiss, heitzen, Esse. A kindred stock is ur, Hebr. אֹר, אֹר, comp. עֹר, uro, areo, and with a labial added πῦρ, comburo, serveo, Fűr, Feuer, fire. Spec.

1. fire of God often for lighting, 1 K. 18: 38. 2 K. 1: 10, 12, 14. Job 1: 16; comp. Ex. 9: 23 and Pers.

آتش آسمان. Also trop. for the anger and wrath of God, (comp. Virg. Aen. 2. 575 exarsere ignes animo, subit ira etc.) Deut. 32: 22 אֵשׁ קָדְחָהּ בְּאַפִּי a fire is kindled in mine anger. Jer. 4: 4. 15: 14. 21: 12. Lam. 2: 4. Ez. 22: 21. In like manner fire is put for ardour in men, q. d. burning zeal or passion, Jer. 20: 9. Ps. 39: 3, 4.

2. Poet. fire for war, e. g. to be consumed by fire i. q. to be consumed, wasted by war, Num. 21: 28. Jer. 48: 45. Judg. 9: 15, 20. Is. 10: 16. 26: 11. Ps. 21: 10. So אֵשׁ קָדְחָהּ to kindle a fire, metaph. to kindle a war, to excite the tumult of war, Is. 50: 11. — The same figure is frequent in the Arabian poets; comp. Comment. on Is. 7: 4.

3. Trop. for destruction, ruin, of any kind, both of men and things, Job 15: 34. 20: 26. 22: 20. 31: 12. Is. 1: 31. 30: 30. 33: 11, 14.

4. *heat, scorching*, of the sun, Joel 1: 19, 20. 2: 3, 5.

5. *a shining, brightness, splendour*, e. g. of arms Nah. 2: 5. אֲבָנֵי אֵשׁ *stones of fire, glittering gems*, Ez. 28: 14, 16; comp. Stat. Theb. 2. 276 *arcano florentes igne smaragdi*.

Deriv. אָשַׁף, q. v.

אֵשׁ Chald. st. emphat. אֶשָּׁא, id. Dan. 7: 11.

\* אֵשׁ i. q. יֵשׁ, *there is, there are*, Arab. <sup>أَيْسَ</sup>أَيْسَ, Chald. אֵיִתִּי, אֵיִתִּי, 2 Sam. 14: 19. Mic. 6: 10. — The languages of India have the notion of the substantive verb under the same letters, e. g. *as*, whence *asmi* I am, *esti* Lat. *est*, is; comp. Zend. *aste*, *ashti* is, Pers. <sup>است</sup>است, *est*, Lat. *esse*, *est*.

אֵשׁ (*ōsh*) plur. אֶשֶׁיִךְ Chald. *foundations* Ezra 4: 12. 5: 16. R. אֶשֶׁשׁ.

Arab. <sup>أَسْ</sup>أَسْ.

\* אֶשֶׁב obsol. root, perh. i. q.

אֶשֶׁב, חָשַׁב, אֶשֶׁב, to mingle, to compute. Hence

אֶשְׁבֵּל (for אֶשְׁבַּעֲלִי sententia Dei) *Ashbel*, pr. n. of a son of Benjamin, Gen. 46: 21. 1 Chr. 8: 1. Hence patronym. אֶשְׁבֵּלִי Num. 26: 38.

אֶשְׁבֵּן (i. q. חֶשְׁבֵּן) pr. n. m. Gen. 36: 26.

אֶשְׁבַּע (I adjure) pr. n. m. 1 Chr. 4: 21.

אֶשְׁבַּעַל *Eshbaal*, pr. n. of a son of Saul, see אִישׁ-בַּשֶּׁת p. 50.

\* אֶשַׁר obsol. root, i. q. Chald. and Syr. <sup>أَشَر</sup>أَشَر, *to pour, to pour out*. Hence the two following:

אֶשֶׁר m. *an outpouring*. Num. 21: 15 אֶשֶׁר הֵנְחָלִים i. e. places where the torrents from the mountains are poured out, or flow down, into the valleys and plains below, q. d. *ravines*.

אֶשְׁדֹּד f. id. *outpouring of torrents*,

a low place or *ravine* at the foot of a mountain where a torrent flows down, Josh. 10: 40. 12: 8. אֶשְׁדֹּת דִּפְסָה *the ravines of Pisgah*, the foot, Deut. 3: 17. 4: 49. Josh. 12: 2, 3. Comp.

אֶשְׁרָח foot of a mountain or hill, from אֶשַׁר to pour out.

אֶשְׁדֹּד (a strong-hold, castle, for אֶשְׁדֹּד from אֶשַׁר) pr. n. *Ashdod*, Ἀζωτός, one of the five principal cities of the Philistines, (although assigned to the tribe of Judah Josh. 15: 4,) Josh. 11: 22. 15: 46. 1 Sam. 5: 1. Is. 20: 1. It was the key of Palestine towards Egypt; comp. Is. l. c. and Herod. 2. 157. A village still stands upon its site, called *Esdud* or *Atzud*; see Rosenm. *Alterthumskunde* II. ii. p. 374 sq. The gentile n. is אֶשְׁדֹּדִי, fem. אֶשְׁדֹּדִית, and this latter adverbially, *in the dialect of Ashdod*, Neh. 13: 23.

\* אֶשָּׂה obsol. root, i. q. Arab. <sup>أَسَا</sup>أَسَا for <sup>أَسَا</sup>أَسَا.

1. *to prop, to support*, i. q. אֶשַׁשׁ.

2. metaph. *to heal, to cure*.

Deriv. אֶשְׁשִׁי and pr. n. יֶאֱשִׁיָּה.

אֶשָּׂה fem. i. q. אֶשַׁשׁ, *fire*, as in Chald. Jer. 6: 29 Cheth. מִנְאֶשְׁתָּם עֲפָרָה *the lead (is consumed) of their fire*. Keri מִנְאֶשׁתָּם *consumed by fire*.

אֶשָּׂה constr. אֶשָּׁה, plur. constr. אֶשֶׁי, m. *a sacrifice, offering*, so called from the fire (אֵשׁ) which consumes it, as πῦρ from πύρ, q. d. *the sacred fuel* to be burned before God, c. הָהָה parag. like אָרִי, אֶרְגָּה, אֶרְגָּה. Spoken of every kind of sacrifice and offering, and once even of those not burned, Lev. 24: 7, 9. Most freq. in certain ritual formulas, as אֶשָּׂה רִיחַ נִיחָה לַיהוָה *a sacrifice of sweet odour unto Jehovah* Lev. 1: 9, 13, 17. 2: 2, 9. 3: 5. לֶרִיחַ נִיחָה לַיהוָה Ex. 29: 41. Lev. 8: 21; ellipt. אֶשָּׂה לַיהוָה *a sacrifice to Jehovah* sc. of sweet odour Lev. 2: 16. Ex. 29: 18, 25. Plur. אֶשֶׁי יְהוָה *sacrifices offered to Jehovah* Lev. 2: 3, 10.

**אִשָּׁה** fem. (for אִשָּׁה, fem. of the form אִשָּׁה) constr. אִשָּׁה fem. of the form אִשָּׁה for אִשָּׁה, which is sometimes also put for the absol. Deut. 21: 11. 1 Sam. 28: 7. Ps. 58: 9; c. Suff. אִשָּׁה, אִשָּׁה, אִשָּׁה etc. once אִשָּׁה Ps. 128: 3. Plur. once אִשָּׁה Ez. 23: 44, elsewhere always נָשִׁים (for אִשָּׁה) by aphaeresis; from sing. אִשָּׁה) constr. נָשִׁים, c. Suff. נָשִׁים, נָשִׁים.

1. *a woman, female*, of any age or condition, married or unmarried. Cant. 1: 8 הַיָּפֶת בְּנָשִׁים *O thou fairest among women!* 5: 9. 6: 1. Gen. 31: 35 דְּרַךְ נָשִׁים *the way of woman is upon me*, i. e. I have what is usual with women, the menses. 2 Sam. 1: 26 *thy love to me was ... passing the love of women.* Job 42: 15. Of unmarried females Gen. 24: 5. Is. 4: 1. — Spec. a) as the name of the *sex*, and thus applied to animals, *a female*, Gen. 7: 2; so Lat. *femina*, French *femelle*, Gr. γυνή in Aristotle. See **אִשָּׁה** no. 1. a. — b) *a wife*, opp. to a husband, Gen. 24: 3, 4. 25: 1. 26: 34. 28: 1. 34: 4 sq. אִשָּׁת אָבִיר *wife of thy father*, i. e. thy step-mother, Lev. 18: 11. Comp. 1 Cor. 5: 1. Frequent in the phrase אִשָּׁה לִּי לָקַח *to take to oneself a woman for a wife*, Gen. 4: 19. 6: 2. Spoken also of a concubine, Gen. 30: 4; of one betrothed Gen. 29: 21. — c) as a term of reproach for a man who is weak, cowardly, effeminate, Is. 19: 16. 3: 12. Jer. 51: 30. Nah. 3: 13. Comp. Hom. Ἀχαιῶδες ἀνὴρ εἰς Ἀχαιοί. Virg. Aen. 9. 617. — d) Joined in apposition with various nouns, e. g. אִשָּׁה זִזְלָה *a harlot* Josh. 2: 1, אִשָּׁה אֶלְמָנָה *a concubine* Judg. 19: 1; אִשָּׁה נְבִיאָה *a widow* 1 K. 7: 14; אִשָּׁה יִשְׂרָאֵלִית *a widow* Lev. 24: 10. — e) Seq. genit. of an attribute, instead of an adjective, e. g. אִשָּׁה חַיִּל *a capable woman* Ruth 3: 11; אִשָּׁה מְרִירָה *a contentious woman* Prov. 27: 15; אִשָּׁה זְנוּנִים *a prostitute* Hos. 1: 2. — b) Emphat. of a *perfect* woman, such as she should be, Ecc. 7: 28; comp. יִשְׂרָאֵל no. 1, and the saying of Diogenes, 'I seek a man.' — g) c. art. collect. for the female sex, Ecc. 7: 26.

2. Seq. אֶחָדָה or רַעוּהָ, *one, another; altera, altera*; see under these words.

3. *every one*, Ex. 3: 22. Am. 4: 3.

NOTE. In Chaldee the word for *woman* is אִשָּׁה, st. emph. אִשָּׁה, אִשָּׁה, plur. נָשִׁים. Syr. ܐܢܬܝ, plur. ܢܫܐ.

Arab. ܢܫܐ, plur. ܢܫܐ, plur. ܢܫܐ.

also ܐܢܬܝ ܢܫܐ, plur. ܢܫܐ.

Aethiop. ܐܢܬܝ ܢܫܐ, plur. ܢܫܐ. Aethiop. ܐܢܬܝ ܢܫܐ, plur. ܢܫܐ.

**אִשָּׁה** see **אִשָּׁה**.

**אִשָּׁה** m. *darkness, obscurity*, only Prov. 20: 20 Keri בְּאִשָּׁה חֹשֶׁךְ; Cheth. בְּאִשָּׁה חֹשֶׁךְ. The Targ. gives the like orthography in the same word with Chald. flexion, אִשָּׁה חֹשֶׁךְ.

**אִשָּׁה** or **אִשָּׁה**, only c. Suff. אִשָּׁה, plur. אִשָּׁה, f. Ps. 44: 19. R. אִשָּׁה.

1. *a step, going*, Prov. 14: 15. Metaph. in reference to virtue and piety, e. g. to follow the steps of Jehovah, Job 23: 11; also one's steps are said to slide and fall, Ps. 37: 31. 73: 2. Comp. צֶדֶק.

2. i. q. אִשָּׁה q. v. a species of cedar, Sherbin. Ez. 27: 6 קִרְשֵׁי בֵּיתֶךָ אִשָּׁה *thy benches (or decks) they make of ivory, the daughter of the Sherbin-cedars*, i. e. inlaid in cedar wood, bordered with it; comp. Virg. Aen. 10. 136.

**אִשָּׁה** (r. אִשָּׁה) 1. i. q. אִשָּׁה, *a step*, construed c. fem. Job 31: 7.

2. rarely אִשָּׁה 1 Chr. 5: 6, c. He local אִשָּׁה Gen. 25: 18, pr. n. Assyria Hos. 9: 3. 10: 6. Zech. 10: 10; more fully אִשָּׁה אֲרָץ Is. 7: 18. Also *the Assyrians*, construed c. masc. Is. 19: 23. 23: 13. 30: 31. 31: 8. Ps. 83: 9. Hos. 14: 4. The name Assyria is variously employed by the Hebrews, e. g. a) *Assyria proper*, in the ancient sense, Gen. 10: 11, 22, seems to have comprehended nearly the same countries which Ptolemy (6. 1) assigns to Assyria proper, viz. those lying east of the Tigris, between Armenia, Susiana, and Media,

and espec. Adiabene. — b) Usually it stands for the *Assyrian empire*, which comprehended also Babylonia and Mesopotamia, Is. 10:9, 10, comp. Comment. on Is. 39:1; and extended to the Euphrates Is. 7:20, which river therefore is put as the emblem of the Assyrian empire Is. 8:7. So too the name Assyria comprehends also Babylonia in Hdot. 1. 102, 106. Strabo 16 init. Arrian Exped. Alex. 7. 7. 6. Once also in the O. Test. the provinces beyond the Tigris seem to be left out of view, and the Tigris is thus said to flow *on the east of Assyria*, קְדִמַּת אֲשׁוּר, Gen. 2:14. — c) After the overthrow of the Assyrian empire, the name אֲשׁוּר *Assyria* continued to be sometimes used of the countries over which that empire had formerly extended, and of the new kingdoms which had then taken its place, e. g. of *Babylonia* 2 K. 23:29. Jer. 2:18. (comp. Is. 8:8.) Lam. 5:6; also Judith 1:5. 2:1. 5:1; of *Persia* Ezra 6:22, where Darius is called מֶלֶךְ אֲשׁוּר.

אֲשׁוּרִים plur. אֲשׁוּרִים *Asshurim*, pr. n. of an Arabian tribe Gen. 25:3, perh. the same which is called in 2 Sam. 2:9 אֲשָׁרִי, to be sought in the vicinity of Gilead.

אֲשָׁדוּר (perh. blackness, black, from אֲשָׁדָר) pr. n. m. 1 Chr. 2:24. 4:5.

אֲשִׁיָּה *a support, column*, from r. אָשָׁה nō. 1. Plur. c. Suff. אֲשִׁיָּהּ Jer. 50:15 Keri. Sept. ἐπάλαυς αὐτῆς, Vulg. better *fundamenta ejus*. Comp. Arab.

אֲשִׁיָּה column. Chethibh is אֲשִׁיָּהּ from אֲשָׁדוּר.

אֲשִׁימָא 2 K. 17:30, *Ashima*, the domestic idol of the city of Hamath. The name is of uncertain etymology; most prob. it stands in connexion with Pers. آسمان *asuman* heaven, Zend. *açmânô*. — The comparison which I have formerly made (Comm. on Is. II. p. 348) with *Achuma* i. e. star of Jupiter, rested upon an error of Kleuker, the German translator of the *Zend-Avesta*; since this star is not called *Achuma*,

but *Anhuma*, see *Zend-Av.* ed. Paris, II. p. 356. Winer has adopted this error, and made it worse, by writing *Aschiima*, p. 97.

אֲשִׁירָה see אֲשָׁרָה.

אֲשִׁיָּת m. *a foundation*, from r. אָשָׁה. Arab. أَسَّسَ, أَسَّسَ, أَشَّسَ, Formed only in

Plur. אֲשִׁישִׁים, *foundations*, i. e. *ruins* of buildings destroyed to the foundations, so that those alone remain. (Comp. מוֹסָדִים Is. 58:12 of ruins.) Is. 16:7 אֲשִׁישִׁי קִיר-הָרֶשֶׁת the ruins of Kir-hareseth, i. e. of the city Kerek or Karrak. In Jer. 48:31, where there is an imitation of this passage in Isaiah, is read אֲנָשִׁי קִיר-הָרֶשֶׁת the men of Kir-heres; but there is no need of supposing an exact correspondence in such passages. Later writers employed the words of earlier prophets only so far as they were applicable to their purposes; and sometimes added explanations, or even changed them, e. g. substituting for difficult or perhaps obsolete words others more easy and in current use. See *Gesch. der Heb. Spr.* p. 37 sq. and Comment. on Is. l. c.

אֲשִׁישָׁה f. 2 Sam. 6:19. 1 Chr. 16:3; Plur. אֲשִׁישִׁים Hos. 3:1, and אֲשִׁישׁוֹת Cant. 2:5, *a cake, cakes*, Lat. *liba*, spec. such as were prepared from dried grapes or raisins, pressed or compacted into a certain form, from r. אָשָׁה; so אֲשִׁישֵׁי עֵנָבִים *raisin cakes* Hos. l. c. They are mentioned as delicacies with which the weary and languid are refreshed, 2 Sam. Chron. Cant. II. cc. and were also offered to idols in sacrifice, Hos. l. c. Different from צִמּוּק i. e. grapes dried, but not compacted into the form of cakes; and also from דְּבִלָּה i. e. figs pressed into cakes. — The etymology is doubtless to be sought in the idea of pressing together; (see the root, and comp. פָּנֶךְ a cake, from פָּנָךְ to make firm, also אֲפִיקָרִית from אָפַח to spread out; ) and not in that of fire, אֵשׁ, as if cakes pre-



pared with fire. The same word occurs in Pseudojon. Ex. 16: 31, where אֲשֵׁרֶן is for Heb. צִפְחִית; also in the Mishna, Nedarim 6. 10, where אֲשֵׁרֶם denotes a kind of food prepared from lentiles, prob. cakes made from boiled lentiles.

אֲשֵׁרֶן m. a *testicle*, Lev. 21: 20. Syr.

אֲשֵׁרֶן and Aethiop. ለገረጽ: id.

The form is for אֲשֵׁרֶה from ר. שָׁרָה (as אֲשֵׁרֶם, מֶסֶל from מָסַל) Aethiop.

חָנַן: to indicate, to inform; whence

חָנִין: index, informer. So in Lat. *testis*, *testiculus*.

אֲשֵׁרֶן plur. אֲשֵׁרֶת and אֲשֵׁרֶת as if from אֲשֵׁרֶת, comp. אֲרָמֶן; m. Num. 13: 23.

1. a *bunch*, *cluster*, pp. the *stem*, or *stalk* of a cluster, Lat. *racemus*, spoken of berries or flowers hanging in clusters like grapes, e. g. of dates, Cant. 7: 8; of the flowers of the henna, albenna, Cant. 1: 14; but chiefly of the vine, either fully with אֲשֵׁרֶן 7: 9, עֲנָבִים Num. 13: 23, 24; or absol. Is. 65: 8. Mich. 7: 1. Once Gen. 40: 10 אֲשֵׁרֶן is distinguished from עֲנָב grape, and denotes the *stem*, *racemus*, strictly so called, e. g. הַבְּשִׁילִי אֲשֵׁרֶת הַיָּדֵי עֲנָבִים (i. e. the cluster-stems of the vine) ripened the grapes, shot forth ripe grapes. Corresponding is Arab.

عُذْكَال, اُذْكَال, palm-branch, Ae-

thiop. ለገረጽ: a grape, vine, whence the verb ለገረጽ: to bear grapes; Syr.

and Chald. ܐܬܪܐ, אֲשֵׁרֶן, a grape, cluster. Among all this variety of orthography, the etymology is doubtful. Perhaps אֲשֵׁרֶן may be for אֲשֵׁרֶן, from שָׁבַל, שָׁבַל, to bind, to braid, to plait, q. d. a *braid* of grapes, comp. עֲנָב. See on p. 970 init.

2. *Eshcol*, pr. n. a) of a valley abounding in vines, in the southern part of Palestine, Num. 13: 23, 24. 32: 9. Deut. 1: 24. — b) m. Gen. 14: 13, 24.

אֲשֵׁרֶן *Ashkenaz*, pr. n. of a people and region in northern Asia, sprung from the Cimmerians (גִּמְרִי) Gen. 10: 3, and situated in the vicinity of Armenia Jer. 51: 27; unless perhaps it was a province of this country itself. The modern Jews understand by it *Germany*, and even call this country by the Heb. name; a rare specimen of ignorance in geographical matters.

אֲשֵׁרֶן m. for שָׁבַר c. Aleph prosth. a *gift*, *present*, Ez. 27: 15. Ps. 72: 10. R. שָׁבַר no. II, i. q. שָׁבַר, to hire, to reward.

\* אֲשֵׁל obso. root, Arab. أَذَل and أَذَل

أَصَلَ i. q. أَصَلَ to strike deep its roots, to be deeply rooted, أَصْلُ a root, stock, origin. — Hence

אֲשֵׁל (Kimchi אֲשֵׁל,) i. q. Arab. أَذَل, a tamarisk, myrica, *Tamarix orientalis*, Linn. 1 Sam. 22: 6 הָיָה תַּחַת אֲשֵׁל under a tamarisk-tree. 31: 13, where in the parall. passage 1 Chr. 10: 12 it is תַּחַת הָאֵלֶךְ under a terebinth or tree generally. — Then perh. any large tree, (like אֲזֵל, אֲזֵל,) and collect. trees, a wood, grove, Gen. 21: 33. An accurate description of the tree أَذَل is given by J. E. Faber, in Fab. and Reiskii Opusc. med. ex monum. Arabum p. 137; comp. also R. K. Porter's Travels II. p. 311.

\* אָשָׁם Lev. 5: 19. Num. 5: 7, and אָשָׁם Lev. 4: 13. 5: 2, 3, 4, 17, fut. אָשָׁם.

1. to fail in duty, to transgress, to be guilty, Engl. Vers. often to trespass.

Arab. أَذَم id. أَذَم causat. reum judi-

cavit, أَذَم and أَذَم fault, guilt, a

mulct, comp. Aethiop. ለገረጽ: fault,

guilt, ለገረጽ: malefecit. The primary idea seems to be that of neg-

ligence espec. in going, gait, whence  
 אֵשׁ a camel of slow gait, faltering,

weary. Comp. הָטָא, שָׁגָה — Lev. 4: 13, 22, 27. 5: 2, 3, 4, 17. Jer. 50: 7. The person towards whom one fails in duty is put with הָ Num. 5: 7. Lev. 5: 19; that in which one is guilty, c. הָ Lev. 5: 5, et c. הָ Hos. 13: 1. Ez. 22: 4. — Others, in several passages, render אֵשׁ to acknowledge oneself guilty, as Hos. 5: 15. Zech. 11: 5. Lev. 4: 22. But there seems no good reason to depart from the common acceptation of אֵשׁ; since we need only render in Hos. 1. c. until they suffer punishment, as in no. 2; in Zech. 1. c. and are not punished; in Lev. 1. c. when a ruler hath sinned through ignorance . . . then he is guilty, has contracted guilt; here אֵשׁ is i. q. נִשָּׂא עֲוֹנוֹ in c. 5: 1, 17.

2. to bear one's guilt, i. e. its consequences, to suffer punishment, to be punished, Ps. 34: 22, 23. Is. 24: 6. Jer. 2: 3.

3. i. q. הָרָס and שָׁמַד, to be laid waste, destroyed, spoken of altars, Ez. 6: 6.

Comp. Syr. ܐܫܬܐ a desert.

נִפְחָה to be punished, and hence to be destroyed, to perish, e. g. flocks Joel 1: 18.

חִפְּחָה to punish, and hence to destroy, Ps. 5: 11.

אֵשׁ c. Suff. אֲשָׁמוֹ, plur. c. Suff. אֲשָׁמִי.

1. fault, blame, guilt, which one contracts, Gen. 26: 10. Jer. 51: 5. — Hence

2. meton. that through which guilt is contracted, thing trespassed, Num. 5: 7, 8.

3. a sacrifice for fault or guilt, Engl. Vers. a trespass-offering, 1 Sam. 6: 3 sq. 2 K. 12: 17. Is. 53: 10. Ez. 40: 39. In the Mosaic law these sacrifices for fault or trespass-offerings (אֲשָׁמוֹת) are carefully distinguished from sacrifices for sin or sin-offerings (חַטָּאוֹת). Not only were the rites and ceremonies of each different; (see Lev. 5: 1—26 or 1—19, and 6: 1—7. 7: 1—7; comp. 4: 1—35. 6: 17—23 or 24—30;) but the different victims pertaining to each were sometimes conjoined in one and the same offering, (as Lev. 14: 10 sq.

Num. 6: 12 sq. comp. Lev. 5: 7—10,) and the particular faults or sins are carefully enumerated by the lawgiver, which were to be expiated by this or that rite; see Lev. c. 5. 14: 12, 24. 19: 20—22. Num. 6: 11, 12. Still, the precise point of distinction between the two kinds of faults or sins, has hitherto been sought in vain. See Jos. Ant. 3. 9. 3. Philo de Victimis 2. p. 247 Mang. Rosenm. ad Lev. 5: 6. Carpsov Antiquit. S. cod. p. 707 sq.

אֵשׁ m. adj. verbal 1. in fault, guilty, Gen. 42: 21. 2 Sam. 14: 13.

2. bringing a trespass-offering, Ezra 10: 19.

אֲשָׁמָה f. 1. pp. Inf. of the verb אֵשׁ, a being in fault, trespassing, (like אֲהַבָה, אֲרָאָה.) Lev. 5: 26 [6: 7] מִכָּל בְּהֵאָשָׁמָה בָּהּ אֲשֶׁר יַעֲשֶׂה לְאֲשָׁמָהּ of all which he hath done in trespassing therein, i. e. every thing in which he is in fault. 4: 3 לְאֲשָׁמָה הָזֶה i. e. so that the people incur guilt.

2. a fault, blame, guilt, Engl. Vers. trespass, 1 Chr. 21: 3. 2 Chr. 24: 18. 28: 13. Am. 8: 14 אֲשָׁמַת שָׁמְרוֹן the guilt of Samaria, i. e. its idols. Plur. אֲשָׁמוֹת 2 Chr. 28: 10. Ps. 69: 6.

3. the bringing of a trespass-offering, see in אֲשָׁם no. 3. Lev. 5: 24 [6: 5] בְּיוֹם אֲשָׁמוֹ in the day when he brings his trespass-offering. Comp. אֲשָׁם no. 2 and אֲפָדָה.

אֲשָׁמִים m. plur. i. q. שְׁמִימִים c.

Aleph prosthet. pp. fatness, and hence fat fields, fertile fields, (comp. Gen. 27: 28.) Is. 59: 10 בְּאֲשָׁמִים כְּמָתִים in fertile fields we are as the dead. The Rabbins and Jerome render it darkness, comp. Lam. 3: 6; but see Comment. on Is. 1. c.

אֲשָׁמָה, אֲשָׁמֹרָה, constr.

אֲשָׁמָה (once absol. Judg. 7: 19, ) Plur. אֲשָׁמֹרוֹת, f. (שָׁמַר) a watch, φυλακή, a part of the night, so called from the military watches. Among the ancient Hebrews there were only three night-watches; the first or ראש אֲשָׁמֹרוֹת Lam. 2: 19; the middle Judg. 7: 19; and the third אֲשָׁמֹרָה הַבֶּקֶר

Ex. 14: 24. 1 Sam. 11: 11. Later and in the times of the N. T. there were four, after the Roman manner.

\* אֶשֶׁר obsol. root, perh. I. *to be hard, firm, strong*; Chald. אֶשֶׁר, אֶשֶׁר, hard, strong; comp. אֶשֶׁר, Arab. أَكْبَرُ, hard, strong, robust.

II. *to be dark, obscure*, see אֶשֶׁר.

אֶשֶׁנב m. *a lattice*, i. e. a latticed window, through which the cool breeze passes, Judg. 5: 28. Prov. 7: 6. R. שֶׁנב, q. v.

אֶשְׁנָה (the strong, fortified) pr. n. of two cities in the tribe of Judah, Josh. 15: 33, 43.

אֶשְׁעָן (prop, support) pr. n. of a city in Judah, Josh. 15: 52. R. שְׁעָן.

\* אֶשֶׁף obsol. root, Syr. اشف to use incantation, enchantment. Simonis places the primary power in the notion of *covering*, hiding; whence the Syr. to use incantation, pp. to practise hidden arts, comp. לָאֵט and לוֹט; also אֶשְׁפָּה a quiver, so called *a recondendo*. Kindred with the signif. of incantation is כֶּשֶׁף.

אֶשֶׁף Heb. and Chald. *an enchanter, magician*, Dan. 2: 10. Plur. Heb. אֶשְׁפִּים Dan. 1: 20. 2: 2; Chald. אֶשְׁפִּין, emphat. אֶשְׁפִּיָּא (from a Sing. אֶשֶׁף) Dan. 2: 27. 4: 4. 5: 7, 11, 15. Syr. اشفان enchanter.

אֶשְׁפָּה c. Suff. אֶשְׁפָּתוֹ, f. *a quiver*, perh. so called as *covering* and concealing the arrows, see r. אֶשֶׁף. Is. 22: 6. 49: 2. Jer. 5: 16. Ps. 127: 5. Job 39: 23. Lam. 3: 13 בְּנֵי אֶשְׁפָּתוֹ *sons of his quiver*, his arrows.

אֶשְׁשֶׁנ pr. n. of a chief eunuch in the court of Nebuchadnezzar, Dan. 1: 3. Roediger well compares Pers. اسب horse, and Sanscr. nāsā nose; whence it would denote pp. 'nose of the horse.' A similar form is אֶשְׁשֶׁנ.

אֶשֶׁר an obscure word, found only twice, 2 Sam. 6: 19. 1 Chr. 16: 3. Vulg. *assatura bubulae carnis*, deriving it absurdly enough from אֶשֶׁר fire, and אֶרֶב bullock; so Engl. Vers. *a good piece of* [roasted] *flesh*. But there can be little doubt that it was a certain measure of wine or drink, *a measure, cup*, for אֶשֶׁר c. Aleph prosthet. from r. אֶשֶׁר no. 3, i. q. Aethiop. ሰፈር to measure, whence ሰፈር a measure, cyathus, see Ludolph Lex. Aethiop. p. 187; comp. cogn. אֶשֶׁר to number. — An approach to the truth was made by L. de Dieu, who, following the same etymology, understands a portion of the sacrifice *measured out*.

אֶשְׁפָּה m. sing. *a dung-hill, fime-tum*, for אֶשְׁפָּה (Neh. 3: 13) c. Aleph prosthet. from r. אֶשֶׁף to put, to place, perh. also to heap up, comp. שִׁים. אֶשְׁפָּה אֶשְׁפָּה Neh. 2: 13. 3: 14. 12: 31, contr. אֶשְׁפָּה אֶשְׁפָּה 3: 13, *dung-hill-gate, dung-gate*, in Jerusalem, see in אֶשֶׁר no. 1. b. Trop. put as the emblem of deep and squalid poverty; 1 Sam. 2: 8 *he raiseth up the poor out of the dust*, אֶשְׁפָּה אֶשְׁפָּה רִים אֶשְׁפָּה *he exalteth the poor out of the dung-hill*. Ps. 113: 7. Comp. Arab. اشف dung, mire, put for the deepest poverty.

PLUR. אֶשְׁפָּתוֹ, from a lost Sing. אֶשְׁפָּה or אֶשְׁפָּה. Lam. 4: 5 *they embrace dung-hills* i. e. lie in the dust, wallow in filth. Comp. the similar phrases 'to embrace the rock' Job 24: 8, 'to lick the dust,' etc.

NOTE. The signif. *dung-hill*, which J. D. Michaelis needlessly calls in question, Suppl. p. 137, is expressed by all the ancient versions with one voice; and the same is found also in the Mishna, where occurs the Sing. אֶשְׁפָּה *dung-hill*, Chetuboth 7. 5. Baba Mezia 5. 7; and Plur. אֶשְׁפָּתוֹ of dung-hills in the fields, Shebiith 3. 1—3. From this first form we might suppose the word to be derived from the root אֶשֶׁף, but whence then would come the Plur. אֶשְׁפָּתוֹ? Most prob. however this Sing. belongs to a later age, and

arose from an error of etymology by which the earlier אֲשַׁפֹּת, was regarded as a Plur. Comp. אֲמָה, plur. אֲמָהוֹת, and thence Sing. Chald. אֲמָהָה.

אֲשַׁקְלוֹן (perh. migration, from r. שָׁקַל Aram. to migrate, comp. פִּלְשֶׁת) pr. n. *Askelon*, a maritime city of the Philistines, Judg. 1: 18. 14: 19. 1 Sam. 6: 17. 2 Sam. 1: 20. Arab. عسقلان, *Askalân*, which name is still retained by the village which stands among the ruins of the ancient city. The gentile n. is אֲשַׁקְלוֹנִי Josh. 13: 3.

\* אֲשֶׁר or אֲשֵׁר, comp. pr. n. אֲשֶׁר.

1. pp. to be straight, right, i. q. יָשָׁר, espec. of a way, and then also of what is upright, erect; whence comes the signif. to be firm, strong, in the Talmud.

2. to go straight forward, and genr. to go on, to advance, Prov. 9: 6.

3. to go well, to prosper, to be happy, comp. the kindr. verbs יָשַׁר no. 2, כָּשַׁר, and עָשַׁר.

PIEL אֲשֵׁר to cause to go straight, to guide right, Prov. 23: 19. Is. 1: 17 אֲשֵׁר הַמּוֹץ lead right the oppressor, i. e. guide him into the right path; unless we take it here as the Act. of Pual no. 2, and render with the ancient versions, ὑποσῶσθε ἀδικούμενον, Vulg. subvenite oppresso, Engl. relieve the oppressed, pp. to make him happy. — Also genr. to lead, to guide, Is. 3: 12. 9: 15.

2. intrans. to go on, to advance, i. q. Kal no. 2. Prov. 4: 14.

3. to pronounce happy, to call blessed, Gen. 30: 13. Ps. 72: 17. Prov. 31: 28. Cant. 6: 9. Job 29: 11.

PUAL אֲשֵׁר and אֲשִׁיר 1. to be led, guided, Is. 9: 15.

2. to be made happy, to be blessed, Ps. 41: 3. Prov. 3: 18.

Deriv. אֲשֵׁר, אֲשֵׁרָה, אֲשֵׁרָה, אֲשִׁיר, אֲשִׁירָה, אֲשִׁירָה, אֲשִׁירָה.

אֲשֶׁר (happy, blessed, comp. Gen. 30: 13.) *Asher*, pr. n. a) of a son of Jacob by Zilpah, Gen. 30: 13. 35: 26; the founder of the tribe of like name Num. 1: 40, 41, the territory of which lay in the northern part of Palestine and is described Josh. 19: 24—31. The

gentile n. is אֲשֵׁרִי *Asherite*, Judg. 1: 32. — b) a city eastward from Shechem, Josh. 17: 7.

אֲשֶׁר A) Pron. relat. of all genders and numbers, like Engl. *who, which*; also *that, what*. In the later Hebrew and Rabbinic is found the abbreviated form אֲשֶׁ, אֲשֵׁ; in the other kindred dialects the relative has forms derived from the demonstrative הַזֶּה, as Chald.

הַזֶּה, הַזֶּה, Syr. ܐܝܢ, Samar. ܐܝܢ, Arab.

الذي, i. q. הַזֶּה, Aethiop. ዘ፡

who, comp. H፡ he, this. For the origin and etymology, see the note at the end of the article. — The various uses of the relative belong strictly to Syntax; and we give here only the following:

1. Before the relative, the pron. for *he, she, it*, or their plurals, is often omitted, e. g. Num. 22: 6 וְאֲשֶׁר תָּאָר and he whom thou cursest. Ruth 2: 2. Ex. 4: 12. Josh. 2: 10. The same pron. is also to be supplied wherever prepositions are prefixed to the relative; e. g. לְאֲשֶׁר to him who Gen. 43: 16, to them who 47: 24; אֶת־אֲשֶׁר him who, that which; מֵאֲשֶׁר from or of those which Is. 47: 13. Sometimes the pron. implied refers to place, as אֶל־אֲשֶׁר to that place which Ex. 32: 34; בְּאֲשֶׁר in that place which, i. e. where, Ruth 1: 17. Lehrs. § 198.

2. Often אֲשֶׁר is merely a sign of relation, which serves to give to substantives, adverbs, and pronouns, a relative sense; as אֲשֶׁר אֶת־עָפָר which dust Gen. 13: 16; אֲשֶׁר אֶת־הַשָּׂדֶה which field 49: 30; אֲשֶׁר־שָׁם where, from שָׁם there; אֲשֶׁר מִשָּׁם whence, from מִשָּׁם thence; לְאֲשֶׁר לֹו to whom, from לֹו to him; בְּאֲשֶׁר בּוֹ in whom; מִמֶּנּוּ from whom; אֲשֶׁר לְשׁוֹנוֹ whose tongue Deut. 48: 49, etc. Indeed this is the usual mode in which the Hebrews express the oblique cases of the relative, Lehrs. p. 743; with a very few exceptions not as yet noted by any one, that I am aware of, viz. בְּאֲשֶׁר Is. 47: 12, for אֲשֶׁר בָּהֶם (Targ. בְּהוֹר, Syr. ܒܝܬܐ); and עִם אֲשֶׁר Gen. 31: 32, for אֲשֶׁר עִמּוֹ with whom.



3. **אֲשֶׁר** serves to circumscribe the genitive, like the Talmudic **שֶׁל**, espec. where several genitives depend on one governing noun, and in the later Hebrew; e. g. 1 Sam. 21: 8 **אֲבִיר אֲשֶׁר הָרָעִים** the chief of Saul's herdsmen. Cant. 1: 1 **שִׁיר הַשִּׁירִים אֲשֶׁר לַשְּׁלֹמֹה** the Song of songs of Solomon, i. e. Solomon's Song of songs. See Lehrs. p. 672, 673.

4. In the later Hebrew **אֲשֶׁר** is sometimes redundant, like the Aram. **דִּי, דִּי**; e. g. Esth. 1: 12 **דָּבַר הַמֶּלֶךְ אֲשֶׁר בֵּיר** דָּבַר הַמֶּלֶךְ comp. v. 13, where **אֲשֶׁר** is omitted. Comp. 2 Sam. 9: 8. See in art. **דִּי**.

B) It passes over also into a relat. Conjunction, like Heb. **כִּי**, Aram. **דִּי**, **ךְ**, Aeth. **H**. Gr. **ὅτι**, Lat. *quod*, Germ. *dass*, Engl. *that*. Its various uses, in which it has a great resemblance to **כִּי**, may be reduced to the following:

1. *that, quod*, after verbs of seeing, hearing, knowing, Ex. 11: 7; of finding Ecc. 7: 29; of speaking Esth. 3: 4; confessing Lev. 5: 5; swearing 1 K. 22: 16, etc. Also after nouns of like power, Is. 38: 7. Ecc. 5: 4. The manner in which the neut. of the relative passes over into this power, is exemplified in the following passages: Josh. 2: 10 **שָׁמַעְנוּ אֶת אֲשֶׁר-הוֹדִיבָנוּ** we have heard that which (how) Jehovah dried up the waters of the Red Sea. 1 Sam. 24: 11, 19. 2 Sam. 11: 20. 2 K. 8: 12. Deut. 29: 15. Is. 38: 7 *this shall be to thee a sign, that* etc. Comp. no. 11.

2. *that, in order that, ut*, denoting end, purpose, aim, seq. Fut. Deut. 4: 40 *and ye shall diligently keep his statutes which I command you this day, אֲשֶׁר יִצְוְךָ לַעֲשׂוֹת וְלִבְנֶיךָ אַחֲרָיֶךָ that it may be well with thee and with thy children. 6: 3. Ruth 3: 1. Gen. 11: 7. 22: 14. 2 K. 9: 37. Ps. 144: 12. Also after a verb of asking, Dan. 1: 8. — More fully **לְמַעַן** in order that, see in B; once **אֲשֶׁר** Ez. 36: 27.*

3. causal, *because that, because*, seq. Praet. Gen. 30: 18. 31: 49. 34: 27. Josh. 4: 7. 22: 31. 1 K. 15: 5. Ecc. 4: 9. Rarely seq. Fut. referring to something still uncertain, 1 K. 8: 33; comp.

2 Chr. 6: 24 where in the same connexion it is **כִּי**. More fully **מִתַּחַת אֲשֶׁר**, **וַיֵּצֵא אֲשֶׁר**, see no. 11. — Sometimes it may be more conveniently rendered for, Deut. 3: 24; so Sept. Syr. Vulg. Here too belongs **לָמָּה אֲשֶׁר** Dan. 1: 10 (comp. **שְׁלֵמָה** Cant. 1: 7) pp. *for wherefore? for why?* and hence i. q. *ne, lest*, Syr. **לֹא-מִן**. See under **מָה**.

4. conditional, *if that, if*, Lev. 4: 22, comp. **אִם** in v. 3, 27. Deut. 11: 27, comp. **אִם** v. 28. Deut. 18: 22. 1 K. 8: 31 (comp. 2 Chr. 6: 22). 2 Chr. 6: 29. Seq. Fut. Gen. 30: 38. Is. 31: 4. Josh. 4: 21. — Rarely it is concessive, *if that, i. q. although*, Ecc. 8: 12.

5. of time, *when, ὅτε*, pp. 'the time that,' seq. Praet. Deut. 11: 6 *when the earth opened her mouth*. 1 K. 8: 9. Ps. 139: 15. 2 Chr. 35: 20 **אֲשֶׁר הִכְרִיחַ יְהוֹשִׁיָּהוּ אֶת-הַבַּיִת** when Josiah had repaired the temple. Comp. Syr. **ךְ** Mark 11: 3. Matt. 26: 54. 28: 1.

6. of place, *where, ὅϋ*, pp. 'the place that,' for **אֲשֶׁר** Num. 20: 13. Ps. 95: 9. Is. 64: 10. Also for **שָׁמָּה** **אֲשֶׁר** *whither, whithersoever*, Num. 13: 27. Ps. 84: 4. Is. 55: 11. Comp. Syr. **ךְ** Heb. 3: 9 for **ὅϋ**.

7. i. q. **כַּאֲשֶׁר**, *as, like as*, in protasis Ex. 14: 13, Sept. **ὡς τρόπον**. 1 K. 8: 24. Seq. **כֵּן** Jer. 33: 22. Also in *what way, how*; Job 37: 17 *knowest thou אֲשֶׁר בְּגָדֶיךָ הָיִים* how thy garments become warm?

8. As a sign of the apodosis, pp. 'then it is that' etc. i. q. *then, so*, like **כִּי** no. 4, where see. With **אִם** preceding, Is. 8: 20 **אִם לֹא יִאָּמְרוּ בְּדָבָר הַזֶּה** **אֲשֶׁר אֵין-לֹ שָׁחַר** if they speak not thus, then there is to them no dawn. Like **כִּי** and **ךְ** (Lehrs. p. 723) it is put where a nominative absolute precedes; 2 Sam. 2: 4 *the men of Jabesh-Gilead אֲשֶׁר הָכִינוּ אֶת-יְשָׁאוּל Saul*. Also with other cases absolute, espec. those designating time and place; Zeck. 8: 23 **בַּיָּמִים הַהֵמָּה אֲשֶׁר יֵאָדְרוּ** in those days, then shall ten men take hold etc. Deut. 1: 31 **אֲשֶׁר רָאִיתָ** in the desert, there thou hast seen, comp. 2 Sam. 14: 15 **וַעֲתָה אֲשֶׁר בָּאֹתִי** and

now, so am I come. Chald. בְּעֵין דָּ. — This usage of the particle אֲשֶׁר is denied by Ewald, Heb. Gram. p. 650; but in so doing he seems to have overlook-

ed the fact, that the particles בִּי, יְיָ, דָּ, Germ. and Engl. *so*, all have the like origin and signification.

9. Put before a clause or words directly quoted or spoken, like בִּי no. 1. c, דָּ, *ou*. 1 Sam. 15: 19 לָמָּה לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה *wherefore hast thou not obeyed the voice of Jehovah?* ... 20. *And Saul said to Samuel, אֲשֶׁר שָׁמַעְתִּי בְּקוֹל יְהוָה*, Vulg. *imo audivi vocem Domini*. It may be here taken as a word of affirmation and thus intensive; though in rendering, it can also be omitted; comp. in בִּי no. 1. c.

10. It serves to mark gradation, *even so that, even, yea*, for the fuller עַד אֲשֶׁר *until that*, *ἕως ὅτου*, Germ. *sogar*. Job 5: 5 אֲשֶׁר קָצִירוֹ רָעַב יֹאכֵל *yea, even his own harvest the famished devour*, followed in the other member by אֲלֵי-מַצְיָנִים *in his posterity* (v. 4) but even he himself is threatened with destruction. Comp. 9: 15. 19: 27. Ps. 8: 2. 10: 6.

11. Prepositions to which אֲשֶׁר is subjoined, are thus converted into conjunctions; comp. בִּי no. 7. E. g. אַחֲרֵי אֲשֶׁר *after that, afterwards*; עַד אֲשֶׁר *until that, even to*; לְבַד מֵאֲשֶׁר *aside from that, except*, Esth. 4: 11; לְמַעַן אֲשֶׁר *in order that*; תַּחַת אֲשֶׁר *under that*; עַל דְּבַר אֲשֶׁר *on account of that*, עַל אֲשֶׁר *because*; comp. Lehrs. p. 636. — Once אֲשֶׁר is put first, אֲשֶׁר עַל בֵּן Job 34: 27, i. q. אֲשֶׁר בֵּן עַל בֵּן *on account that, because*.

#### C) With Prefixes.

1. אֲשֶׁר a) pp. in what place, *where, wheresoever*, Ruth 1: 17. Judg. 5: 27. 17: 9; seq. שָׁם *there*, Job 39: 30. More fully בְּאֲשֶׁר-שָׁם Gen. 21: 17, and שָׁם בְּמִקְוֶם אֲשֶׁר שָׁם 2 Sam. 15: 21. The same sense may be retained in 1 Sam. 23: 13; 2 K. 8: 1, where it is commonly rendered *whither, whithersoever*, as if for אֲשֶׁר שָׁמָּה. — b) *in that, because*, i. q. Syr. כִּי, Gen. 39: 9, 23. — c)

בְּאֲשֶׁר *on account of, because of, propter*, where it takes the nature of a preposition. Jon. 1: 8. Contracted בְּשָׁל ib. 1: 7, 12. Both forms correspond to Syr. כִּי, *propter*.

2. אֲשֶׁר see after בִּי, p. 459.

3. מֵאֲשֶׁר pp. from that, i. e. *since, because*, Is. 43: 4.

NOTE. As to the origin and etymology of the Relative, I have advanced some conjectures in Thesaur. p. 165; referring it there to the root אֲשֶׁר. Ewald on the contrary, Heb. Gram. p. 617, regards אֲשֶׁר as i. q. אֶסֶר, and supposes it to mean *connexion, conjunction*. But after a more extensive comparison of the Indo-European languages, there seems every reason to assign to it a different source. The forms אֲשֶׁר, אֵשׁ, אֶשׁ, אֶש, as well as the other relative pronouns, (see above in lett. A,) seem primarily to have had a demonstrative power; which in both the Semitic and Indo-European tongues is expressed either by the sound *d, t*, (which might be called the demonstrative sound,) espec. as sibilated or aspirated; or else by a mere sibilant or aspirate, with which is joined for the most part a simple vowel, and sometimes also a final consonant, as *l, n, r, s, t*. Thus we may compare: a) דָּ, דֵּי, דִּי, τὸ, Goth. *tho, the*; and with a final consonant, Sanscr. *tad*, Goth. *that*; Anglo-sax. *thaere* who, Swed. *ther*, Germ. *der*, Chald. דִּן, דִּן, τῆς; also with a vowel prefixed, Heb. אֵת q. v. אֵת, αὐτός. b) זֶה, זֹה, זה, Arab. هـ, هـ, Aeth. H: c) Sanscr. *sas*, *sa* ( *tad* ); Goth. *sa, so* ( *that* ) = ὁ, ἡ, τὸ, Germ. *sie, so* ( *quae* ) Engl. *she*; Heb. אֵשׁ, אֶשׁ, אֶשׁ. d) הֵיא, הִיא, هـ, هـ, Heb. and Chald. הֵן, הֵן, (אֵהָ), אֵהָ, art. הֵן, הֵן; and, art. הֵן, הֵן.

Engl. and Low Germ. *he*, Swed. and Icel. *aer*, Germ. *er, es*, Lat. *is, id*. This list may easily be filled out, and increased; comp. under אֵת no. I. Forms beginning with a sibilant, as אֲשֶׁר (אֶשׁ), are comprised under lett. c, the final ר being appended also in the correlatives *der* ( *thaere, ther* ), *er, wer*. So far

therefore as the primary origin is concerned, the prefix ש would seem to be an earlier form than אש; though it must be acknowledged, that in all the monuments of the Hebrew tongue extant, the fuller form appears as the most ancient, while the shorter one is almost peculiar to the later books. — As to the signification, it would hence appear erroneous to regard the mere relative power (in A. 2) as the primary one, as I also have formerly done in the first edition of the larger Lexicon; since in all languages the relative forms are derived with slight variation from the demonstratives, or sometimes from interrogatives. See above in lett. A, espec. Arab. *الذى*.

**אשר** m. *happiness, blessedness*, found only in Plur. constr. **אשרי**, where it takes the nature and force of an interjection; as **אשרי האיש** pp: *O the happiness of the man*, i. e. *O happy man!* Ps. 1: 1. 2: 12. 32: 1, 2. 33: 12. So by an ellipsis of the relative, Ps. 65: 5 **אשרי חבֹּהֵר** C. Suff. **אשרי** *happy art thou!* Deut. 33: 29. **אשריך** for **אשריך** Ecc. 10: 17, **אשריך** Prov. 14: 21, and **אשריך** for **אשריך** Prov. 29: 18, **אשריך** Is. 32: 20. On the shorter plural form of Segolate nouns, e. g. in **אשריך** for **אשריך**, see in Lehrs. p. 575, 576. In the present word this shorter form pertains to its use in exclamation. Comp. the Greek and Lat. exclamatory phrases, *εὐχαισχυρία*, *εὐχαισχυρία*, *terque, quaterque beatus*; Germ. viel Glück!

**אשר** id. c. Suff. **באשרי** pp. *with my happiness*, i. e. *happy am I*, Gen. 30: 13.

**אשראֵלֶה** Milél (upright towards God) pr. n. of a Levite and singer, 1 Chr. 25: 2; in v. 14 written **אשראֵלֶה**.

**אשרה**, rarely **אשריה** Mich. 5: 13. Deut. 7: 5; plur. **אשרים** and **אשרות** Judg. 3: 7. 2 Chr. 33: 3, f. *Asherah*, pp. *Fortune*, i. e. in the Phenician and Aramaean mythology *Astarte, the planet Venus*, the companion and spouse of

Baal, elsewhere called also **אֲשֶׁת־בַּל** *Ashtoreth*; see this word, also Comment. on Is. 65: 11, and Vol. II. p. 337 sq. Put also for *an image of Astarte*, Plur. *images of Astarte*, and perh. genr. for *images, idols*, at least those of a certain form and appearance; comp. the Greek *Equás*. — The signif. *grove*, which has come from the Sept. and Vulg. into most modern Lexicons and Commentaries, is in many places wholly inept and unsuited to the context; in others only not absurd; see a fuller refutation in Thesaur. p. 162. We may here further add, that *Venus* was regarded among the Romans also as the giver of fortune; comp. *Venerem jacere* Suet. Aug. 71; *venerius jactus, venustas* for happiness, Ter. Hec. 5. 4. 8, 18; and the surname of Sylla, *Εὐαφροδίτος*, Felix. And since *Venus* thus corresponds to the Semitic **אשרה**, and Hercules, whom the Romans worshipped as the guardian and giver of good fortune, corresponds also to Baal; there can be little doubt that the origin of this mythology is to be sought in the East. See espec. 1 K. 15: 13. 2 K. 21: 7. 23: 6. Judg. 6: 25, 26, 28, 30. In many passages *Asherah* is joined with the male idol Baal, in the same sense as elsewhere *Ashtoreth*; see 1 K. 18: 19. 2 K. 23: 4. Judg. 3: 7. R. **אשר**.

**אשרנא** Chald. *a wall*, so called as being upright, see r. **אשר** no. 1. Ezra 5: 3. For the form comp. **בשנה**.

\* **אשש** obsol. root, prob. *to cram or press together*, to make compact, either by treading, stamping, or in any other way; comp. Arab. **أَشَّ** to tread, to stamp, to subdue. Cogn. **אֶצֶץ** to press, to urge; also **אָוץ** and the roots there adduced. — Hence **אֶשְׁשָׁה** a pressed cake of dried grapes; **אֶשֶׁשׁ** a foundation, sc. as made firm by stamping; also Arab. **أَسَّ** Conj. II, to found, to make firm; comp. **אָשָׁה** to prop.

NOTE. Hithp. **הָאֶשֶׁשׁ** see under r. **אֶשׁ** p. 50.

**אֶשֶׁת** see **אֶשָׁה**.





נָפֶשׁ, נֶפֶשׁ; and so also the Syrian Grammarians explain the word <sup>ܐܬܐ</sup>. In

Arabic is the corresponding word <sup>أَيَّا</sup>,

also used reflexively, ضَرَبْتُ <sup>أَيَّي</sup>

I have beaten myself. — As to the origin of the word, it is doubtless, like the other pronouns, primitive and very ancient, see in אָשֶׁר p. 111; and we may perhaps compare with אֵת, אֹת, the Sanscr. *élat* this, Gr. *αὐτός*. At least this is to me now more probable than the opinion I have formerly held, The-  
saur. p. 169, that אֵת, אֹת, <sup>أَيَّا</sup>, were

i. q. אֹת *sign*; though this latter is also followed by Ewald, Gramm. p. 593.

2. By degrees אֵת lost much of its primitive force; so that as set before nouns and pronouns already definite, it came to add little of demonstrative power; e. g. אֵת הַדָּבָר, like Engl. *the thing itself, the same thing*, often put redundantly for simpl. *this thing, the thing*. As to case, it is put: a) Rarely before the *nominative*, e. g. Gen. 17: 5 *לֹא יִקְרָא עוֹד אֶת-שְׁמֶךָ אַבְרָם* *no longer shall thy name be called Abram*. 4: 18 *וַיִּנָּדֶה בְּלִבְנוֹ אֶת-עִירָר*. 2 Sam. 11: 25 *אֵל גִּרַע בְּעֵינֶיךָ אֵת הַדָּבָר*. 2 Gen. 21: 5. 46: 20. Ex. 10: 8. Lev. 10: 18. Num. 11: 22. 26: 55, 60. Josh. 7: 15. al. b) Very freq. and chiefly, before the object of a proposition, when definite; comp. the pronouns *αὐτός, ipse*, which espec. in the *oblique* cases *αὐτοῦ, αὐτῷ, αὐτόν, ipsum, ipse*, lose in a degree their demonstrative power. Hence it passes over into a particle designating a *determinate* object; so that Heb. אֶת-הַשְּׂמִיָּה, which would be pp. i. q. *αὐτὸν τὸν οὐρανόν*, becomes in common usage i. q. *τὸν οὐρανόν*, like Gr. *αὐτὴν Χρυσηίδα* Il. 1. 143 without emphasis for *Χρυσηίδα*; also אֶתְךָ pp. *αὐτόν σε, σεαυτόν*, and then simpl. *σε*. In this manner אֵת is put very frequently before substantives made definite by the article, as אֶת הַשְּׂמִיָּה אֶת הַדָּבָר Gen. 1: 1, comp. אֶרֶץ אֶרֶץ 2: 4; or by a Genitive or Suf-

fixes added, Esth. 9: 14. Ruth 2: 15; also before proper names, Jon. 2: 1. In all these constructions it is far more frequent in prose than in poetry. — In the whole O. Test. only three examples occur to us, where אֵת is used before nouns not made definite, viz. two, where the sense itself is definite, Prov. 13: 21. Ez. 43: 10; and one where it is not, Ex. 21: 28.

NOTE. There have not been wanting some, who deny that אֵת can ever stand before the subject of a verb; and it is indeed true, that those examples where it is joined with a passive verb, may be taken impersonally and as retaining the force of an *object*; e. g. יִתֵּן אֵת הָאָרֶץ Num. 32: 5, i. q. let them give the land; see Olshausen Emen-  
datt. zum A. T. p. 25. Heb. Gramm. § 140. 1. a. But in many other examples (see no. 2. a) this is not admissible; and it is not the part of a sober interpreter, to have recourse without necessity to solecisms and critical conjecture. In what has thus been attempted in respect to this very point, which indeed long ago exercised the ingenuity even of the earliest Rabbins, see in Olshausen l. c. Ewald Heb. Gramm. p. 593; Fäbse in Seebode's Krit. Bibl. 1826. no. 3; also in Winer, who follows them, Lex. Heb. p. 103.

## II. אֵת, seq. Makk. -אָ, c. Suff.

אֵתְךָ, in Pause and in fem. אֵתְךָ Gen. 6: 18 comp. 20: 18, אֵתְךָ, אֵתְךָ Gen. 9: 9, 11, אֵתְךָ; more rarely and chiefly in the books of Joshua, Kings, Jer. and Ezek. אֵתְךָ, אֵתְךָ, (where it might seem to be confounded with אֵת as sign of the accus.) pp. Subst. denoting *nearness, vicinity*, prob. for אֵתְךָ from r. אֵתְךָ no. II, to approach, as בָּרֶחֱ from רָחַק. In common usage it passed over into a Preposition, of like force with עַם q. v.

1. with, *apud*, i. e. *at, by, near*, of nearness and vicinity, comp. עַם no. 2. Gen. 19: 33. Lev. 19: 13. Job 2: 13. 1 K. 9: 18. *Ezion-geber* אֵת-אֵילֹתָּ which is near by Eloth; comp. Judg. 4: 11. *אֵת-פְּתֵי מִ' with i. e. in the pre-*

sence of any one, i. q. בְּפָנָי, see in פָּנָה B. Unusual is Gen. 30: 29, *thou knowest what thy flock has become* אֶתִּי *with me*, i. e. under my care as their shepherd; comp. 39: 6 *he took care for nothing* אִתּוֹ *with him*, i. e. so long as he had Joseph for his οἰκόνομος, v. 8. — Spec. a) as implying possession, lik Lat. *penes*, comp. Gr. τὰ παρ' ἐμοί, Arab. كَانَ مَعِيَ, (see עִם no. 2. a, c,) espec. of what one has in mind, Job 12: 3 אֶת־כִּמּוֹ אֶלֶּה *who knoweth not such things?* 14: 5 *the number of his months is with thee*, i. e. in thy mind, is determined by thee. b) Rarely of motion *to or towards* a place, (like παρὰ c. acc. and vulg. apud te Inscr. Grut.) 2 Sam. 15: 23. Ps. 67: 2 וְיֹאזֵר בְּפָנֵינוּ אֱתָנוּ. (Ps. 4: 7. c) i. q. *besides, praeter*, (comp. παρὰ ταῦτα praeter ista,) Ex. 1: 14. 1 K. 11: 1, 25. d) ellipt. for מֵאֵת Gen. 49: 25, where מִן is implied from the preceding context. e) In some phrases and examples אֵת might seem to stand more laxly for *in*; as in Lat. apud villam, apud forum, apud Hierosolyma Suet. Vesp. 93; apud Palaestinam Eutr. 7. 13; see Handii Tursell. p. 414, 415. But still, in all such cases, the notion of nearness can and ought to be retained; e. g. 1 Sam. 7: 16 *and he judged Israel* אֶת־כָּל־מְקֹמֹת הָאֵלֶּה *at all these places*; the forums in which justice was administered being in the gates of the cities, and therefore *at or by* the cities. 1 K. 9: 25 וְיִהְיֶה אֶתֹּר אֲשֶׁר לִפְנֵי יְיָ *and Solomon burnt incense at that altar which was before Jehovah*; comp. Suet. Aug. 35, ut thure et mero supplicaret — apud aram ejus dei etc. and Deut. 16: 6 אֶל־הַמִּקְדָּשׁ... שָׁם תִּזְבַּח. Sacrifices were offered strictly *at* the altar, and in 1 K. 1. c. this phrase is employed as if the usual one for offering incense.

2. *with, cum*, comp. עִם no. 1, pp. of accompanying, society, Gen. 6: 13. 43: 16. Judg. 1: 16. Jer. 51: 59; of affinity 1 K. 3: 1; of a covenant Gen. 15: 18; of help, aid, Gen. 4: 1 *I have gotten a man-child* אֶת־יְהוֹדָה *with Jeho-*

*vah*, i. e. with his help, through his aid. Jer. 1: 8. 15: 20. Also, to speak *with* any one 1 K. 8: 15; to fight or wage war *with* any one, where אֵת can also be rendered *against*, Gen. 14: 9. 1 Chr. 20: 5. Prov. 23: 11. הִתְהַלַּךְ אֶת־יְהוָה *to walk with God*, q. d. as the companion of God, to live a life pleasing to God, Gen. 5: 24. עָשָׂה חֶסֶד אֶת־פ' *to do kindness* i. e. to act kindly *with* any one Zech. 7: 9; comp. Ruth 2: 20. 2 Sam. 16: 17.

For מֵאֵת see after מִן, p. 588.

NOTE. Noldius in his Concord. has every where confounded the two words, אֵת no. I and II.

III. אֵת c. Suff. אִתּוֹ 1 Sam. 13: 20; Plur. אֵתִים ib. v. 21, and אֵתִים Is. 2: 4. Mic. 4: 3. Joel 4: 10; an agricultural instrument of iron, having an edge and requiring to be sometimes sharpened, (1 Sam. 1. c.) according to most of the ancient intpp. *a plough-share or coulter*, though in 1 Sam. 1. c. it is joined with מַחְרֶשֶׁת *plough-share*; according to Symm. and the Rabbins, *a mattock*. The LXX in Sam. 1. c. use the more general word σκεῦος; comp.

Arab. أَثَات household-stuff, flocks and herds, utensils. Indeed I would prefer to regard אֵת as contr. for אֵתֶת (as אֵת for עֵתֶת from עָדָה) i. q. Arab. أَثَات instrument, أَرِي apparatus, instrument, espec. of war, from ر. אָדָה אֵת to help, also to be furnished with instruments, apparatus; and this general word is then prob. put for some particular kind of instrument, perhaps for the coulter of a plough, or a mattock.

אֶת־בַּעַל (with Baal, i. e. enjoying the favour and help of Baal,) Ethbaal, pr. n. of a king of Sidon 1 K. 16: 31. Josephus calls him Ἰθόβαλος, Εἰθόβαλος, (אֶתֹּר בַּעַל,) Ant. 8. 13. 1, 2. c. Apion. 1. 18.

\* אֶתֶּה Deut. 33: 2, and אֶתֶּה Is.

21: 12, plur. אֲתָנִי Jer. 3: 22 for אֲתָנִי; Fut. יֵאָתֶה Job 37: 22, plur. יֵאָתְרוּ Job 16: 22, contr. and defect. יֵאָתֶה Mic. 4: 8, יֵאָתֶה Deut. 33: 21 and יֵאָתֶה for יֵאָתֶה Is. 41: 25; Imper. אֲתֵרִי for אֲתֵרִי Is. 21: 12. 56: 9, 12; most of which forms imitate the Aramaean,

1. *to come*, in Heb. the poetic word for בֹּאֵה. Chald. אֲתָה, Syr. اَتَا, Arab. اَتَا, in these languages the common prose forms. Constr. seq. הַ of pers. *to whom one comes* Jer. 3: 22, and עַר Mic. 4: 8. Part. Plur. fem. הֹאֲתִירוֹת *things to come* i. e. future, Is. 41: 23. 44: 7. 45: 11. Arab. اَتَان for اَتَانِي future.

2. *to come upon any one, to happen to him*, e. g. evil, Job 3: 25, i. q. اَتَا acc.

3. *to go, to pass away*, Job 16: 22. Vulg. transeunt.

Heb. *to bring*, i. q. הָבִיא. Praet. Plur. הֹאֲתִירוֹ for הֹאֲתִירוֹ Is. 21: 14; also the same form for Imper. Jer. 12: 9.

Deriv. אֲתֵרוֹן.

אֲתָה Chald. Dan. 7: 22, inf. בִּיאתָ Dan. 3: 2, i. q. Hebr. *to come*, c. עָל of pers. Ezra 4: 12. 5: 3.

APH. הֹאֲתִירִי inf. הֹאֲתִירִי by Hebraism, *to cause to come, to bring*, e. g. persons Dan. 6: 17, 25; things Dan. 5: 3, 23. Syr. اَتَانِي.

Heb. borrowed from the Hebrew, but anomalous, הֹאֲתִירִי, 3 fem. הֹאֲתִירָה Dan. 6: 18, plur. הֹאֲתִירִי 3: 13, *to be brought*.

\* אֲתָה pers. pron. 2 pers. m. *thou*. With distinctive accent אֲתָה (Milèl) Gen. 3: 11. 4: 11. 27: 32; without ה five times in Cheth. אֲתָ 1 Sam. 24: 19. Ps. 6: 4. Ecc. 7: 22. Job 1: 10. Neh. 9: 6. In oblique cases: *of thee*, thine, 1 K. 21: 19; *thee* Prov. 22: 19; see

Lehrg. p. 727. — Instead of the ה doubled, the Arabic and Aethiopic have nt, اَتَانِي, f. اَتَانِي, vulg. اَتَانِي, f. اَتَانِي;

f. اَتَانِي; the Syriac has Nun occult, اَتَانِي, f. اَتَانِي; and the same letter appears also in the Egyptian نθΟΑ f. NθO thou. Still, the chief and primary letter is ה; and this alone predominates also in the Indo-european family. Comp. Sanscr. *tuam*, the stem of which is *tu*, Pehlv. and Pers. *tu*, تو, Gr. *τύ, σύ*, Lat. *tu*, Goth. *thu*, Germ. Dan. Swed. *du*, Engl. *thou*.

אֲתָרוֹן f. *a she-ass*, so called from its slow gait, from r. אֲתָר. Arab. اَتَان she-ass, both domestic and wild, Aram. אֲתָרָא id. — Num. 22: 23 sq. אֲתָרוֹן son of his ass i. e. his ass, Gen. 49: 11. Plur. אֲתָרוֹת Gen. 12: 16. 32: 16.

אֲתָרוֹן Chald. comm. gend. *a furnace*, i. q. Syr. اَتَان. Dan. 3: 6. 11: 15 sq. — The form אֲתָרוֹן is for אֲתָרוֹן, from r. הָבִיא to smoke; like יֵרֶק for יֵרֶק.

אֲתָרוֹן Ez. 41: 15 Cheth. for אֲתָרוֹן.

אֲתָר i. q. אֲתָ pers. pron. 2 pers. sing. fem. *thou*. This form is rare in the O. Test. occurring only seven times in Cheth. 1 K. 14: 2. 2 K. 4: 16, 23. 8: 1. Judg. 17: 2. Jer. 4: 30. Ez. 36: 13; the Yod being every where dropped through the ἀναλογία of the Masorites, and אֲתָ substituted, so that in the text itself the apparent form is אֲתָ. Still, there can be no doubt, but that this (אֲתָ) is a genuine form, (comp. Arab. اَتَان and Syr. اَتَان), and even the more ancient and primary form, which the negligent pronunciation of common

life afterwards abridged into **את**. Yod at the end of words is a mark of the feminine, as in **תקטילי**.

**אֵתֵי** (perh. near, from **את** nearness, and the ending **י**) *Ittai*, pr. n. a) of one of David's military chiefs, 2 Sam. 15: 19, 22, 18: 2. b) of a Benjamite 2 Sam. 23: 29, also written **אֵתִי** q. v.

**אֲתִיק** m. Ez. 41: 15 Keri, v. 16. 42: 3, 5, a certain kind of *columns* see espec. 42: 5 coll. 6. Sept. in c. 42 *περίστυλος*, peristyle, Vulg. *porticus*. R. **אֲתִיק**.

**אֲתִים** pers. pron. 2 pers. plur. *ye*, m. joined less accurately with a fem. Ez. 13: 20. It comes from **אֲתִה** q. v. with **ם** added as a sign of multitude. Arab. **أَتَمَّ**, Aram. **אֲתִתֵּן**.

**אֲתָם** Ex. 13: 20. Num. 33: 6, *Etham*, pr. n. of a place on the confines of Egypt and the Arabian desert; from which also the adjacent part of the desert as far as to Marah had the same name, Num. 33: 8. Sept. *᾽Οθώμ*. Jablonsky supposes it to be i. q. Egyptian **ΑΤΙΘΑ** i. e. boundary of the sea. Opusc. ed. te Water II. p. 157.

**אֲתָמוֹל** and **אֲתָמוֹל**, once **אֲתָמוֹל** 1 Sam. 10: 11, i. q. **אֲתָמוֹל** c. Aleph prosthet. adv.

1. *yesterday*, 1 Sam. 4: 7. 14: 21. 19: 7. Ps. 90: 4.

2. *formerly, of old*, spoken of time long past. Mich. 2: 8. Is. 30: 33.

The same form exists also in Syr. Chald. and in Cod. Nasar. Comp. in **אֲתָמוֹל**.

\* **אֲתָן** obsol. root, Arab. **أَتَى** i. q.

**أَتَى** to take short steps, to go slowly; Conj. IV to stop, to stand still; comp.

**أَتَى** to delay. — Hence **אֲתָן** a she-ass.

**אֲתָן** in some Mss. and editions for **אֲתָן** *lasting, constant*, Mich. 6: 2. Job 33: 19.

**אֲתָן** pers. pron. 2 pers. plur. fem. *ye*; only once Ez. 34: 31, where other Mss. read **אֲתָן**. Elsewhere with **ה** paragog. **אֲתָנה**, but only Gen. 31: 6. Ez. 13: 11, 20. 34: 17; and ibid. 13: 20 **אֲתָנה** after the analogy of the forms **הֲמָה**, **הֲמָה**. Nun added at the end of words is a sign of multitude, espec. in the fem. comp. **הֲמָנָה**, **הֲמָנָה**.

**אֲתָנה** f. *a gift, reward*, spec. as given to a harlot, Hos. 2: 14 [12]. R. **אֲתָנה**.

**אֲתָנִי** (giving, munificent, from **אֲתָנה**) pr. n. m. 1 Chr. 6: 26.

**אֲתָנָן** Ez. 16: 34, 41, and **אֲתָנָן** m. (for **אֲתָנָן** c. Aleph prosthet. from r. **אֲתָנָה**) c. Suff. **אֲתָנָה**.

1. *a gift, hire*, e. g. of a harlot, absol. Ez. 16: 31, 34; and with **זָוָה** added Deut. 23: 19. Metaph. of fruits and produce of the fields, regarded by idolaters as gifts from the idols, Hos. 9: 1. Mich. 1: 7; comp. Is. 23: 17, 18.

2. pr. n. m. 1 Chr. 4: 7.

\* **אֲתָק** obsol. root, perh. i. q. **עָתָק** no. 4, Arab. **عَتَفَ**, to be fair, beautiful. Hence **אֲתָק**.

\* **אֲתָר** c. Suff. **אֲתָרה**, m. Chald.

1. *a place*, Dan. 2: 35. Ezra 5: 15. 6: 5, 7. In the Targums freq. Syr. et Samar. **ܐܬܪܐ** id. — Hence **אֲתָר** *the place where* Ezra 6: 3, i. q. *where*, a pleonasm very common in Aramaean, Syr. **ܐܬܪܐ**, comp. **ܡܩܝܡܐ**. See in **מָקוֹם**.

2. perh. *track*, i. q. Arab. **أَثَر**, Aethiop. **አገር**. Hence **אֲתָר** for **אֲתָר** Dan. 7: 6, 7, *after, afterwards*, i. q. **אֲתָר**, **עַל אֲתָר**, pp. in





38: 8. Lev. 13: 52. 1 K. 7: 14. Ez. 7: 20. — c) Metaph. **בְּ** to know in i. e. by or from any thing, Ex. 7: 17.

2. as referring to a number or multitude, *in, among*, Lam. 1: 3 **בְּגוֹרִים** among the nations, 2 K. 18: 5 **בְּכָל־** **בְּלִבִּי יְהוָה** 2 Sam. 15: 31 *Ahithophel is among the conspirators*. Ps. 118: 7 **יְהוָה בְּעֲזָרִי** *Jehovah is among my helpers*, i. e. is my helper; comp. Lat. 'in magnis viris est habendus'. Job 15: 10. Jer. 6: 18. Cant. 1: 8 **הַיָּפָה בְּנָשִׁים** fair [fairest] among women. Lam. 1: 1. Josh. 14: 15; comp. Luke 1: 25, 28, 42. — Spec. it marks a part from among a whole number, like **מִן** no. 1. Ps. 139: 16 *my days were determined when as yet not one among them existed*. Ex. 14: 28. 1 Sam. 11: 11 *two among them*, of them. Lev. 26: 36. Deut. 1: 35. Hence as coupled with certain verbs, **בְּ** denotes that they refer only to a part of the predicate or object, e. g. **בְּ** **הִכָּה** to smite among i. e. of them, a part of them, diff. from **הִכָּה** c. acc. to smite them, 2 Sam. 23: 10; **בְּ** **הָרָג** Ps. 78: 31; comp. **בְּ** **נָשָׂא** Job 7: 13; **בְּ** **בָּנָה** to build on Zech. 1: 15; **בְּ** **שָׂתָה** **בְּ** **אֵל** Prov. 9: 5.

3. As referring to the bounds, limits, by which any thing is circumscribed, *in, within, intra*. **בְּשַׁעְרֶיךָ** within thy gates, Ex. 20: 10; **בְּחֻמֹּתַי** within my walls Is. 56: 5. Often of time, **בְּשָׁלֹשׁ שָׁנִים** within three years, Dan. 11: 20. Ecc. 11: 1. Also where the mind rests more upon the end of a period, and spoken therefore of time already past, *after*, at the end of, Num. 28: 26.

4. Rarely after verbs of motion, *into*, Lat. *in* c. acc. *eis*; so after verbs of going, Gen. 19: 8. 31: 33; of sending Lev. 16: 22. Deut. 7: 20; also of giving Jer. 12: 7; of placing, Gen. 27: 17, comp. Lat. 'ponere in aliquo loco'; of putting, inserting, Dent. 15: 17. etc. Also among, Lat. *inter* c. acc. Deut. 4: 27. 1 K. 11: 2. Comp. Winer Exeget. Studien I. p. 48 sq.

B) The second class comprises those significations, which express nearness, vicinity, no. 1, 2, 3; also motion to a place, so as to be and remain at or near

it, partly literal, no. 4, 5, 6; and partly tropical, no. 7 — 10.

1. *at, by, near, on*, Lat. *ad, apud*. **בְּעֵיִן** at a fountain 1 Sam. 29: 1. **בְּכָר** by the river Chebar Ez. 10: 15, Gr. *ἐν ποταμῷ* ad fluvium. **בְּשָׁמַיִם** at or on the sky, Prov. 30: 19. **מֵאָה בְּאַמָּה** a hundred by the cubit, i. e. a hundred cubits, see in **אַמָּה** no. 2; comp. Lat. 'in verubus' Virg. Georg. 2. 369; Fr. 'avoir les souliers dans les pieds.' Here also may be referred the phrases: **יּוֹם בְּיוֹם** day by day, daily, every day, q. d. so that one day touches the other; **חֹדֶשׁ בְּחֹדֶשׁ** month by month 1 Chr. 27: 1, **שָׁנָה בְּשָׁנָה** year by year, every year, Lev. 25: 53.

2. *before*, in the presence of. Gen. 23: 18 **בְּבֹאֵי שַׁעַר עִירוֹ** before all entering in at the gate of the city; more fully **בְּפָנַי**, **בְּעֵינַי**, **בְּאַזְנוֹנִי**, comp. Gr. *ἐν ὁφθαλμοῖς* II. 2. 587, Lat. *in oculis* Curt. 9: 4.

3. *at or in, for on, upon*; **בְּחֹרֶב** 1 K. 8: 9; **בְּאַהֲלֵ מוֹעֵד** upon or over the tabernacle, Num. 14: 10. Is. 66: 20 **בְּסוּחִים** on horses.

4. of motion to a place, *to, unto, upon*, Lat. *ad*. Here **בְּ** differs for the most part from **אֶל**, in that **אֶל** merely denotes motion towards a place, whether the term be reached or not; while **בְּ** implies that the term is actually reached, and that one remains at or near it. Hence **בְּ** approaches near to the power of **עַד** even to, usque ad; of which however the proper use is to mark the definite term or limit of a motion or action, and not so much the action itself; although later writers seem to delight in using **עַד** for **אֶל**. [Comp. Engl. *towards, to, at*, i. q. Heb. **אֶל**, **בְּ**, **עַד**.] Gen. 11: 4 *a tower whose top may reach unto heaven*. (With equal correctness Jer. 51: 9, *her judgment reacheth to the heavens*, **אֶל הַשָּׁמַיִם**; comp. Winer Exeget. Stud. p. 53.) **מִשְׁתֵּיִן בְּקִיר** mingens ad parietem, upon a wall 1 K. 16: 11. Hence after verbs and nouns of touching or reaching, **נָגַע בְּ**; of adhering **דָּבַק בְּ**; of going to any one, espec. in order to ask any thing, **דָּרַשׁ בְּ**, **שָׁאַל בְּ**; (after the common verbs of going **אֶל** is more fre-

10. Implying reference or respect to any thing, e. g. a) *in respect to, as to*, 1 K. 5: 22 [8]. b) *for, on account of, because of*. Gen. 18: 28 *בְּחַמְשָׁה* be-

cause of those five. Ex. 10: 12. 2 K. 14: 6. Jon. 1: 14. בְּמַה wherefore? בְּאֲשֶׁר in that, on account of that, because; בְּרַבֵּר, בְּגִלָּל, because of the thing, because of, propter. Arab. ب propter

Cor. 81. 9, בְּלֵא propterea quod. — c)

about, concerning, of, Lat. de, after verbs of rejoicing, שָׂמַח, גִּיל, עָצָץ; of hearing, שָׁמַע Job 26: 14; of knowing Jer. 38: 24; espec. of speaking, as דִּבֶּר בְּ to speak of or about any one, mostly to his disadvantage; עָנָה בְּ to testify concerning any one, espec. against him, to his detriment.

C) The third class, Engl. with, might properly be called *Beth of accompaniment and instrument*; the Rabbinic appellation (see above) being quite too circumscribed. Like the second class, it proceeds from the notion of nearness, vicinity, and comprises the following significations:

1. with, Lat. cum. a) of accompaniment, society; Num. 20: 20 בָּעַם בְּבָר with much people. Is. 8: 16 בְּלִמְרִי with my worshippers i. e. they being present. 1 K. 10: 2. Jer. 41: 15. 11: 19 עֵץ בְּלֶחֱמוֹ the tree with its fruit. Often of that which is carried in the hand; Gen. 32: 11 with my staff (בְּמִקְלִי) I passed over this Jordan. Ex. 8: 1, 13. Is. 7: 24. Hence בְּלֹא, בְּלֵא, בְּלֵא, pp. with no, i. q. without. Spec. (α) as put after verbs of going or coming, it gives them the sense of carrying, bringing, as בֹּא בְּ to come with a thing, i. e. to bring it; לֵךְ בְּ to go to meet one with any thing, i. e. to offer it, see in קָדַם no. 4. See also לָרֵד, פָּקַד, and de Sacy Gramm.

Arabe I. 355. (β) Ps. 55: 19 בְּרַבִּים הֵיוּ עִמָּדִי with many did they come against me, i. e. they were many. Deut. 28: 62 נִשְׁאַרְתָּם בְּמִתֵּי מְעַט ye are left with very few, i. e. very few of you are left. Hence also Num. 13: 23 and they bore it [the cluster of grapes] on a staff בְּשֵׁנִים with two, i. e. two persons bearing it; Vulg. duo viri. — b) Spoken of help, aid. Ps. 18: 30 בְּךָ אֶרְבֹּץ גִּדְּדִי with thee I have rushed upon troops, i. e. with thy help. 60: 14. Is. 26: 13. Ps. 44: 10 לֹא תִצָּא בְּצָדָא וְהִנֵּנוּ thou goest not forth

with our armies to war. — c) Prefixed to substantives expressing attributes, espec. virtues and vices, it forms with them a periphrasis for adverbs, as in English; e. g. בְּהִפְזֹזִן in haste, hastily, Ex. 12: 11; בְּתַמִּימִים with uprightness, uprightly; בְּתַבְּוִנָּה with discretion, discreetly; בְּאַשְׁרִי with my happiness, i. e. happily for me, Gen. 30: 13. So for an adjective, Ps. 29: 4 the voice of Jehovah is with power, i. e. powerful.

2. Spoken of the instrument, i. e. with, by, through; e. g. בְּחֶרֶב with the sword Josh. 10: 11; בְּרַגְלֵם with the feet Ez. 34: 18; Is. 58: 1 צִי בְּתוֹךְ הַלְלוּ. So of an agent or intermediate person, by, through, Lat. per, as בְּמֹשֶׁה by Moses, בְּיַד מֹשֶׁה by the hand of Moses. Arab. بِالْأَنْبِیاءِ. Also of the im-

mediate or efficient cause, e. g. to faint through hunger, בְּרָעָב, Lam. 2: 19; to burn with fire, בְּאֵשׁ, Lev. 8: 32; commanded by Jehovah, בְּיְהוָה, Num. 36: 2; בְּפִעֲלֵי יְהוָה to prophesy by Jehovah, by Baal, i. e. through inspiration from God or Baal. Also after a Passive, Num. 36: 2. Is. 45: 17.

3. with, for although, as with all this, i. q. nevertheless; comp. Lat. 'in summa bonorum civium copia.' בְּכָל־זֹאת with all this, for all this, i. e. notwithstanding all this, nevertheless, Is. 9: 11, 16, 20. 10: 4. 47: 9. Job 1: 22. Num. 14: 11 בְּכָל־הָאֲתֹתֹת אֲשֶׁר עָשִׂיתִי with all the signs which I have done, i. e. notwithstanding all these. Comp. Arab. לֵא although, Cor. Sur. 9. 25. Kindred is the phrase בְּזֹאת with this, i. e. on this condition, Gen. 34: 22. 1 Sam. 11: 2.

D) A separate head may be assigned to that peculiar idiom of the Hebrew and Arabic called *Beth essentialiae*, or *Beth pleonastic*, بِالْإِسْبَاطِ, the origin of which is so uncertain. In Arabic it is commonly put before the predicate, espec. where this is a participle or adjective, whether negative, interrogative, or positive; rarely is it prefixed to a substantive, Hamas. ap. Schult. ad Prov. 3: 26; never to the subject. This use of it therefore approaches near to that of the Accusative after the



substantive verb in Arabic; so that one might say promiscuously, **מֵאֱלֹהִים**, **מֵאֱלֹהִים גַּאֲפָלָא**, and **מֵאֱלֹהִים גַּאֲפָלָא**, *God is not remiss*; where the former construction may be explained, 'God (acts) not as if remiss', comp. Fr. *en*, e. g. *en honnête homme*; and the latter, 'God (acts) not the remiss one.'

In the same manner by far the greater number of examples in the O. Test. may be explained; and thus this use of the particle **בְּ** approaches near to its use in comparison, see in B. 8. Ex. 6: 3 *I appeared unto Abraham* **בְּאֵל עֲדֵי** *as the God Almighty*, q. d. *in the character of God Almighty*. Is. 40: 10 **הִגֵּד** *lo! the Lord will come as a strong one*. Ex. 32: 22 *thou knowest the people* **כִּי בָרַע הוּא** *that they are evil*; Vulg. *pronus ad malum*, bent on evil. Ecc. 7: 14 *in the day of joy be thou joyful*. Prov. 3: 26 **יְהוָה יִהְיֶה בְּכִסְלֶךָ** *Jehovah shall be thy hope*. Ps. 68: 5 **שְׁמוֹ בְּרַח** *his name is Jah*. (Targ. Jon. **יְהִי שְׁמִיה**. Sept. Syr. Vulg. omit **בְּ**; comp. Josh. 47: 4. 48: 2.) Is. 26: 4 **כִּי יְהוָה בְּרַח יִהְיֶה** *for Jah (i. e. eternal, unchangeable) is Jehovah*. — Some of these and other passages may indeed be differently explained; but it is in vain to deny the existence of idiom itself in Hebrew, as has been done by Ewald, Heb. Gramm. p. 607; and after him by Winer in Sim. Lex. p. 109. Still it is no less certain, that many examples which have been referred to this idiom, do not belong under it; but are to be otherwise explained. So Hos. 13: 9 **שָׁחַתְהָ יִשְׂרָאֵל כִּי בִי בְעִזָּרָה**, where Vulg. *perditio tua, Israel: tantummodo in me auxilium tuum*; but, comparing c. 7: 13, it should be so explained: *This hath destroyed thee, O Israel, that [thou art] against me thy helper*. 1 K. 13: 34 render: *and for this cause* (**בְּדָבַר הַזֶּה**) *the house of Jeroboam fell into sin*. — In three examples, all in the later Hebrew, **בְּ** seems clearly to be prefixed to the subject; e. g. Ezra 3: 3 **כִּי בְּאִימָה עָלִיהֶם**, unless this is a mingling of two constructions, **אִמָּה עָלִיהֶם** and **בְּאִימָה הֵם**. 1 Chr. 9: 33

**כִּי יוֹמָם וָלַיְלָה עָלִיהֶם בְּמַלְאכָה**, where yet we might render, 'it was incumbent on them to be in the work.' 7: 23 **כִּי בָרַעַה הַיָּהוָה בְּבֵיתוֹ** *because evil was in his house*, i. e. calamity. Perhaps this is a solecism of the later age of the Hebrew.

E) Seq. Infin. **בְּ** forms with it a periphrasis for the Lat. gerund, Engl. in c. pres. particip. as **בְּשֹׂחֵק** *in ridendo*, Engl. *in laughing*, Prov. 14: 13. More commonly it may be better expressed by an adverb or conjunction with a finite verb; e. g. a) *while, when*, i. q. *in that*, comp. in A. 1, of time. Num. 35: 19 **כַּשְׁפִּיעוּ** *when he lighteth upon him*. Prov. 30: 32. Cant. 5: 6. Esth. 2: 8. — b) *when, after*, with a past tense; comp. in A. 3, of time completed; the infin. here having the force of the praeter. Gen. 33: 18 **כַּבָּאוּ מִפְּנֵי אָרָם** *when he had come from Mesopotamia*, after he came etc. 2: 4. Ex. 3: 12. Is. 20: 1. Job 42: 10. — c) *because*, comp. B. 9. **בְּעִזָּבָם** *because they had forsaken*, 2 Chr. 28: 6. — d) *though, even if*, comp. C. 3. Ps. 46: 3 **כִּי הָיָה מִיַּם אֲרָץ** *though the earth be changed*. Is. 1: 15.

NOTE. The opinion of the ancient Grammarians is not improbable, that **בְּ** was originally apocopated from **בֵּית**, *in the house, within, in*; as **בְּ** from **בֵּית**, **מִן** from **מִן**. This view may be supported on the following grounds: a) The form **בֵּית** itself, Syr. **بَيْت**, not only signifies *house*, but also has the power of the particle **בְּ**, *in*, not unfrequently in the Targums, as Cant. 1: 9. 2: 15. — b) Even at the present day in the East the word **بَيْت** *house*, in geographical names, is often abridged into **بَا بِي**,

**بَيْت زَمَّار** for **زَمَّار**, as **بَيْت زَمَّار**, see our note on Burckhardt's Travels in Syria etc. I. p. 491. Germ. — c) An example of the same abbreviation occurs in the O. Test. itself, in the form **בֵּית אֲשֶׁת־הָרָה** *house of As-tarte*; comp. *Bebeten* in Euseb. and Jerome, for *Beth Beten*. — d) The Persian exhibits a like analogy; in which are promiscuously employed the sepa-

rate forms **בַּע** *in*, **בָּא** *with*, and the inseparable **בִּ**. — Comp. also Arab. **فِي** prob. for **فِي**, and also other words not less violently abbreviated, as **בֶּן**, see **בְּדָקָר**; and **בֵּיא** whence **בֵּיאָהֶם**, **בֵּיאָהֶם**, Chald. **ܒܝܐܢܝܢ**, Arab. **جاءهم**. — Some have indeed supposed **ב** to come from **בֵּין** *between*; but of such an apocope there are no other traces; nor does it accord in respect to signification. — For **ב** initial, as abridged from **בֶּן** *son*, see in **בְּדָקָר**; which word the Syr. also renders by **ܒܢܝܢ** i. e. son of stabbing, stabber. — On the origin of prefix particles generally, see Heb. Gram. § 97.

**בִּ** Chald. i. q. Heb. as *in* heaven, *in* a dream, Dan. 2: 19, 28, comp. Heb. A. 1; to drink *in* vessels Dan. 5: 2, comp. A. 1; to be given *into* one's hand Dan. 11: 11, comp. A. 4; *with* the hand 2: 34, comp. C. 2; etc.

**בָּאָה** f. *an entrance, entry*, Ez. 8: 5. **בָּאָה** to go in.

**בָּאָשׁ** adj. Chald. *bad, wicked*, Ezra 4: 12. R. **בָּאָשׁ**.

**בָּאָר** in Kal not used, Arab. **بَار** to dig, e. g. a well, ditch. Kindred roots are **בֹּר**, **בָּרַר**, Arab. **فَار** to dig; also less near, **בָּרָא**, **בָּרָה**; Lat. *forare*, Germ. *böhren*, Engl. *to bore*. Comp. **בֹּר**, **בָּאָר**.

PIEL. 1. to dig in, to grave, e. g. letters on stone, to inscribe, seq. **עַל** Deut. 27: 8. Hab. 2: 2.

2. to expound, to declare, pp. to dig out, to dig out and explain, Deut. 1: 5.

Deriv. **בֹּר**, **בָּרַי**, **בְּרוּתָה** or **בְּרוּמִי**, and those here following:

**בְּאֵרוֹת** plur. **בְּאֵרוֹת** constr. **בְּאֵרוֹת** Gen. 14: 10, f.

1. a well, Arab. **بئر**, Syr. **ܒܝܐܪܐ**,

**בֵּאֵר**, id. Gen. 24: 11, 20. 26: 19, 20. 21. al. Often more fully **בְּאֵר מַיִם** Gen.

21: 19, **בְּאֵר מַיִם חַיִּים** 26: 19. — It is distinguished from a fountain (**עֵיִן**) on the surface of the ground or flowing from a rock; although a *well* (**בְּאֵר**) may also be called a *fountain* (**עֵיִן**), as Gen. 16: 7 coll. v. 14. 24: 11, 13, 16. Spoken of wells or pits of bitumen Gen. 14: 10.

2. a pit, Ps. 55: 24. 69: 16.

3. *Beer*, pr. n. a) of a station of the Israelites in the confines of Moab, Num. 21: 16 — 18; prob. the same place which in Is. 15: 8 is called more fully **בְּאֵר אֱלִים** *Beer-elim*, i. e. well of heroes. — b) of a place in Palestine, Judg. 9: 21.

**בְּאֵר אֱלִים**, see **בְּאֵר** no. 3. a.

**בְּאֵר לַחַי רָאִי** (well of life of vision, i. e. of life after a vision of God, comp. Judg. 6: 22 sq.) pr. n. of a well on the southern borders of Palestine, Gen. 16: 14. 24: 62, 25: 11. The etymology above given is that of the sacred writer, Gen. 16: 14. Neglecting the vowels, one might also conjecture it to be for **בְּאֵר לַחַי רָאִי** *well of the jaw-bone* (or rock) *of vision*, i. e. well of the conspicuous rock, comp. Judg. 15: 19; or also 'well of the far seen region,' comp. Arab. **عَارِضَة** *jaw-bone, region*.

**בְּאֵר שֶׁבַע** (well of the oath, according to Gen. 21: 31. 26: 33; but see below,) *Beer-sheba*, pr. n. of an ancient city on the southern border of Palestine, 2 Sam. 24: 7; whence the phrase, in describing the limits of Palestine: **מִדֶּן עַד-בְּאֵר שֶׁבַע** *from Dan to Beer-sheba* Judg. 20: 1; and of the kingdom of Judah: **מִגְבַּע עַד-בְּאֵר שֶׁבַע** *from Geba to Beer-sheba* 2 K. 23: 8. — At the present day Seetzen found there five or seven wells, called *Szabéa*, with a valley of the like name; see Zach Correspondenz XVII. 141.

**בָּאָרָא** (well, fountain) pr. n. m. 1 Chr. 7: 37.

**בְּאֵרָה** (id.) pr. n. m. 1 Chr. 5: 6.

**בְּאֵרוֹת** (wells) *Beeroth*, pr. n. of a city of the Gibeonites Josh. 9: 17, afterwards belonging to the tribe of Ben-

jamin, Josh. 18: 25. 2 Sam. 4: 2. After the exile it was still in existence and inhabited, Ezra 2: 25. Neh. 7: 29. — Gentile n. בְּאֶרְתִּי 2 Sam. 4: 2. 23: 37; and contr. בְּרֶחֱתִי 1 Chr. 11: 39. Comp. infra בְּרוֹתִי.

בְּאֵרוֹת בְּנֵי יַעֲקֹב (wells of the sons of Jaakan,) pr. n. of a station of the Israelites in the desert. Dent. 10: 6. In the parallel passage Num. 33: 31 ellipt. בְּנֵי יַעֲקֹב.

בְּאֵרִי (q. d. *fontanus*) pr. n. m. a) of the father of Hosea, Hos. 1: 1. b) Gen. 26: 34.

בֹּאֵר (by Syriasm for בָּאֵר) i. q. בּוֹר which is the more usual form, a cistern, 2 Sam. 23: 15, 16, 20, Cheth. where Keri and 1 Chr. 11: 17, 18, 22 בּוֹר; comp. Gesch. der Heb. Sprache, p. 40. not. 46. Plur. בְּאֵרוֹת Jer. 2: 13.

\* בֹּאֵשׁ fut. יִבְאֵשׁ 1. to have a bad smell, to stink, Ex. 7: 18, 21. 8: 10. 16: 20. Comp. בֹּאֵשׁ.

2. i. q. Chald. to be bad, wicked, to be of a bad disposition; see בֹּאֵשׁ, בְּאֵשִׁים, בְּאֵשִׁים.

בְּאֵזָה, and Hiph. no. 3. Arab. بوس

to be bold, audacious, pp. to be bad; comp. Germ. böse. — Among the Orientals the idea of bad smell is often transferred to a bad disposition; just as a good smell is in like manner put for a good and pleasant disposition; comp. בִּשְׁמֵי to have a good smell, to be fragrant, and Syr. ܒܫܡܝܐ to be pleasant;

טוֹב to be good, and Arab. طاب to have a good smell.

NIPH. to be made to stink; metaph. to become loathsome, hateful, seq. ב et אֵת (אֵת) of pers. 1 Sam. 13: 4. 2 Sam. 10: 6. 16: 21. Comp. Fr. 'être en bonne, en mauvaise odeur,' Engl. to be in good or bad odour.

HIPH. 1. to cause to stink, Ecc. 10: 1. Metaph. to make loathsome, hateful, c. ב of pers. Gen. 34: 30. More fully Ex. 5: 21 הַבְּאֵשֶׁתֶּם אֶת־רֵיחֵנוּ ye have made our odour bad, i. e. ye have made us loathsome, objects of hatred.

2. intrans. to stink, pp. to make a stink; Ex. 16: 24. Ps. 38: 6. Metaph. to be loathsome, hateful, c. ב 1 Sam. 27: 12.

3. to act badly, wickedly, like Syr.

ܐܝܬܐ. Prov. 13: 5 a righteous man haleth false words, וְהַפְּסִיד וְהַחֲפִיר, but the wicked man acteth wickedly, and causeth shame, sc. by his falsehoods.

HITHPA. i. q. Niph. seq. עָם 1 Chr. 19: 6.

Deriv. בֹּאֵשׁ, and those here following.

בָּאֵשׁ Chald. to be bad, evil, seq. עַל to displease, Dan. 6: 15.

בֹּאֵשׁ (bēōsh) m. a stink, stench, Amos 4: 10; c. Suff. בְּאֵשִׁים, בְּאֵשִׁים Joel 2: 20. Is. 34: 3.

בְּאֵשִׁים only in Plur. Is. 5: 2, 4, bad grapes, unripe and sour, *labruscae*, Fr. *lambrusques*, i. e. wild grapes, worthless, as Jerome and Jarchi well. Kimchi עֲנִיָּים נְבִאִים, Saad. עֲנִיָּים, רַעִים, Aqu. σαπριαί, Symm. ἀτελῆ. The same use of the word is found in the Mishna Maaseroth I. § 2; where for אֲבִשִׁים is to be read בְּאֵשִׁים, as appears from the gloss of Tanchum of Jerusalem. See a full discussion in Comment. on Is. I. p. 230. II. 364; where we have shewn that the sense of *aconitum* or *wolf's bane*, *monk's hood*, so commonly received among modern interpreters, rests upon a mere error of Ol. Celsius, Hierobot. II. p. 199.

בְּאֵשֶׁת f. a bad plant, weed, Job 31: 40.

בְּאַתֵּר Chald. after, afterward, see under r. אֶתֶר.

בְּבֹה f. (Kamets impure, for בְּבֹה, from r. בָּב, ) pp. a hollow, hole; and hence a gate, door, like Arab.

بَاب. In Hebrew found only in the phrase בְּבֹה עֵין gate of the eye, i. e. the pupil, apple of the eye, which is literally the door to the interior of the eye, Zech. 2: 12 [8]. Corresponding is בְּבֹה Chald. בְּבֹה, בְּבֹה. — Ano-

ther etymology which I have formerly followed, has perhaps no less probability; namely, that בָּבֶה may be for

بَوْبُو i. q. <sup>بَوْبُو</sup> boy, puellus, Syr. بابا, from the onomatop. <sup>بابا</sup> *παπαύξιν*; and then this is transferred to the pupil of the eye, like אֵינֶשׁוֹן q. v.

בָּבִי pr. n. m. Ezra 2: 11. 8: 11. Neh. 7: 16. — Pehlvi *bab* signifies father.

בָּבֶל *Babel*, i. e. confusion, for בָּבֶל from r. בָּלָל Gen. 11: 9; comp. Syr. <sup>בָּבֶל</sup> confusion of speech, stammering; and for the dropping of the second letter comp. טַפְטָפָה for טַפְטָפָה Lehrs. 134, 869. Others regard it as i. q. Arab. <sup>باب</sup> gate i. e. court of Bel; comp. the Sublime Porte. *Babel, Babylon*, is the name of the most ancient and celebrated city of Asia, the metropolis of Babylonia, Gen. 10: 10. 2 K. 17: 24. 20: 12 sq. Mic. 4: 10. al. It was situated in lat. 32°, 32' on both banks of the Euphrates. Its ruins are still visible near the small city Hellah, <sup>حلا</sup>, and have recently been explored and described with great accuracy and learning. See Hdot. 1. 178, 183. Strabo 16. 1. 6. R. K. Porter's Travels II. p. 283 sq. Heeren Hist. Werke XI. 158 sq. Germ. Encyclop. art. Babylon. — The name of the city is also applied to the province *Babylonia*, Ps. 87: 4. 137: 1. Is. 14: 4; whence often מֶלֶךְ בָּבֶל i. e. *king of Babylonia*, a title ascribed also to the kings of Persia, as to Cyrus, Ezra 5: 13, and Artaxerxes, Neh. 13: 6. Comp. אֲשׁוּר.

בָּבְלִי Chald. plur. emphat. <sup>בָּבְלִי</sup> *Babylonians*, Ezra 4: 9.

בָּג a Persian word signifying *food*, Pers. <sup>باج</sup>, in Arab. <sup>باج</sup>, comp. <sup>φάγειν</sup> and Phryg. <sup>βέκος</sup> bread Hdot. 2. 2. Found in the compound פֶּהֶבֶג q. v. and also in Ez. 25: 7 Cheth. <sup>פֶּהֶבֶג</sup> *I will give thee for food to*

*the nations*. Here the Keri has לֶבֶג *for a spoil*, which also the ancient versions express; and this is likewise supported by the similar passages in Jer. 15: 13. 17: 3, and espec. Ez. 26: 5: 34: 28. The reading לֶבֶג is therefore prob. a mere error of transcription; like גָּה for זָה in Ez. 47: 13.

\* בָּגַד fut. <sup>יִבְגֵּד</sup>, once <sup>יִבְגֵּד</sup> Mal. 2: 10; pp. *to cover*, whence <sup>בָּגָד</sup> a covering, garment. — Hence

1. *to act covertly, deceitfully; to deal falsely, faithlessly, treacherously*. Verbs of covering, concealing, are often thus transferred to deceit and treachery; comp. <sup>לִיִּס</sup> to cover, to clothe, to dissemble. Samar. <sup>לִיִּס</sup> to defraud, seq. <sup>ב</sup> Ex. 21: 8; <sup>קָבַע</sup> to cover, to hide oneself, whence <sup>קָבַע</sup>; also to defraud; comp. <sup>מַעַל</sup> and <sup>סָחַל</sup>, <sup>חָזַל</sup>. — Constr. absol. 1 Sam. 14: 33.

Job 6: 15; oftener seq. <sup>ב</sup> of pers. (comp. <sup>ב</sup> B. 6.) Judg. 9: 23. Lam. 1: 2; espec. towards a friend Lam. 1. c. a spouse Ex. 21: 8; God Hos. 5: 7. 6: 7. Rarely seq. <sup>מִן</sup> Jer. 3: 20; et acc. Ps. 73: 15 <sup>לֹא</sup> *I should deal falsely with the generation of thy children*. Part. <sup>בֹּגֵד</sup>, plur. <sup>בֹּגְדִים</sup>, *treacherous dealers* sc. towards God, *the ungodly, wicked*, Sept. <sup>παράνομοι</sup>, transgressors, Prov. 2: 22. 11: 3, 6. 13: 2, 15. Ps. 25: 3. 59: 6. Jer. 9: 1.

2. *to oppress, to pillage, to spoil*, i. q. <sup>הַבּוֹגֵד</sup>; seq. <sup>ב</sup>, Is. 21: 2 <sup>הַבּוֹגֵד</sup> *the spoiler spoileth and the waster wasteth*. 24: 16 <sup>הַבּוֹגֵד</sup> *the spoilers spoil, yea, the spoilers spoil the spoiling*. 33: 1. — In the sense of *to be impudent, shameless*, Hab. 2: 5.

Deriv. the three following.

בָּגַד in Pause <sup>בָּגַד</sup>, c. Suff. <sup>בָּגְדוֹ</sup>, <sup>בָּגְדוֹ</sup> (as if from <sup>בָּגַד</sup>); Plur. <sup>בָּגְדִים</sup>, <sup>בָּגְדִי</sup>, once <sup>בָּגְדוֹתֶיךָ</sup> Ps. 45: 9, m. once fem. Lev. 6: 20.

1. *a covering, cloth*, in which any thing is wrapped, Num. 4: 6—13; also for a bed, *a coverlet*, 1 Sam. 19: 13. 1 K. 1: 1.

2. *a garment, robe*, usually the outer garment of the Oriental, Gen. 39: 12,





nate also are the syllables בּוּ, בִּין, בִּץ, for which see under בּוּז, בִּצֵעַ.

2. to separate oneself; to be alone, solitary. Part. בּוֹדֵד alone, solitary, Ps. 102: 8. Hos. 8: 9. Is. 14: 31.

Deriv. בַּד no. I, and בָּדַד.

II. בָּדַד i. q. בָּטַט q. v. βαττολογεῖν, blaterare, to babble, i. e. to talk idly. Hence בַּד no. II.

בָּדַד m. pp. separation, i. q. בַּד no. I. Hence in Acc. as adv. separately, i. e. solitary, alone, Lev. 13: 46. Is. 27: 10 בָּדַד עִיר הַצָּרִיחַ the strong city is left solitary i. e. desolate. Deut. 32: 12 יְהוָה בָּדַד יִנְחֵנוּ Jehovah alone did lead him. — Also לְבָדַד pp. in separation, i. q. solitary, alone, Num. 23: 9. Ps. 4: 9. Mic. 7: 14.

בָּדַד (separation, part,) pr. n. m. Gen. 36: 35.

בָּדִי see דִּי.

בְּדִיָּה (pp. בָּאֵר יָה in the protection of Jehovah) pr. n. m. Ezra 10: 35.

בְּדִיל m. stannum of the ancients, i. e.

1. alloy of lead, tin, or other inferior metals, combined with silver in the ore and separated from it by smelting, Germ. *Werk*, Pliny *plumbum nigrum*, H. N. 24. 16. Is. 1: 25 אֶקִּירָה בָּל־בְּדִילִי I will remove all thy alloy, i. e. all the impure and spurious parts. R. בְּדִל.

2. tin, *plumbum album*, Num. 31: 22. Ez. 22: 18, 20. 27: 12.

\* בָּדַל in Kal not used, cogn. בָּחַל, *בָּחַל*, to separate.

HIPH. 1. to separate, to divide, Lev. 1: 17; e. g. two places by a curtain or wall, Ez. 26: 33. Ex. 42: 20. Gen. 1: 6; or things mixed together Gen. 1: 4. Seq. בִּיַּן, comp. in no. 2.

2. Trop. of the mind, to discern between different things, to distinguish. Lev. 10: 9, 10, ye shall drink neither wine nor strong drink . . . that ye may discern between what is holy and unholy.

11: 47. 20: 25. — In both these significations (no. 1, 2) constr. seq. בִּיַּן — Gen. 1: 4, 7. Ex. 26: 33; בִּיַּן — Is. 59: 2; בִּיַּן — Gen. 1: 6.

3. to separate from others, to select, to choose out, in a good sense; seq. מִן Num. 8: 14. 16: 9. Lev. 20: 24, 26; also seq. לְ of that to or for which one is destined, 1 K. 8: 53. Without מִן Deut. 4: 41. 10: 8. 1 Chr. 25: 1; absol. Deut. 19: 7. Ez. 39: 14.

4. to separate out, to shut out, e. g. a mixed multitude from a people, seq. מִן Neh. 13: 3, מִן־עַם Is. 56: 3. With לְ Deut. 29: 20.

NIFH. 1. pass. of Hiph. no. 3, to be separated, to separate oneself, seq. מִן Ezra 6: 21. 9: 1. 10: 11. Also to be selected, chosen out, Ezra 10: 16; seq. לְ to or for any thing, 1 Chr. 23: 13.

2. pass. of Hiph. no. 4, to be separated, shut out, Ezra 10: 8.

3. to separate oneself from a place, i. e. to go away, to depart, seq. מִן of place Num. 16: 21; seq. אֶל of pers. to whom one departs, 1 Chr. 12: 8.

Deriv. בְּדִילוֹת, and

בְּדִל m. a part, piece, e. g. of an ear, אָזְן, Am. 3: 12.

בְּדִלָּה a precious article of merchandize, mentioned along with gold and precious stones Gen. 2: 12, and described as resembling the Arabian manna Num. 11: 7; which latter consisted of white grains and scales, and is elsewhere compared to hoar-frost, see Ex. 16: 14. Num. l. c. though according to Burckhardt, its colour at present is a dirty yellow; Travels in Syria etc. p. 599 sq. or p. 954 Germ. Most of the ancient interpreters, e. g. Aqu. Symm. Theodot. Vulg. Josephus, (Ant. 3. 1. 6,) understand βδέλλιον, *bdellium*, a whitish gum or resin which distils from a tree growing in Arabia, India, and Babylonia; pellucid, approaching to the colour of frankincense, and with grains like frankincense, but larger. Plin. H. N. 12. 9 or 19. With this accord the various names μάδελκον, βδολχόν (which latter rests on conjecture, see Diosc. 1. 71 or 80,) βδέλλα, βδέλ-

λιον. — On the other hand, *bdellium* is not of so costly a nature as to be properly ranked among gold and gems; or as that the region of Havilah should become celebrated for producing it. Hence, the opinion of the Rabbins is not to be contemned, which also Bochart has learnedly supported (Hieroz. II. 674 — 683,) viz. that בִּדְלָה signifies a pearl, collect. pearls, which are found in great numbers on the shores of the Persian Gulf and of India, and which may not unaptly be compared with the grains of manna. Bochart also gives the etymology, as being quadril. בִּדְלָה from r. בָּדַל, i. q. something selected, precious, and hence a pearl; comp.

Arab. <sup>5</sup>قَرِيد a pearl, from r. قَرِن i. q. בָּדַל.

בִּדָן pr. n. *Bedan* a) a judge of Israel, not mentioned in the book of Judges, but only in 1 Sam. 12: 11, if the reading be correct. But Sept. and Syr. (also Arabs) here read *Barak*, בָּרַק, comp. Judg. 4: 9. The Chaldee renders it *Samson*, as if בִּרְנָן were i. q. בֶּן-בִּרְנָן son of *Dan*, the Danite; comp. Judg. 13: 2. See בָּרַק. — b) 1 Chr. 7: 17.

\* בָּרַק 1. to sunder, to make a breach; whence בָּרַק. Comp. under r. בָּרַד no. I. 2. denom. from בָּרַק, to repair breaches, and genr. to repair, to rebuild, 2 Chr. 34: 10. Syr. ܒܪܩ and ܒܪܩ id.

בִּרְנָן c. Suff. בָּרַקָה, m. a breach, gap, chink, in a building 2 K. 12: 6 sq. in a ship Ez. 27: 9, 27.

בִּדְקָר *Bidkar*, pr. n. of one of Jehu's captains, 2 K. 9: 25. — The form is contr. for בֶּן-בִּדְקָר son of stabbing, i. e. stabber; the word בֶּן, like בִּית p. 122 sq. being abbreviated into a prefix בִּ; comp. also בִּשְׁלֵם, בִּמְהֵל, בִּשְׁלֵם. For the like contraction in Arabic, see Tebrisi Schol. ad Ham. p. 3. ed. Freytag.

\* בָּרַר Chald. Pa. בָּרַר, to scatter Dan. 4: 11. i. q. Heb. בָּרַר, פָּרַר.

\* בָּהַה obsol. root, which seems to

have signified pp. to be clean, pure; hence in Arabic trop. of neatness, elegance, whence بَهْل to be neat, bright, beautiful; but also of emptiness, whence بَهْل to be empty, waste, of a house. — Hence

בָּהַה m. (for בָּהַה, a Segolate form) emptiness, voidness, concr. empty, void; found thrice in paronomasia with בָּהַה Gen. 1: 2. Jer. 4: 23. Is. 34: 11.

\* בָּהַה obsol. root, perh. i. q. Arab. بَهت to lie, to feign. Hence

בָּהַה Esth. 1: 6, a species of marble used for pavements; Sept. Vulg. <sup>5</sup>σμαγάδινθς, *smaragdites*. Arab. بَهت according to the Camoos p. 176, is a species of stone; and from the etymology it would seem to be *spurious* marble, so called as *feigning* the appearance of marble; comp. r. בָּהַה.

בָּהִיל f. Chald. *haste*, Ezra 4: 23. R. בָּהֵל.

בָּהִיר adj. bright, shining, of the sun Job 37: 21. R. בָּהַר.

\* בָּהַל or בָּהֵל in Kal not used, to tremble, to be in trepidation; comp. transp. בָּהַל, and Aethiop. ህረረ to inspire terror, ህ and ረ being interchanged.

נִפְחַ 1. to tremble, to shake, e. g. of the bones Ps. 6: 3, the hands Ez. 7: 27; trop. of the soul, Ps. 6: 4. — Hence

2. to be in trepidation, to be amazed, confounded, to be struck with terror, consternation; Ex. 15: 15. 1 Sam. 28: 21. 2 Sam. 4: 1. Ps. 48: 6. 90: 7. Ez. 26: 18; seq. נִפְחִי Gen. 45: 3. Job 23: 15. Ecc. 8: 3. Including also the idea of despondency, Job 4: 5. Is. 21: 3.

3. to flee in trepidation, in consternation, Judg. 20: 41. Hence genr. to hasten to or after any thing, seq. ה Prov. 28: 22 נִבְהַל לְהוֹן אִישׁ רַע-עֵינָן the man of evil eye hasteth after riches, i. e. anxiously seeks to be rich.

4. *to perish suddenly*. Ps. 104: 29 *thou hidest thy face, יִבְהֹלוּ they perish at once*, sc. thy creatures. Comp. *יִבְהֹלוּ*. Part. fem. *יִבְהֹלָה* subst. *sudden destruction* Zeph. 1: 18; comp. *יִהְיֶה צָרָה*.

PIEL 1. *to cause to tremble, to terrify, to confound, to strike with terror and consternation*, Ps. 2: 5. 83: 16. Dan. 11: 44. Job 22: 10. Hence *to cause to despond* Ezra 4: 4 Keri.

2. *to hasten, to quicken*, Esth. 2: 9. Hence seq. gerund, i. q. *מְהֵרָה, to hasten to do any thing*, i. e. *to do it quickly*, Ecc. 5: 1. 7: 9.

PUAL *to be hastened, quickened*. Prov. 20: 21 Keri, *נִחְלָה מִבְּהֵלָה a possession hastily gotten*, i. e. *acquired with anxious haste*. Hence part. *מְבֵהֵל hastened, swift*, Esth. 8: 14.

HIPH. 1. i. q. Pi. no. 1. Job 23: 16.

2. i. q. Pi. no. 2. Esth. 6: 14.

3. caus. of Kal no. 3, *to drive out in haste, to thrust out*, 2 Chr. 26: 20.

*בְּהֵל* Chald. in Pe. not used.

ITHPE. Inf. *הִתְבְּהֵלָה* subst. *haste, speed*, c. pref. *ב* adv. *in haste, quickly*, Dan. 2: 25. 3: 24. 6: 20.

PA. *to terrify, to put in trepidation*, Dan. 4: 2, 16. 7: 15. — ITHPA. pass. 5: 9.

Deriv. *בְּהֵלָה*.

*בְּהֵלָה* f. *terror*, Lev. 26: 16. Plur.

Jer. 15: 8. With the art. *terror*, *καὶ ἔξοχόν*, i. e. *sudden destruction*, Is. 65: 23.

\* *בִּהַם* a root not in use, pp. *to shut, to close*, spec. the mouth, hence *to be mute, dumb*. Arab. *بهم* IV to shut,

X to be mute, dumb. The like signification is found in many roots ending with the letter *ם*, and denoting sounds produced with the mouth shut; as *שָׁמַם, דָּמַם, בָּזַם, אָגַם, דָּהַם*, comp. Lat. *hem*, Gr. *μύω*. Other roots ending with the same letter designate murmuring, whispering, humming sounds, which likewise are produced with the mouth closed; as *נָחַם, נָצַם, הָמָה, נָחַם*, Arab. *همهم, βρομέω, fremo, βρομέομαι, brummen*, Germ. *brummen*, Engl. *to hum*.

*בְּהֵמָה*, constr. *בְּהֵמָה*, c. Suff.

(as if from *בְּהֵמָה*); Plur. *בְּהֵמוֹת*, constr. *בְּהֵמוֹת*, f. *a beast*, pp. *a dumb beast*, from r. *בִּהַם*; spoken usually of the larger land quadrupeds,

but see in Plur. no. 2. Arab. *بهيمة*.

Opp. to birds and reptiles. Gen. 6: 7, 20. 7: 2, 8, 23. 8: 20. Ex. 9: 25. Lev. 11: 2. Prov. 30: 30 *בְּהֵמָה* *the lion, a mighty one among the beasts*. — Spec.

1. collect. *domestic beasts, cattle*, Lat. *pecus*. Opp. *חַיַּת הָאָרֶץ* Gen. 1: 24, *חַיַּת הַשָּׂדֶה* 2: 20. 3: 14, *חַיַּת הַשָּׂדֶה* 7: 14, 21. Lev. 25: 7, i. e. *beasts of the field, wild beasts*. The word *בְּהֵמָה* includes both *בָּקָר* and *צֹאן*, Gen. 47: 18. Lev. 1: 2. — Elsewhere

2. *beasts of burden*, as asses, camels, opp. *מִקְנֵה*, Gen. 34: 23. 36: 6. Num. 32: 26. 2 K. 3: 17. Comp. Is. 30: 6. 46: 1.

3. poet. also for *beasts of the field, wild beasts*; so in Plur. *בְּהֵמוֹת* Deut. 32: 24. Hab. 2: 17; espec. seq. *הָאָרֶץ* Deut. 28: 26. Is. 18: 6, *הַשָּׂדֶה* 1 Sam. 17: 44. Joel 1: 20, *נֶזֶר* Mic. 5: 7.

PLUR. *בְּהֵמוֹת* 1. *beasts, quadrupeds*, see above.

2. Plur. majest. seq. sing. masc. *Behemoth*, i. e. *the great beast, huge quadruped*, by which name is designated the *hippopotamus*, Job 40: 15. So Bochart, Hieroz. II. p. 754 sq. Ludolf, Hist. Aethiop. I. 11. Others wrongly understand *the elephant*; as Drusius, Grotius, Schultens, J. D. Michaelis ad h. l. Schoder in Hieroz. Spec. I. p. 2 sq. — Probably under the form *בְּהֵמוֹת* there lies concealed some Egyptian name for the hippopotamus, so modified as to put on the appearance of a Semitic word; see in *אַבְרָהָם*. Thus

Π-ΕΖΕ-αυιοσδ Pehemout denotes *water-ox*; by which epithet (*bo-marino*) the Italians also designate the hippopotamus. See Jablonsky Opusc. ed. te Water, I. 52.

\* *בִּהַן* obsol. root, prob. i. q. *בִּהַם*, Conj. IV, *to shut up, to cover*. — Hence the two following:



**בֶּהֱן** m. *the thumb*, so called as shutting and covering the hand; also *the great toe*; followed by both **יָד** and **רֶגֶל** Lev. 8: 23 sq. 14: 14, 17, 25, 28. Plur. constr. **בְּהוֹנוֹת** Judg. 1: 6, 7, from a lost Sing. **בְּהוֹן**. Arab. **أَصْبَحَ**, and in Vulgar Arab. **بَهْم** id.

**בֶּהֱן** (thumb) pr. n. of a son of Reuben; from whom also comes the name **אֶבְרֶן-בֶּהֱן**, a place on the confines of Judah and Benjamin. Josh. 15: 6. 18: 17.

\* **בֶּהֱן** obsol. root; Syr. **ܒܗܢܐ** *to be white*, spec. with leprosy; Chald. **ܒܗܢܐ** *to be bright, shining*, **ܒܗܢܐ** *bright, shining*. Comp. **בְּהֵר**.—Hence

**בֶּהֱן** m. *vittiligo alba, morphea*, an efflorescence on the skin, not uncommon in the East, consisting in spots of a palish white, (**בְּהֵרוֹת לְבָנוֹת**), resembling the leprosy, but harmless, and neither contagious nor hereditary.

Lev. 13: 39. Arab. **بَهْم** ap. Avic. See more in Thes. p. 183.

\* **בְּהֵר** obsol. root, Arab. **بَهْر** *to shine, to be bright*, trop. *to be conspicuous*. Aethiop. **ለርሀ**: *to be light, bright*, **ለርሀ**: *light*, **ለርሀ**: *a light, luminary*. The primary idea lies in being tremulous, glittering, glancing; comp. **בְּהֵל**.—Hence **בְּהֵר** and

**בְּהֵרֶת** plur. **בְּהֵרֹת**, f. *a brightness*, i. e. *a spot* in the skin, for the most part white. When such a spot is lower than the rest of the skin, and has in it white hairs, it is a symptom of the oriental leprosy, Lev. 13: 2—4, 18—23, 24—28. Otherwise it is harmless, whether it be a scar, or arise from a burning, or from the morphea, **בְּהֵק**, ib. v. 38, 39. — Juhn wrongly supposes the word **בְּהֵרֶת** to be the name of a particular disease, the *leuca* of Hippocrates; Archaeol. I. § 215. Different is **בְּהֵק**, *bohak*, q. v. the name of a par-

ticular disease consisting of whitish spots.

\* **בֹּא** praet. **בָּא**, once **בָּנָה** Milêl for **בָּאָנָה** 1 Sam. 25: 8; imp. **בֹּא**, **בָּא**, twice **בָּאָה** Milêl 1 Sam. 20: 21. 1 K. 13: 7; inf. **בֹּא**, once **בָּאָה** Milra 1 K. 14: 12; fut. **יָבֹא**, **יָבֹא**, once **יָבֹא** 1 K. 12: 12 Chethibh, c. He parag. et Suff. sometimes irreg. **תְּבֹאֲתָה** Deut. 33: 16, **תְּבֹאֲתָהּ** Job 22: 21, **תְּבֹאֲתִי**, Keri **תְּבֹאֲתָה** 1 Sam. 25: 34; see Index at the end of the volume.

1. *to go or come in, to enter*; Aethiop.

**አባላ**: id. Arab. **بَا** *to return*.

Kindred is **בָּא** coeundi sensu. Corresponding are Sanscr. *wa to go*, Gr. *βαίω*, whence *βαίω, vado*, see signif. no. 3, which, although less frequent, is perhaps the primary one. — Opp. **יָצָא** Josh. 6: 1. 1 K. 15: 17. The place *into* which one goes, as a house, city, country, ship, is put with **בָּ** Gen. 19: 8. Deut. 23: 25, 26; **אַל** Gen. 6: 18. 7: 1. 19: 3; **לָ** Esth. 6: 4; c. He parag. Gen. 12: 11, 14; and poet. c. acc. Ps. 100: 4. Lam. 1: 10, comp. Lat. 'ingredi urbem'; whence Gen. 23: 10, 18 **בְּאֵי שַׁעַר** *those entering the gates of his city*. Prov. 2: 19. — The person *to* whom one enters, is put with **אֶל** Gen. 6: 20. 7: 13. Seq. **בָּ**, i. q. *to enter into* one's body; Ez. 2: 2 **וַהֲבֵא בִּי רוּחַ** *the spirit entered into me*; (comp. μένος ἄνδρος ἐσέγχεται Il. 17. 157.) 2 K. 18: 21. — Spec. a) **בֹּא אֶל-אִשָּׁה** *to go in unto a woman*, an euphemism for sexual intercourse, Gen. 6: 4. 16: 2. 30: 3; rare-

ly seq. **עַל** Gen. 19: 31. Arab. **بَا** and

**בָּא** id. b) *to go or come into the house of a husband*, spoken of a bride, Josh. 15: 18. Judg. 1: 14; seq. **אַל** Dan. 11: 6. Comp. Hiph. no. 1. c) **בֹּא בְּמִשְׁפָּט** *to enter into judgment with any one*, i. e. *to bring before a tribunal*, to arraign, Is. 3: 14. Job 22: 4. Ps. 143: 2. — d) **יָצָא וְיָבֹא** *to go out and come in*, spoken of one's daily walk and life, 1 Sam. 29: 6. Deut. 28: 6. Ps. 121: 8. Different is *to go out and come in before the people*, i. e.

to lead out a people to war, spoken of a military leader, commander, Num. 27: 17. 1 Sam. 18: 16. 2 Chr. 1: 10; also without *הָעַם* *לְבַנִּי הָעַם* Josh. 14: 11. 1 K. 3: 7; comp. Deut. 31: 2 of Moses. Comp. Hiph. — e) *to enter in with any one, i. e. to have intercourse with*, Josh. 23: 7, 12. Hence *בֹּא בְּאֵלָה*, et c. acc. *אֵלָה*, to enter into an oath, see *אֵלָה*; *בְּבְרִית* into a covenant, see *בְּרִית*; *בְּסוֹד* to enter into the secret counsels of any one, to become his confederate, Gen. 49: 6. — f) *to enter upon an office, duty*, 1 Chr. 27: 1. Opp. *יָצָא*, 2 K. 11: 9. — g) *to enter sc. into his chamber* Ps. 19: 6, spoken of the sun, i. q. *to go down, to set*, Sept. *δύω*. Gen. 15: 12, 17. 28: 11. al. Opp. *יָצָא*. — h) *to come in*, spoken of the annual produce of the earth, *to be brought in, to be gathered*, Lev. 25: 22; hence of profits, revenues, *to come in, to be rendered*, 1 K. 10: 14. 2 Chr. 9: 13. Comp. *הַבּוֹאָה*. Opp. *יָצָא* to go out, to be expended.

2. *to come*, very often in O. T. Opp. *הָלַךְ*. Seq. *לָא* of pers. or place Gen. 37: 23, *עַל* Ex. 18: 23, *עַד* 2 Sam. 16: 5, *לְ* 1 Sam. 9: 12. Is. 49: 18; also Acc. and hence Lam. 1: 4 *בָּאִי מוֹעֵד* *those coming to the festival*. Often of inanimate things, Job 37: 9. 38: 11; espec. of time, Jer. 7: 32; whence *הַבָּאִים* *coming times*, i. e. future, Is. 27: 6, comp. *אָהָה*. — Spec. a) *בּוֹא בְּ* *to come with any thing, i. e. to bring it, to offer*, see *בְּ* C. 1. 1 K. 13: 1. Ps. 66: 13. Ecc. 5: 2 *בִּי בֹא הַחֲלוֹם בְּרַב עֲנִיָּן* *for a dream brings much ado*, i. e. many and empty matters. Ps. 71: 16 *אֲבֹא בְּגִבּוֹרוֹת אֲדַנִּי* *I will come with the mighty deeds of the Lord*, i. e. I will recount and celebrate them; parall.

*אֲזַכֵּיר*. Comp. Pers. *آورسن* to bear and to narrate; also Lat. *ferunt*. — b) *עַד לְבֹא* even unto the coming, *until one come*, Judg. 3: 3, and ellipt. *לְבֹא* Num. 13: 21. 34: 8, for *even unto, usque ad*, in geographical descriptions. The same is *עַד-בָּאָה* *until thou comest* Gen. 19: 22, *בָּאָהָה*, *בָּאָהָה* Gen. 10: 19. 30: 13, 10. — c) seq. *עַד*, *to come to a place or person* Ex. 22: 8; and metaph. *to reach*

or *attain unto any one, to be equal to*, 2 Sam. 23: 19; seq. *לָא* 2 Sam. 23: 23.

Arab. *بُلَا* to be equal, like; comp. Germ. *gleichkommen*. — d) *to come upon any one, to fall upon unexpectedly*; e. g. of an enemy, to attack, Gen. 34: 27. 1 Sam. 12: 12. Job 15: 21; of calamity Job 20: 22. In prose for the most part constr. seq. *עַל* Gen. 1 Sam. 11. cc. and *לָא* Gen. 32: 8; in poetry, seq. acc. and *לְ* Job 3: 25. Is. 47: 9. Rarely spoken of good, something desired, seq. *עַל* Josh. 23: 15; acc. Job 22: 21.

Ps. 119: 41, 77. Arab. *أَصَلَ* c. acc. id. to come upon any one, to fall upon. — e) i. q. *to come to pass, to be fulfilled, accomplished*, e. g. of desire Prov. 13: 12; espec. of prophecies 1 Sam. 9: 6. Deut. 13: 2. 18: 22. Judg. 13: 12; of a sign given by a prophet, 1 Sam. 10: 7. Opp. *נָפַל*, *שָׁוָה*. — f) *בּוֹא בְּשֵׁמוֹת* *to come with their names*, i. e. *to be enumerated by name*, 1 Chr. 4: 38.

3. Rarely *to go*, i. q. *הָלַךְ*. Gen. 37: 30 *אָנֹכִי אֵינִי בָא* *whither shall I go?* *whither turn myself*. Jon. 1: 3 *הִנֵּנִי בָאָה* *going to Tarshish*. Is. 7: 24. 22: 15. 24: 62. Num. 32: 6. Judg. 19: 3. Is. 7: 24. Seq. dat. pleon. *לְךָ* 1 Sam. 22: 5. — Spec. a) metaph. *לְ* *to walk, to live*, i. q. *הָלַךְ*, *הִתְחַלֵּךְ*, Ps. 40: 8; seq. *אֶת* and *עִם* *with any one, i. e. to have intercourse with, to associate*, Ps. 26: 4. Prov. 22: 24. b) *בּוֹא אֶל-אֲבוֹתָיו* *to go to one's fathers* Gen. 15: 15 i. q. *אֶל-אֲבוֹתָיו* *to be gathered to one's fathers, to go away into Sheol*; see *אָסַף* Niph. no. 1.

HIPH. *הִבִּיא*, 2 pers. *הִבְאֵתָה*, e. Suff. *הִבְאֵתָהּ* Ps. 66: 11, *הִבְאֵתָהּ* Ez. 23: 22; more freq. *הִבְאֵתָהּ*, *הִבְאֵתָהּ*, plur. *הִבְאֵתָם* Lev. 23: 10, and *הִבְאֵתָם* 1 Sam. 16: 17; inf. *הִבִּיא*, once *הִבִּי* Ruth 3: 15, gerund *הִבְיָא*, twice *לְבִיא* 2 Chr. 31: 10. Jer. 39: 7; fut. *יָבִיא*, *וְיָבִיא*, with *א* dropped *אָבִי* 1 K. 21: 29; causat. of Kal in most of its significations.

1. *to cause to come in*, i. e. *to lead or bring in*, e. g. into a house Gen. 43: 17;

a ship Gen. 6: 19; a land Ex. 6: 8; spec. to bring home a wife Judg. 12: 9, see in Kal no. 1. b. הָבִיא בְּשֹׁפֵט to bring into judgment, i. e. before a tribunal, Job 14: 3. Ecc. 11: 9, see in Kal no. 1. c. הוֹצִיא וְהָבִיא to lead out and in a people i. e. to and from war, spoken of a king or other military leader, Num. 27: 17. 1 Chr. 11: 2, see in Kal no. 1. d. Also to cause the sun to go down, to set, Am. 8: 9, see Kal no. 1. g. — Spoken of inanimate things, e. g. to bring in fruits, produce, i. q. to bring home, to gather, 2 Sam. 9: 10; to bring or bear in, Sept. εἰσφέρειν, Lev. 4: 5, 16. al. to put in, to insert, e. g. the hand into the bosom Ex. 4: 6; staves or poles into rings Ex. 25: 14. 26: 11.

2. to bring to any one, to lead up, pp. of persons or animals; seq. הָבִיא et הָבִיא to any one, Gen. 2: 19, 22. 43: 9. 44: 32; to let come, i. e. to call for, to admit, Esth. 5: 10, 12. Also of things inanimate: a) to bring to any one, Gen. 27: 10. 30: 14. 31: 39. 33: 11. 2 Chr. 9: 10. Gen. 37: 2 רָעָה אֶת־דִּבְתָּהֶם רָעָה he brought to his father an evil report concerning them. b) i. q. to offer, e. g. a present 1 Sam. 9: 7. 25: 27, a sacrifice Gen. 4: 4. c) seq. הָבִיא to bring upon one any thing evil, destruction, e. g. the deluge Gen. 6: 17, calamity Jer. 4: 6. 5: 15. More rarely seq. הָבִיא Jer. 15: 8, and הָבִיא 32: 42. d) to bring to pass, to fulfil, to accomplish, e. g. one's words, purpose, a prophecy, Is. 37: 26. 46: 11. Jer. 39: 16. Comp. Kal no. 2. e.

3. to bring with oneself, to bear, to carry away, 2 Chr. 36: 7. Dan. 1: 2. Sept. ἀποφέρειν. Hence a) simpl. to lead, to carry, i. q. הָבִיא. Job 12: 6 who bears his god in his hand, see in הָבִיא no. 1. p. 60. Ps. 74: 5 בְּמַבְיֵא אֱלֹהִים קָרָה עִמָּה as one who beareth upward axes, i. e. lifteth up, as a wood-cutter. b) to bring back, to let return; comp. Arab. هَبَّ to return, IV to let return; Deut. 33: 7 hear, Jehovah, the voice of Judah, וְאַל־עַמּוֹ תְּבִיאוֹהּ and bring him back unto his people. c) to bring away any thing, i. e. to get, to acquire, comp. Arab. هَبَّ seq. הָבִיא.

90: 12 וְנָבִיא לִבָּב חֲכָמָה that we may acquire a heart of wisdom, a wise heart.

Hoph. הוֹבִיא 1. pass. of Hiph. no. 1, to be led or brought in, Gen. 43: 18. Ps. 45: 15; to be brought in Lev. 10: 18. 2 K. 12: 10 sq. to be put in, inserted, Ex. 27: 7.

2. pass. of Hiph. no. 2, to be brought or led to any one, Lev. 13: 2, 9. 14: 2; to be brought to any one, Gen. 33: 11.

Deriv. מְבִיא, מְבִיאָה, also מְבִיאָה, מְבִיאָה.

בִּוּי a supposed root to which are usually referred the forms בְּבוּיָה and בְּבוּיָה; which see under r. בְּבוּיָה.

בִּוּי pr. n. m. of Persian origin, i. q. בְּבוּיָה.

\* בִּוּי fut. בִּוּיָה, to despise, to condemn; kindr. is בְּבוּיָה. The primary idea is prob. i. q. בִּוּיָה to tread under foot, which also is put for contempt, comp. Prov. 27: 7. — Constr. seq. acc. Prov. 1: 7; oftener seq. הָבִיא 11: 12. 13: 13. 14: 21. 23: 9. Cant. 8: 1, 7. Prov. 6: 30 לֹא רְבוּזוֹ לַגִּזְבִּי men do not despise a thief, i. e. do not overlook his crime and let him go unpunished; comp. 30: 17. — In Zech. 4: 10 בִּוּי is read in 3 praet. for בָּדָה, as if from בִּוּיָה.

Deriv. the two following:

בִּוּי m. 1. contempt, Job 12: 5. 31: 34.

2. pr. n. Buz a) the second son of Nahor Gen. 22: 21; also as the name of a people and district of Arabia Deserta Jer. 25: 23. Gentile n. is בִּוּיָה Job 32: 2. b) m. 1 Chr. 5: 14.

בִּוּיָה f. contempt, meton. one condemned, collect. despised ones Neh. 3: 36 [4: 4].

בִּוּיָה (pp. a Buzite, comp. בִּוּיָה no. 2. a.) pr. n. Buzi, a priest the father of the prophet Ezekiel, Ez. 1: 3.

\* בִּוּיָה not used in Kal, prob. to roll up, to involve, to entangle, and hence to perplex; comp. אֶבֶד, אֶבֶד and

הַפֶּה to turn, to turn about, Arab. بَاى to be confused and perplexed, e. g. a business, نَبَاى to entangle oneself in evil.

NIPH. נָבוֹךְ, Part. plur. נִבְכִּים Ex. 14: 3; to be perplexed, disquieted, Esth. 3: 15; to wander in perplexity, in perturbation, Joel 1: 18. Ex. l. c.

Deriv. מְבוֹכָה.

בּוֹל for רְבוֹל from ר. רָבַל. 1. pp. rain, see the root no. 1; hence as the name of the eighth Hebrew month, *Bul*, i. e. rainy month, from the new-moon of November to that of December, 1 K. 6: 38.

2. produce, increase, i. q. תְּבוּאָה Job 40: 20. — Is. 44: 19 בּוֹל עֵץ stock or trunk of wood, as in Chaldee.

\* בּוֹם obsol. root, prob. to be high, whence בָּמָה high place, q. v. This root is not found in the other Semitic dialects, (yet see Syr. حَمْلُ 1 Sam. 10: 23 Pesh.) but obvious traces of it are extant in the languages of the Indo-european family; as Pers. بام top of any thing, roof, βωμός altar, tumulus, and βούνος hill; pomus, of tall trees; and in the Teutonic tongues *Bom*, *Boom*, *Baum*, whence *sich bäumen*.

\* בּוֹן with its deriv. see in בִּנָּה.

בּוֹנָה (discretion) pr. n. m. 1 Chr. 2: 25.

בּוֹנִי see בָּנִי.

\* בּוֹס fut. רְבוֹס, to tread down, to trample under foot, e. g. in neglect and contempt, Prov. 27: 7. Also to trample in pieces, to stamp upon enemies, i. e. utterly to subdue them, Is. 14: 25. 63: 6. Ps. 44: 6. 60: 14. Part. בּוֹסִים Zech. 10: 5. — The idea of treading is expressed in many languages by the syllable *pat* variously inflected; e. g. Sanscr. *pati* way, *pad*, *pada*, foot; Zend. *pethô*, *pâte*, a path, (Pers. پا foot,) Gr.

πάτος, πατέω, and ποῦς for ποδς, gen. ποδός, Lat. *pes*, *pedis*, also *petere*, Low Germ. *padden*, *pedden* = πατέω, Pfad, Engl. *path*, also to *pad*, to *pat*; in Heb. *t* being changed to a sibilant, *pas*, *bas*.

In the kindred sense of *stamping in*, cramming, is אָבַס; in that of *despising*, בּוֹז, בָּזָה, like Gr. πατέω Il. 4. 157. Comp. also דָּבַב, טָפַה.

PIL. בּוֹסֵס to tread down a place, land, i. e. to lay waste, with the accessory idea of pollution, profanation, Jer. 12: 10. Is. 63: 18. Comp. καταπατεῖν i. q. βεβηλοῦν 1 Macc. 3: 45, 51. Rev. 11: 2; also רָמַס.

HOPH. part. מְבוֹס trodden under foot, e. g. a corpse, Is. 14: 19.

HITHPAL. הִתְבוֹסֵס to be cast forth to be trodden under foot, Ez. 16: 6, 22. Comp. הִתְרַפֵּס.

Deriv. מְבוֹסָה, תְּבוֹסָה, and pr. n. יְבוֹס.

\* בּוֹעַ a root not in use, which with its cognates בָּעַע, בָּעָה, and נָבַע, signifies to swell, and is then variously applied, e. g. to water as boiling up, gushing forth, to ulcers and pustules as breaking forth, rising in the skin. See אֲבַעֲבַעַת.

\* בּוֹץ obsol. root, i. q. Arab.

בָּאֵץ med. Je to be white, c. acc. to surpass in whiteness; II to make white; IX and XI to be of a white colour; whence أَبْيَضُ white, bright. Comp. also Pers. وِیْش white, bright, Germ. weiss, High Germ. biess. Hence בִּיצָה egg, and

בּוֹץ m. byssus, also cloth of byssus, i. e. fine cotton, so called from its whiteness; see r. בּוֹץ and Rev. 19: 8, 14; comp. also further in Thesaur. p. 190. Spoken of the finest and most precious stuffs, as worn by kings 1 Chr. 15: 27, by priests 2 Chr. 5: 12, and by other persons of high rank or honour Esth. 1: 6. 8: 15. The word is of Aramaean origin, and is therefore used spec. of the Syrian byssus Ez. 27: 16, which seems to be there distinguished from the Egyptian byssus or שֵׁשׁ ib. v. 7. Elsewhere it seems not to differ from שֵׁשׁ, and is often put for it in the later Hebrew, 1 Chr. 4: 21. 2 Chr. 3: 14; comp. Ex. 26: 31. So בּוֹץ and Chald. בּוֹץ in O. and N. T.



for Heb. **בֹּשֶׁשׁ** and Gr. *βύσσος*. See J. R. Forster de Byssso antiquorum liber, Lond. 1776. Celsii Hierob. II. 167 sq. J. E. Faber on Harmar's Observatt. II. 382 sq.

**בֹּשֶׁשׁ** (shining, glittering, from **בָּשַׁע** to shine) pr. n. of a rock near Gibeah, 1 Sam. 14: 4.

\* **בֹּשֶׁשׁ** i. q. **בָּקַעַ**, to empty. Hence **מִבְּקָה**, and

**בִּקְהָה** f. emptiness, i. e. desolation, devastation, comp. **בְּהָה**. Once Nah. 2: 11 **בִּקְהָה** intens. for the most utter desolation, like **שְׁמָמָה**, **שְׁמָמָה** from the roots **שָׁמַם** and **שָׁמַם**.

**בֹּקֵר** pp. a herdsman, keeper of cattle, denom. from **בָּקַר** q. v. In a wider sense also of a shepherd, Am. 7: 14, comp. v. 15. Vulg. *armentarius*, which is like comprehensive; comp. Virg. Georg. 3. 344.

I. **בֹּרַ**, plur. **בְּרוֹת**, m. (for **בְּאֵר**, **בְּאֵר**, from r. **בָּאָר**.)

1. a pit, Arab. **بُور**, 1 Sam. 13: 6. 1 Chr. 11: 22.

2. Spec. a cistern, Gen. 37: 20 sq. **בְּרוֹת הַחֲצִבִּים** cisterns hewn in stone, Deut. 6: 11. Cisterns when without water were often used as prisons, Zech. 9: 11. Jer. 38: 6 sq. — Hence

3. i. q. a prison, dungeon, Is. 24: 22; more fully **בֵּית הַבְּוֹר** Jer. 37: 16. Ex. 12: 29.

4. a sepulchre, the grave; freq. in the phrase **יֹרְדֵי-בֹר** those who go down to the sepulchre, i. e. the dead, Ps. 28: 1. 30: 4. 88: 5. Is. 38: 18. 14: 19 **יֹרְדֵי אֶל-אֲבְנֵי-בֹר** who go down to the stones of the sepulchre, i. e. those laid in costlier sepulchres hewn in the rock. **עַד בֹּר** even to the sepulchre Prov. 28: 17. Is. 14: 15 **יַרְכְּתֵי-בֹר** the sides i. e. recesses of the sepulchre.

II. **בֹּרַ** i. q. **בָּרַ** q. v.

\* **בֹּרַ** i. q. **בָּרַר**, to search out, to examine, to prove, once Ecc. 9: 1 inf. **לְבֹרַר**; comp. 3: 18 **לְבֹרַר**.

\* **בֹּשַׁע** praet. **בֹּשַׁעַי**, **בֹּשַׁעַי** part. plur. **בֹּשְׁעִים**; fut. **בֹּשַׁעַי**.

1. to be ashamed, to feel shame. So Chald. Syr. **ܒܫܬܐ**, **ܒܫܬܐ**; comp. also Arab.

**בֹּהֵת**, **בֹּהֵת** to be astonished, amazed, struck dumb; Lat. *pudere, pudor*. The primary idea seems not to lie in blushing, but rather in paleness and terror; thus kindr. with **בֹּשַׁע** and **בֹּשַׁעַי**. — Ezra 8: 22 **בֹּשַׁעַי** I was ashamed to ask. 9: 6. Once followed by a finite verb, Job 19: 3 **לֹא-הִבְשַׁעְתִּי** ye are not ashamed, ye stun me, i. e. shameless ye stun me. Seq. מִן of that of which one is ashamed, Ez. 36: 32; comp. 43: 10, 11. — Hence

2. Spec. to be disappointed in one's hope or expectation, which is often conjoined with blushing and shame. Jer. 14: 3. Job 6: 20. Ascribed to enemies and wicked men who are put to flight after vain attempts, Ps. 6: 11. 25: 3. 31: 18. 35: 4. Also to persons oppressed with sudden calamity, Jer. 15: 9. 20: 11; to husbandmen disappointed of their harvest, Jer. 14: 4; comp. Is. 19: 9, and **הוֹבִישׁ**. On the contrary, it is said those who trust in God shall never be ashamed, disappointed, Ps. 22: 6. 25: 2, 3. Seq. מִן of that which disappoints the hope, Jer. 2: 36.

3. Trop. of the mind, i. q. to be confused, perplexed, troubled; comp. Arab. **بَهَت**. So espec. in the phrase **עַד בֹּשַׁע**, Judg. 3: 25 they waited **עַד בֹּשַׁע** until they were ashamed, i. e. perplexed, troubled. 2 K. 2: 17.

4. Once apparently spoken of that which disappoints the hopes of any one; comp. **בֹּשַׁע**. Hos. 13: 15 **יְבוֹשׁ מְקוֹרוֹ** his fountain shall be ashamed, i. e. shall dry up, comp. Jer. 14: 3; followed by **יִהְיֶה**. But more prob. **יְבוֹשׁ** is here equivalent to **יִיבֹשׁ**.

NOTE. This verb is frequent in poetry, and rare in prose; see in no. 2, 4. Kal. is not found in the Pentateuch; see Hitpal.

PIL. **בֹּשַׁע** to delay, seq. gerund Ex. 32: 1. Judg. 5: 28. Pp. to shame or disappoint a person waiting. Comp. **עַד בֹּשַׁע** Judg. 3: 25.

Hiph. הַבִּישׁוֹת, 2 pers. הַבִּישׁוֹת.

1. to shame, to put to shame, espec. on account of vain efforts, i. q. to disappoint, Ps. 14: 6; so of God, Ps. 44: 8. 119: 31, 116.

2. to bring to shame, to disgrace, Prov. 29: 15.

3. intrans. to do shameful things, to act shamefully; comp. הָרַע, הָרַעֵב. Part. מְבִישׁ shameful, base, wicked, opp. מְשֻׁכֵּל, Prov. 10: 5. 14: 35. 17: 2. The idea of wickedness includes also folly; and elsewhere words signifying folly (כְּסִיל, נְבִלָה, כְּסִיל) are transferred to wickedness. Fem. מְבִישָׁה Prov. 12: 4, opp. אִשְׁתֵּי חָיִל.

NOTE. Another form of Hiphil, הוֹבִישׁ, see under the root יָבֵשׁ.

Hithpal. to be ashamed, Gen. 2: 25. This seems to have been the prose form; comp. in הִתְאַבֵּל, הִתְאַנֵּן.

Deriv. מְבִישִׁים, בִּישָׁה, בִּישָׁה, and

בֹּשֶׁת f. shame, Ps. 89: 46. Ez. 7: 19. Obad. 10. Mich. 7: 10.

\* בֹּוֹת Chald. to pass the night, Dan. 6: 18. In Targg. often for גִּילָן. Syr. ܒܘܬܐ id. also to sojourn, to remain;

Arab. بَاتَ med. Je, Aethiop. ፩፡፩፡ to pass the night, to remain. — Hence is commonly derived the word בֵּית house; but see in בֵּית.

בֹּ c. Suff. בֹּהָה m. prey, spoil, booty, spoken of men and beasts carried away in war, (elsewhere שָׁבִי, מִלְּקָה,) and also of goods or property plundered by an enemy. Num. 14: 3. Jer. 15: 13. 49: 32. בֹּוֹ, see in בֹּוֹ. Very frequently in the phrase הָיָה לְבֹוֹ to become a prey, to be carried off as spoil, Num. 14: 31. Deut. 1: 39. Is. 42: 22; sometimes c. dat. Ez. 26: 5. 34: 28. Also לְבֹוֹ to give for prey, as spoil, Jer. 17: 3. Ez. 25: 7 Keri. R. בֹּוֹ.

\* בֹּוֹ ἀναξ λεγόμεν. prob. to cut in pieces, to divide up. Is. 18: 2 a people ... אֲשֶׁר בֹּוֹתָם הַנְּהָרִים אֲרָצוֹ whose land rivers divide, i. e. Ethiopia; see Comment. on Is. l. c. The root בֹּוֹ is softened from the harder forms בֹּוֹעַ to

cleave, בֹּוֹעַ, בֹּוֹעַ, which all express the idea of cutting. This lies not only in the syllables בֹּוֹ, בֹּוֹ, בֹּוֹ, comp. under r. בֹּוֹ; but also in many others ending in a sibilant, as imitating the sound of rending, splitting; e. g. קָץ, כָּס, גָּז; חָץ, חָז, חָז, חָז; likewise some in ר, as קָר, גָּר. This latter is also frequent in the Indo-European tongues; comp. Sanscr. bhidh to rend, tshid, Pers. tshiden, σχίζω, scindo, etc.

\* בֹּוֹה i. q. בֹּוֹ, to despise, to contemn; pp. to tread under foot, see בֹּוֹ, בֹּוֹ. Constr. seq. acc. Num. 15: 31. Ps. 22: 25. 102: 18; more rarely seq. לְ 2 Sam. 6: 16, and (suitably to the primary idea) עַל Neh. 2: 19. Opp. בֹּוֹד 1 Sam. 2: 30. Also Prov. 19: 16 בֹּוֹה he that despiseth his ways, i. e. overlooks them, lives heedlessly. Esth. 3: 6 רִיבֹו בְּעֵינָיו לְשַׁלַּח יָד וְהוּא יִבְזֶה and he despised to lay hands on Mordecai alone, i. e. this was too little. Ps. 73: 20.

Niph. part. בֹּוֹה despised, contemned, Is. 53: 3. Ps. 15: 4.

Hiph. i. q. Kal, Esth. 1: 17.

Deriv. בֹּוֹהֵם, בֹּוֹהֵם, pr. n. בֹּוֹהֵם.

בֹּוֹ verbal adj. of the intrans. or pass. form, despised, contemned. Is. 49: 7 בֹּוֹהֵם נִפְשׁוֹ despised of men, i. q. בֹּוֹ Ps. 22: 7.

בֹּוֹ i. q. בֹּוֹ, prey, booty, (r. בֹּוֹ) found only in the later Hebrew, comp.

Aram. ܒܘܐ. 2 Chr. 14: 13. 28: 14. Ezra 9: 7. Neh. 3: 36. Esth. 9: 10 sq. Dan. 11: 24, 33. Often joined with the synon. שָׁבִי and שָׁלַל.

\* בֹּוֹ, pl. בֹּוֹ, once בֹּוֹ; inf. בֹּוֹ, fut. יִבְזֶה; to prey, to spoil, i. e. to seize as prey, to plunder. Arab. ٻڙ.

Conj. I, VIII. Aram. ܒܘܐ id. The primary notion seems to be that of pulling in pieces, scattering; comp. the kindred roots בֹּוֹ, בֹּוֹ, בֹּוֹ. Hence Chald. בֹּוֹ to squander, to dissipate, from which is commonly derived נְבֹוֹה gift, q. v. — Construed: a) absol. Num. 31: 53. 1 Sam. 14: 36. b) c. acc. of the prey, to seize as prey, to carry off as

spoil, Gen. 34: 29. Num. 31: 9. Deut. 2: 35. 3: 7. **בָּזַז** *to prey the prey*, i. e. to take the prey, Is. 10: 6. 33: 23. **בָּזַז שָׁלַל** id. 2 Chr. 28: 8. c) c. acc. of a city, country, persons, Gen. 34: 27. Ez. 39: 10. 2 K. 7: 16. 2 Chr. 14: 13. Is. 42: 22.

NIPH. **נָבַז**, plur. **נִבְזִים**; inf. and fut. **יִבְזֶה**, **יִבְזֹז**, *to be spoiled, plundered*, pass. of Kal lett. c. Amos 3: 11. Is. 24: 3.

PUAL. id. Jer. 50: 37.

Deriv. **בִּזְזָה**, **בִּזָּה**.

**בְּזִיּוֹן** m. (r. **בָּזָה**) *contempt*, Esth. 1: 18.

**בְּזִיּוֹתָיָה** (contempt of Jehovah) pr. n. of a place in the south of Judah, Josh. 15: 28.

\* **בָּזַק** obsol. root, prob. *to scatter*, *to disperse*, like Syr. **ܠܒܝܬܐ**. The Arab.

**بَزَج** is to spit, to sow seed; also to rise, as the sun, pp. to scatter his rays; in which sense of radiating, corruscating, it would seem to be kindr. with **בָּרַק**; for the interchange of **ז** and **ר**, see under **ר**. — Hence

**בָּרַק** m. *ἄπας λεγόμεν*. Ez. 1: 14, i. q. **בָּרַק**, *lightning, flash of lightning*. So all the ancient versions; also Abulwalid and Kimchi.

**בֶּזֶק** (lightning) *Bezek*, pr. n. of a Canaanitish city, whose king was Adonibezek, Judg. 1: 4 sq. 1 Sam. 11: 8.

\* **בָּזַר** *to scatter, to disperse, to dissipate*, i. q. **פָּזַר**. Dan. 11: 24. Arab. **بَزَرَ** Conj. II, and **بَذَرَ**, to sow seed; comp. Aram. **בָּרַר**.

PIEL. *to scatter enemies, to put to flight*, Ps. 68: 31.

**בִּזְתָּא** pr. n. of a eunuch in the court of Xerxes, Esth. 1: 10. Perh. i. q. Pers. **بسته** *bestē ligatus* sc. *membro* i. e. *spado*.

**בַּהֲוִין** m. verbal adj. i. q. **בִּהְיוֹן**, *a trier of metals, assayer*, Jer. 6: 27.

**בַּהֲוִין** (c. Dag. impl.) m. *a watch-tower, tower*, built by a besieging army. Is. 23: 13 Keri. R. **בַּהֲוִין** no. 2.

**בַּהֲוִיר**, plur. **בַּהֲוִירִים**, constr. **בַּהֲוִירִי**, (after the form **קַטְוִיל** c. Dag. f. impl. to distinguish it from **בַּהֲוִירִים**,) m. *a youth, young man*, pp. *a chosen youth*, implying beauty of form etc. See part. **בַּהֲוִיר** in r. **בַּהֲוִיר** no. 2. Or perhaps the signif. may be derived from the cogn. **בָּבַר** no. 3, whence Arab.

**بَكْرٌ** virgin. — E. g. Judg. 14: 10. 1

Sam. 8: 16. It denotes pp. a young man of ripe vigour, but unmarried, Ruth 3: 10. Is. 62: 5; often joined with **בַּהֲוִירָה** Deut. 32: 25. Lam. 1: 18. 2: 21. al. Spec. *young men*, for *young warriors*, Is. 9: 16. 31: 8. Jer. 18: 21. 49: 26. 51: 3. Am. 4: 10. Comp. **יְלָדֵיהֶם** and **שָׂכָל**.

**בַּהֲוִירֹת** see **בַּהֲוִירִים**.

**בַּהֲוִין** Is. 23: 13 Cheth. see **בַּהֲוִין**.

**בַּחִיר** m. verbal adj. *chosen, elect*, *ἐκλεκτός*, found only in the phrase **בַּחִיר יְהוָה** *the chosen of Jehovah*, spoken of Saul 2 Sam. 21: 6; of Moses Ps. 106: 23; of the people of Israel Is. 43: 20. 45: 4, parall. **יְהוָה**; of pious men and prophets, or of the Messiah, Is. 42: 1. Plur. of the pious Is. 65: 9, 15, 22. Ps. 105: 43. R. **בַּחִיר**.

\* **בָּהַל** I. i. q. **בָּעַל** no. 3, seq. **בָּהַל**, *to loathe, to abhor*; comp. Syr. **ܠܒܝܬܐ** having nausea, sick at the stomach. Zech. 11: 8 **בָּהַלְתִּי בִּי** *their soul abhorred me*. — This signification may be drawn either from the cogn. **בָּעַל**, or also from **בָּהַל** and **בָּהַר** in the sense of *rejecting*.

II. i. q. Arab. **بَاهِلٌ** *to be greedy, avaricious*, Hence PUAL Prov. 20: 21 Cheth. **בָּהַלְתָּ מְבַהֲלָה** *wealth greedily gotten*. See Schult. Animadv. ad h. l.

The ancient versions express the sense of the Keri מבהלת.

\* **בָּחַן** fut. **יִבְחֶן** 1. *to try, to prove, to examine*, espec. metals, like the synon. **צָרַף**. Jer. 9: 6. Zech. 13: 9. Ps. 66: 10. Metaph. Job 23: 10 **בָּחַנִי אֶצֶא** *let him try me, I shall come forth as gold*; also neglecting the primary force, Job 12: 11 **הֲלֹא אֶזְנֶן מִלֵּין** *doth not the ear try words?* 34: 3. Often a) of God as trying the hearts or minds of men, Ps. 7: 10. 17: 3. Prov. 17: 3. Ps. 81: 8; espec. by sending calamities upon them, Job 7: 18. b) of men as proving or tempting God, i. q. **נָסָה**, i. e. by doubt, unbelief, Mal. 3: 10, 15. Ps. 95: 9. — Chald. **בִּחֵן**, Syr. **ܒܚܢܐ**, to try, to examine. The Arabic in this sense has **مَبْحَن** Conj. I, VIII, **ب** and **م** being interchanged; pp. *to rub, to rub upon*, and hence *to try* metals, sc. by rubbing them upon the lapis Lydius or touch-stone, Gr. **βάσανος**. Indeed this Greek word seems to have come from the oriental **בחן**.

2. *to keep a look-out, to watch*, whence **בָּחִין**, watch-tower.

NIPH. *to be tried, proved*, Gen. 42: 15, 16. Job 34: 36.

PUAL **בִּחֵן** id. Ez. 21: 18 **כִּי בִחֵן** *for it is tried*, i. e. trial is made, comp. Schnurrer ad h. l. Sept. **ὅτι δεδιδαίωται**. Others take **בִּחֵן** as a noun, *for trial* sc. is made.

Deriv. the two following, and **בָּחוּן**, **בָּחִין**.

**בִּחֵן** m. *a watch-tower, tower*, see the root no. 2. Is. 32: 14 **עַל הַבְּחִין** *the hill (Ophel) and the tower upon it*; prob. the tower upon the hill Ophel mentioned in Neh. 3: 26, 27.

**בָּחַן** m. *trial, proof*. Is. 28: 16 **אֶבְחֵן אֶבְחֵן** *a tried stone*, i. e. proved and found suitable for a foundation stone.

\* **יִבְחֶר** fut. **יִבְחֶר** 1. *to prove*, i. q. *to try, to examine*; as Syr. **ܒܚܢܐ** i. q.

Hebr. **בָּחַן**. We place this signification first, although it is rare and mostly found only in the later Hebrew; since trial must precede choice. The primary idea is either that of *rubbing* upon the lapis Lydius or touch-stone, so as then to be i. q. **בָּחַן** q. v. or else it lies in cutting in pieces and scrutinizing,

comp. **בָּחַן**, **בָּחַן** no. 1. Corresponding are Gr. **πειράω**, Lat. **perior**, whence **experior**, **comperior**, **periculum**, **peritus**. — Is. 48: 10 **בָּחַנִי בְּכֹר עֲנִי** *I have proved thee in the furnace of affliction*. Job 34: 4. 2 Chr. 34: 6, where the Chethibh is thus to be read: **בָּחַר** *he proved their houses*, i. e. examined the houses of the idolaters.

2. *to approve*, i. q. *to choose, to select*. Comp. Arab. **مُخَار** VIII to choose

out the best, to take the best part of any thing; **مُخَار**, **مُخَار**, thing se-

lected, chosen. — Job 9: 14. 15: 5. 29: 25. Often c. dat. **לֵּי** *to choose for oneself* Gen. 13: 11. Ex. 17: 9. Josh. 24: 15. The thing chosen is put in the accus. see the examples already quoted; also more freq. with **בְּ**, (comp. **בְּ** B. 4,) Deut. 7: 6. 14: 2. 18: 5. Num. 16: 5. 17: 20. 1 Sam. 10: 24. 16: 8, 9. al. Once with **עַל** as marking desire, see **עַל** no. 4, Job 36: 21; also **נָן** implying preference, Ps. 84: 11. — Part. **בָּחוּר**, plur. constr. **בָּחוּרִי** 1 Sam. 26: 2, a) *chosen, select*, Ex. 14: 7. b) *choice, excellent*, Cant. 5: 15.

3. *to choose*, i. q. *to like, to delight in, to desire*; c. acc. Gen. 6: 2. Is. 1: 29. 2 Sam. 15: 15 **כָּל אֲשֶׁר-יִבְחֶר אֲדֹנָי** *according to all that my lord shall please*. Prov. 1: 29. 3: 31; seq. **בְּ** Is. 14: 1 **וְיִבְחֶר עוֹד בְּיִשְׂרָאֵל** *and he will yet delight in Israel*. Zech. 1: 17. 3: 2; also **לֵּי** 1 Sam. 20: 30, where yet many Mss. read **בְּ**. Once praegn. c. **עַל** of pers. 2 Sam. 19: 39 **כָּל אֲשֶׁר-תִּבְחֶר עָלַי** *whatsoever thou shalt desire [to lay] upon me, that I will do for thee*.

NIPH. 1. *to be chosen*, i. e. to be worthy of choice, seq. **מִן** *to be better*, rather to be chosen, Jer. 8: 3. — Part. **נִבְחָר** *chosen, choice, excellent*. **נִבְחָר** *choice*



silver Prov. 10: 20. 8: 10, 19; seq. מן choicer than, rather to be chosen, better, Prov. 16: 16. 22: 1.

2. seq. בָּ, to be chosen by any one, i. e. to be acceptable, pleasing, to him, Prov. 21: 3.

PUAL to be chosen, selected, only Ecc. 9: 4 Chethibh.

Deriv. בַּחֲרִים, בַּחֲרִי, בַּחֲרִי, בַּחֲרִי, pr. n. מְבַחֵר, and the two here following:

בַּחֲרִים (young men's village) Bahurim, a small city of Benjamin, 2 Sam. 3: 16. 16: 5. 17: 18. 19: 17. 1 K. 2: 8. — Hence Simonis derives the gentile n. בַּחֲרִימִי 1 Chr. 11: 33, and with the letters transposed בַּרְחֲמִי 2 Sam. 23: 31.

בַּחֲרִים (after the form זֶקְנִים) m. plur. Num. 11: 28, and בַּחֲוִירוֹת Ecc. 11: 9. 12: 1, youth, youthful age. Comp. בַּחֲוִיר.

\* בַּטָּא and בַּטָּה, i. q. בָּדָד no. II, βαττολογεῖν, blaterare, to babble, i. e. to talk idly, unadvisedly, onomatop. like the Greek, Latin and English words. Part. בּוֹטָא an idle talker, babbler, Prov. 12: 18.

PIEL id. Lev. 5: 4. Ps. 106: 33. In both these passages בַּשְּׁפָתִים, is added intensively, see שִׁפְהָ in שִׁפְתֵּי no. 1.

Deriv. מְבַטֵּא.

\* I. בַּטָּה 1. to trust, to confide, to place hope and confidence in any one. Chald. and Samar. id. but rare. Arab. بَطَحَ to throw one down upon his back, to throw in his face; whence Heb. בַּטָּה perb. pp. 'to cast oneself or one's cares upon any one'; comp. גָּלַז Ps. 22: 9. — Seq. בַּ Prov. 11: 28. Ps. 28: 7; עַל 2 K. 18: 20, 21, 24; אֵל Ps. 4: 6. 31: 7. Sometimes c. dat. pleon. Jer. 7: 4 אֶל-הַבְּטָחוֹ לָכֶם אֶל-דְּבַר הַשָּׁקָר trust not for yourselves in lying words. v. 8. 2 K. 18: 21. Rarely in this sense absol. Job 6: 20; but often

2. absol. to be confident, i. e. to be secure, without fear, Judg. 18: 7, 10, 27. Jer. 12: 5. Job 40: 23 יִבְטַח בְּ-יָגִיד

יִרְדֵּן אֶל-פִּיהוּ he feareth not, though Jordan break forth over his mouth, i. q. Engl. over his head. Prov. 11: 15 שָׁנָא וְהָקַעִים בֶּטָח he that hateth surely-ship is sure, i. e. secure, has nothing to fear. Opp. רָע גְּרוֹעַ. Also a) in a good sense, of the trust and security of the righteous, Is. 12: 2. Prov. 28: 1. Job 11: 18. b) in a bad sense, of those who place trust and confidence in the things of this world, and have no fear of God nor of his punishments, Is. 32: 9, 10, 11. Prov. 14: 16. Comp. שָׂאָן, שָׂאָה, שָׂאָה. — Part. בַּטָּח trusting, confiding, in an active signif. Is. 26: 3 כִּי בַד בַּטָּח for he is trusting in thee. Ps. 112: 7.

HIPH. fut. apoc. יִבְטַח 1. to cause to trust, to persuade to trust, seq. אֶל-עַל, Is. 36: 15. Jer. 28: 15. 29: 31.

2. absol. to make secure, without fear, Ps. 22: 10.

Deriv. בַּטָּחוֹת, בַּטָּחוֹן, בַּטָּחָה, בַּטָּח.

\* II. בַּטָּה transp. i. q. טָבַח, טָבַח, to cook, to ripen; whence אֶבְטִיחַ a melon, where see more.

בַּטָּח m. (r. בַּטָּח) 1. trust, confidence; as adv. confidently, boldly, Gen. 34: 25.

2. security, fearlessness, Is. 32: 17. — Elsewhere always לְבַטָּח and בַּטָּח adv. a) in security, without danger, securely, safely; so יָשַׁב לְבַטָּח, יָשַׁב בַּטָּח, to dwell securely, safely, 1 Sam. 12: 11. Lev. 25: 18, 19. 26: 5. Deut. 33: 12. b) securely, i. e. without fear, Mic. 2: 8; also as implying too great security, want of care and caution, Judg. 8: 11.

3. Betah, pr. n. of a city of Syria, rich in brass, situated in the territory of Hadadezer, 2 Sam. 8: 8. In the parall. passage 1 Chr. 18: 8 written טְבַהֲתָ.

בַּטָּחוֹת f. trust, confidence, Is. 30: 15.

בַּטָּחוֹן m. trust, confidence, Is. 36: 4; hope Ecc. 9: 4.

בַּטָּחוֹת f. plur. Job 12: 6, security, tranquillity.

\* **בַּטֵּל** *to be vacant*, (comp. **בָּטֵן**,) espec. *to be free from labour*; hence, *to cease, to rest from*, Ecc. 12: 3. Arab.

**בָּטַל** and Aeth. **ጸጸጸ**: *to be empty, vain*; more rarely, *to cease*.

**בַּטֵּל** Chald. id. Ezra 4: 24.

PA. *to cause to cease, to hinder, to forbid*, Ezra 4: 21, 23. 5: 5. 6: 8.

\* **בָּטַן** obsol. root, pp. *to be vacant, empty, hollow*, i. q. **בַּטֵּל**, **בָּטַל**. Hence the three following:

**בִּטְנָה**, c. Suff. **בִּטְנִי**, fem. as being a female member, see no. 2; comp. Arab. **رَحِم** and Lat. *cunus*, both of which are fem. for the same reason.

1. *the belly*, so called as being empty, hollow; comp. Gr. *κενέων, λαγών, κοιλία*. Arab. **بَطْن** id. **بَدَن** body, mostly dead body, Aethiop. **ጸጸጸ**: dead body. — Spoken of the external belly, both of man Cant. 7: 3, and of beast Job 40: 16. Mostly of the internal belly, as the receptacle of food, Prov. 13: 25. 18: 20. Job 20: 20. Ecc. 11: 5. Ez. 3: 3. — Also as the place of the foetus, and hence

2. *the womb*, Gen. 25: 23, 24. **מִן-הַבֶּטֶן** Judg. 13: 5, 7, **מִבֶּטֶן** Is. 48: 8. 49: 1, and more fully **אֶמְצֵן מִבֶּטֶן** Ps. 22: 10. Judg. 16: 17, *from the womb*, i. e. as soon as born; hyperbol. i. q. from the tenderest years, Job 31: 18. **פְּרִי בֶטֶן** *fruit of the womb*, i. e. offspring, progeny, Gen. 30: 2. Deut. 7: 13. Is. 13: 18. Mic. 6: 7, always spoken of children already born, and not of the foetus; also seq. gen. of the father, Mic. 1. c. Spoken of one child, **בֶּר בֶּטֶן** son of my womb Prov. 31: 2, where the suffix refers to the mother; but in Job 3: 10 **בֶּטֶן** my womb is for my mother's womb. Also in Job 19: 17 **בְּנֵי בֶטֶן** sons of my womb seem not to be the sons of Job, for these had perished, 1: 19, comp. 29: 5; but prob. his uterine brothers, *ἀδελφοί*, comp. Ps. 69: 9.

3. trop. *the inmost part*, i. q. **קֶרֶב**. So **בֶּטֶן שְׂאוֹל** the womb of Sheol, its deepest recesses, Jon. 2: 3. Espec. *the inmost part of man*, where he thinks and feels, like the heart, breast, reins, etc. Job 15: 35. 32: 18. Prov. 22: 18. **בֶּטֶן חֲדָרֵי** chambers of the belly, depths of the heart, Prov. 18: 8. 20: 27, 30. 26: 22. Hab. 3: 16 **וַתִּרְגַּז בֶּטְנִי** and my bowels trembled. Comp. *κοιλία* Ecc. 51: 21. John 7: 38.

4. belly of a column, protuberance, 1 K. 7: 20.

5. *Beten*, pr. n. of a place in Asher, Josh. 19: 25. Perh. valley, i. q. **בָּטַן** *κοιλία*.

**בִּטְנִים** plur. Gen. 43: 11, *pistacia-nuts, pistacios*, a kind of nuts of an oblong shape, so called from their form which is flat on one side and round or bellied on the other. They grow on a tree resembling the terebinth, *Pistacia vera* of Linn. which is common in Syria, Plin. H. N. 13. 10. The kindred dialects have not this word; but **בִּטְנָה**, **בִּטְנִי**, **בִּטְנִי**, signify *terebinth*, i. e. *Pistacia terebinthus* of Linn. a tree often confounded with the pistacia.

**בִּטְנִים** (*pistacias*) pr. n. of a place in the tribe of Gad, Josh. 13: 26.

**בִּי** (for **בִּי** from **בָּעָה**, as **בָּל** for **בָּעַל**) *entreaty, petition, request*, in common use in Accus. as a particle of entreaty, or rather of asking leave; every where joined with **אֲדָנִי**, pp. *with request*, i. q. Engl. *with leave, by permission*. Gen. 44: 18 **בִּי אֲדָנִי יְהוָה** with leave, my lord, i. e. I beseech thee, my lord, *let now thy servant speak one word with thee*. Ex. 4: 10, 13. Num. 12: 11. Josh. 7: 8. Judg. 6: 13, 15. 13: 8. 1 Sam. 1: 26. 1 K. 3: 17, 26. Also when several speak, Gen. 43: 20 **בִּי אֲדָנִי יְהוָה** and they said, *With leave, my lord, we came down indeed* etc. Of the ancient versions, Sept. well *δέομαι*, *δεόμεθα*, Vulg. *obsecro, oramus*, Targg.

בְּבִנְיָהּ, Syr. כְּבִנְיָהּ Judg. 13: 8 *cum rogatione, rogando*; all which correspond exactly to the Heb. בִּי and confirm the etymology here proposed. Other opinions see reviewed in Thes. p. 222.

\* בִּי, praet. בִּנְיָהּ Ps. 139: 2, and בִּי Dan. 10: 1; בִּילְתִּי Dan. 9: 2; inf. and imp. בִּי; fut. יִבְיָהּ, apoc. and conv. יִבְיָהּ, see note under Hiph. pp. to separate, to distinguish; (comp.

בִּי, בִּי, and Arab. بَانَ med. Je intrans. to be separate, distinct; metaph. Conj. I, V, X, to be distinct, manifest, easily discerned; ) hence to discern, to mark, to understand, all which depend on the power of separating, distinguishing, discriminating; comp. *apivō*, Lat. *cerno*, *intelligo* i. e. inter-ligo, Germ. *merken* coll. *Marke*, בָּצַר, בָּקַר, etc. — Spec.

1. to discern, to perceive, e. g. a) with the eyes, i. q. to see, c. acc. Prov. 7: 7; seq. בִּי Neh. 13: 7; לֵב Job 9: 11. 23: 8. b) with the ears, i. q. to hear, Job 23: 5. Prov. 29: 19. c) by the touch, i. q. to feel, of inanimate things, Ps. 58: 10.

2. As implying will, purpose, to mark, to attend, to give heed to; c. acc. Dan. 10: 1. Ps. 5: 2. 94: 7. Deut. 32: 7. Prov. 23: 1; seq. בִּי, which seems peculiar to the later Hebrew, comp. in no. 1 above, Ezra 8: 15. Dan. 9: 2, 23; seq. אֵל Ps. 28: 5; לֵב 73: 17. Job 14: 21. Deut. 32: 29. Is. 32: 4; עַל Dan. 11: 30, 37; absol. Ps. 94: 7.

3. to discern mentally, to understand, Dan. 12: 8 שָׁמַעְתִּי וְלֹא אָבִין I heard, but I understood not. Is. 6: 9; seq. כִּי 1 Sam. 3: 8. 2 Sam. 12: 19. Is. 43: 10.

4. to have understood, i. e. to know, to be acquainted with; seq. acc. Ps. 19: 13. Job 38: 20; לֵב Ps. 139: 2. בִּין מִשְׁפָּט to know the right Job 32: 9. Prov. 28: 5. בִּין דַּעַת Prov. 29: 7, comp. יָדַע בִּינְיָהּ.

5. absol. to have understanding, to be intelligent, wise, Job 42: 3. 18: 2 be wise, then will we speak. Hos. 4: 14. Part. plur. בְּנִים the wise, the prudent, Jer. 49: 7.

NIPH. בִּבֹן to be intelligent, discreet, knowing, Is. 10: 13. As participial adj. בִּבֹן intelligent, discreet, knowing, often joined with חָכֵם wise, Gen. 41: 33, 39. Deut. 1: 13. 4: 6. Is. 5: 21; opp. to words signifying folly, Prov. 10: 13. 14: 33. בִּבֹן דְּבַר knowing of speech, eloquent, 1 Sam. 16: 18.

PIL. בִּי i. q. Kal. no. 2. Deut. 32: 10 יִסְבְּבֶנָּה יְבוֹנֶנָּה he surrounded and gave heed to him.

HIPH. הִבִּין, inf. הִבִּין, imp. הִבֵּן, part. מִבִּין; see note below.

1. pp. causat. e. g. a) causat. of Kal no. 3, to cause to understand, i. e. to declare, to explain, Dan. 8: 16, 27. Neh. 8: 8 מִבְּנֵי בְּמִקְרָא. b) causat. of Kal no. 4, to teach, to instruct, c. acc. of pers. Neh. 8: 9. Ps. 119: 34, 73, 130. Is. 40: 14; also c. acc. of thing added, Ps. 119: 27 פְּקֻדֹתַי הִבִּינִי teach me the way of thy precepts. Prov. 8: 5. Elsewhere also c. acc. of thing and dat. of pers. Job 6: 24. Dan. 11: 33; and c. acc. of pers. and dat. of thing, Neh. 8: 7. Spoken also of one who reveals future events, Dan. 10: 14. c) causat. of Kal no. 5, to give understanding, to make intelligent, Job 32: 8.

2. i. q. Kal no. 1, to perceive, e. g. a rumor, report, Is. 28: 19. Also i. q. Kal no. 2, to mark, to give heed, to attend to any thing, seq. בִּי Dan. 9: 23. 10: 11. Neh. 8: 12; seq. אֵל Ps. 33: 15; absol. Dan. 8: 5, 17. So i. q. Kal no. 3, to discern mentally, to understand, 1 K. 3: 9. Also i. q. no. 4, to know, to be acquainted with, Job 28: 23. Mic. 4: 12. יִבְיָהּ Dan. 1: 4. Prov. 1: 2; to be knowing, skilled, in any thing, seq. בִּי Dan. 1: 17, et acc. Dan. 8: 23. Prov. 1: 6; also absol. Is. 29: 16. As i. q. Kal no. 5, to have understanding, to be wise, Part. מִבִּין Prov. 8: 9. 17: 10, 24. 28: 7, 11.

NOTE. In the examples adduced under no. 2, are found only the Praet. Inf. Imper. and Participle; which forms alone can with certainty be referred to this conjugation. The forms of the Fut. יִבְיָהּ, etc. we have assigned to Kal; and only a few examples are found where they have a causative power, e. g. Is. 28: 9. 40: 14. Job. 32: 8.

**HITHPAL.** **הִתְבּוֹנֵן** 1. pp. to shew oneself attentive, and hence for the most part i. q. Kal no. 2, to mark, to attend, to consider; absol. Jer. 2: 10. 9: 16. Job 11: 11; sq. **אֵל** 1 K. 3: 21. Is. 14: 16; **עַל** Job 31: 1. Ps. 37: 10; **עַד** Job 32: 12. 38: 18; **בְּ** Jer. 30: 24. Job 30: 20; also, the force of the conjugation passing over to a transitive sense, c. acc. Job 37: 14. — Hence

2. to perceive, e. g. with the ears, i. q. to hear, c. acc. Job 26: 14.

3. to have understanding, to be intelligent, wise, pp. to shew oneself intelligent, Ps. 119: 100.

Deriv. **תְּבוּנָה**, **תְּבוּנָה**, **תְּבוּנָה**, **תְּבוּנָה**, **תְּבוּנָה**, and pr. n. **תְּבוּנָה**.

**בֵּין**, constr. **בֵּין**, pp. i. q. Arab. **بَيْنَ** separation, interval, space interposed, see Dual below; found only in the constr. state and with Suffixes, **בֵּינִי**, **בֵּינֶךָ**, **בֵּינוֹ**, **בֵּינֵנוּ**, also plur. **בֵּינֵינוּ**, **בֵּינֵיכֶם**, and **בֵּינוֹתֵינוּ**. In these forms it passes over into a Preposition.

1. between, betwixt, Lat. *inter*, Arab. **بَيْنَ** **בֵּין אֲחֵים** between brethren Prov. 6: 19. **בֵּין שִׁיחִים** betwixt the bushes Job 30: 7. **בֵּין עֵינַיִם** between the eyes, i. q. the forehead, see **עֵין**. In repetitions, between — between, inter — inter, we find **בֵּין — וּבֵין** Gen. 26: 28. Ex. 11: 7. Josh. 22: 25 al. more rarely **בֵּין — לְ** (pp. interval — even to) Gen. 1: 6. Lev. 20: 25. Deut. 17: 8; **לְבֵין** Is. 59: 2; **וּלְבֵין** Joel 2: 17. Where it is thus put after verbs of seeing, understanding, teaching, and the like, it gives them the sense: To see, understand, teach the difference between; Mal. 3: 18 **וְיִרְאִיתֶם בֵּין צַדִּיק וּבֵין רָשָׁע** ye shall discern the difference between the righteous and the wicked; comp. **לְבֵין — לְ** 2 Sam. 19: 36. Jon. 4: 11; **לְבֵין** Ez. 44: 23. 1 K. 3: 9; **לְבֵין — לְ** Ez. 23: 44.

2. within, Lat. *intra*. Job 24: 11 **בֵּין שְׁוֹרֵתָם** within their walls. Prov. 26: 13 **בֵּין הָרְחֹבוֹת** within the streets, i. q. in the streets; comp. Zech. 13: 6. Of

time, Neh. 5: 18 within ten days; comp.

Arab. **بَيْنَ زَكَاةٍ**. — Sometimes

3. **בֵּין — וּבֵין**, and **בֵּין — לְ**, disjunctively, i. q. whether — or, sive — sive. 2 Chr. 14: 10 **אִין עֲמֹד לְעֹזֵר בֵּין רַב** whether it is alike to thee to help, whether the strong or the weak; pp. with thee, O God, is no distinction in helping, between the strong and the weak. The source of this idiom may be seen from Lev. 27: 12, and the priest shall value it (the beast) **בֵּין טוֹב וּבֵין רָע** whether it be good or bad, pp. deciding between the good and the bad, Sept. *εἴτε καλῆ, εἴτε σαπρά*. 2 Sam. 19: 36. So in Rabbinic, **בֵּין — וּבֵין** whether — or, as — so.

4. With other prepositions:

a) **אֶל-בֵּין**; pp. into-between, i. e. between after verbs of motion, Lat. *inter* c. acc. Ez. 31: 10, 14; also **אֶל-בֵּינוֹת** Ez. 10: 2.

b) **עַל-בֵּין** id. between, after a verb of motion, Ez. 19: 11.

c) **מִבֵּין** from between, Fr. *d'entre*, Zech. 6: 1 there come out four chariots **מִבֵּין שְׁנֵי הַהָרִים** from between two mountains. Ps. 104: 12 which sing **מִבֵּין רִמְזֵי** from between the branches, amid the foliage. Jer. 48: 45 **מִבֵּין כִּיחוֹן** ellipt. from the midst of the kingdom of Sihon. So **מִבֵּין רַגְלָיִם** from between the feet, by euphem. for from the womb, etc. Deut. 28: 57 the after-birth **מִבֵּין רַגְלֶיהָ** which cometh from her womb; comp. Hom. Il. 19. 110 *ὅς κεν ἐπ' ἡμῶν τῶδε πέσῃ μετὰ ποσσὶν γυναικός*. Also meton. i. q. from the seed, offspring, posterity, of any one; Gen. 49: 10 the sceptre shall not depart . . . **מִבֵּין רַגְלָיו** from his seed. It is thus equivalent to **מִמֶּנּוּ**, **מִמֶּנּוּ**, **מִמֶּנּוּ**. Sept. *ἐκ τῶν μηρῶν αὐτοῦ*, comp. 46: 26. Where two things are mentioned, from between which any thing comes, **מִבֵּין** is repeated, **מִבֵּין — מִבֵּין** 2 K. 16: 13. Ez. 47: 18.

d) **מִבֵּין — לְ** between, in between, i. q. **בֵּינוֹת**, Ez. 10: 2, 6, 7.

e) **בֵּין — בֵּין** Is. 44: 4 is for **בֵּין — בֵּין**, see B. 8.



DUAL בִּינִים *the interval between two armies*, τὰ μεταξύ Eurip. Phoen. 1285; whence אִישׁ הַבִּינִים 1 Sam. 17: 4, 23, *a go-between*, μεσότης, i. e. *an umpire, champion* who decides between the two in single combat, as Goliath.

בֵּין Chald. *between*, Dan. 7: 5, 8.

בִּינָה f. (ר. בִּין) 1. *understanding*, i. e. the act, Is. 33: 19 *a people of a foreign tongue*, אֵין בִּינָה *which thou understandest not*. Dan. 8: 15. 9: 22. 10: 1.

2. *understanding*, i. e. the faculty of insight, intelligence, Prov. 4: 5, 7. 8: 14. 9: 6, 10. 16: 16. Job 28: 12, 20. יָדַע בִּינָה *to know understanding*, i. e. to be or become intelligent, Job 38: 4. Prov. 4: 1. Is. 29: 24. Plur. עַם בִּינֹת *a people of understanding*, intelligent, Is. 27: 11. Spec. of skill in any art or science, 2 Chr. 2: 12. 1 Chr. 12: 32 יָדְעֵי בִינָה *skilled to judge of the times*; comp. Esth. 1: 13.

בִּינָה f. Chald. i. q. Heb. no. 2. Dan. 2: 21.

בִּיּוּצָה f. *an egg*, so called from its whiteness, see r. בּוּץ. Arab. بَيْضَة, Syr. بَيْضَة. In Sing. not found. Plur. בִּיּוּצִים c. adj. f. בְּיָצִים עֲזוּבוֹת *eggs left, forsaken*, Is. 10: 14. Deut. 22: 6. Job 39: 14. Is. 59: 5.

בֵּיר a well, i. q. בְּעָר, Jer. 1: 7 Keri. Comp. Arab. بَيْر.

בִּירָה f. *a word of the later Hebrew*.

1. *a fortress, castle, fortified palace*; see Chald. and Syr. below. If it be of Semitic origin, it may be for אֲבִירָה strong, fortified; or, as some prefer, for בִּירָה, from Aethiop. ባረ: to sit, whence ሠረ: seat, tribunal, and 5- منبر seat, tribunal, metropolis, q. d. royal seat. Perhaps however it is of Pers. origin; comp. Pers. بارو, fortress, wall, castle, Sanscr. bura, buri,

pur, Gr. πύργος and βάρης. — Very often in the phrase שֹׁשַׁן הַבִּירָה *Shushan the palace*, not only of the royal palace or citadel, Neh. 1: 1. Esth. 1: 2. 2: 3, 8. 3: 15. Dan. 8: 2; but also of the whole adjacent city, Esth. 1: 5. 2: 5. 8: 14. 9: 6, 11, 12; comp. Ezra 6: 2. This city is elsewhere more definitely called שֹׁשַׁן הָעִיר, Esth. 3. 15. 8: 15. — Where it refers to Jerusalem, *the fortress of the temple* is meant, prob. the same afterwards called Antonia, Neh 2: 8. Comp. Jos. Ant. 15. 11. 4.

2. *the temple*, 1 Chr. 29: 1, 19.

בִּירָה Chald. f. emphat. בִּירָה id. *a fortress, castle, palace*, Ezra 6: 2. Syr. ܒܝܪܬܐ.

בִּירָנוֹת f. twice in Plur. בִּירָנוֹת *fortresses, castles*, 2 Chr. 17: 12. 27: 4. Comp. on the nature of this ending Lehrs. p. 516 note.

בֵּית m. constr. בֵּית, c. He. parag. בֵּיתָה Gen. 19: 10, constr. בֵּיתָה 43: 17; Plur. בָּתִּים böttim, c. Suff. בְּתִינֹם, בְּתִיבֹם, for בְּתִיָּהם, from a lost Sing. בֵּתָה, comp. Syr. ܒܝܬ Lehrs.

604; *a house, domus*, Arab. بَيْت, Syr. ܒܝܬ, Aethiop. ቤተ: It is commonly referred to the root בִּית to pass the night, to remain. But it may be worth inquiry whether בֵּית, בֵּיתָה, is not rather for the harder form בֵּתָה from r. בָּתָה, as δόμος, domus, from δέμω. As to the form we may then compare אֵישׁ q. v. for אָנֶשׁ, אָנֶשׁ; בֵּית cup, for בֵּית; שֵׁת thorn, for שֵׁת; (pp. שֵׁתָה for שֵׁתָה, חֹזֶה, ὄγκος, uncus, for חֹזֶה from r. חֹזֶה = חֹזֶה; חֹזֶה for חֹזֶה; perh. בֹּשֶׁת Ethiopia, for בֹּשֶׁת collection, conflux, i. q. חֲמִשָּׁה; Gr. εἰς (ἐνός) for εἷς, Lat. unus; εἰς prep. for ἐνς, see Schmidt de Praeposit. Gr. p. 7; τρυφῆς for τρυφῆς; ὁδός for ὁδός, Lat. dens. Adopting this conjecture, בֵּית might then be regarded as a secondary verb from the noun בֵּית; and the plur. בֵּתִים as for בְּתִיָּהם from a sing. בֵּתָה i. q. בֵּתָה. — E. g. בֶּן-הַבֵּית son of

the house Gen. 15:3. Ecc. 2: 7; also ילד בֵּית one born in the house Gen. 17: 12, 27. Jer. 2: 14, i. e. *verna*, a home-born servant or slave, whose fidelity was therefore greater. So אֲשֶׁר עַל הַבֵּית one over the house, i. e. in private houses the οἰκονόμος, steward, dispenser, a servant who had charge of the household affairs and of the other servants, Gen. 43: 16. 44: 1; see also below in no. 3. חֲמֵר בֵּיתֵי הָאָדָם houses of clay Job 4: 19, spoken of the human body as frail and mortal; comp. 2 Cor. 5: 1, and the commentators. The house of God is put once for the whole world, Ps. 36: 9. The constr. בֵּית in acc. often stands for בֵּית in the house of any one, Gen. 24: 23. 38: 11; also genr. in the house; into the house Gen. 24: 32.—Spec.

1. a moveable house or dwelling, a tent, tabernacle, Arab. بَيْت. Gen. 27: 15. 33: 17; of tabernacles consecrated to idols 2 K. 23: 7, comp. בֵּמָה no. 3, 4. So בֵּית הָאֱלֹהִים, יְהוָה, of the tabernacle of the covenant, Ex. 23: 19. Josh. 6: 24. Judg. 18: 31. 1 Sam. 1: 7, 24. 3: 15. 2 Sam. 12: 20. Ps. 5: 8.

2. house of a king, a palace, castle, citadel; fully בֵּית הַמֶּלֶךְ 2 Sam. 11: 2, 9. 1 K. 9: 1, 10. 14: 26. 15: 18; בֵּית הַמְּלָכֹת Esth. 1: 9. Also καὶ ἐξ ὀρχῆς, whence אֲשֶׁר עַל הַבֵּית one over the palace, i. e. the prefect of the palace, one of the king's attendants and ministers, to whom the key of the palace or royal fortress was committed, Is. 22: 22; who also had charge over all the household affairs of the king, much like the modern *Maréchal du palais*, *Marshal of the Court*, 1 K. 4: 6. 2 K. 10: 5. 15: 5. Is. 22: 15, comp. Dan. 2: 49; in later Hebrew called רֶב הַבֵּית, Esth. 1: 8. Comp. no. 1, above.—Further, בֵּית דָּוִד house i. e. palace of David, Is. 22: 22; בֵּית פַּרְעֹה palace of Pharaoh Gen. 12: 15. Sometimes also of single parts of the royal palace or fortress, yet consisting of an entire house, e. g. בֵּית הַנְּשִׁים the harem Esth. 2: 3, 9.

3. house of God, i. e. a temple; spoken of idol-temples, Is. 37: 38. 44: 13. 1 Sam. 5: 2, 5. Oftener of the temple of

Jehovah at Jerusalem, called בֵּית יְהוָה, אֱלֹהִים, 1 K. 6: 5, 37. 7: 12. Is. 66: 1. al. *saepiss.* Comp. above before no. 1.

4. house of the dead, i. e. a sepulchre, espec. one costly, sumptuous, Is. 14: 18; comp. מִשְׁכָּן Is. 22: 16. More fully called also בֵּית הָעוֹלָם eternal house, long home, Ecc. 12: 5.

5. a dwelling, habitation, mansion, place of any kind; a) of men, e. g. Sheol, orcus, Job 17: 13. b) of animals, Job 39: 6. Ps. 84: 4. 104: 17. (comp. Virg. Ge. 2. 209 *antiquasque domos avium.*) בֵּית עֲכָבִישׁ the spider's house, her web, Job 8: 14, Arab. بَيْت العنكبوت; house of the moth Job

27: 18.—c) place, space, receptacle for any thing; בֵּית נִפְשׁ perfume boxes, smelling bottles, Is. 3: 20. בֵּיתִים בָּבָדִים, לְבָרִיחִים places for the bars, Ex. 26: 29. 36: 34. 37: 14. 38: 5. 1 K. 18: 32 and he made a trench בֵּית סָאִתִּים about the space, capacity, of two measures of seed. בֵּית אֲבָנִים place of stones, i. e. stony place in the soil, Job 8: 17. Neh. 2: 3. Ez. 41: 9 בֵּית צִלְעוֹת the space of the side-chambers of the temple.

6. in the house, i. e. the inside, inner part, within, (opp. הַחוּץ out of doors, without; ) בִּיתָה Ex. 28: 26, מִבֵּית Gen. 6: 14. Ex. 25: 11. 37: 2, and מִבֵּיתָה 1 K. 6: 15, inside, inward, within, opp. מִחוּץ; comp. מִן no. 3. c. So בֵּית Ez. 1: 27, מִבֵּית 1 K. 6: 16, לְמִבֵּית Num. 18: 7, within a certain space. אֶל-בֵּיתָה to within, Lat. *intra* c. accus. 2 K. 11: 15. Comp. אֶל- A. 9.—From this signification comes the Chald. בֵּי in, whence also we have above derived the prefix בֵּ.

7. Trop. of persons living together, a house, i. q. household, family, comp.

Arab. أُسْرَة; i. e. including the wife, children, and all domestics, Gen. 7: 1. 12: 17. 35: 2. 36: 42. 19. So house of the king i. q. his court, courtiers, Is. 22: 18. עֲבֵדֵי בֵּית פַּרְעֹה i. q. his courtiers, Gen. 50: 4.—Hence

8. of those descended from one's

household, house, for descendants, posterity, lineage, race, i. q. בְּנֵי sons, children; (hence joined with a Plur. Is. 2: 5.) Gen. 18: 19. בֵּית גִּרִי i. q. בְּנֵי גִרִי Ex. 2: 1; בֵּית יוֹסֵף Josh. 17: 17; בֵּית יְהוֹרָה, בֵּית יִשְׂרָאֵל; בֵּית דָּוִד house of David, his descendants, 1 Sam. 20: 16. Is. 7: 2, 13, οἶκος Δαβὶδ Luke 1: 27. Like בְּנֵי used also trop. as בְּנֵי מְלָחְמָתִי i. q. בֵּית מְלָחְמָתִי, pp. house of my war, i. e. my adversaries, enemies, 2 Chr. 35: 21; בֵּית מָרִי a stubborn house, people, Ez. 2: 5; and vice versa בֵּית יְהוָה house, family of God, i. q. Israel, Num. 12: 7. Hos. 8: 1; as οἶκος Θεοῦ 1 Tim. 3: 15. In other phrases the figure of a house is more distinctly preserved: Ruth 4: 11 *Leak and Rachel did build the house of Israel*, i. e. founded the race of Israel. לְבָנָה בֵּית לְ to build up a house to any one, i. e. to give him posterity; spoken of one who marries his brother's widow, (i. q. הַקִּים שֵׁם לְ) Deut. 25: 9; of God 1 Sam. 2: 35. 25: 28. 2 Sam. 7: 27. The same is בֵּית אִשָּׁה 2 Sam. 7: 11.

9. Trop. also of the things contained in one's house, goods, substance, wealth; Esth. 8: 1 בֵּית הַמֶּלֶךְ, Sept. ὡσαύτως Ἀγούρ, comp. v. 2, 7. Gen. 15: 2. Ex. 1: 21. So Gr. οἶκία, οἶκος.

10. בֵּית אָב pp. father's house Gen. 24: 23; father's household 31: 30. In the enumeration or census of the Hebrew tribes, מִשְׁבָּתִים, מִשְׁפָּחוֹת, they are divided into families, מִשְׁפָּחוֹת; and these again are subdivided into households, fathers' houses, בֵּית הָאָבוֹת. In this signification the Plural, instead of בֵּית אָב, takes the form בֵּית אָבוֹת, as is common in Syriac; see in יוֹבֵל note. Heb. Gram. § 106. 3. c. Num. 1: 2 number the children of Israel לְבֵיתָם אַחֲרֵי אֲבוֹתָם after their families and after their houses of fathers. v. 18, 20, 22, 24, 26sq. 2: 2sq. Over these households, or houses of fathers, were רָאשֵׁי הָאָבוֹת Ex. 6: 14, רָאשֵׁי הָאָבוֹתָם Ex. 6: 14; often by ellipsis רָאשֵׁי הָאָבוֹת Num. 31: 26. Josh. 14: 1, or רָאשֵׁי הָאָבוֹת 1 Chr. 29: 6, רָאשֵׁי הָאָבוֹת 2 Chr. 5: 2, i. e. heads, chiefs, princes of households, patriarchs.

11. Very often, espec. in later writ-

ers, בֵּית is put before the pr. names of cities and places, sometimes necessarily, as forming part of the name; at other times more loosely, so that it can also be omitted; see below in the letters e, h, i, l, u, v. So Syr. ܒܝܬ, comp. Germ. *hausen* in *Nordhausen*, *Mühlhausen*. Such are the following:

a) בֵּית אֵל (house of nothingness i. e. of idols, see אֵל no. 1,) *Beth-Aven*, a city in Benjamin, eastward from Bethel Josh. 7: 2. 1 Sam. 13: 5; with a desert of like name Josh. 18: 12. The Talmudists have confounded this city with the adjacent *Beth-El*, (lett. b,) which also is sometimes called by the prophets in contempt בֵּית-אֵלֶּן; see אֵלֶּן.

b) בֵּית אֵל (house of God) *Beth-El*, *Bethel*, a very ancient city of the Canaanites, afterwards belonging to Benjamin, in the time of Joshua still called לֵוִי, Josh. 18: 13, comp. Gen. 28: 19 and לֵוִי; though once (16: 2) it is more definitely called by both names. It lay upon a mountain, 1 Sam. 13: 2. Josh. 16: 1, comp. Gen. 35: 1; and was for a long time the station of the sacred tabernacle, Judg. 20: 18, 26, 27. 21: 2. 1 Sam. 10: 3. Afterwards one of the calves of Jeroboam was set up here, 1 K. 12: 28 sq. Comp. בֵּית אֵלֶּן and אֵלֶּן. For the origin of the name, see Gen. 28: 10 sq. 35: 1 sq. 9 sq. comp. De Wette Kritik d. israel. Gesch. I. 124. — The gentile n. is בֵּית הָאֵלִי 1 K. 16: 34.

c) בֵּית הָאֵזֶל (house of firm root, i. e. fixed dwelling) *Beth-ezel*, a town of Judea or Samaria, Mic. 1: 11; where there is an allusion to this etymology.

d) בֵּית אֲרֵבָּאֵל (house of God's ambush) *Beth-Arbel* Hos. 10: 14; prob. i. q. Ἀρβηλα in Galilee 1 Macc. 9: 2, situated between Sepphoris and Tiberias, Jos. Ant. 12. 11. 1. ib. 14. 15. 4. de Vit. § 60.

e) בֵּית בְּעַל מְעוֹן Josh. 13: 17, elsewhere בְּעַל מְעוֹן Num. 32: 38, and בֵּית מְעוֹן (house of habitation) Jer. 48: 23, a place or town assigned to the tribe of Reuben, but which soon came

into the power of the Moabites. Its ruins, still called *Myân*, are

mentioned by Burckhardt, Travels in Syria etc. p. 365, or p. 624. Germ. The same place seems meant by *בעון* (for *מעון*) Num. 32: 3.

*f*) *בית בראי* (house of my creature) a city belonging to the tribe of Simeon, 1 Chr. 4: 31; perh. corrupted from *בית לבראיה* Josh. 19: 6.

*g*) *בית ברה* Judg. 7: 24, a place near the Jordan, prob. for *בית עברה* (house of passage); comp. *Βηθαβρα* John 1: 28 in many Mss.

*h*) *בית גר* (house of the wall) a place in the tribe of Judah, 1 Chr. 2: 51, i. q. *גדרה* q. v.

*i*) *בית גלגל* Neh. 12: 29, i. q. *גלגל* q. v.

*k*) *בית גמול* (house of the weaned) a city of Moab, Jer. 48: 23.

*l*) *בית דבלתים* Jer. 48: 22, and *דבלתים* Num. 33: 46, (two cakes of figs,) a city of Moab.

*m*) *בית דגון* (temple of Dagon) *Beth-Dagon* a city: (*α*) of Judah Josh. 15: 41; (*β*) of Asher Josh. 19: 27.

*n*) *בית הרם* (house of the height, q. d. mountain-house) Josh. 13: 27, a city of Gad, called *בית הרן* Num. 32: 36, afterwards Julias and Livias; see Jos. Ant. 18. 2. 1. Jerome Onomast. s. v. Betharam.

*o*) *בית חזלה* (partridge-house) a place in Benjamin on the confines of Judah, Josh. 15: 6. 18: 19, 21.

*p*) *בית חנן* (house of grace) a place belonging to Judah or Dan, 1 K. 4: 9.

*q*) *בית הרון* (house of the hollow, perh. the hollow way,) *Beth-horon*, the name of two cities belonging to the tribe of Ephraim, called *Upper* and *Lower* Beth-horon; the former of which lay in the northern part of the territory of that tribe, Josh. 16: 5. 21: 22; while the latter was situated on the confines of Benjamin, Josh. 16: 3. 18: 13. Twice Beth-horon simply is mentioned, Josh. 10: 11. 2 Chr. 25: 13; where at least in Josh. l. c. the *Lower* Beth-horon is to be understood. Near this latter was a steep and narrow descent or hollow way, noted for the rout and slaughter

of several armies, Josh. l. c. comp. 1 Macc. 3: 16, 24.

*r*) *בית הישימות* (house of desolations) *Beth-jeshimoth*, a town in Reuben near the Jordan, Num. 33: 49. Josh. 12: 3. 13: 20. It afterwards became subject to Moab, Ez. 25: 9.

*s*) *בית בר* (house of pasture) 1 Sam. 7: 11, perh. a guard-house or garrison of the Philistines in the territory of Judah.

*t*) *בית הבכרם* (house of the vineyard) Jer. 6: 1. Neh. 3: 14, a town of Judah situated on a hill between Jerusalem and Tekoa, according to Jerome on Jer. l. c.

*u*) *בית לבראיה* see above in letter *f*.

*v*) *בית לעפרה*, see *עפרה*.

*w*) *בית לחם* (house of bread) *Beth-lehem*, masc. Mic. 5: 1. (*α*) a city of Judah, more fully *יהודה בית לחם* Judg. 17: 7, 9. Ruth 1: 1, 2, and *בית לחם אפרטה* Mic. 5: 1; since Ephraim (see p. 90) was anciently the name not only of the city itself, Gen. 35: 19, but also apparently of the circumjacent region. It was the seat of the family of David, (Ruth l. c.) and the birth-place of the Saviour; and is hence still celebrated under the same name, *בית לחם*, lying about six or eight miles distant from Jerusalem. The gentile n. is *בית הלחמי* *Bethlehemite* 1 Sam. 16: 1, 18. 17: 58. — (*β*) a city in the tribe of Zebulun, Josh. 19: 15.

*x*) *בית מלוא*, see *מלוא*.

*y*) *בית מעון*, see letter *e*.

*z*) *בית מעכה* (house of Maachah) a place situated at the foot of Mount Hermon, 2 Sam. 20: 14. Comp. *מעכה* and *אבל בית מעכה*.

*aa*) *בית המרחק* (house of remoteness) a place near the brook Kidron, 2 Sam. 15: 17.

*bb*) *בית המרפבות* (house of chariots) a place belonging to the tribe of Simeon, Josh. 19: 5. 1 Chr. 4: 31.

*cc*) *בית נמר* (house of limpid and sweet waters, comp. *נמר*) Num. 32: 36. Josh. 13: 27, and *נמר* Num. 32: 3, *Beth Nimrah*, a city in the tribe of Gad, called *Βηθναβρις* in the time of Eusebius, now *Nemrin* according to Burckhardt, Travels in Syria etc. p.



391, or p. 661 Germ. The waters in the vicinity are called **מִי נְמָרִית** Is. 15:6.

dd) **בֵּית עֵדֶן** (house of pleasantness) *Beth-Eden*, a city of Syria situated on Mount Lebanon, the residence of a king, Amos 1:5; called by the Greeks *Παγάδειρος*, Ptolem. 5. 15.

ee) **בֵּית עֲזַמּוּת** Neh. 7:28, and simpl. **עֲזַמּוּת** ib. 12:29. Ezra 2:24, a village in Judah or Benjamin.

ff) **בֵּית הַעֲמֶק** (house of the valley or plain) a place belonging to the tribe of Asher, Josh. 19:27.

gg) **בֵּית עֲנוֹת** (house of response, perh. of echo) a place in Judah, Josh. 15:59.

hh) **בֵּית עֲנָת** (id.) a place in Naphtali, Josh. 19:38. Judg. 1:33.

ii) **בֵּית עֶקֶר הָרָעִים** (house of the farm or encampment of shepherds, comp. Arab. **عَقْر** hamlet, farm,) a place near Samaria, 2 K. 10:12; without **הָרָעִים** v. 14.

kk) **בֵּית הָעֲרָבָה**, c. art. **בֵּית הָעֲרָבָה** (house of the desert) a place on the confines of Judah and Benjamin, Josh. 15:6. 18:22; without **בֵּית** Josh. 18:18.

ll) **בֵּית פְּלֹט** (house of escape) a place in the south of Judah, Josh. 15:27.

mm) **בֵּית פְּעוֹר** (temple of Peor, i. e. of Baal Peor, see **פְּעוֹר**) a city of Moab assigned to Reuben, noted for the worship of Baal-Peor, Deut. 3:29. 34:6. Josh. 13:20.

nn) **בֵּית פִּזְעֹן** (house of dispersion) a place in Issachar, Josh. 19:21.

oo) **בֵּית צוּר** (house of the rock) *Beth-zur*, a city in the mountains of Judah between Jerusalem and Hebron, Josh. 15:58, fortified by Rehoboam 2 Chr. 11:7; and again also by the Maccabees, 1 Macc. 14:33.

pp) **בֵּית רֶהֶב** (house or region of the street) Judg. 18:28. 2 Sam. 10:6, also **רֶהֶב**, (unless perhaps *Beth-Rehob* denotes a district, and *Rehob* a city,) a city or district of the tribe of Asher in the northern borders of Palestine Num. 13:21, situated among the valleys of Lebanon not far from the sources of the Jordan, Josh. 19:28, 30. 21:31. Judg. 1:31. The adjacent part of Syria is called **אֶרֶם בֵּית רֶהֶב** 2 Sam. 10:6, **אֶרֶם רֶהֶב** ib. v. 8.

qq) **בֵּית שָׁאֵן** (house of quiet) Josh. 17:11, 16; contr. **בֵּית שֵׁן** 1 Sam. 31:10:12, and **בֵּית שֵׁן** 2 Sam. 21:12, *Bethshean*, *Bethshan*, a city in the tribe of Manasseh, but long subject to the Canaanites and Philistines; situated on this side the Jordan, and afterwards called Scythopolis, Sept. Judg. 1:27. Rabb. **בִּיסָן**, Arab. **بيسان** *Bisan*. [Bibl. Repos. I. p. 599 sq.]

rr) **בֵּית הַשֵּׁטָה** (acacia-house) a place near the Jordan between Bethshan and Abel-meholah, Judg. 7:22.

ss) **בֵּית שֶׁמֶשׁ** (house of the sun) *Beth-shemesh*, the name of several cities: (α) a Levitical city Josh. 21:16, situated in Judah on the confines of Dan and Philistia, Josh. 15:10. 1 Sam. 6:12 sq. 2 Chr. 28:18; large and populous, 1 Sam. 6:19. 1 K. 4:9. 2 K. 14:11. Constr. c. plur. 1 Sam. 6:13, where it is to be understood of the inhabitants. The gentile n. is **בֵּית הַשֶּׁמֶשִׁי** *Bethshemite* ib. v. 14, 18.—(β) in Naphtali, Josh. 19:38. Judg. 1:33.—(γ) in Issachar, Josh. 19:22.—(δ) i. q. **אֵן**, i. e. Heliopolis in Egypt, Jer. 43:13. Comp. **אֵן** p. 26.

tt) **בֵּית תְּפִיחָה** (house of apples) a place in Judah, Josh. 15:53.

**בֵּית** st. emphat. **בֵּיתָה**, plur. **בֵּיתִין**, c. Suff. **בֵּיתָה**, plur. **בֵּיתִין**, Chald. m. i. q. Hebr. *a house*, Dan. 2:5. **בֵּית מַלְכּוֹ** Ezra 6:4, *house of the king, palace*. Dan. 4:27, *house of God, temple*, Ezra 5:2 sq. also simpl. **בֵּיתָה** ib. v. 3, 9, 11.

**בֵּיתִין** m. constr. **בֵּיתִין**, *a great house, palace*, Esth. 1:5. 7:7, 8.

\* **בָּכָה** obsol. root, i. q. **בָּכָה**, pp. *to drop, to distil*; hence *to weep*. Arab. **بَكَأَ** to pour milk by drops. — Hence

**בָּכָה** 1. *weeping, lamentation*, Arab.

**בָּכָה**, **בָּכָה**. **עֲמֶק הַבָּכָה** *vale of weeping, valley of lamentation*, pr. n. of a valley in Palestine, prob. gloomy and sterile. There is an allusion to this etymology in Ps. 84:7, **עֲבְרִי בְעֶמֶק**

הַפָּקָה מִעֵין וְשִׁיתוּהָ *passing through the valley of Baca* ( of lamentation ) *they make it fountains*, i. e. it becomes so to the sacred pilgrims.

2. Plur. בָּבָאִים 2 Sam. 5: 23, 24. 1 Chr. 14: 13, 14, the name of a certain tree, so called from its *weeping* i. e. distilling; according to Celsius, Hierobot.

I. p. 335—340, i. q. the Arab. بَكَاةٌ, similar to the balsam-tree, and distilling white tears of a pungent acid taste.

\* בָּכָה fut. יִבְכֶּה, convers. וַיִּבֶךְ pp. i. q. בָּכָה, to drop, to distil, to flow in drops, see בָּכִי. The primary syllable בָּ intimates the sound of falling drops; comp. roots ending in כָּ. — Spec. to weep, and in this sense common to all the kindred languages and dialects, Ex. 2: 6. Gen. 43: 30. 2 Sam. 19: 2; often of a people making lamentation under public calamities Num. 11: 10. 25: 6; also of the sorrow of a penitent, Ezra 10: 1. Seq. acc. to weep for any one, to mourn, to lament; espec. for one dead, Gen. 23: 2. 37: 35. 50: 3; also seq. עַל of pers. or thing bewept, Lam. 1: 16. Judg. 11: 37; אֵל 2 Sam. 1: 24. Ez. 27: 31, and לְ Jer. 22: 10. Job 30: 25. Further בָּכָה seq. עַל is to come weeping to any one, Num. 11: 13. Judg. 14: 16; also to weep upon any one, i. e. in his embrace, Gen. 45: 15. 50: 1.

PIEL to weep for one dead, to mourn, c. acc. Jer. 31: 15. Ez. 8: 14.

Deriv. בָּכִי, בָּכֹת, בָּכָה.

בָּכָה m. a weeping, Ezra 10: 1. R. בָּכָה.

בְּכוֹר m. (בָּכָר) the first-born, firstling, both of man Gen. 25: 13. 35: 23; and of beast Ex. 11: 5. 12: 29. 13: 15. It denotes the eldest son on the father's side, Gen. 49: 3. — The first-born son enjoyed many rights and privileges, see בְּכוֹרָה no. 2; hence

2. Metaph. i. q. the first, the chief of its kind, whatever is most distinguished, pre-eminent. Job 18: 13 בְּכוֹר מָוֶת the first-born of death, i. e. the chief among deadly diseases, the most terrible disease. By the common Heb. idiom disease is aptly termed the son of death, as being

its precursor and attendant; so the Arabs call fevers بَنَاتُ الْمَنِيَةِ the daughters of fate or of death; and the most fatal and terrible disease is here figuratively described as the first-born among many brethren. Is. 14: 30 בְּכוֹרֵי הָעָם the first-born of the poor, the very poorest, the most wretched, q. d. the chief among the sons of the poor; or the first-born of the present wretched and oppressed generation, the next descendants, see Comment. on Is. l. c.

NOTE. As Fem. the form בְּכוֹרָה q. v. is in use, i. e. first-born daughter.

בְּכוֹר in sing. Is. 28: 4 according to the Masora, see בְּכוֹרָה; elsewhere only in plur. בְּכוֹרִים, בְּכוֹרִים, the first fruits, spoken of fruit and grain, the first which is gathered from the trees or fields, Num. 13: 20; espec. of the first fruits offered to God Lev. 2: 14. 23: 17. Neh. 10: 36. Sometimes is added קֶהֱם Ex. 23: 19. 34: 26. רֵאשִׁית הַבְּכוֹרִים bread of the first-fruits, made of the first new grain, Lev. 23: 20. יוֹם הַבְּכוֹרִים day of the first-fruits, the festival of Pentecost, Num. 28: 26.

בְּכוֹרָה, בְּכוֹרָה, f. (בָּכָר r.)

1. adj. first-born, firstling; Plur. בְּכוֹרוֹת the first-born offspring, of men Neh. 10: 37; of beasts Gen. 4: 4. Deut. 12: 6, 17. 14: 23.

2. subst. earlier birth, seniority, opp. מִשְׁפַּט הַבְּכוֹרָה, Gen. 43: 33. מִשְׁפַּט הַבְּכוֹרָה right of primogeniture, birthright, Deut. 21: 17. Ellipt. for the same, בְּכוֹרָה Gen. 25: 31, 34. 27: 36.

בְּכוֹרָה f. the first-ripe fig, early fig, regarded as a delicacy Mic. 7: 1. Hos. 9: 10. In Is. 28: 4 it is better to read with several Mss. בְּכוֹרָה c. הָ quiescent, instead of בְּכוֹרָה with the Masora and editions; the suffix is languid. — In Mauritania the early fig is still called بَاكُورَة, buccôre, Span. Albacora. R. בָּכָר.

בְּכוֹרָה id. Plur. הַבְּכוֹרוֹת Jer. 24: 2.

בְּכוֹרָה ( first-birth, first-born ) pr. n. m. 1 Sam. 9: 1.

**בְּכוֹת** f. *a weeping, mourning*. Gen. 35: 8 **בְּכוֹת** אֶלֶן *oak of weeping*. R. **בְּכָה**.

**בְּכִי** in Pause **בְּכִי**, c. Suff. **בְּכִי**, m. R. **בְּכָה**.

1. *weeping, lamentation*, Gen. 45: 2. Is. 15: 3. 22: 4. al. **בְּכִי** גָדוֹל *to weep a great weeping, to make great lamentation*, 2 Sam. 13: 36.

2. *a weeping, dropping, trickling of water in mines*, Job 28: 11. Comp. *flere for rorare, stillare*, Lucret. 1. 350, Gr. *δάκρυον*, and **דָּמְעָה**.

**בְּכִים** (the weeping) *Bochim*, pr. n. of a place near Gilgal, Judg. 2: 1, 5.

**בְּכוֹרָה** adj. fem. *the first-born daughter*, Gen. 19: 31. 29: 26. 1 Sam. 14: 49. It corresponds to **בְּכוֹר**.

**בְּכוֹת** f. *a weeping, mourning*, Gen. 50: 4. R. **בְּכָה**.

\* **בָּכַר** in Kal not used, pp. *to cleave, to open, to burst forth*, i. q. **בָּקַר**; hence *to be first, to come or do first*; also *to be early, seasonable, to do early, seasonably*. Spoken

1. of the day, whence **בָּכַר** to rise early, to do any thing early, **בָּכֶרֶת** early time, morning, comp. kindr. **בָּקַר**.

2. of the year and its produce; hence **בְּבוֹרִים** first-fruits, **בְּבוֹרָה** early fig, **בְּכֹרֶת** early fruit.

3. of the time of life, espec. birth; hence **בְּכוֹרָה**, **בְּכוֹרָה**, first-born, **בְּכֹרֶת** and **בְּכֹרֶת** a virgin, a woman who has her first child, **בְּכֹרֶת**, **בְּכֹרֶת**, young camel.

PIEL 1. *to bear early fruit*, as a tree, Ez. 47: 12. Comp. Kal no. 2.

2. *to make or constitute as first-born, to give the birthright to any one*, Deut. 21: 16.

PUAL *to be made the first-born, firstling*, Lev. 27: 26.

HIPH. part. **בֹּכֶרֶת** *one bearing her first child*, Jer. 4: 31.

Deriv. see in Kal no. 2, 3.

**בֶּכֶר** *a young he-camel*, already fit for riding and light burdens; comp. **בְּכִי** and **בְּכָה**. Plur. constr. **בְּכִי** Is. 60: 6. Corresponding is Arab. **بَكْر**

young camel, which they describe as denoting the same age as **الفنى** *ad-olescens* in man. See Bochart Hieroz. I. p. 82 sq. See also more in Comment. on Is. l. c. and in Thes. p. 206. Comp. r. **בְּכֹר** no. 3.

**בְּכֹר** (appell. i. q. **בְּכֹר** young camel) pr. n. m. a) of a son of Ephraim. Num. 26: 35. Gentile n. **בְּכֹרִי** ibid. — b) of a son of Benjamin, Gen. 46: 21.

**בְּכֹרָה** f. *a young she-camel, in heat* Jer. 2: 23. See **בְּכֹר**.

**בְּכוֹר** (i. q. **בְּכֹר הוּא** *the first-born is he*) pr. n. m. 1 Chr. 8: 38. 9: 44.

**בְּכוֹרִי** (*juvenilis*) pr. n. m. 2 Sam. 20: 1.

**בֵּל** (r. **בָּלָה** no. 3) 1. *nothing*, Ps. 17: 3 *try thou me, בֵּל הַמַּצָּא בֵּל thou shalt find nothing* sc. of evil.

2. *not, no*, i. q. **לֹא**, but poetic, seq. praet. Ps. 10: 11. 21: 3; seq. fut. Ps. 10: 4, 6. 49: 13. Prov. 10: 30. Is. 26: 14. Also *not yet*, i. q. scarcely, Is. 40: 24, comp. 2 K. 20: 4. Once for **בָּבֵל** = **בָּלָא**, Ps. 32: 9 *be ye not as horses... to be held in with bit and bridle* **בֵּל קְרוֹב** pp. *in not coming near to thee*, i. e. because otherwise they avoid thee.

3. *that not, lest*, Lat. *ne*, i. q. **אַל**, seq. fut. Ps. 10: 18.

**בֵּל** Chald. m. *the heart* Dan. 6: 15. Syr. **ܒܠܐ** heart, mind, Arab. **بَال**

id. for **بَالِي** from **بָלָה**, III to care for; pp. *care*, hence the mind, as caring, full of care.

**בֵּל** contr. from **בְּעֵל** i. q. **בְּעֵל**, *Bel* *Belus*, the chief domestic god of the

Babylonians, worshipped in the celebrated tower of Babylon, Is. 46: 1. Jer. 50: 2. 51: 44; also Dan. c. 14 Sept. Greek and Roman writers compare him with Jupiter, Diod. Sic. 2. 8, 9. Plin. H. N. 37. 10. Cic. de Nat. Deor. 3. 16. Here however we are not to understand Jupiter as the father of the gods, of whom the Orientals were ignorant; but, in accordance with the peculiar mythology of the Babylonians, which was wholly connected with the worship of the stars, it stands for the planet Jupiter, stella Jovis, Cic. de Nat. Deor. 2. 20. This planet was regarded as a good genius, the author and guardian of all good fortune and felicity, hence called by the Arabs *السعد الأكبر* *Fortuna major*; and, together with the planet Venus (see *עֲשֵׂתָהּ*, *אֲשֶׁרָה*,) was the object of worship to the Semitic nations. Comp. *גִּד*, *מִנִּי*, and see *בַּעַל* no. 5. — Hence the frequency of this name in the compound pr. names of Chaldee men, as *בִּלְשַׁאצַּר*, *בִּלְשַׁאצַּר*, *Belesys*, *Belibus*, etc.

\* *בִּלָּא* Chald. i. q. Heb. *בָּלָא*. PA. to afflict, to vex, Dan. 7: 25. Comp. Heb. Pi. no. 2.

*בִּלְאִידָן* (contr. from *בִּעֲלִידָן* i. e. *Bel* is his lord, worshipper of Bel) *Baladan*, pr. n. of the father of king Merodach-Baladan, 2 K. 20: 12.

\* *בִּלְגָּ* in Kal not used, Arab. *بَلَّغَ* to be bright, to shine forth, as the dawn; V, to be cheerful, to smile.

HiPH. 1. to cause to shine forth, metaph. Amos 5: 9 *הַמְבַּלְגִּי שֶׁד עַל-יְדֵי* who causeth desolation to shine forth upon the mighty, i. e. who bringeth it suddenly upon them; the figure being taken from the swift and sudden diffusion of the dawning light; comp. Joel 2: 2.

2. to make cheerful, to enliven one's own countenance, i. e. to be cheerful, joyful, glad, Ps. 39: 14. Job 9: 27. 10: 20.

Deriv. *מְבִלְגִּית*, and

*בִּלְגָּה* (cheerfulness) pr. n. m. Neh. 12: 5, 18; written in Neh. 10: 9 *בִּלְגִּי*.

*בִּלְגָּדָר* pr. n. (prob. i. q. *בֶּן לִרְדָּר* i. e. son of strife, quarreler, from r. *לִרְדָּר* q. v. comp. in *בִּדְקָר*,) *Bildad*, the Shuhite, the friend of Job and the second disputant with him, Job 2: 11. 8: 1. 18: 1. 25: 1.

\* *בִּלְהָ* in Kal not used, prob. i. q. *בִּהַל*, to tremble, to be in trepidation; comp. Arab. *بَلَّغَ* to be feeble, bashful, pp. timid.

PIEL *בִּלְהָ* to terrify, to frighten, hence to cause to despond, Ezra 4: 4 Cheth. In Keri is read the more usual *מְבַלְהִים*. Syr. *ܒܠܗܐ* quadril. to terrify.

Deriv. *בִּלְהָה*, and pr. names *בִּלְהָה*, *בִּלְהָן*.

\* *בִּלְהָ* fut. *יִבְלְהָ*, pp. to fall, to fall away, to fail; like *נָבַל*, *אָבַל*, where see. — Spec.

1. of garments, to fall away, to decay, e. g. to be worn out, to wax old; seq. *מַעֲלָה*, Deut. 8: 4 thy raiment *בִּלְהָה* did not fall from thee, as being old and torn. 29: 4. Absol. Josh. 9: 13. Neh. 9: 21. Trop. of the heavens and earth as growing old and perishing like a garment, Is. 50: 9. 51: 6. Ps. 102: 27. Arab. *بَلَّيَ* to be worn out, as a garment.

2. of persons labouring under disease, old age, cares, to fall away, to waste away, fail; comp. Gr. *παλαιός*, and by another flexion *μέλω* to care. Job 13: 28 *וְהוּא כְרָקָב יִבְלָה* and he (*δεικνύω* for I) as a rotten thing falleth away, is consumed. Gen. 18: 12. Ps. 32: 3.

Comp. *בָּאֵלִי* to care, to be consumed with cares, *בָּאֵלִי* consumed with cares,

*בָּאֵלִי*, *בָּאֵלִי*, the heart, mind, as affected with cares, see *בָּלָה*. Aeth. *ለልዎ* to be or grow old. — Hence



3. to fail wholly, to be reduced to nothing; hence בָּל, בָּלָה, בָּלָהָה, nothing, not, non.

PIEL 1. causat. of Kal no. 2, Lani. 3: 4. Hence genr. *to consume*, Ps. 49: 15. Is. 65: 22. Spoken of time, like Lat. *tempus terere*, Gr. *τρίβειν βίον*, Engl. *to wear out the days*, i. q. *to spend, to pass*, Job 21: 13 בְּמַהֲרָם בְּטוֹב יָבִלָה יָמֵיהֶם *they spend their time in prosperity*.

2. to afflict, to vex, 1 Chr. 17 : 9.

Arab.  $\text{بَلَّغ}$  IV, id.  $\text{بَلَّغ}$  and  $\text{بَلَّغ}$

sorrow, affliction, calamity. — Comp.  
Chald. **ܣܠܒ**.

[illegible]

**בָּלָה** adj. f. **בְּלֵיָה**, *decayed, worn out, old*, e. g. garments, sacks, bottles, shoes, *Josh. 9: 4, 5*. Trop. of an adul-  
tress, **בְּלֵיָה נִאֲפִים** *worn out with adul-  
teries, effoeta*, *Ez. 23: 43*. R. **בְּלֵיָה**.

**בְּלִיָּה** f. in Sing. once Is. 17 : 14 ;  
often in Plur. R. בְּלִיָּה.

1. *terror, terrors*, Job 18: 11. 24: 17.  
27: 20. 18: 14 מַצְטַדִּיחַוּ בְּצַדִּיחָוּ  
*terrors like a [hostile] king do chase him  
forth, persecute him*; here הֵן expresses  
comparison, as in 39: 16 [19], comp.  
15: 24 and 27: 20. See in הֵן A. 9.  
Commonly, but wrongly, מַצְטַדִּיחַוּ  
king of terrors.

2. *sudden destruction*, comp. בָּהֶלֶק no. 2. Ps. 73: 19 תָּמּוּ מִן-בְּהֶלֶק *they perish with sudden destruction*. Ez. 26: 21 בְּהֶלֶק וְאֶחָד Sept. ἀπὸ-λείψαν σε δόσω, καὶ οὐχ ὑπάξεις ἐτι, Vulg. *in nihilum redigam te*. 27: 36. 28: 19.

**בִּלְהָה** (perh. bashfulness, see **בִּלְהָה** in Kal) *Bilhah*, pr. n. a) of the handmaid of Rachel, the mother of Dan and Naphtali by Jacob, Gen. 30 : 3 sq. 35 : 22. — b) a place belonging to the tribe of Simeon, 1 Chr. 4 : 29; written also **בִּלְהָה** Josh. 19 : 3; sometimes **בִּעְלָה**.

בִּלְהוּ ( perh. bashful, modest ) Bil-

han pr. n. m. a) Gen. 36: 27. b) 1  
Chr. 7: 10.

**בָּלוּ** Chald. a species of *tribute*, prob. a tax on articles consumed, *excise*, Ezra 4: 13, 20. 7: 24. Comp. also בָּלוּן. R. בָּלָה.

**בְּלוּ** only in plur. constr. **בְּלוֹתַי**.  
Jer. 38: 12, and contr. **בְּלוֹי** v. 11, *old clothes, rags*. The latter form (pron. *belo-vé*) is from a Sing. **בְּלו** for **בְּלוֹר**; but in some Mss. (see J. H. Michaelis) is read **בְּלוֹתַי**, and in edit. **בְּלוֹת**, after the form **גְּלוֹי**, **גֹּי**, from a Sing. **בְּלוֹי** of the form **אֲבוֹי**.

**בֵּלְטַשְׁצַּר** (Bel's prince, i. e. whom Bel favours, compounded from **בֵּל**, *tsha* an ending which in Zend marks the genitive, and *tsar* = *sar* prince,) *Belteshazzar*, an Assyrio-Babylonish name given to Daniel at the court of Nebuchadnezzar, Dan. 1: 7. 2: 26. 4: 5, 6, 15, 16. 10: 1.

**בָּלִי** subst. ( r. בָּלָה ) 1. *consumption, destruction*, Is. 38 : 17. Arab.

id.

2. *failure, nought, nothing*; hence as adv. of negation, i. q. **אֵין**, joined with verbs and nouns; Gen. 31: 20. Hos. 7: 8. 8: 7. Is. 14: 6. 32: 10. — Sometimes **אֵין** is so closely joined with a subst. as to coalesce with it into one idea, like Engl. *in, un*; e. g. **אֵין־שֵׁם** *no-name*, i. e. a bad name, *infamy*, Job 30: 8.

3. for **בְּבֵרִי** with *no*, i. e. *without*, only in poetry. Job 8: 11 **בְּלִי מַיִם** *without water*. 24: 10. 31: 39. 33: 9. 34: 6. Ps. 59: 5.

4. With prepositions: a) בְּבִלְי pp. in defect of, *with no*, i. e. *without*, i. q. בִּלְיָ. So בְּבִלְיָ יָדַעַת without knowledge, Job 35: 16; i. q. *unknowingly*, *unawares*, Deut. 4: 42. 19: 4; *unexpectedly*, Job 36: 12. Comp. in no. 2.

b) לֶחֶם id. comp. לֶחֶם lett. B. Job 38:  
41: 25. Is. 5: 14.

i. e. ( $\alpha$ ) *because not*, seq. infin. Deut. 9: 28 מִבְּלִי יִכְלֹת יְהוָה *because Jeho-*

*vah was not able*, pp. from Jehovah's not being able. Is. 5: 13. Seq. partic. *because no one, none*; Lam. 1: 4 מְבִלִי בָּאֵי מוֹעֵד *because none came to the solemn festival*. Sometimes pleon. מְבִלִי אֵין Syr. ܡܠܐ ܡܠܐ and ܡܠܐ ܡܠܐ because not. — (β) *so that not*; Job 18: 15 תִּשְׁכֹּן בְּאֶהְלִי מְבִלִי לוֹ *terror shall dwell in his tent, so that it shall be no longer his*, i. e. terror shall take possession of the tent of the wicked, and drive him out of it. 6: 6. Deut. 28: 55. Seq. part. *so that no one*; מְבִלִי יֵשֵׁב *so that no one dwells there*, so that there is no inhabitant, Jer. 2: 15. 9: 10; comp. Ez. 14: 15. Seq. אֲשֶׁר forming a Conj. and pleon. לֹא, Ecc. 3: 11 מְבִלִי אֲשֶׁר לֹא יִמְצָא אָדָם *so that man cannot find out, etc.*

d) מְבִלִי עַד כֵּן pp. until failure, i. e. as long as, *quamdiu*, Ps. 72: 7. Mal. 3: 10.

e) מְבִלִי לֹא *because not*, seq. Praet. Gen. 31: 20.

בְּלִילִי m. (r. בָּלַל) pp. mixed, a mixture, spec. *meslin*, mixed provender, Lat. *farrago*, made up of various kinds of grain, as wheat, barley, vetches, and the like, all mixed together and thus sown or given to cattle, Job 6: 5. 24: 6. That grain is to be understood is apparent from Is. 30: 24. See Varro de Re Rust. 1. 31. Plin. H. N. 18. 15 or 41.

בְּלִימָה compounded from בָּלַי and מָה, i. q. מְאֻמָּה, *mixed*, *not any thing, nothing*, Job 26: 7. So at least Sept. Vulg. Syr. Chald. The Rabbins refer it to r. בָּלַם, and explain it by *bridle, band*.

בְּלִיטָה (compounded from בָּלַי *not, non, without*, and טָה use, profit, comp. הוֹטִיל to be of use, profit, and Arab. وَعَل and وَعَل i. q.

بَلِيغ noble, prince; not from בָּלַי and עוֹלָה yoke, q. d. impatient of the yoke, obstinate, rebellious, as proposed by Fischer, Prolus. de Verss. Gr. p. 93;) pp. *unprofitableness, worthlessness, some-*

*thing useless, yielding no profit or good fruit*; comp. Arab. *غير طایل* *useless, without fruit, bad*. See note below. — Hence

1. *worthlessness, badness, wickedness*, as אִישׁ בְּלִיטָה a *worthless man*, i. e. wicked, abandoned, 1 Sam. 25: 25. 30: 22. אָדָם בְּלִיטָה Prov. 6: 12, and בְּרָדָה 1 Sam. 25: 17, id. Plur. often בְּנֵי בְּלִיטָה 1 Sam. 2: 12, and אֲנָשִׁים בְּלִיטָה Deut. 13: 14. Judg. 19: 22. 20: 13. אִשָּׁה בְּלִיטָה a wicked woman 1 Sam. 1: 16. דְּבַר בְּלִיטָה an evil thing, wicked, Ps. 41: 9. 101: 3; comp. Deut. 15: 9 פֶּן יִהְיֶה דְּבַר עִם לִבְבְּךָ בְּלִיטָה *lest there be a wicked thought in thy heart*.

2. *destruction*. Nah. 1: 11 יוֹגֵץ בְּלִיטָה *who meditated destruction*. Ps. 18: 5 בְּלִיטָה רַבְּעָהוּנִי *torrents of destruction terrified me*. Sept. *χρημαῖς ὁ ἀνομιᾶς* i. e. *torrents of iniquity*, q. d. of wicked men, enemies. Some of the moderns falsely render it *torrents of the under-world*, i. q. Sheol.

3. Ellipt. for אִישׁ בְּלִיטָה a *wicked man*, see no. 1. 2 Sam. 23: 6. Job 34: 18. Also a *destroyer*, comp. no. 2, Nah. 2: 1.

NOTE. Hence was derived in later usage and in N. T. the pr. n. *Belial*, or *Beliaq*, *Belial*, i. q. ὁ πονηρός, *Satan*, The Engl. Vers. also often gives בְּלִיטָה in the O. T. as a pr. n. *Belial*; but incorrectly. See Thesaur. p. 210.

\* בָּלַל 1. *to pour over, to oint, to wet all over*; Comp. Arab. بَلَّ to wet, to moisten, رَبَلَ to flow, هَوَّلَ, هَوَّلَ, هَوَّلَ to sprinkle. — In O. T. only of oil, Part. pass. בָּלוּחַ בְּשֶׁמֶן *poured over with oil*, e. g. oblations Lev. 2: 4, 5. 7: 10, 12. 14: 21. Num. 7: 13, 19. — Intrans. of persons, *to be poured over with oil, to be anointed*, Ps. 92: 11 בָּלוּחִי בְּשֶׁמֶן רִשְׁוֹן *I am anointed with fresh oil*. Comp. the deriv. שָׁבַח and תְּבַח.

NOTE. The form בָּלַל Is. 64: 5, is for בָּלַל from r. בָּלַל q. v. and Index. 2. pp. *to pour together*, Gr. *συγχέω*,

i. e. *to mingle, to confound*, espec. language. Gen. 11: 7 **הָבָה נִדְרָה וְנִבְלָה** *come, let us go down and confound their lips* i. e. speech, which is further explained, *so that one may not understand another*. The form **נִבְלָה** is for **נִבְלָה**; see v. 9, and Lehrs. p. 372. Heb. Gr. § 66. 11. Comp. **בָּלִיל**. Arab. **بَلِيلٌ** *to be confound-*

ed, as speech, **تَبْلِيْجُ الْاَلْسِنِ** confusion of languages; Conj. II, to stammer.

3. *to smear, to soil, to stain*; comp.   
 שָׁמַר, שָׁמַר, cited in Kal. So   
 in the deriv. שָׁמַר, שָׁמַר. Comp.   
 Chald. שָׁמַר to mingle, also to stain.

4. denoin. from בָּלִיל provender, to give provender to beasts, to fodder. Judg. 19:21 וַיִּבֶּה בְּלִילֵי מִדְּבָרִים, Vulg. et pabulum asinis praeiuit.


HITHPO. *to mix oneself, to be mixed,*  
seq. 2 Hos. 7: 8.

Deriv. שָׁדָד, תִּבְדֹּד, תִּפְדֹּד, תִּבְדִּיל, and pr. n. תִּבְדִּיל.

\* **בָּלַם** *to bind together, to shut fast, to stop*, spec. the mouth with a bit or muzzle, Ps. 32: 9. Syr. **ܒܠܡ** id. Ethpe. to be shut, e. g. one's mouth, i. q. to be dumb, **ܒܠܡܐ** a muzzle. In form and signif. **בָּלַם** is kindr. with **בָּלַם**; see on roots ending in **ם**, under **בָּהַם**.


\* בֹּלֶס (denom. from בָּלַס, *balas*,  
**ΛΑΪ**: fig, in Ethiop. also sycamore-  
 fig,) to cultivate figs or sycamore-figs,  
 to gather figs etc. comp. συναΐζειν and  
 αποσυναΐζειν. Am. 7: 14 בֹּלֶס בְּיָדֵי  
 Sept. technically κλίζων συνάμυνα,  
 Vulg. vellicans sycamina, i. e. one who  
 nips sycamore-figs, a process by which  
 they were ripened. Theophr. Hist. Pl.  
 4. 2 πέπειν οὐ δύναται ἂν μὴ ἐπικλίσθῃ·  
 ἀλλ' ἔχοντες ὄνυχας σιδηροῦς ἐπικλίσουσιν·  
 ἃ δ' ἂν ἐπικλίσθῃ, τεταγμένα πέπεται.  
 Plin. H. N. 13. 7. 14. Bochart Hieroz.  
 I. 384 sq.

\* **בָּלַע** fut. יִבְלַע 1. *to swallow,*

to devour, with the idea of eagerness,  
greediness. Arab.  and quadril.

1111  
 بلعم id. Aethiop. ለለሀ: to eat,  
 to eat up. Kindr. roots are בלע,   
 לב, and many others beginning  
 with בלע. — Spoken of persons eating  
 any thing greedily, Is. 28 : 4; of ani-  
 mals, Ex. 7 : 12. Jon. 2 : 1. Jer. 51 : 34.  
 Gen. 41 : 7, 24. In a proverbial ex-  
 pression, Job 7 : 19 *nor let me alone*  
 ער-בלעי רקי *till I can swallow my*  
*spittle*, i. e. not for a moment, as in  
 Engl. 'till I can fetch a breath.' So

in Arabic أَبْلَعْنِي رِيغِي let me

*swallow my spittle*, i. e. give me a moment's time, Har. Consess. 15. p. 142. ed. De Sacy. See more in Schult. ad Job. l. c. In like manner Pers.  *a swallowing of spittle*, for delay. Comp. Pi. no. 1.

2. Metaph. a) *to consume, to destroy*, yet so that the figure of *swallowing up, devouring*, is preserved, e. g. *to devour substance, wealth*, Job 20: 18, comp. 'devoratum pecuniam evomere' Cic. Pis. 37. Prov. 1: 12 *let us swallow them up alive, as Sheol*, i. e. consume, destroy them. Ps. 124: 3. Comp. אָכַל no. 1. g. — b) Ascribed to inanimate things, e. g. a chasm of the earth Num. 16: 30 sq. the sea Ps. 69: 16; comp. Ex. 15: 12.

NIPH. pass. of Pi. no. 2, *to be swallowed up, destroyed, lost*, Hos. 8: 8. Spec. of drunkards, Is. 28: 7 נִבְלָעוּ מִן הַיַּיִן they are swallowed up of wine, i. e. overcome, broken down. Comp. הִלָּחַם, רָוַן, עִבֵּר. The Syriac Vers. retains the same word, ܠܠܥܠܡܐ ܬܠܥ ܡܢ ܡܝܢܐ; the Arabic in the same phrase uses the verb بَلَغَ.

PIEL. 1. i. q. Kal, *to swallow*; once ellipt. Num. 4: 20 *nor shall they go in to look at the holy things* כִּבְּלֵם *for a swallowing* sc. of spittle, i. e. not for a single moment; comp. in Kal no 1. Sept. well *ἐσάνινα*. — Metaph. בָּלַע נֶפֶשׁ





**בְּלֹאִי** 1. adv. of negation, i. q. לֹא, not, 1 Sam. 20: 26.

2. Prep. for **בְּלֹאִי**, i. q. בְּלֹא, without Is. 14: 6; except, besides, where a negative precedes, Gen. 21: 26. Ex. 22: 19. Num. 11: 6. 32: 12. — C. Suff. **בְּלֹאִי** besides me Hos. 13: 4. Is. 10: 4. **בְּלֹאִי** besides thee 1 Sam. 2: 2. In Is. l. c. render, without me i. e. forsaken of me they shall go bowed down among the prisoners, and shall perish among the slain; comp. in art **הָהָה** no. 2.

3. Conj. for **בְּלֹאִי** **אֲשֶׁר** besides that Dan. 11: 18; except that, unless, Gen. 43: 3 ye shall not see my face **אֲשֶׁר** **אֲחִיבֶם** except your brother be with you. More fully **אֲשֶׁר** **אֲחִיבֶם** unless it be that, Amos 3: 4; also simply unless, save, Judg. 7: 14. Gen. 47: 18.

4. With other prepositions: a) **בְּלֹאִי** seq. Inf. pp. to not, in that not, Judg. 8: 1. The Hebrews use this particle whenever the gerund ( **לְקַטֵּל** ) is to be expressed negatively ( **לְבָלֵתִי קַטֵּל** ), and it may usually be rendered, so as not to do so or so, in not doing so or so, etc. Ex. 8: 25 [29]. 9: 17; e. g. after verbs of resisting, Jer. 16: 12; of forgetting Deut. 8: 11; of hindering Num. 9: 7. Also, so that not, lest, Gen. 38: 9. — Acc. et Inf. after verbs of commanding, Gen. 3: 11; of consenting 2 K. 12: 9. Once pleonast. **לְבָלֵתִי** 2 K. 23: 10. Thrice **לְבָלֵתִי** is followed by a finite verb for **לְבָלֵתִי** **אֲשֶׁר**, Jer. 23: 14. 27: 18. Ez. 13: 3.

b) **לְבָלֵתִי** from not, i. e. because not, seq. Inf. Num. 14: 16; before a verbal noun Ez. 16: 28.

c) **לְבָלֵתִי** עד until not, until none, seq. Praet. Num. 21, 35. Deut. 3: 3. Josh. 8: 22. 10: 33; hence i. q. so long as, quamdiu, Job 14: 12. Comp. **עַד** **בְּלֹאִי**.

**בְּמֹה** Kamets impure; plur. **בְּמוֹת**, constr. id. and **בְּמוֹתֵי** Deut. 32: 13. Is. 58: 14. Mich. 1: 3 Chethibh, but in Keri **בְּמֹתֵי**, and so in the text Job 9: 8. Is. 14: 14. Amos 4: 13, see note; c. Suff. **בְּמוֹתֵי** etc.

1. a high place, height, a general word comprehending mountains and hills; see **ר. בּוֹם**. 2 Sam. 1: 19, 25. **בְּמוֹת** mountains covered with for-

ests, Jer. 26: 18. Mich. 3: 12. Ez. 36: 2, comp. v. 1. **בְּמוֹת אַרְנוֹן** heights of Arnon, i. e. through which that river flows, Num. 21: 28.

2. a fastness, strong hold, fortress, situated on a height; comp. Lat. *arx*, Germ. *Burg*. Ps. 18: 34 **עֲלֵי-בְמוֹתַי** **רָגַמְיָדָי** he set me upon my fastnesses, i. e. made me secure against the enemy. Hab. 3: 19. — Whoever possesses the strong holds of a country has also secure possession of the whole land; hence the poetical phrase: **דָּרַךְ** **עַל-בְּמוֹתַי אֶרֶץ** he walketh over the strong holds of the earth, spoken of God as the Lord and governor of the world, Amos 4: 13. Mich. 1: 3. Deut. 33: 29. Trop. **עַל-בְּמוֹתֵי-יָם** Job 9: 8 over the fastnesses of the sea, **עַל-בְּמוֹתֵי-עָב** Is. 14: 14 above the fastnesses of the clouds; all spoken in like manner of God. Also **עַל-בְּמוֹתֵי אֶרֶץ** **הָרָקִיב** Deut. 32: 13. Is. 58: 14.

3. The Hebrews, like most other ancient nations, supposed that sacred rites performed on elevated places, were particularly acceptable to the deity; see Comment. on Is. 65: 7, and Vol. II. p. 316. Hence they were accustomed to offer sacrifices upon mountains and hills, both to idols and to God himself, 1 Sam. 9: 12 sq. 1 Chr. 13: 29 sq. 1 K. 3: 4. 2 K. 12: 2, 4. Is. 56: 7, and also to build there *chapels, fanes, tabernacles*, **בְּהֵי הַבְּמוֹת** 1 K. 13: 32. 2 K. 17: 29; with their priests and other ministers of the sacred rites, **כֹּהֲנֵי הַבְּמוֹת** 1 K. 12: 32. 2 K. 17: 32. And so tenacious of this ancient custom were not only the ten tribes, (see the passages above cited,) but also all the Jews, that even after the building of Solomon's temple, notwithstanding the express law in Deut. c. 12, they continued to erect such chapels on the mountains around Jerusalem, and to offer sacrifices in them; and even those kings who in other respects strictly observed the law of Moses, until Josiah, did not abolish these unlawful sacrifices among the people, nor themselves desist from them; 2 K. 12: 4. 14: 4. 15: 4, 35; comp. 2 Chr. 20: 33. 15: 17. 2 K. 23: 8, 9, 19. Ez. 6: 3. 20: 29. Lev. 26: 30. Even Solomon himself sacri-

ficed in chapels of this sort, 1 K. 3: 2, 3. comp. 11: 7.

4. Very often *במה* is i. q. *בית הבמה*, *house of the high-place*, i. e. *a chapel* erected to God or to idols upon a mountain or hill, see in no. 3. 1 K. 11: 7. 14: 23. 2 K. 17: 9. 21: 3. 23: 15. Transferred also to any *chapel* or *fané*, e. g. in the valley of Hinnom, Jer. 7: 31; comp.

Aeth. *ἄλς*: mountain, also cloister. — Probably these chapels or fanes were *tents* or *tabernacles*, decked with curtains, Ez. 16: 16; comp. 2 K. 23: 7. Am. 5: 26. Such tabernacles were in use among the Carthaginians, and also among the ancient Slavi; Diod. 20. 25. Mone in Creuzer's Symbol. 5. 176.

5. Rarely *a sepulchral mound, tumulus*, Gr. *βομός*, Ez. 43: 7; comp. v. 8 and the commentators on Is. 53: 9, where also this signification is applicable.

NOTE. The form of the Plur. constr. *במותי*, in which there is a double plural ending, has its counterpart in *ראשיתי* 1 Sam. 26: 12; comp. Lehrs. 541. The Masorites reject this form, and substitute for it *במותי*. This latter many pronounce *bā-m'othé*; but *י*, as being immutable, could not thus be shortened into Hateph-Kamets. More correctly therefore it is pronounced *bō-m'othé*, for *במותי*, from a sing. *במה* after the form *בשה*, the *ה* being retained in the plural, as in *דלתות*, *דלתות*. But disregarding this judgment of the Masorites, it should prob. every where be read *במותי*, *במותי*.

*במהל* (son of circumcision, i. e. circumcised, for *בן-מהל*, see in *בדקר*) pr. n. m. 1 Chr. 7: 33.

*במו* see *במו*.

*במות* (heights) Num. 21: 19, more fully *במות בעל* (heights of Baal) 22: 41. Josh. 13: 17, pr. n. of a town in Moab on the river Arnon.

*בן* (for *בנה* from r. *בנה* no. 4) constr. *בן*; before the prefixes *ב*, *ב*, *ב* without Makkeph; rarely *בן* Prov. 30: 1. Deut. 25: 2. Jon. 4: 10, and always before the pr. n. *בן*; once

*בן* (like *אב*) Gen. 49: 11, and *בן* Num. 24: 3, 15. Plur. *בנים* as if from a Sing. *בן*, constr. *בנים*.

1. *a son*. Arab. *ابن*, plur. *بنون*, constr. *بنى*, *بنو*; in the Phœnician remains very often *בן*; Aram. sing. *בר*, *בן*, from *בָּרָא* to beget, but with plur. *בנים*, *בני*, *בנות*. — Spoken *καὶ ἐξοχῆν* of a king's son Is. 9: 5; comp. *בן-מלך* Ps. 72: 1. Plur. *בנים* sometimes for *children* of both sexes, Gen. 3: 16. 21: 7. 30: 1. 31: 17. 32: 12. Deut. 4: 10; though more frequently it is said fully *sons and daughters*, *בנים ובנות* Gen. 5: 4, 7, 10, 13. 11: 11 sq. In the Sing. there is also a trace of comm. gen. in *בן-זכר* (more correctly *זכר בן*) *a man-child* Jer. 20: 15; comp. *υἱὸς ἀνθρώπου* Rev. 12: 5. — Poet. *sons of the Greeks* for the Greeks themselves Joel 4: 6, like *υἱὸς Ἀχαιῶν*; also *sons of the Ethiopians* i. q. Ethiopians Am. 9: 7; comp. *גֵּרִי זָכָרִים* i. q. strangers Is. 2: 6, *בְּנֵי אֲבִיּוֹן* i. q. the poor Ps. 72: 4, Gr. *δυστήρων παῖδες* Il. 21. 151. This mode of speaking everywhere implies a like condition of the father and son.

The word *son*, like those of father and brother, (see *אב*, *אח*,) is employed by the Hebrews in various other and wider senses, e. g.

2. *a grandson*, like *אב* of a grandfather, Gen. 29: 5. Ezra 5: 1; comp. Zech. 1: 1. Plur. *בנים* *grandsons* Gen. 32: 1 [31: 55]. 31: 28; though where greater accuracy is used *grandsons* are called *בנים*, Ex. 34: 7. Prov. 13: 22. 17: 6. Plur. also for *children*, i. e. *descendants*, *posterity*, as *בְּנֵי יִשְׂרָאֵל* children of Israel, Israelites; *בְּנֵי לֵוִי*, children of Levi, i. e. Jews, Levites; *בְּנֵי אַמּוֹנִי* Ammonites, *בְּנֵי חֵת* Hittites, *בְּנֵי יִשְׁמָאֵל* Ishmaelites. In the same sense is said *בית יִשְׂרָאֵל*, *בית יהודה*, see *בית* no. 8; also *יש* see *איש* no. 1. g.

3. As a name of age, i. q. *a boy*, *youth*, like Gr. *παῖς*, comp. *בַּת* no. 2. Cant. 2: 3. Prov. 7: 7.

9. *Sons of God*, an appellation given in the O. T. a) to *angels*, Gen. 6: 2 sq. Job 1: 6. 2: 1. 38: 7. Ps. 29: 1. 89: 7; either as constituting the hosts and ministers of God, see צבא; or because

of their greater resemblance to the divine nature, although a body is ascribed to them in Gen. 1. c. — b) to *kings*, not only of the Hebrews, but also of foreign nations, comp. Ps. 89: 28; as being the vice-gerents of God on earth, taught and aided by a divine spirit, 1 Sam. 10: 6, 9. 11: 6. 16: 13, 14. Is. 11: 1, 2; on this account called also by the Greek poets *Διογενεῖς βασιλῆες*. Ps. 2: 7 *Jehovah said unto me, Thou art my son, this day have I begotten thee*, i. e. constituted thee king, comp. Jer. 2: 27. Ps. 82: 6 *I have said, Ye are gods*, (O ye kings,) and all of you sons of the Most High. 7. *But ye shall die like common men etc.* Ps. 89: 28. 2 Sam. 7: 14. — c) to *righteous men*, the pious worshippers of God, *saints*, Ps. 73: 15. Prov. 14: 27. Deut. 14: 1. Spec. to the *Israelites*, although often ungrateful children, Is. 1: 2. 30: 1, 9. 43: 6. Hos. 2: 1. Jer. 3: 14, 19. In Sing. *Israel* is called *the son of God* Hos. 11: 1; and also the first-born and beloved son, Ex. 4: 22, 23, comp. Jer. 31: 20.

10. Spoken of the young of animals, as *sons of the flock*, lambs, Ps. 114: 4; *son of an ass*, i. q. foal, עֵרֹר, Gen. 49: 11; *sons of the dove* i. e. young doves Lev. 12: 6; *sons of the raven* i. e. young ravens Ps. 147: 9.

11. Poet. *son of a tree* seems put for a shoot, branch, bough, (comp. יוֹנֵק, יוֹנֵקֶת,) Gen. 49: 22 פֶּרֶת יוֹנֵקָה *Joseph is the son of a fruitful tree*; here בֶּן (or perh. more correctly בֶּן־) seems to be in the constr. state, and פֶּרֶת to be i. q. פְּרִיָּה Is. 17: 6, i. e. *fruit-bearing, fruitful*, sc. tree. See in r. פֶּרֶה no. 1. a.

12. pr. n. m. *Ben*, 1 Chr. 15: 18. Other compound pr. names are the following:

a) בֶּן־אֹנִי (son of my sorrow) *Ben-oni*, a name given by his mother to Benjamin, Gen. 35: 18.

b) בֶּן־הָדָד *Ben-Hadad* (i. e. son or worshipper of *Hadad*, or Adod, the chief divinity of the Syrians, comp. Macrobian. Saturnal. 1. 23, and pr. n. בְּנֵי־הָדָד) pr. n. of three kings of Syria of Damascus. The first of them waged war with Baasha king of the ten tribes, 1 K. 15: 20 sq. et 2 Chr. 16: 2

sq. The second was the son of the preceding, and cotemporary with Ahab; he twice besieged Samaria and became more famous than his father, 1 K. 20: 1 sq. 2 K. 6: 24 sq. 8: 7. The third was the son of Hazael, and lost most of the provinces acquired by his predecessors, 2 K. c. 13. — *The palaces of Ben-hadad*, i. e. of Damascus, Jer. 49: 27. Am. 1: 4.

c) בֶּן־חַיִל (son of strength, warrior) pr. n. m. 2 Chr. 17: 7.

d) בֶּן־חֲנָן (son of one gracious) pr. n. m. 1 Chr. 4: 20.

e) בֶּן־יְמִין (son of the right hand, i. e. of good fortune, see below in בְּנֵי־יָמִין, also יָמִין no. 4,) *Benjamin* pr. n. a) 1 Chr. 7: 10. b) Ezra 10: 32. Neh. 3: 23. — Where the patriarch Benjamin is meant, this name is always written as one word, בְּנֵי־יָמִין q. v. except once in 1 Sam. 9: 1 Cheth.

f) בֶּן־בְּרָק (son of Berak, i. e. of lightning) pr. n. of a place in the tribe of Dan, Josh. 19: 45.

g) בְּנֵי־יַעֲקֹב see בָּרוּךְ ב' י'.

בֶּן Chald. id. found only in Plur. בְּנֵי, the place of the Sing. being filled by בָּר. — E. g. בְּנֵי גְלוּתָא *sons of exile*, i. e. exiles, captives, Dan. 2: 25. בְּנֵי תוֹרִין young bullocks, Ezra 6: 9. Syr. בֶּן, plur. כְּנֵי id.

בָּנָא Chald. c. Suff. בְּנֵיָא Ezra 5: 11, gerund לְבָנֵיָא Ezra 5: 2, 17, לְבָנֵיָא 5: 3, 13, i. q. בָּנָה, to build, Dan. 4: 27.

ITHPE. pass. Ezra 4: 13, 21; c. acc. of material Ezra 5: 8.

\* בָּנָה fut. יִבְנֶה, c. Vav conv. וַיִּבֶן, and six times וַיִּבְנֶה, וַיִּבְנֶה.

1. to build, to erect, to construct, as a house, temple, city, walls, fortifications Ez. 4: 2, an altar Gen. 8: 20, chapels or tabernacles Jer. 7: 31, the framework of ships Ez. 27: 5; once apparently of laying the foundation of an edifice 1 K. 6: 1, comp. 2 Chr. 3: 1 where it is לְבָנֹת. — Arab. بَنَى,

Aram. כְּבָא id. Comp. אָבָן



and אֶמֶן. — The material *with, of, from* which any thing is built, is mostly put in the acc. 1 K. 18: 32 וַיִּבְנֶה אֶת־הַמִּזְבֵּחַ and he built the stones [into] an altar, i. e. with or of them; comp. Lehrs. p. 813. Ex. 20: 22. Deut. 27: 6. 1 K. 15: 22. More rarely c. ב 1 K. 15: 22 fin. Construed further: a) c. acc. of place on which one builds, to build up or over, 1 K. 6: 15. 16: 24. b) c. acc. of pers. where it is i. q. to build a house for any one, i. e. to give him a fixed abode, and trop. to render him prosperous; (for another sense of this formula see no. 3.) Jer. 24: 6 I will bring them again into this land, וַיְבַנֵּיהֶם וְלֹא אֶהְרֹס וְיִשְׁעִתִּים וְלֹא אֶתּוֹשׁ and I will build them and not pull down, and I will plant them and not pluck up, i. e. I will give them a fixed abode and make them prosperous. 31: 4. 33: 7. 42: 10. Ps. 28: 5. Arab. بَنَى beneficiis auxit aliquem. — c) seq. ב, to build on any thing, to be occupied in building, Neh. 4: 4, 11. Zech. 6: 15. Comp. ב A. 2. d. Seq. ע, to build against any one, to obstruct; Lam. 3: 5 God hath builded against me, obstructed me, shut up my way on every side so that I cannot get out; comp. גָּדַר v. 7, 9. — Trop. to form, to make, e. g. man Gen. 2: 22.

2. to build up, to rebuild, to restore, e. g. a house or city in ruins, Amos 9: 14. Ps. 122: 3 O Jerusalem thou restored! 147: 2. Josh. 6: 26. 1 K. 16: 34. 2 K. 14: 22. Comp. בָּנָה הָרְבוֹת under art. הָרְבָה. So of the fortifications of a city, 1 K. 15: 17.

3. to build a house to or for any one, i. q. to give him offspring, posterity; see בֵּית no. 8, and Niph. no. 3. By a common oriental metaphor, house is transferred to a family, and children; and whoever begets children, is said to build a house. Hence בֶּן son comes from the idea of building i. e. of begetting. The same metaphor is elegantly carried out in Plaut. Mostell. 1. 2. 37.

NIPH. 1. pass. of Kal no. 1, to be built, Num. 13: 22. Deut. 13: 17; c. acc. of material 1 K. 6: 7. Persons are said to be built up, when they are placed in

a fixed abode and rendered prosperous, see in Kal no. 1. b. Jer. 12: 16. Mal. 3: 15. Job 22: 23. — A different metaphor see in no. 3.

2. pass. of Kal no. 2, to be rebuilt, restored, Is. 44: 28.

3. A woman is said to be built up when her house (family) is built up, i. e. when offspring is given her; see in Kal no. 3. Gen. 16: 2 אֲנִי אֶבְנֶה לְךָ בָנִים perhaps I may be built up through her, i. e. obtain children by her. 30: 3.

Deriv. בָּנָה, בָּנִין, בְּנִיָּה, בְּנִיָּהּ, to which may be added many pr. names, as בְּנִיָּהּ, בְּנִיָּהּ, בְּנִיָּהּ, בְּנִיָּהּ, בְּנִיָּהּ, בְּנִיָּהּ.

בְּנִיָּהּ (a building) Binnui, a pr. n. freq. after the exile: a) Neh. 7: 15, comp. Ezra 2: 10. b) Ezra 10: 30, 38. c) Ezra 8: 33. d) Neh. 3: 24. 10: 10. 12: 8.

בְּנִיָּהּ daughters, see בֵּת.

בְּנִיָּהּ (built) Bani pr. n. a) of one of David's warriors 2 Sam. 23: 36. b) 1 Chr. 6: 31. c) 1 Chr. 9: 4 Keri. d) Neh. 3: 17. 9: 4, 5. 10: 14. 11: 22. e) see בְּנִיָּהּ a. f) Ezra 10: 29, 34, 38. Neh. 8: 7. 10: 15.

בְּנִיָּהּ (built, a verbal of Pual) pr. n. m. Neh. 9: 4. 10: 16; comp. בְּנִיָּהּ Neh. 11: 15.

בְּנִיָּהּ (whom Jehovah hath built, see בָּנָה no. 1. b,) Benaiah pr. n. m. a) 1 Chr. 4: 36. b) 2 Chr. 20: 14. c) Ezra 10: 25, 30, 35, 43. d) see next art. c, e.

בְּנִיָּהּ pr. n. m. (i. q. בְּנִיָּהּ) a) 1 Chr. 15: 24. 16: 5. b) 1 Chr. 27: 34. c) 2 Sam. 8: 18. 23: 20, 22. d) 1 Chr. 15: 18, 20. 16: 5. e) 2 Sam. 23: 30; comp. 1 Chr. 11: 31. 27: 14. f) 2 Chr. 31: 13. g) Ez. 11: 1, 13.

בְּנִיָּהּ f. a building, Ez. 41: 13. R. בְּנִיָּהּ. Comp. בְּנִיָּהּ.

בְּנִיָּהּ (son of the right hand, i. e. of good fortune, q. d. Felix, see רִמְיָהּ

no. 4, ) pr. n. *Benjamin*, Sept. *Beraiuin*, the patriarch, youngest son of Jacob and Rachel, and founder of the tribe of like name, בְּנֵי בִנְיָמִין Num. 1: 36, Josh. 21: 4, 17, and simpl. בְּנֵי־מִן m. Judg. 20: 39, 40. The territory of this tribe, בְּנֵי־מִן Jer. 1: 1, lay nearly in the middle of Palestine on this side Jordan, and is described Josh. 18: 21 sq. A certain warlike disposition in this tribe is alluded to in Gen. 49: 27. — The שַׁעַר בִּנְיָמִין *gate of Benjamin* was on the northern side of Jerusalem, Jer. 37: 13. 38: 7. Zech. 14: 10; prob. the same called elsewhere the gate of Ephraim; comp. Thesaur. p. 141.c ol. A. Faber Archaeol. p. 533. — Whenever this name designates the patriarch Benjamin, it is written in one word, see in בֶּן־רָמִין p. 157. The gentile n. is written separately, בֶּן־יִמְיָי (comp. Lehrs. 515) 1 Sam. 9: 21. Ps. 7: 1, *Benjaminite, Benjamite*, c. art. בֶּן־הַיִּמְיָי (like בֶּן־הַשִּׁמְשִׁי) Judg. 3: 15. 2 Sam. 16: 11. Plur. בְּנֵי־יִמְיָי Judg. 19: 16. Ellipt. אִישׁ־יִמְיָי 1 Sam. 9: 1. 2 Sam. 20: 1; also אֶרֶץ־יִמְיָי 1 Sam. 9: 4, like Arab. بَكْرِي Bekrian for Abubekrite, from أبو بكر.

בְּנִין m. 1. *a building, edifice*, Ez. 41: 12. Syr. ܒܢܝܢܐ *a building*, Arab. بَنِيَان id.  
2. *a wall*, Ez. 40: 5.

בְּנִין Chald. i. q. Hebr. nō. 1, Ezra 5: 4.

בְּנִינוּ (our son, from the Segolate form בְּנִי Gen. 49: 11) pr. n. m. Neh. 10: 14.

\* בָּנָס Chald. *to be angry, indignant*, Dan. 2: 12. Often in the Targums.

בִּנְעָנָה (according to Simonis i. q. בִּנְעָנָה *a gushing forth, fountain*, ) pr. n. m. 1 Chr. 9: 43; also בִּנְעָנָה ib. 8: 37.

בְּסוּדָה (in the intimacy of *Jehovah*, i. q. confident of *Jehovah*, comp. מוֹדָר) pr. n. m. Neh. 3: 6.

בִּסִּי pr. n. m. Ezra 2: 49. Neh. 7: 52, perh. i. q. בָּצִי, and the same with Pers. بانی sword.

\* בִּסָּס a spurious root, see בִּיס Hithp.

\* בִּסָּר a root not used in Hebrew, prob. *to be sour*, i. q. שָׁאַר q. v. whence Arab. بَسَرَ to do any thing too soon; also *to look sour*, to make a sour face. — Hence

בִּסָּר c. Suff. בִּסְרוֹ Job 15: 33, and

בִּסָּר m. collect. *unripe grapes, sour grapes*, Is. 18: 5. Jer. 31: 29, 30. Ez. 18: 2. Different from בִּשְׁאִים q. v. *labruscae, wild-grapes*. Sept. ὄμυραξ. Chald. בִּסְרָא id. Syr. ܒܝܫܪ sour grapes.

בָּעָא Chald. see after בָּעָה.

\* בָּעַד a root not used in Hebrew; Arab. بَعَدَ to be distant, absent, remote; IV, to remove; Aethiop. pp. to be other, different, and hence Praet. A, trans. ܐܬܬܝܪܐ to change, to exchange, ܬܬܝܪܐ to be made other, different, ܐܬܝܪܐ and ܐܬܝܪܐ: other, another, different. Among the Hebrews it would seem to have denoted: *to be without*, (opp. to within,) *to be near, close by*. Hence

בָּעַד and בָּעַד (comp. no. 2) c. Suff. בָּעַד and בָּעַדִּי Ps. 139: 11, בָּעַדִּי, בָּעַדִּי in Pause בָּעַדִּי, בָּעַדִּי, once בָּעַדִּי Amos 9: 10, בָּעַדִּי, בָּעַדִּי pp. Subst. but in common usage a Preposition denoting *nearness* of any kind.

1. *by, near, at the side*. 1 Sam. 4: 18 בָּעַד־יַד הַשַּׁעַר *by the side of the gate*. Metaph. *by*, i. e. *by means of, through*, comp. אֶל A. 7. Prov. 6: 26 בָּעַד אִשָּׁה



fering which I have commanded? sc. in contempt. Sept. ἐπέβλεψας, Vulg. quare calce abiectis victimam meam et munera mea?

2. to kick, as an ox; trop. of obstinacy, and rebellion against God, Deut. 32: 15.

בער m. (ר. בעה, comp. Chald.

לֹא (בעא) entreaty, prayer. Job 30: 24 לֹא בְּעִי יְיָ יֵד when God stretches forth his hand; and in his (God's) destruction, their cry availeth not. The ב in בער we hold to be a radical letter.

בער n. cattle, beasts, so called from feeding, grazing, from ר. בער no. 1. Comp. אָרָה no. 2. Only in Sing. collect. like Lat. pecus, -oris, of every species of cattle, large and small, Ex. 22: 4. Num. 20: 4, 8, 11. Ps. 78: 48. Spec. of beasts of burden, Gen. 45: 17. — Syr. ܠܒܝܪ c. Ribbui as a mark of the plural, Arab.

בעיר id.

\* בעל fut. יִבְעַל 1. to be lord or master over any thing, to have dominion over, to possess. Aethiop. ለሆለ; to possess much, to be rich, ለሆለ rich. — Is. 26: 13 בְּעֹלֵנוּ אֲדֹנִים וְזִלְתָּד lords besides thee have had dominion over us. Seq. 1 Chr. 4: 22. — Hence

2. to become the husband of any one, to marry a wife, like Arab. مَلَكَ

rule, to marry. Arab. بَعَلَ, Syr.

כָּל, id. — Deut. 21: 13. 24: 1. Mal. 2: 11. Is. 62: 5. Part. act. בּוֹעֵלְךָ in Plur. majest. thy husband, thy lord, Is. 54: 5. Part. pass. בְּעוּלָה Is. 54: 1, and בְּעוּלָה בעל, one married, married to a husband, Gen. 20: 3. Deut. 22: 22. Metaph. of a land desolated, but again filled with inhabitants, Is. 62: 4.

3. בעל prob. to disdain, to reject. Jer. 3: 14 כִּי בָנִים שִׁוְיָבְבִים . . . בְּעָלְתִּי בְּעָלְתִּי בְּעָלְתִּי turn ye, O rebellious children . . . for I have rejected you. 31: 32 they did break my covenants, וְאַחֲבִי בָם and I rejected them. Sept. καὶ ἡμεῖς ἀντὶν, comp. Heb. 8: 9.

So Syr. Abulwalid and other ancient interpreters. See Pococke ad Port. Mosis p. 5 — 10, and comp. Arab.

בעל seq. ב to fear, to disdain. In

c. 31 the common signif. might perhaps be adopted, q. d. although I (וְאַחֲבִי) was their Lord. But this sense is not so light; and besides, the signif. of disdaining is not foreign from the primary meaning of the verb. In Arabic there are also other verbs, in which the signif. of subduing, being high, having dominion, is transferred also to that of looking down upon, despising, contemning, as أَبَس to subdue, seq. ب to despise; خَفِيَ V, to be high; Conj. I, to look down upon, to contemn.

NIPH. to have a husband, to be married, Prov. 30: 23. Metaph. Is. 62: 4.

Deriv. בְּעֹלָה — בְּעֹלָה בעל.

בעל c. Suff. בְּעָלִי, בְּעָלָה, Plur. בְּעָלִים, constr. בְּעָלֶיךָ, c. Suff. 3 Sing. בְּעָלֶיךָ Ex. 21: 29, 34, 36. 22: 10 — 14. Ecc. 5: 12. and בְּעָלֶיךָ Job 31: 39. Ecc. 7: 12; sometimes for Sing. like אֲדֹנָי his lord, comp. Lehrs. 663; but c. Suff. 3 plur. בְּעָלֶיךָ Esth. 1: 17, 20 as plural.

1. lord, master, possessor, owner. Aram. בַּעַל, בַּעַלָּה, id. Arab.

5 c 1 בעל in the dialect of Yemen lord, master, elsewhere a husband; Aeth. ለሆለ; Comp. also Sanscr. पाला lord. — Spoken of the master and owner of a house, Ex. 22: 7. Judg. 19: 22; of land Job 31: 39; of cattle Ex. 21: 28. Is. 1: 3; of money lent, i. e. a creditor Deut. 15: 2. Spoken of the head of a family Lev. 21: 4. בְּעָלֵי גוֹיִם lords of the nations Is. 16: 8, spoken of the Assyrians as the conquerors of nations; or according to others, of their princes.

2. a husband, Arab. Syr. Chald. id. Ex. 21: 22. 2 Sam. 11: 26. בְּעָל אִשָּׁה husband of a wife, i. e. married Ex. 21: 3. בְּעָל נְעוּרָיִם husband of one's youth, i. e. to whom one was married in youth, Joel 1: 8, i. q. κοινοῖδος πόσις Il. 5. 414.



3. Seq. genit. of a city, *lords of a city*, i. q. *its inhabitants, citizens*. **בַּעְלֵי יְרִיחוֹ** Josh. 24: 11, **שָׁכֵם** Judg. 9: 2 sq. **בַּעְלֵי יְרִיחוֹ** 2 Sam. 21: 12, who also are called in 2 Sam. 2: 4, 5 **גְּבַר יְרִיחוֹ**. Some modern interpreters falsely understand *chiefs, nobles, princes*, misled perhaps by the words in Judg. 9: 51 **כָּל הָאֲנָשִׁים וְהַנָּשִׁים וְכָל בַּעְלֵי הָעִיר**, where also Sept. πάντες οἱ ἡγουμένοι τῆς πόλεως. Better, *all the men and women, even all the inhabitants of the city*, the latter expression comprehending the two former; Engl. Vers. *and all they of the city*.

4. Seq. genit. of thing, *lord or possessor of a thing*, i. e. *one having that thing*, one to whom that attribute or quality belongs; thus often forming a periphrasis for an adjective; comp. **אִישׁ אֶבֶן** no. 1. k. **אֶבֶן** no. 9. E. g. **אֶבֶן שְׁנֵי קַרְנִים** a ram having two horns, aries bicornis, Dan. 8: 6, 20; **אֶבֶן כְּנָפִים** the winged, poet. for a bird Ecc. 10: 20; **אִישׁ בַּעַל שֵׁעַר** a hairy man 2 K. 1: 8; **אִישׁ בַּעַל הַחֲלֹמֹת** a dreamer, one who has dreams, Gen. 37: 19; **אִישׁ בַּעַל הַדִּבְרִים** one who has a law-suit, controversy, Ex. 24: 14, comp. Is. 50: 8; *possessor of my covenant, of my oath*, i. e. joined in covenant with me, confederate, Gen. 14: 13. Neh. 6: 18; **אִישׁ בַּעַל הַלָּשׁוֹן** master of tongue, i. e. a charmer, enchanter, Ecc. 10: 11; **אִישׁ בַּעַל נַפֶּשׁ** given to appetite, greedy, Prov. 23: 2, comp. 29: 22. — **מְקוֹר חַיִּים יֵשֶׁבֶת בַּעְלֵיוֹ** Prov. 16: 22 *a fountain of life is understanding to its possessor*, i. e. to him who hath it, is endowed with it. 1: 19. 17: 8. Ecc. 8: 8 **לֹא יִמְלֹךְ רָשָׁע אֶת-בַּעְלֵיוֹ** nor shall wickedness deliver its possessor, i. e. him who is given to it, the wicked man. 7: 12. Prov. 3: 27 **אַל-תְּחַמֵּץ-טוֹב מִבַּעְלֵיוֹ** withhold no good from its lord, from him to whom it is due, to whom it pertains, i. e. from the needy.

5. With the Art. **הַבַּעַל**, c. pref. **בַּבַּעַל**, **בַּבַּעַל** Baal, i. e. *the Lord*, καὶ ἑξοχῇ, as the name of a chief domestic and tutelary god of the Phenicians, and particularly of the Tyrians; worshipped also by the Hebrews espec. at Samaria with great pomp, along with Astarte; see in **אֲשֶׁרֶת**, **עֲשֶׂתֶרֶת**. Judg. 6: 25 sq. 2 K. 10: 18 sq. Hence **בֵּית הַבַּעַל** tem-

ple of Baal 1 K. 16: 32; **נְבִיאֵי הַבַּעַל** prophet of Baal, 1 K. 18: 22, 25; **שְׂאֵר הַבַּעַל** remnant of Baal, i. e. of his worshippers, Zeph. 1: 4. Plur. **הַבַּעַלִּים** Baalim, i. e. images of Baal, Judg. 2: 11. 3: 7. 8: 33. 10: 10. 1 Sam. 7: 4. 12: 10. al. Of the currency and extent of this worship among the Phenicians and Carthaginians, we have one proof among others in the frequency of the name Baal in compound pr. names of Phenician men, as **אֶתְבַּעַל** q. v. *Jerombalus* (**יֶרְבַּעַל**), and also of Carthaginians, as *Hannibal* (**חַנְנִיבַל** grace of Baal), *Hasdrubal* (**חַסְדְּרֻבַּל** help of Baal), *Muthumballes* (**מֻתְחֻמְבַּלֵּס** man of Baal), etc. Among the Babylonians the same god was called in the Aramaean manner **בֵּל** Bel, Belus, for **בַּעַל**, see **בֵּל**. Among the Tyrians themselves the full name of this divinity appears to have been **מֶלֶכֶת בַּעַל צֶר** (Inscr. Melit. biling.) *Malhereth lord of Tyre*; where again **מֶלֶכֶת צֶר** is for **מֶלֶכֶת צֶרֶת** *king of the city*. The Greeks, on account perhaps of some similarity of emblems, constantly gave him the name of Hercules, Hercules Tyrius; see Inscr. laudat. See more in our articles in the German Encyclop. Vol. VIII. p. 397 sq. under the articles *Baal, Bel, Belus*. Many writers, as Münter, Religion der Babylonier p. 16 sq. have supposed that under this name the sun was worshipped; but we have elsewhere endeavoured with many arguments to shew, that not the sun, but the planet Jupiter, stella Jovis, as the guardian and giver of good fortune, was the object of this worship. See Comment. on Is. II. p. 335 sq. Encyclop. I. c. p. 398 sq. and so Rosenmüller in his bibl. Alterthumskunde I. ii. p. 11 et passim. — In some cities where the worship of Baal was prevalent, a special epithet was added to the name, e. g. a) **בַּעַל בְּרִית** Baal-berith, i. e. lord or guardian of covenants, worshipped by the Shechemites, Judg. 8: 33. 9: 4, comp. v. 46; q. d. Ζεὺς ὁρχιός or Deus-fidius. — b) **בַּעַל צִבּוּב** Baal-zebub, worshipped by the Philistines at Ekron, q. d. fly-Baal, fly-destroyer, like the Ζεὺς Ἀπόμυος of Elis, Pausan. 5. 14. 2; and the Myiagrus deus of the Romans, Solin

Polyhist. c. 1. 2 K. 1: 2. — c) **בַּעַל פֶּעַר** of the Moabites, see **פֶּעַר**.

6. As denoting the possessor of a thing it is trop. applied also to a place which has or contains any thing, i. e. a place in which any thing is or is found, equivalent to **בֵּית** no 5. So in the pr. names of cities and places:

a) **בַּעַל** 1 Chr. 4: 33, perh. the same place elsewhere called **בַּעַל בְּאֵר** (having a well) in the borders of the tribe of Simeon, Josh. 19: 8.

b) **בַּעַל גַּד** *Baal-Gad* so called from the worship of Gad i. e. Fortune, at the foot of Hermon, near the sources of the Jordan, prob. i. q. **חֶרְמוֹן** **בַּעַל** in lett. e. By some it is erroneously supposed to be the same with the celebrated Baalbek or Heliopolis; see The-saur. p. 225.

c) **בַּעַל הַמִּוֶּן** (place of multitude, or i. q. **בַּעַל אֲמוֹן** sacred to Jupiter Ammon,) a place near which Solomon had a vineyard, Cant. 8: 11. A place *Belaḡmōn* (Sept. *Balaḡmōn*) situated in Samaria is mentioned Judith 8: 3.

d) **בַּעַל חֲצוֹר** (having a village or hamlet) a town or village near the territory of Ephraim, 2 Sam. 13: 23; perh. i. q. **חֲצוֹר** Neh. 11: 33, in the tribe of Benjamin.

e) **בַּעַל חֶרְמוֹן** *Baal-Hermon*, a town and an adjacent mountain near Mount Hermon, 1 Chr. 5: 23. Judg. 3: 3. Comp. lett. b.

f) **בַּעַל מְעוֹן** (place of dwelling) see **בֵּית בַּעַל מְוֶן** p. 144.

g) **בַּעַל פְּרָצִים** (place of breaches, defeats,) a place or village near the valley of Rephaim, 2 Sam. 5: 20. 1 Chr. 14: 11; comp. Is. 28: 21.

h) **בַּעַל צִפּוֹן** (place of Typhon, or sacred to Typhon) *Baal-Zephon*, a town in Egypt near the head of the Red Sea, Ex. 14: 2, 9. Num. 33: 7. The name accords well with the site of this place in or near the desert tracts between the Nile and the Red Sea, which were held to be the abode of Typhon, the evil genius of the Egyptians. See Creuzer in Commentt. Herodoteis I. § 22. Symbolik I. 317 sq.

i) **בַּעַל שֵׁשְׁה** 2 K. 4: 42, the name of a place prob. situated in the district

**שֵׁשְׁה**, near the mountains of Ephraim; comp. 1 Sam. 9: 4.

k) **בַּעַל תָּמָר** (place of palm-trees) Judg. 20: 33.

l) **בַּעַל יְהוּדָה** (cives Judae) 2 Sam. 6: 2, a city elsewhere called also **בַּעַלְיָה** (civitas) and *Kirjath-Jearim*, comp. 1 Chr. 13: 6. See **בַּעַלְיָה** no. 2. a.

7. As pr. name of men, e. g.

a) **בַּעַל** *Baal*, (α) 1 Chr. 5: 5. (β) 8: 30. 9: 36.

b) **בַּעַל חֶן** (lord of grace) *Baal-hanan* pr. n. (α) of a king of Edom Gen. 36: 38. 1 Chr. 1: 49. (β) of a royal prefect or overseer, 1 Chr. 27: 28.

**בַּעַל** Chald. i. q. Heb. **בַּעַל**, lord; for **בַּעַל טָעַם** see **טָעַם**. From this form comes by contraction **בַּ** q. v.

**בַּעַלְיָה** f. (r. **בַּעַל**) 1. a mistress, **בַּעַלְיָה הַבֵּית** 1 K. 17: 17. Metaph. mistress of any thing, i. e. possessing or endued with any thing, as **בַּעַלְיָה אֹב** a woman having a divining spirit, see **אֹב**; **בַּעַלְיָה בְּשָׁפִים** mistress of sorceries, a sorceress, Nah. 3: 4.

2. collect. *civitas*, i. q. **בַּעַלְיָה** cives, inhabitants, see **בַּעַל** no. 3; as **בַּת** daughter, for **בָּתִּים**. So I explain **בַּעַלְיָה** *Baalah* as the pr. n. of two cities, viz. a) one in the northern part of the tribe of Judah, Josh. 15: 9. 1 Chr. 13: 6; called also **בַּעַלְיָה יְהוּדָה** (cives Judae) see **בַּעַל** no. 6. l; **קִרְיַת בַּעַלְיָה** q. v. and **קִרְיַת-בַּעַל**. It seems likewise to have given name to a mountain *Baalah* Josh. 15: 11, lying in the same region, but nearer the sea. — b) The other city was situated in the southern part of the same tribe, Josh. 15: 29; and seems to be the same which elsewhere is called **בִּזְיָה** Josh. 19: 3, and **בִּזְיָה** 1 Chr. 4: 29, and was assigned to Simeon. Comp. also **בַּעַל** no. 6. a.

**בַּעַלְוֹת** (civitates, see **בַּעַלְיָה** no. 2) pr. n. of a town in the southern part of Judah, Josh. 15: 24; different from **בַּעַלְיָה** in v. 9, 29.

**בַּעַלְיָדַע** (whom the Lord knows and cares for, comp. **יְהוֹיָדָע**) pr. n. of a son of David 1 Chr. 14: 7; called **יָא**

2 Sam. 5: 16 אֲלִיָּדָע i. e. whom God knows.

בַּעֲלֹה (whose lord is Jehovah) pr. n. m. 1 Chr. 12: 5.

בַּעֲלִים (i. q. בֶּן עָלִים son of exultation, see in בַּדְקָר) Baalis, pr. n. of a king of the Ammonites, Jer. 40: 14. Some Mss. read בעלים; and so Josephus Ant. 9. 3.

בַּעֲלָת (civitas i. q. בַּעֲלָה no. 2, after the form זְמֶרֶת וְזֶמְרָת) a city of the tribe of Dan, Josh. 19: 44; rebuilt or fortified by Solomon, 1 K. 9: 18. 2 Chr. 8: 6.

בַּעֲלַת-בָּאָר, see בעל no. 6. a.

בַּעֲנָא (i. q. בֶּן עָנָא son of affliction, see in בַּדְקָר) Baana pr. n. m. a) 1 K. 4: 12. b) ib. v. 16. c) Neh. 3: 4.

בַּעֲנָה (id.) Baanah pr. n. m. a) 2 Sam. 4: 2. b) 2 Sam. 23: 29. 1 Chr. 11: 30. c) Ezra 2: 2. Neh. 7: 7. 10: 28.

\* בער fut. יִבְעַר 1. to feed upon, to eat up, to consume; see Pi. and Hiph. no. 1; also יִבְעִיר cattle, so called from feeding. Syr. כִּבְּ to glean, כִּבְּן a gleaner.

2. Spec. to consume with fire, to burn up; comp. אָבַל no. 2. Chald. בַּעַר to burn, Pa. to kindle. — Ps. 83: 15 כָּאֵשׁ יִבְעֵר יַעַר as a fire burneth a forest. Mostly seq. ב, Job 1: 16 the fire of God is fallen from heaven וַיִּבְעֵר בְּצֹאֵן וַיִּבְעֵרֵם and hath burned up the flocks and the servants. Num. 11: 3. Ps. 106: 18. Is. 42: 25. Jer. 44: 6. Lam. 2: 3. Also to cause to burn, to kindle, Is. 30: 33. — Elsewhere intrans. a) to be consumed with fire, to be burned, Ex. 3: 3. Is. 1: 31. 9: 17. b) to burn, as fire Jer. 20: 9; pitch Is. 34: 9; coals Ez. 1: 13; trop. of anger Is. 30: 27. Ps. 79: 5. 89: 47. c) to be set on fire, kindled. Hos. 7: 4 as an oven מְאֻפָּה בִּיעֵר kindled by the baker. Also to kindle up, to inflame, as coals Ps. 18: 9; metaph. anger, Ps. 2: 12. Esth. 1: 12.

3. denom. from בָּעִיר, to be brutish, Jer. 10: 8. Part. בּוֹעֲרִים brutish men Ps. 94: 8; savage Ez. 21: 36.

NIPH. to be or become brutish, Jer. 10: 14, 21. 51: 17. Is. 19: 11 יַעֲצָה יְבִיעֶרָה the counsel is become brutish.

PIEL בָּעַר, inf. בִּיעַר, fut. יִבְעֵר. 1. to feed upon, to eat up, to consume, e. g. a field, vineyard, Is. 3: 14. 5: 5; seq. ב Ex. 22: 4 [5].

2. i. q. Kal no. 2, to cause to burn, to kindle, e. g. fire Ex. 35: 3, wood Lev. 6: 5 [12]. Also to burn, to consume, Neh. 10: 35. Is. 44: 15. 40: 16; יִבְעֵר בְּאֵשׁ ב to set fire to any thing, Ez. 39: 9, 10.

3. to take or put away, to remove, to destroy. 1 K. 22: 47 and the remnant of the Sodomites בָּעַר מִן-הָאָרֶץ he put away out of the land. Deut. 26: 13, 14. 2 Sam. 4: 11. 2 K. 23: 24. 2 Chr. 19: 3. A usual formula in Deuteronomy, implying the punishment of death, is: בָּעֲרָת הָרַע מִקֶּרְבְּךָ thou shalt put away this evil from the midst of thee, Deut. 13: 6. 17: 7. 19: 19. 21: 21. 22: 21, 24. 24: 7; or מִיִּשְׂרָאֵל 17: 12. 22: 22; comp. Judg. 20: 13. (For synonymous formulas in Exodus, Levit. and Numbers, see ר. בָּרָה.) Is. 6: 13 although a tenth part remain in the land, וְשִׁבְהָ יִהְיֶה לְבָעֵר yet shall this be again destroyed. Num. 24: 22 לְבָנֵי הַכֵּנִיזִים the Kenites shall be driven out, destroyed. Is. 4: 4 when Jehovah shall have washed away the filth of the daughters of Zion וְבָרוּחַ מִשְׁפָּט וְבָרוּחַ יִבְעֵר with a spirit of judgment and a spirit of destroying, i. e. judging and destroying the wicked by his Spirit, his divine energy or power. Construed also with אַחֲרֵי, implying pursuit and destruction from behind, 1 K. 14: 10 וְבָעֲרָתִי אַחֲרֵי בֵית-הָרָבְעִים בְּאֵשִׁר וְיִבְעֵר הָגֵלִל and I will put away the house of Jeroboam, as one taketh away dung. 21: 21.

PUAL to be kindled, to burn, of a furnace or stove, Jer. 36: 22.

HIPH. 1. to feed upon, to eat up, i. q. Pi. no. 1, Ex. 22: 4 [5].

2. i. q. Pi. no. 2, to cause to burn, to kindle, Ex. 22: 5 [6]; also to burn up, to

consume, c. acc. Ez. 5: 2. Judg. 15: 5.

With **בָּאֵשׁ** 2 Chr. 28: 3. **הַבְּעִיר אֵשׁ בּוֹ** to set fire to any thing Judg. 15: 5 init.

3. i. q. Pi. no. 3, to take or put away, to destroy, seq. **אֶהְרִי** 1 K. 16: 3.

Deriv. the three following, also **בְּעִיר**, **הַבְּעִירָה**, and pr. n. **בְּעוֹר**.

**בֶּעַר** m. pp. brutishness, stupidity, only as concr. *brutish, stupid*, like cattle; spoken of men, Ps. 49: 11. 73: 22. Prov. 12: 1. 30: 2. Comp. r. **בְּעַר** no. 3, and Niph.

**בְּעִרָא** (brutish) pr. n. f. 1 Chr. 8: 8; written in v. 9 **הַדָּשׁ**, by a manifest error.

**בְּעִירָה** f. a burning, fire, conflagration, espec. of produce in the field, Ex. 22: 5 [6]. Comp. r. **בְּעַר** no. 2.

\* **בְּעֵשׂ** obsol. root, Chald. **בְּעֵשׂ** i. q. **בָּאֵשׁ** to be bad, offensive. Hence

**בַּעְשָׁא** *Baasha*, pr. n. of a king of Israel, r. 952—930 B. C. 1 K. 15: 16 sq. c. 16. 2 Chr. 16: 1 sq. Jer. 41: 9.

**בְּעִשְׂיָה** (i. e. **מַעֲשֵׂיָה** work of Jehovah) pr. n. m. 1 Chr. 6: 25. Comp. under lett. ב.

**בֵּעֶשְׂתָּרָה** (i. q. **בֵּית עֶשְׂתָּרָה** house or temple of Astarte, see in ב note, p. 123,) pr. n. of a Levitical city in the tribe of Manasseh beyond Jordan, Josh. 21: 27; called in 1 Chr. 6: 56 **עֶשְׂתָּרָת**. — Fäse, in Philol. Jahrb. I. 147, has recently compared the Gr. *ἐν Κροίσου, ἐν Διός*, sc. *ὄζωφ*. But in Josh. l. c. **בֵּעֶשְׂתָּרָה** cannot be rendered *in* (the house of) *Astarte*; but is the pr. n. of a place in the nominative.

\* **בַּעַת** or **בְּעַת** in Kal not used. Syr. **ܒܥܬܐ** to fear, to be terrified.

PIEL **בַּעַת** fut. **יִבְעַת** 1. to make afraid, to terrify, only poetic, Ps. 18: 5. Job 3: 5. 6: 4. 7: 14. 9: 34. 13: 11, 21. 15: 24. Is. 21: 4.

2. to come upon suddenly, to seize sud-

denly. 1 Sam. 16: 14 **בְּעִתְּמוֹ רִיחַ רָעָה** *an evil spirit from Jehovah came upon him suddenly*. v. 15. — Arab.

**يَعَنَ** to come suddenly, to happen unexpectedly; III, to attack unexpectedly, **يَعْنَهُ** suddenly.

NIPH. to be afraid, terrified, Dan. 8: 17; seq. **מִפְּנֵי** 1 Chr. 21: 30. Esth. 7: 6.

**בְּעִתָּה** f. terror Jer. 8: 15. 14: 19.

**בְּעִתּוֹם** m. plur. terrors, Ps. 88: 17. Job 6: 4.

**בָּץ** (r. **בָּצַץ**) m. mire, mud, Jer. 38: 22.

**בְּצָה** (r. **בָּצַץ**) f. a marsh, fen, Job 8: 11. 40: 21. Plur. c. Suff. **בְּצָאֲתָיו** by an incorrect orthography for **בְּצֻאֲתָיו**, Ez. 47: 11.

**בְּצִי** (prob. i. q. **בָּצִי** q. v.) pr. n. m. Ezra 2: 17. Neh. 7: 23. 10: 19.

**בְּצִיר** m. (r. **בָּצַר** no. 1) 1. a vintage, Lev. 26: 5. Is. 24: 13. 32: 10. Jer. 48: 32.

2. adj. inaccessible, lofty, steep, i. q. **בְּצִיר**, of a forest Zech. 11: 2 Cheth. Comp. r. **בָּצַר** no. 2.

\* **בָּצַל** a root not in use, i. q. **פָּצַל**, Arab. **بَصَلَ** to strip, to peel; cogn. is **בָּצַר**, comp. in **בָּצָה**, **בָּצָה**. — Hence **בְּבָצְלוֹת** and

**בָּצֵל** only plur. **בְּבָצִילִים**, onions, Num. 11: 5. Syr. **ܒܥܝܠ**, Aethiop. Arab. **بَصَل** id. Comp. quadril. **ܒܥܝܠܐ**.

**בְּצִלְאֵל** (in the shadow of God, i. e. in his protection) *Bezaleel*, pr. n. m. a) Ex. 31: 2. 35: 30. b) Ezra 10: 30.

**בְּצִלוֹת** (a stripping, nakedness) pr. n. m. Ezra 2: 52; in Neh. 7: 54 written **בְּצִלִּית**.



\* **כָּצַע** fut. **יִכָּצַע** 1. to cut in pieces, to break or dash in pieces. Chald. **כָּצַע** to cut in pieces, to divide, as bread;

Syr. **ܕܥܝܬܐ** to break, Arab. **بضع** to cut,

to cleave asunder, to cut off, **بضع**,

**بضع** a part, piece. Kindr. is **פָּצַע**

to wound; comp. in **כָּצַר**. — Amos 9:

1 smite the capitals of the columns

in pieces upon the heads of all, etc. **כָּצַע**

for **כָּצַע**. Intrans. to be wounded;

Joel 2: 8 of the locusts, they rush among

the weapons, **לֹא יִכָּצַעוּ** they are not

wounded. Others less well, they break

not off, sc. their course.

2. to tear in pieces, i. q. to plunder,

to spoil, pp. of enemies Hab. 2: 9. Ps.

10: 3. Trop. in the formula **כָּצַע כָּצַע**

rapinam rapuit, to get unlawful gain, to

be greedy after gain, spoken of those

who rob and defraud others by extor-

tion and oppression, Germ. *Geld schnei-*

*den*. Part. **כָּצַע כָּצַע** Prov. 1: 19. 15:

27. Jer. 6: 13. 8: 10. Inf. Ez. 22: 27.

Comp. **כָּצַל**, and A. Schult. Opp. min.

p. 61.

PIEL. **כָּצַע** fut. **יִכָּצַע** 1. to cut off;

Is. 38: 12 **יִכָּצַעַנִי מִן הַתְּרֹם** he (God) cut-

teth me off from the thrum, a metaphor

drawn from a weaver, who, when his

web is finished, cuts it off from the

thrum by which it was fastened to the

beam. Job 6: 9.

2. i. q. Kal no. 2, to plunder, to de-

fraud any one, Ez. 22: 12.

3. to bring to an end, to finish, to com-

plete, e. g. the temple Zech. 4: 9. Of

God, who executes his judgment upon

the wicked Is. 10: 12; or fulfils his

promise Lam. 2: 17. — Hence

**כָּצַע** in Pause **כָּצַע**, c. Suff. **כָּצַעַךְ**, m.

1. plunder, rapine, prey, see the root

no. 2; pp. of enemies Judg. 5: 19. Jer.

51: 13. Mich. 4: 13. Trop. of the rapine

and extortion of kings and nobles who

despoil a people, Jer. 22: 17. Ez. 22: 13.

Hence

2. unjust gain, lucre, e. g. from bribes

1 Sam. 8: 3. Is. 33: 15; or by other un-

lawful means, Is. 57: 17. Also Ex.

18: 21. Prov. 28: 16.

3. gain in general, profit, Is. 56: 11.

Ez. 33: 31. **כִּמְה-בָּצַע** what profit? Gen.

37: 26. Job 22: 3. Ps. 30: 10.

\* **כָּצַץ** obsol. root, Arab. **يَضُّ** to

flow gradually, to trickle, e. g. water,

**بَضِيعَةٌ**, **بَضَاصَةٌ**, **بَضْضٌ**, little

water, — Hence **כָּצִיחָה**, **כָּצִיחָה**.

\* **כָּצַק** to swell; hence spoken of

the foot as unshod, to become callous, to

have callous spots or tumors, Deut. 8:

4. Neh. 9: 21. Sept. in Deut. well,

*ἐτυλώθησαν*. — Hence

**כָּצִיק** m. dough, so called from its

swelling, rising; but spoken also of

that not yet fermented, Ex. 12: 34, 39. 2

Sam. 13: 8. Jer. 7: 18.

**כָּצִיקָה** (stony region, high, Arab.

**بَصَاة**) *Bozkath*, pr. n. of a place in

Judah, Josh. 15: 39. 2 K. 22: 1. Jose-

phus *Βοσκήθ*, Ant. 10. 4. 1.

\* **כָּצַר** 1. to cut off. Syr. Pa. to

shorten, to diminish, **ܕܥܝܬܐ** diminish-

ed, small, low. Kindred roots are **כָּצַל**,

**כָּצַע**; comp. on the primary power of

the syllables **כָּ**, **כָּ**, **כָּ**, under the

roots **כָּצַח**, **כָּצַח**; comp. also under **כָּצַח**

I. 1. — Spoken mostly of the vintage of

grapes, e. g. to gather grapes, to hold a

vintage, c. acc. Lev. 25: 5, 11; of a vine-

yard Deut. 24: 21. Judg. 9: 27. Part.

**כָּצִיר** a vintager, grape-gatherer, Jer. 6:

9; Plur. **כָּצִירִים** vintagers, metaph. of

enemies preparing destruction, Jer. 49:

9. Obad. 5; comp. **כָּצִיר**. Metaph. Ps.

76: 13 **יִכָּצַר הַרוּחַ הַגִּבּוֹרִים** he cutteth off

the spirit of princes, q. d. cuts down

their pride, breaks their spirit.

2. to cut off access, i. q. to restrain,

to prevent, see Niph. and **כָּצַרְתָּ**; also

to make inaccessible. Hence Part. pass.

**כָּצִיר** inaccessible, spoken of high walls

Deut. 28: 52. Is. 2: 15; of a steep inac-

cessible forest Zech. 11: 2 Keri; of forti-

fied cities, strong, Num. 13: 28. Deut.

3: 5. Josh. 14: 12. 2 Sam. 20: 6. Is. 25:

2. Deut. 1: 28. Metaph. difficult to be

understood, Jer. 33: 3.

3. to cut out, to break or dig out, e. g. metals, see **בַּצֵּר**.

NIPH. pass. of Kal no. 2, to be restrained, inaccessible, difficult, to any one, seq. **לֹא יִבְצֹר מֵהֶם כָּל אִשָּׁר מִן**. Gen. 11: 6 **לֹא יִבְצֹר מֵהֶם כָּל אִשָּׁר מִן** nothing will be restrained from them, will be too hard for them, whatever they may purpose to do. Job 42: 2.

PIEL i. q. Kal no. 2, to make inaccessible, e. g. a fortification, Jer. 51: 53. Also simply to fortify, to rebuild a wall, Is. 22: 10.

Deriv. **בַּצֵּר** — **בִּצְרָה**, also **בִּצִּיר**, **מִבְצָר**.

**בַּצֵּר** Job 36: 19 i. q. **בִּצֵּר**, q. v.

**בַּצֵּר** m. 1. ore of gold and silver, precious metals, in the rude state, as cut or dug out of the mines, from r. **בַּצֵּר** in the sense of cutting or breaking Ps. 76:

13; like Arab. **بِزْر** native gold or silver, not yet subjected to the fire and hammer, **بِزْر** noun of unity, i. q. a piece, particle of such gold, from **بِزْر**

i. q. **שָׁבַר** II, to break; VIII, to be cut off, broken off; comp. Germ. *brechen* as a technical word in mining. — Job 22: 24 **בַּצֵּר עֲלֵי-עֵפֶר בַּצֵּר** cast upon the earth the precious ore, parall. with gold of Ophir in the other hemistich. Plur. v. 25 **וְהָיָה לְיָדֶי בִּצְרֵי** and the Almighty shall be thy precious metals, parall. with **בְּסֶף תִּזְעָפוֹת**. So also **בִּצֵּר**, in Pause **בַּצֵּר** Job 36: 19, id. — This satisfactory explanation of an obscure word we owe to Abulwalid; see more in Thesaur. p. 230. Winer ad Sim. Lex. prefers the signif. a piece, particle of native gold or silver, from the notion of

cutting off, comparing **בַּצֵּר** piece of gold. But the notion of piece, particle, in this word, does not come from the root, but from the circumstance that **בַּצֵּר** is a noun of unity. So from **בַּצֵּר** gold, comes **בִּצְרָה** a particle

or bit of gold; from **בַּצֵּר** straw. **בִּצְרָה**

a bit of straw, chaff; although these feminine forms do not always thus imply a part or particle.

2. Bezer pr. n. a) of a Levitical city of refuge in the tribe of Reuben, Deut. 4: 43. Josh. 20: 8. 21: 36. Vulg. *Bosor*. — b) m. 1 Chr. 7: 37.

**בִּצְרָה** f. 1. a fold, sheep-fold, so called from the idea of restraining, see r. **בַּצֵּר** no. 2; comp. **בִּצְרָה** from **בַּצֵּר**. Mic. 2: 12. Chald. **בִּצְרָה** septum, conclave.

2. pp. a fortress, strong-hold, i. q. **מִבְצָר**; hence pr. n. *Bozrah*, one of the chief cities of the Edomites, Is. 34: 6. 63: 1. Jer. 49: 13, 22. Am. 1: 12. comp. Gen. 36: 33. There can scarcely be a doubt, that it was the same with *Bóotqa, Bostra Arabiae* of the Romans, situated not in the ancient territory of Idumea proper, of which Petra or Selah was the capital; but in Auranitis (Haouran), whither the Edomites appear to have extended their conquests and the bounds of their dominion; comp. Lam. 4: 21. Once, Jer. 48: 24, **בִּצְרָה** is assigned to Moab; and it may very probably have been for a time under their dominion. See Comment. on Is. 34: 7. Burckhardt's Travels in Syria etc. p. 226 sq. or p. 364 Germ. Also sq. Richter *Walfahrten im Morgenlande* p. 181.

**בִּצְרוֹן** m. a fortress, strong-hold, Zech. 9: 12. R. **בִּצֵּר** no. 2.

**בִּצְרָה** f. (r. **בַּצֵּר** no. 2) restraint of rain, drought, Jer. 17: 8. Sept. *ἄβροξία*. Plur. **בִּצְרוֹת** Jer. 14: 1; comp. Lehg. p. 600. — Some refer hither the word **בִּצְרָה** Ps. 9: 10. 10: 1; but **בִּ** is there a prefix.

**בִּכְבוֹק** m. 1. a bottle, so called from the guggling or bubbling sound made in emptying, see r. **בִּכְקֵן**. 1 K. 14: 3. Jer. 19: 1, 10. Syr. **ܒܝܚܝܩ**, and Gr. *βόμβυλος, βομβύλη*, also from the sound. Comp. Maltese *bakbyka*, under r. **בִּכְקֵן**.

2. pr. n. m. Ezra 2: 51. Neh. 7: 53.

בִּקְבֹּהָ (emptying, i. e. wasting of Jehovah) pr. n. m. Neh. 11: 17. 12: 9, 25.

בִּקְבֹּהָ (perh. i. q. בִּקְבֹּהָ, wasting of the mount,) pr. n. m. 1 Chr. 9: 15.

בִּקְיָהוּ (i. q. בִּקְיָהוּ) pr. n. m. a) Num. 34: 22. b) 1 Chr. 5: 31. 6: 36.

בִּקְיָהוּ (wasting from Jehovah) pr. n. m. 1 Chr. 25: 4, 13.

בִּקְיָהוּ m. plur. בִּקְיָהוּ, clefts, fissures, breaches, Amos 6: 11. Is. 22: 9. R. בִּקְיָהוּ.

\* בִּקְיָהוּ fut. בִּקְיָהוּ, inf. c. Suff. בִּקְיָהוּ.

1. to cleave asunder, to rend, to divide.

Cognate are בִּקְיָהוּ and Syr. ܒܩܝܗܘ. The signification of cleaving and opening, as proceeding from a blow or violence (see בִּקְיָהוּ, בִּקְיָהוּ) and inherent in the syllables בִּקְ, בִּקְ, is found also in the kindred roots בִּקְיָהוּ, בִּקְיָהוּ. — Spec. to cleave wood Ecc. 19: 9; to divide the sea, spoken of God, Ex. 14: 16; to rip up women with child Am. 1: 13; to rend or wound the shoulder Ez. 29: 7. Of a city, to rend sc. its walls, to break open, to take by storm, to subdue. 2 Chr. 32: 1 וַיִּשְׁמַר לְבָקְעָם אֶלְיָו and thought to subdue these cities to himself. 21: 17. — Seq. בִּקְ, to cleave into or through any thing, to break through, 2 Sam. 23: 16. 1 Chr. 11: 18.

2. to cleave, to lay open any thing shut, so that what is enclosed may be set free and break forth. Is. 48: 21 he clave the rock, the waters gushed forth. Judg. 15: 19. Praegn. also constr. c. acc. of the thing bursting forth; Ps. 74: 15 וַיִּבְרַח מִצֵּיָן בִּקְעָתָּהּ thou didst cleave [and make burst forth] fountains and torrents. Comp. Niphal, Pi. no. 3, and Gr. ῥήγναι δάκρυα, πηγάς, to shed tears, to send forth fountains.

3. to cleave eggs, spoken of a fowl, i. e. to hatch, Is. 34: 15.

NIPH. 1. pass. of Kal no. 1, to cleave asunder; intrans. to be divided, to open itself, e. g. the earth Num. 16: 31. Zech. 14: 4. Also to be rent, ruptured,

Job 26: 8. 32: 19. 2 Chr. 25: 12; to be broken in upon, to be taken by storm, as a city 2 K. 25: 4. Jer. 52: 7.

2. pass. of Kal no. 2, to be opened, as fountains Gen. 7: 11. Spoken also of waters which break forth, Is. 35: 6. Prov. 3: 20; so the light Is. 58: 8. Comp. synon. בִּקְיָהוּ, בִּקְיָהוּ, in which the idea of cleaving, rending, is also transferred to the thing bursting forth.

3. pass. of Kal no. 3, to be hatched, to break forth, from an egg, as the viper's brood Is. 59: 5.

4. to be rent, hyperbol. for to be shaken, to tremble, e. g. the earth, 1 K. 1: 40.

PIEL בִּקְיָהוּ, fut. בִּקְיָהוּ. 1. i. q. Kal no. 1, to cleave, as wood Gen. 22: 3, a rock Ps. 78: 15; to rip up women with child, 2 K. 8: 12. 15: 16.

2. to rend, to tear in pieces, as wild beasts, i. q. בִּקְיָהוּ. Hos. 13: 8. 2 K. 2: 24.

3. i. q. Kal no. 2, to open, to cause to break forth, e. g. waters from a rock Job 28: 10; torrents Hab. 3: 9; a wind Ez. 13: 11, 13.

4. i. q. Kal no. 3. to hatch eggs, Is. 59: 5.

PUAL בִּקְיָהוּ to be cleft, rent, Josh. 9: 4; to be ripped up Hos. 14: 1 [13: 16]; of a city, i. q. Niph. to be broken in, to be taken by storm, Ez. 26: 10.

HIPH. 1. i. q. Kal no. 1, to rend or break open a city, i. e. to take it by storm, to subdue, Is. 7: 6.

2. Seq. בִּקְ, to cleave or break through to any one, 2 K. 3: 26. Comp. in Kal no. 1 ult.

HOPH. בִּקְיָהוּ pass. of Hiph. no. 1, Jer. 39: 2.

HITHPA. to be cleft, rent, Josh. 9: 13. Mich. 1: 4.

Deriv. בִּקְיָהוּ, and those here following.

בִּקְיָהוּ m. a part, half; spec. half a shekel, Gen. 24: 22. Ex. 38: 26. Comp. r. בִּקְיָהוּ.

בִּקְיָהוּ Chald. Dan. 3: 1, i. q. Heb. בִּקְיָהוּ.

בִּקְיָהוּ, plur. בִּקְיָהוּ, f. a valley, q. d. a cleft of the mountains, from r. בִּקְיָהוּ; opp. to mountains, Deut. 8: 7. 11: 11. Ps. 104: 8; to hills Is. 41: 18.

Often also for a *low plain, a wide plain, level country*, Sept. *πεδιον*, e. g. that in which Babylon was situated, Gen. 11: 2; comp. Ez. 3: 23. 37: 1, 2. בִּקְעָה valley or plain of Lebanon, lying at the foot of Hermon and Antilibanus around the sources of the Jordan, Josh. 11: 17. 12: 7; not spoken of the valley between Lebanon and Antilibanus, the Coelesyria of Strabo, and *Ard el Bekāā* اَرْضُ الْبِقَاع (land of vallies) of the Arabs. Other plains take their names from adjacent cities, as בִּקְעַת מְגִדּוֹ 2 Chr. 35: 22; בִּרְחוֹ Deut. 34: 3. — Syr. ܒܩܥܬܐ, Arab. بَقْعَة and بَقْعَة, بَقِيع id.

\* בִּקֵּק 1. to pour out, to empty, pp. a vessel, bottle, see בִּקְבֹּק. Arab. بَقِيع onomatopoeitic from the sound of a bottle in being emptied; like Pers. *gulgul*, Engl. to guggle, to bubble. In the Maltese dialect, *bak-bak* is to boil, as water, like Arab. بَغِيع, بَغِيع; *bokka* a bubble in water; *bakbyka*, *bekbyka*, a bottle. Comp. also בִּקֵּק, בִּקֵּק, בִּקֵּק. — Trop. a) to empty of inhabitants, to depopulate a land Is. 24: 1; to spoil, to pillage a people, Nah. 2: 3. — b) Jer. 19: 7 בִּקְתִּי אֶת־עֵצַת יְהוּדָה I will empty out, pour out, the counsel of Judah, i. e. will make them without counsel. Comp. Niph. Is. 19: 3.

2. intrans. to be poured out, i. q. to be spread wide, spoken of a spreading tree. Hos. 10: 1 בִּקֵּק אֶת־צִנְחָה a spreading vine. Sept. ἀμπελος ἐκκληματοῦσα, Vulg. frondosa.

NIPH. בִּקֵּק, inf. הִבִּיק, fut. יִבִּיק. 1. pass. of Kal no. 1. a, Is. 24: 3. 2. pass. of Kal no. 1. b. Is. 19: 3 בִּקְתִּי רוּחַ מִצְרַיִם מִקְרָבוֹ the spirit of Egypt shall be emptied out from within her, i. e. she shall be wholly deprived of spirit, understanding. The form בִּקְתִּי is for בִּקְתִּי, see Lehrs. p. 372.

Po. בִּקֵּק i. q. Kal 1. a, to empty a land, to depopulate, Jer. 51: 2.

Deriv. בִּקְבֹּק, and pr. names בִּקְבֹּק, בִּקְבֹּק, בִּקְבֹּק.

\* בִּקֵּק in Kal not used, pp. i. q. Arab.

בִּקֵּק to cleave, to divide, to lay open, kindr. with r. בִּבֵּר. The notion of cleaving, laying open, is in this root transferred to signify:

1. to plough, to cleave the soil, Lat. *arare*, comp. חָרַשׁ, פָּתַח, גִּדּוֹר. Hence בִּקֵּק armentum qs. aramentum, cattle.

2. to burst forth, to break forth, as light, see בִּקֵּק Kal and Niph. no. 3. Hence בִּקֵּק morning.

3. to search into, to inquire; Syr. ܒܩܥܬܐ to search, to examine, ܒܩܥܬܐ and ܒܩܥܬܐ search, inquisition. Also

in the sense to look at, to inspect; so in

PIEL בִּקֵּק 1. to search, to inspect carefully, to take note of any thing, seq. Lev. 13: 36; בִּקֵּק (comp. בִּין no. 1) 27: 33. Seq. בִּ, to look at with pleasure, to behold with admiration, to admire, Ps. 27: 4. Comp. בִּ no. 4. a.

2. to look after, to take care of, c. acc. Ez. 34: 11, 12.

3. to look at mentally, to consider, to think upon, 2 K. 16: 15. Prov. 20: 25.

4. to take note of any one, to animadvert, i. e. to punish; comp. בִּקֵּק.

The Derivatives all follow.

בִּקֵּק Chald. in *Pe*. not used.

PA. בִּקֵּק, plur. בִּקְרִי, fut. יִבִּיק, inf. בִּקֵּק, to search, to inquire, to examine, Ezra 4: 15, 19. 6: 1; seq. עַל 7: 14.

ITHPA. pass. Ezra 5: 17.

בִּקֵּק comm. gend. m. Ex. 21: 37; f. Job 1: 14.

1. a beeve, Lat. *bos*, male or female, ox or cow, so called as used for ploughing, see r. בִּקֵּק no. 1. So according to Varro de L. L. 4. 19, Lat. *armentum* for *aramentum*; and Arab. بَقِيع, according to Damiri so called as cleaving the ground with a plough; see Bochart Hieroz. I. 280. — In Plur.



Am. 6: 12. Neh. 10: 37. 2 Chr. 4: 3. — Elsewhere always

2. collect. *oxen, cattle, herd of neat cattle*, Arab. <sup>5,11</sup> **بَكْر** id. and noun of uni-

ty <sup>5,11</sup> **بَكْرَة** one ox. Syr. **ܒܚܐ** a herd, pp. of oxen, but in a wider sense also of other herds and flocks. Comp.

**בֹּקֶר**. — So **צֹאֵן וּבֹקֶר** *sheep and oxen, flocks and herds*, Gen. 12: 16. 13: 5. 20: 14. Deut. 32: 14 **חֲמִצָּת בֹּקֶר** *milk of kine*. It is joined: a) with numerals, opp. **שׁוֹר** one ox etc. comp. **שֶׁה** and **צֹאֵן**. Ex. 21: 37 [22: 1] *if a man steal an ox (שׁוֹר) ... חֲמִצָּת בֹּקֶר יִשְׁלַם* *five oxen shall he restore for the one*. Num. 7: 3 **שְׁנֵי בֹקֶר** v. 17 **בֹּקֶר שְׁנַיִם** b) with verbs and adjectives plural; 2 Sam. 6: 6 **בִּי שְׁמֵטוּ הַבֹּקֶר** *for the oxen were restive*. 1 K. 5: 3. Also c. fem. where kine are understood, Job 1: 14. Gen. 33: 13. — **עֵגֶל בֶּן-בֹּקֶר** a young calf Lev. 9: 2; **עֵגֶל בֹּקֶר** Is. 7: 21, and simpl. **בֶּן-בֹּקֶר** Gen. 18: 7, 8, a calf. Of artificial oxen, 1 K. 7: 29.

Hence the denom. **בֹּקֶר**.

**בֹּקֶר** plur. **בִּקְרִים** 1. *morning, the dawn*, pp. *day-break*, from the breaking forth of the light, comp. r. **בֹּקֶר** no.

2. Arab. <sup>5,11</sup> **بَكْرَة** id. comp. r. <sup>5,11</sup> **بَكْر**

no. 1. — So **אֹר בֹּקֶר** the morning light 2 Sam. 23: 4. Acc. as adv. in *the morning, early*, (like Arab. <sup>5,11</sup> **بَكْر**),

Ps. 5: 4; oftener **בִּבְקֶר** *early*. Gen. 19: 27, and poet. **לְבִקְר** Ps. 30: 6. 59: 17; which elsewhere is also **בֹּקֶר** Deut. 16: 4. Ps. 130: 6. Distributively **בִּבְקֶר בִּבְקֶר** Ex. 16: 21. 30: 7. 36: 3. Lev. 6: 5; **לְבִקְר לְבִקְר** 1 Chr. 9: 27; **לְבִקְרִים** Ps. 73: 14. 101: 8. Is. 33: 2. Lam. 3: 23, **לְבִקְרִים** Job 7: 18; all signifying *every morning*. — Metaph. *morning*, q. d. dawn of prosperity, happiness, Job 11: 17.

2. Spec. *the next morning*, Ex. 29: 34. Lev. 19: 13. 22: 30. Num. 9: 12. Judg. 6: 31 **אֲשֶׁר יָרִיב לוֹ יוֹמָת עַד-הַבֹּקֶר** *he that will plead for him, let him be put*

*to death before morning*. Vulg. *antequam lux crastina veniat*, Sept. *ἕως πρωῒ*. — Hence, *the morrow*, i. q. **מָחָר**, (comp. **אַמָּשׁ**), and adv. *to-morrow*, Ex. 16: 7. Num. 16: 5 (comp. v. 16); i. q. **בִּבְקֶר** 1 Sam. 19: 2. Also for *early, soon, speedily*, Ps. 5: 4 init. 90: 14. 143: 8; **לְבִקְר** id. Ps. 49: 15.

**בִּקְרָה** (Kamets impure, pp. Inf. Aram. in Pael) f. *a looking after, care*, Ez. 34: 12. R. **בִּקְר** Pi. no. 2.

**בִּקְרָה** f. *animadversion, i. e. punishment, chastisement*, Lev. 19: 20. R. **בִּקְר** Pi. no. 4.

\* **בִּקֵּשׁ** in Kal not used, *to seek, to search*, (see Pi.) corresponding to Arab. **بَحَثَ**, Chald. **ܒܚܫ**, to inquire into, to scrutinize, which is kindr. with **חָפֵשׂ**. The primary idea seems to be that of *touching, feeling out*; Syr. **ܒܚܫܐ** a touching; comp. **חָפֵשׂ** to feel out, **קָשַׁשׁ** to seek, pp. by feeling.

PIEL **בִּקֵּשׁ** 1. *to seek, to search for, to inquire after*; absol. 2 K. 2: 17; c. acc. of pers. or thing Gen. 37: 15, 16. 1 Sam. 10: 14. Seq. **לְ** to search or inquire into anything, Job 10: 6; different is Gen. 43: 30 **יִבְקֹשׁ לְבִכּוֹת** *he sought where to weep*, i. e. a place where. Sometimes c. dat. commodi **לְ**, 1 Sam. 28: 7. Lam. 1: 19; hence, with this dat. *to seek out for oneself*, i. q. *to choose*, 1 Sam. 13: 14. Is. 40: 20; comp. Ez. 22: 30. — Spec. a) *to seek the face, presence, of a king*, i. e. to go to him, to wish to see him, 1 K. 10: 24; also to supplicate his favour, Prov. 29: 26. b) *to seek the face of Jehovah*, pp. to turn unto him, to draw near to him, espec. with prayer and supplication, 2 Sam. 12: 16. Ps. 24: 6. 27: 8. 105: 4; or *to inquire of him*, to seek an oracle, 2 Sam. 21: 1; or in order to appease his anger, Hos. 5: 15. The same is c) **בִּקֵּשׁ אֶת-יְהוָה** Ex. 43: 7. 2 Chr. 20: 4. Opp. **מָצָא** to find God, i. e. to be heard of him, Deut. 4: 29. Is. 65: 1. **יְהוָה יִבְקֹשׁוּ** they who seek Jehovah, his worshippers, Ps. 40: 17. 69: 7. 105: 3. Is. 51: 1. Comp. **דָּרַשׁ**.

2. to seek, to strive after, to try to gain, e. g. the priesthood Num. 16: 10; falsehood Ps. 4: 3; love Prov. 17: 9; rarely seq. בָּרַךְ Prov. 18: 1. So בָּרַךְ שׁוֹנֵן פֶּה to seek the life of any one, to plot against him, Ex. 4: 19. 1 Sam. 20: 1. 22: 23. 23: 15. 2 Sam. 4: 8. 16: 11; once in a good sense, to seek to preserve one's life, Prov. 29: 10; comp. דִּרְשׁ בָּרַךְ Ps. 142: 5. Also בָּרַךְ רֵעֵה פֶה to seek the hurt of any one, to strive to do him harm or to destroy him, 1 Sam. 24: 10. Ps. 71: 13, 24. בָּרַךְ רֵעֵה אֶל id. 1 Sam. 25: 26. Seq. gerund, to seek to do any thing, e. g. 1 Sam. 19: 2 בָּרַךְ שָׂאוֹל אָבִי בְּהִמְיֹחָד Saul my father seeketh to kill thee. Ex. 2: 15. 4: 24; c. inf. simpl. Jer. 26: 21.

3. to require, to demand, Neh. 5: 18; seq. בָּרַךְ Ps. 104: 21, מִיָּד Gen. 31: 39. 43: 9. Is. 1: 12. Spec. בָּרַךְ דָּם פֶּה מִיָּד פֶּה to require the blood of any one at the hand of or from any one, i. e. to exact or inflict punishment for bloodshed, 2 Sam. 4: 11. Ez. 3: 18, 20. 33: 8; without דָּם 1 Sam. 20: 16.

4. to seek from any one, i. e. to ask, to request, seq. בָּרַךְ of pers. Ezra 8: 21. Dan. 1: 8; also acc. of thing Esth. 2: 15. Seq. עָלַּ to entreat for any one, to supplicate for, Esth. 4: 8. 7: 7.

5. to inquire of any one, to interrogate, seq. בָּרַךְ Dan. 1: 20.

PUAL to be sought Ez. 26: 21. Jer. 50: 20. Esth. 2: 23. — Hence

בָּרַךְ (Kamets impure) request, entreaty, Esth. 5: 3, 7, 8. Ezra 7: 6.

I. בָּרַ, c. Suff. בָּרִי, a son, from the idea of begetting, being born, see r. בָּרַ no. 3, and Niph. no. 2; the common word for son in the Chaldee, but in Hebrew only poetic. Twice, Prov. 31: 2. Ps. 2: 12 בָּרַךְ נִשְׁקֶנָּה kiss the son sc. of Jehovah, the king; comp. v. 7, and בָּרַ Is. 9: 5. Others here take בָּרַ in the sense of chosen or pure, (from בָּרַ, see בָּרַ no. II,) and suppose the king to be saluted by the title of the chosen, the pure, i. q. בָּרִיר יְהוָה; but this is less satisfactory.

II. בָּרַ f. בָּרָה adj. from r. בָּרַר.

1. chosen, beloved. Cant. 6: 9 בָּרָה

הָיָה לִי בָרָה she is the beloved of her mother, her mother's delight.

2. pure, clear. Cant. 6: 10 fair as the moon, בָּרָה כְּחָמָה clear as the sun, i. e. of purest brightness. Metaph. in a moral sense: בָּרַר לֵב pure in heart, Ps. 24: 4. 73: 1. See r. בָּרַר no. 3. b.

3. clean, i. e. empty, of a stall or barn, Prov. 14: 4.

III. בָּרַ Am. 5: 11. 8: 6. Ps. 72: 16, elsewhere בָּרַ subst. m. R. בָּרַר.

1. corn, grain, pp. that which has been cleansed, winnowed, (comp. Jer. 4: 11,) and is stored up in garners or sold, Gen. 41: 35, 49. Prov. 11: 26. Joel 2: 24. Once of grain standing upon

the fields, Ps. 65: 14. — Arab. <sup>٢</sup>بُر wheat; corresponding is also Lat. far, whence farina.

2. the open fields, country, Job 39: 4. See Chald. בָּרַ no. II.

I. בָּרַ m. Chald. c. Suff. בָּרָה Dan. 5: 22. Plur. בָּרִי, comp. בָּרַ p. 155.

1. a son, Dan. 6: 1. בָּרָה אֱלֹהִים son of gods Dan. 3: 25.

2. a grandson, descendant, Ezra 5: 1, comp. Zech. 1: 1.

II. בָּרַ Chald. emph. בָּרָה, m. the open field, campus, pp. campus purus Liv. 24. 14; i. e. the open country without woods or villages, Dan. 2: 38.

4: 18, 22, 29. — Arab. <sup>٢</sup>بُر, <sup>٢</sup>بُر, <sup>٢</sup>بُر

campus, the open fields, desert, Syr. <sup>٢</sup>بُر id.

בָּרַ m. (r. בָּרַר) 1. clearness, pureness, mostly with יָדַיִם Ps. 18: 21, 25, or כַּפַּיִם Job 9: 30. 22: 30, i. e. cleanness of hands metaph. for innocence. Once בָּרַ simpl. in the same sense, 2 Sam. 22: 25.

2. that which cleanses, salt of lie, vegetable salt, alkali, e. g. potash or soda, i. q. בָּרִית q. v. Job 9: 30. The ancients made use of alkali, both as mingled with oil instead of soap for washing, Job 9: 30; and also in smelting metals to make them melt more readily, Is. 1: 25.

\* **פָּרָא** fut. **יִפְרֶא** 1. pp. *to cut, to cut out, to carve, to form by cutting or carv-*

2. *to form, to create, to produce.* Comp.

خَلَقَ to smooth, to polish, then to form, to create; also Germ. *schaffen*, Dan. *skabe*, which is of the same stock with Germ. *schaben*, Belg. *schaeven*,

Engl. to shave. Arab. بَلَّرَ id. creator. Syr. Chald. בָּרָא, בָּרָא id. — Spoken of the creation of the heavens and the earth Gen. 1: 1; of men Gen. 1: 27. 5: 1, 2. 6: 7; spec. of Israel Is. 43: 1, 15. Jer. 31: 22 בָּרָא יְהוָה דְּרוּשָׁה בְּאֶרֶץ *Jehovah hath created a new thing in the earth, a woman shall protect a man*; comp. Num. 6: 30. Is. 65: 18 הִנְנִי בָרָא אֶת־יְרוּשָׁלַיִם בְּגִלָּהּ *behold! I create Jerusalem a rejoicing*, i. e. cause her to rejoice. Part. בִּרְאוֹךְ in Plur. majest. *thy creator* Ecc. 12: 1. — In Gen. 2: 3 is read, בָּרָא לַעֲשׂוֹת *which he created in making*, i. e. which he made in creating something new. Comp. Jer. 1. c. and בְּרִיאָה, whence it is apparent that בָּרָא implies the creation of something new, not before existing. As to the construction, comp. the formulas הִנְדִּיל לַעֲשׂוֹת הָרַע לַעֲשׂוֹת.

3. *to beget, to bring forth*; whence בֶּרֶךְ son. See Niph. no. 2. Chald. *Ithpe. genitus est.*

4. *to feed, to eat, to grow fat*, from the idea of cutting up food; hence Hiph. to fatten, and adj. פָּרִיא *fattened, fat*. Comp. פָּרָה no. 2. Kindred roots are

וּרְאָ to be filled with food, וּרְאָ and  
 וּרְאָ to be fat, מְרֵא to be well-fed,

מְרִיא i. q. פָּרִיא fattened, fat, and Gr. βόσσω (βιβρώσσω), whence βορά, Lat. vorare.

NIPH. 1. *to be created* Gen. 2: 4. 5, 2;  
*to be made, done*, Ex. 34: 10.

2. pass of Kal no. 3, *to be born* Ez. 21: 35 [ 30 ]. 28: 13. Ps. 104: 30.

**PIEL** בָּרָא 1. *to cut, to cut down*, e. g. with a sword **Ex. 23: 47**; wood, a forest with an axe, **Josh. 17: 15** *get thee up to the forest* וַיִּבְרָאָתָךְ כֹּף שָׁם *and there cut thee down* room; **Vulg. well, ibique succide tibi spatia. v. 18** *but the mountain shall be thine*, וַיִּבְרָאָתוֹ כִּי יַעַר הוּא *and although it be a forest, yet thou shalt cut it down.*

2. *to form, to fashion, to make*, i. q. יצר. Ez. 21: 24 [ 19 ].

HIPII. causat. of Kal no. 4, *to feed, to fatten, to make fat*, 1 Sam. 2: 29.

Deriv. **בֵּר** no. I, **בְּרִיאָה**, **בְּרִיאָה**, and  
pr. n. **בְּרִיאָה**.

בֵּית-בְּרָאִי, see בְּרָאִי, בְּרָא.

**בֶּרֶדָּאֵךְ בִּלְדָּאֵן.** *Berodach Baladan*, pr. n. of a king of Babylon, 2 K. 20: 12; called also *Merodach Baladan* Is. 39: 1. This latter orthography seems to be more ancient, and accords better with the etymology; see **מֶרֶדָּךְ**.

בראיה (whom Jehovah created)  
pr. n. m. 1 Chr. 8: 21.

**בָּרָבִירִים** m. plur. *fowls*, which are said to be *fatted* for the table of Solomon, 1 K. 5: 3 [4: 23]. Kimchi understands *capons*; but more prob. with the Targum of Jerus. *geese*, so called from the *pureness* and whiteness of their plumage; from r. בָּרָר no. 3.

\* **פָּרַד** pp. to strew, to scatter, to sprinkle, comp. **פָּרַד** and **פָּדַר**, כָּפַז; hence *to scatter hail, to hail*, Is. 32:19.

Aeth. **በረድ**; Syr. **ܒܪܕܐ** hail; Arab.

هَبْرَ hail; هَبْرَ to be cold, to hail, but the signif. of cold is secondary, and derived from hail. — Hence

**בַּרְדֵּי** m. *hail*, Ex. 9: 18 sq. 10: 5 sq. Ps. 18: 13, 14. 78: 47, 48. **אֲבֵי בַרְדֵּי** *hail-stones*, i. q. *hail*. See **אָבֵן**.

**בֶּרֶד** pl. **בְּרָדִים** adj. pp. *strewn or sprinkled with spots, spotted, pie-bald*, spoken of goats Gen. 31: 10, 12; of horses Zech. 6: 3, 6. So Lat. *sparsas albo pelles*, Virg. Ecl. 2. 41. It differs from **בֶּקֶד**, with which it is joined in Gen. 1. c. in that the latter denotes small-

er spots, speckled. — Arab. **بَرْدَن** and **بَرْدَنِي**

party-coloured garment; by transp. **رَبْد** Conj. II, to be spotted,

pie-bald, spoken of sheep. Syr. **ܒܪܕܢܐ** a leopard, panther, so called from his spots; and from this source have doubtless come also Gr. and Lat. *παρδος, pardus*. From the above Arabic word comes the Fr. *broder*, Engl. *to broider*.

**בֶּרֶד** (hail) *Bered* pr. n. a) of a place in the desert of Shur, Gen. 16: 14; comp. v. 7. — b) m. 1 Chr. 7: 20.

\* **בָּרָה** fut. **יִבְרָה** 1. i. q. *kindr. בָּרָה, to cut, to cut asunder*; comp.

Arab. **بَرَأَ** ult. Waw, to cut out or off, also **بَرَأَ** no. 1. Hence **בְּרִית** covenant, so called from cutting in two or dividing the victims.

2. *to eat*, i. q. **בָּרָה** no. 4, from the idea of cutting up food; like **גָּזַר** no. 3, and many verbs of cutting in Arabic, see Thesaur. p. 238. — 2 Sam. 12: 17. 13: 6, 10. So **בָּרָה יָחֵם** l. c. 12: 17 is the same as **אָכַל יָחֵם**, see **אָכַל** no. 1. c.

3. *to select, to choose out*, likewise from the idea of cutting out and separating, see **בָּרַר** no. 2. 1 Sam. 17: 8 **בָּרַר אִישׁ** *choose you out a man*.

PIEL inf. **בִּרְוֹת** i. q. Kal no. 2. Lam. 4: 10.

HIPH. causat. of Kal no. 2, *to cause to eat, to give to eat*, c. dupl. acc. 2 Sam. 3: 35. 13: 5.

Deriv. **בְּרִית**, **בְּרִיָּה**, **בְּרִיָּה**, **בְּרִיָּה**.

**בְּרִיָּה** (blessed, Benedict) *Baruch* pr. n. a) of the friend and companion of the prophet Jeremiah, to whom the apocryphal book of the same name is ascribed, Jer. 32: 12 — 16. 36: 4 sq. 43: 3 — 6. 45: 1, 2. — b) Neh. 3: 20. 10: 7. c) Neh. 11: 5.

**בְּרוּמִים** m. plur. Ez. 27: 24, *variegated stuffs, cloths of damask work*, in which threads of various colours are woven together in figures etc. comp. r. **בְּרָם** no. 2. So Kimchi correctly. Arab. **بُرَيْم** a thread or cord of two

colours, **مِصْرَم** stuff woven of such threads.

**בְּרוֹשׁ** plur. **בְּרוֹשִׁים** m. 1. *a cypress, a tall and fruit-bearing tree*, Is. 55: 13. Hos. 14: 9; constituting along with the cedar, with which it is often joined, the glory of Lebanon, Is. 14: 8. 37: 24. 60: 13. Zech. 11: 2 coll. v. 1. Its wood, like that of the cedar, was employed for the floors and ceilings of the temple, 1 K. 5: 22, 24. 6: 15, 34. 2 Chr. 2: 7. 3: 5; also for the decks and sheathing of ships Ez. 27: 5; for spears Nah. 2: 4, and for musical instruments 2 Sam. 6: 5. Once by Syriasm called **בְּרוֹת** Cant. 1: 17. — That the cypress and not the fir-tree is to be understood, is apparent from the nature of the case, as well as from the authority of ancient interpreters; although this name may perhaps also have comprehended other trees of the pine genus. See more in Thesaur. p. 246. As to its etymology, the name seems to come from the idea of *cutting up* into boards, planks, etc. see r. **בָּרַשׁ**.

2. any thing made of cypress-wood, e. g. a) *a lance* Nah. 2: 4. b) *a musical instrument*, 2 Sam. 6: 5.

**בְּרוֹת** plur. **בְּרוֹתִים** m. *a cypress*, i. q. **בְּרוֹשׁ**, q. v. a form tending to Aramaicism, Cant. 1: 17. R. **בְּרִית**.

**בְּרִית** f. *food*, Ps. 69: 22. R. **בְּרִית** no. 2.

**בְּרוֹתָה** Ez. 47: 16, and **בְּרוֹתֵי** 2 Sam. 8: 8, ( **בְּאֵרוֹתַי**, ) pr. n. of a city rich in brass, formerly subject to the kings of Zobah, and situated in the northern extremity of Palestine. Some suppose it to be i. q. *Berytus*, Beyroot, a maritime city of Phœnicia; but from Ez. l. c. it would seem not to have been situated on the



coast, but rather in the neighbourhood of Hamath. See Rosenm. Alterthumsk. I. ii. p. 292.

\* **בָּרַז** obsol. root, Chald. and Talmud. to *transfix, to pierce*, **בְּרִזָּא** a hole, wound, made by piercing. — Hence quadrilit. **בְּרִזָּל** and

**בְּרִזוֹת** (holes, wounds) 1 Chr. 7: 31 Cheth. pr. n. prob. f.

\* **בְּרִזָּל** *iron, quadril.* from Chald. **בְּרִזָּל** to *transfix*, with **ל** added; comp. **בְּרִזָּל** from **בָּרַז** and **בְּרִזָּל** from **בָּרַז**. Chald. **בְּרִזָּל** and **בְּרִזָּל**, Syr. **ܒܪܝܝܠ**. — Gen. 4: 22. Ez. 27: 12, 19. etc. Often put as the symbol of hardness and firmness, as **בְּרִזָּל** **שֶׁבֶט** *sceptre of iron* for stern dominion Ps. 2: 9. Is. 48: 4 **גִּיד** **בְּרִזָּל** **עֲרָפֶךָ** *a sinew of iron thy neck*; in allusion to the perverse obstinacy of a people. Spec. *an iron instrument* Deut. 27: 5. Josh. 8: 31. 2 K. 6: 5; *iron fetters* Ps. 105: 18, fully **בְּרִזָּל** **קָבָל** 149: 8.

**בְּרִזָּיִן** (iron, of iron, unless perh. we compare Talmud. **בְּרִזָּיִן** herdsman, **בְּרִזָּיִן** princes,) *Barzillai* pr. n. a) of a Gileadite distinguished for his hospitality and liberality towards David, 2 Sam. 17: 27. 19: 52—39. 1 K. 2: 7. — b) Ezra 2: 61.

\* **בָּרַח** fut. **יִבְרַח** 1. to *pass through, to reach across*, as a bar or bolt; pp. prob. to cut through, to break through; comp. **בָּרַךְ**, and for the signif. of cutting and breaking which belongs to verbs beginning with **בר**, **פר**, see above in **בָּרַא**. — Ex. 36: 33 **וַיַּבְרֵחַ** **בְּתוֹךְ** *and he made the middle bar* **וַיַּבְרֵחַ** **בְּתוֹךְ** *to pass through the middle of the boards from one end to the other.* Comp. Hiph. no. 1, and **בָּרִיחַ** a bar, bolt. — Hence

2. to *break away, to flee*. Arab. **بَرَحَ** to depart, to slip away, to escape into a desert place, **أَبْنُ بَرِيحٍ** son of flight, a gazelle. — Absol. Gen. 31: 22,

27. 1 Sam. 19: 18; c. acc. of place *whither*, 1 Sam. 27: 4; also seq. **לְ** Neh. 13: 10, **אֶל** Num. 24: 11; seq. **מִן** of place *whence* 1 Sam. 20: 1. The person *from* whom one flies is preceded by **מִפְּנֵי** Gen. 16: 8. 35: 1, 7, **מִפְּנֵי** Jon. 1: 3, **מִן** Is. 48: 20, **מִיָּד** from one's hand i. e. his power Job 27: 22, **מֵאֵת** pp. *from with* 1 K. 11: 23. — It differs from **יָמַלְט** to escape, e. g. 1 Sam. 19: 12 **וַיִּבְרַח** **וַיִּמָּלֵט** *and he departed and fled and escaped.* — 'To the imperat. is sometimes added the dat. **בָּרַח** **לְךָ** q. d. in Engl. *get thee away, flee*, Gen. 27: 43. Num. 24: 11. Am. 7: 12. Comp. Fr. *s'enfuir*.

NOTE. In one passage, Ex. 14: 5, Michaelis and others assign to **בָּרַח** the signif. of Arab. **بَرَحَ** *obvertit sinistrum latus*. But this is unnecessary; for Pharaoh might well say of a people, whom he had expected to return after three days, but who were now preparing to pass into Arabia, that they *fled*.

HIPH. 1. i. q. Kal no. 1. Ex. 26: 28.

2. to *make flee, to put to flight*, Job 41: 20. Also to *chase away*, Neh. 13: 28.

Deriv. **בָּרִיחַ**, **בְּרִיחַ**, and

**בָּרַח** Is. 27: 1. Job 26: 13, and **בְּרִיחַ** plur. **בְּרִיחִים** Is. 43: 14; for **בְּרִיחַ**, after the form **צָדִיק**.

1. one who flies, a *fugitive*, Is. 43: 14. Also *fleeing, the fleet*, as a poetical epithet for the serpent, Is. 27: 1; likewise a constellation Job l. c.

2. pr. n. m. 1 Chr. 3: 22.

**בָּרִי**, f. **בְּרִיָּה**, adj. (r. **בָּרָה**) *fat*, i. q. **בָּרִיא**, comp. the root no. 2. Ez. 34: 20 **שֶׂה** **בְּרִיָּה** *a fat sheep*, where perh. it should read **בָּרִיָּה**, or with 3 Mss. **בְּרִיָּה**. — In Job 37: 11 **בְּרִי** **אֶת** **בְּרִיָּה**, many interpreters following the Chaldee and Rabbins explain **בְּרִי** by *purity, spec. clearness, serenity* of the heavens, (Targ. **בְּרִיָּה**), and then render the whole clause, *also serenity dispelleth the cloud*. But the interpretation given below in **טָרַח**, is more satisfactory.

בְּרִי (i. q. בְּאֵרִי q. d. fontanus) pr. n. m. 1 Chr. 7: 36.

בְּרִיא adj. *fatted, fat*, see r. בָּרָא no. 4; of men Judg. 3: 17. Dan. 1: 15; of kine Gen. 41: 2, 4, 18, 20; of ears of grain ib. v. 5, 7, comp. תֵּלֵב; of food Hab. 1: 16. Fem. הַבְּרִיָּה collect. *the fattlings, the fat flock or herd*, Zech. 11: 16. Ez. 34: 3.

בְּרִיאָה f. *a creation, thing created* or performed of God, espec. new and unheard of, Num. 16: 30. Comp. Jer. 31: 22.

בְּרִיָּה f. *food*, 2 Sam. 13: 5, 7, 10. R. בְּרָה no. 2.

בְּרִית see בְּרִת.

בְּרִית, plur. בְּרִיתִים, m. from r. בְּרָה no. 1.

1. *a bar, cross-bar*, which passed from one side of the tabernacle to the other through rings attached to each board, and thus served to hold the boards together; so called from *passing through*, as Lat. *transtrum* for *transitrum*. Ex. 26: 26 sq. 35: 11. 36: 31 sq. Num. 3: 36. 4: 31.

2. *a bar, bolt*, for fastening a gate or door, Judg. 16: 3. Neh. 3: 3 sq. al. In Jon. 2: 7 *the bars of the earth* are the bars of the gate which leads into the deep recesses of the earth, i. e. into Sheol, i. q. בְּדֵי שְׁאוֹל Job 17: 16. Metaph. *bars, bolts*, for *princes*, as aiding to protect and defend a state, (comp. בָּר Hos. 11: 6.) Is. 15: 5 בְּרִיתָהּ עַד צֹרַר *his princes flee unto Zoar*. Jerome, *vectes ejus*. Yet perhaps such an ellipsis of the verb *to flee* is here too harsh, especially as there has been no previous mention of flight; and I would prefer therefore with Chald. Saad. Kimchi, to render בְּרִיתָהּ *fugitives*; whether we read it בְּרִיתָהּ, or derive בְּרִיתָהּ from בְּרִית with Kamets pure, after the form עֲשֶׂר.

בְּרִיעָה (gift, donation, r. בָּרַע) Beriah pr. n. a) of a son of Ephraim; 1 Chr. 7: 23 *and he called his name Beriah* בְּרִיעָה הָיְתָה בְּכִיתוֹ *because*

*a gift was unto his house*; so at least Michaelis Suppl. 224. More correctly, it would seem, *because evil, calamity, was unto his house*, בְּרִיעָה being for רִיעָה c. Beth essentialis, see p. 121; comp. v. 21, 22. Sept. ὅτι ἐν κακοῖς ἐγένετο ἐν οἴκῳ μου. Vulg. eo quod in malis domus ejus ortus esset. — b) m. Gen. 46: 17. c) 1 Chr. 8: 13. d) 1 Chr. 23: 10. — Patronym. from b, בְּרִיעִי Num. 26: 44.

בְּרִית f. (r. בָּרָה) 1. *a covenant, league*, so called from the *culling in pieces* of the victims which were sacrificed on concluding a solemn covenant, and between the parts of which the contracting parties were accustomed to pass; see in r. בְּרַת and Gen. 15: 9 sq. Spoken of a league between nations or tribes Josh. 9: 6 sq. or between private persons and friends 1 Sam. 18: 3. 23: 18; of the matrimonial covenant, Mal. 2: 14. בְּעֵלֵי בְרִית פ' Obad. 7, *possessors or men of a covenant*, i. e. *confederate* with any one. אֵל בְּרִית Judg. 9: 46, i. q. בְּעַל בְּרִית v. 4, *god or guardian of covenants*, see in בְּעַל no. 5. a. — The verbs employed to express the making and sanctioning of a covenant, are: נָתַן, הִקִּים, בָּרַת: 2 Sam. 23: 5, בּוֹא ב, Deut. 29: 11, all which see in their order. Those which denote its violation are: שָׁקַר ב, עָזַב, הִגֵּל, הִפִּיר. — *The covenant of any one* is the covenant made by or with him, Lev. 26: 45. Deut. 4: 31; בְּרִית יְהוָה the covenant entered into with Jéhovah Deut. 4: 23. 29: 24. al. Spec. and very freq. spoken of the covenant instituted between God and Abraham Gen. 15: 17, confirmed with Moses Ex. 24: 7, 8. 34: 27. Deut. 5: 2; to be renewed and ennobled after the exile through the intervention of the prophets and the Messiah, Is. 42: 6. 49: 8. Mal. 3: 1; comp. Jer. 31: 33. The land promised and given to the people of Israel by this covenant, is called אֶרֶץ הַבְּרִית the covenant land Ez. 30: 5; and the people itself, בְּרִית the holy covenant (people) קָדֵשׁ Dan. 11: 28, 30. מַלְאָךְ הַבְּרִית messenger of the (new) covenant, ἄγγελος, i. e. the Messiah, Mal. 3: 1.

2. Elsewhere it signifies also the condition of God's covenant with Israel, viz. a) the *covenant-promise* of God, Is. 59: 21. — b) Oftener the *precepts* of God which are to be observed by Israel, the *divine law*, i. q. תורה. Hence ארונות הברית Deut. 9: 9, 15; ארון הברית, and ארון הברית ark of the covenant or law, i. e. in which the tables of the law were preserved; see ארון. So דברי הברית words of the covenant or law Jer. 11: 2—8. 34: 18. Ex. 34: 28 דברי הברית עשרת הדברות the words of the covenant or law, the ten commandments. ספר הברית book of the law, spoken both of its earliest beginnings, Ex. 24: 7; and also of the whole collection of laws, 2 K. 23: 2, 21. 2 Chr. 34: 30. — For a covenant of salt, see in מלח no. I.

3. Ellipt. a) i. q. מלאך הברית messenger of the (new) covenant, its interpreter, ὑποστάτης, i. e. the introducer of a new law and new dispensation of religion, Is. 42: 6. 49: 8; comp. Mal. 2: 8. — b) i. q. אות הברית sign of the covenant, i. e. circumcision, Gen. 17: 10, 13; comp. v. 11.

ברית f. pp. that which cleanses, any thing used for cleansing and scouring, (from בר q. v. with the fem. adj. ending -ית; spec. salt of lie, vegetable salt, alkali, (that from minerals is called ברית q. v.) obtained from the ashes of various plants of a saltish and soapy nature, Arab. قلى, أشلن, أشنان).

*Salsola Kali* Linn. The ancients made use of this in connexion with oil for washing and scouring garments instead of soap, Jer. 2: 22; and also in refining metals, Mal. 3: 2. — See more on the various names and uses of these plants, in Bochart Hieroz. II. p. 43 sq. Celsius Hierob. I. 449 sq. C. B. Michaelis Epist. ad Fr. Hoffmannum de herba Borith, Halae 1728. J. Beckmann Beyträge zur Geschichte d. Erfindd. iv. p. 10 sq.

\* ברית fut. יברך. 1. to bend the knee, to fall upon the knee, to kneel; Arab.

برك, Aeth. ለረ: Syr. כר id.

The primary notion is that of *breaking down*, comp. פרק; and for the connexion of these two ideas, see under יברך על- — 2 Chr. 6: 13 ברע ויברך and he kneeled down upon his knees; comp. Dan. 6: 11. Ps. 95: 6 ונברכה לפני יהוה עשינו let us kneel before Jehovah our Maker. See Hiph. and ברך knee.

2. to invoke God, to bless; often in Piel, but in Kal only in Part. pass. ברוך adored, blessed, Sept. εὐλογημένος, εὐλογητός. The fuller detail in respect to ברוך is given in Piel. — The forms ברוך (inf. absol. ברוך after the form קנא, יסור) Josh. 24: 10, and ברוך Gen. 28: 6. 1 Sam. 13: 10. 2 Sam. 8: 10. 1 Chr. 18: 10, are more correctly referred to Piel.

NIPH. reflex. i. q. Hithpa. to bless oneself, Gen. 12: 3. 18: 18. 28: 14. See fully in Hithpa.

PIEL ברוך, fut. יברך, with a distinctive accent יברך.

1. Spoken in respect to God, to invoke, to bless God, i. e. to celebrate, to praise, to adore, which is done with bended knees; see 2 Chr. 6: 13. Ps. 95: 6. Dan. 6: 11, etc. Arab. برى

Conj. V. to bless, to praise; VI, God is praised with reverential mind. — Constr. seq. acc. (like γονυπετιν τινα Matt. 17: 14,) Ps. 104: 1. 26: 12. 34: 2. 63: 5. 66: 8. 103: 1. 2. 104: 35; rarely seq. ל 1 Chr. 29: 20. Part. pass. of Kal, ברוך, blessed be Jehovah, i. e. praised, adored, Ex. 18: 10. 1 Sam. 25: 32, 39. Ps. 28: 6. 31: 22. 41: 14. Job. 2: 9 ברוך אלהים ומת bless God and die, i. e. bless and praise God as thou wilt, yet thou must now die; thy piety towards God is in vain. The language is that of an impious woman. For this use of two imperatives, one of which is concessive, while the other affirms, promises, threatens, see Heb. Gram. § 127. 2. b. — More fully שם יהוה ברוך to bless the name of Jehovah Ps. 96: 2, and ברוך בשם יהוה (as קרא בשם יי) Deut. 10: 8. 21: 5. — Once of the invocation of idols Is. 66: 3; also of self-praise, Ps. 49: 19.

2. Of men towards men, to bless, pp. to invoke blessings upon any one in the name of God, שם יהוה Ps. 129:



8. 1 Chr. 16: 2. Arab **بَارَك**, Aeth. **አረከ**: id.—Gen. 27: 27, 28. Spoken of the vows and prayers of a dying parent in behalf of his family, his dying blessing, Gen. 27: 4, 7, 10. 48: 9; of a priest for a people, Lev. 9: 22, 23. Num. 6: 23; of one or more tribes for others Deut. 27: 12. Constr. usually c. acc. rarely seq. **בְּ** Neh. 11: 2. — Once of the consecration of a sacrifice, 1 Sam. 9: 13.

3. Also God is said to *bless* men and other created things, Gen. 1: 22. 9: 1. Often also implying the *effect* of the divine favour and blessing, i. q. to prosper, to make prosperous. Gen. 12: 2 **וְאֶבְרַכְּךָ** **וְאֶגְדַּלְּךָ שְׁמִי** *I will bless thee, and I will make thy name great.* v. 3. 17: 16. 22: 17. 24: 1. 30: 27. Constr. c. dupl. acc. of pers. and of that *in* or *with* which one is blessed of God, Deut. 12: 7. 15: 14; seq. **בְּ** of thing, Gen. 24: 1. Ps. 29: 11. Where a blessing is invoked upon any one from God, the formula is: **בְּרוּךְ אַתָּה יְיָהוָה** *blessed be thou of Jehovah* 1 Sam. 15: 13; **בְּרוּךְ הוּא יְיָהוָה** Ruth 2: 20; comp. Gen. 14: 19. Judg. 17: 2. **בְּרוּךְ יְיָהוָה** *blessed of Jehovah* Gen. 24: 31. 26: 29. Num. 24: 9. — God is also said to *bless* inanimate things, i. q. to cause them to prosper, thrive, be abundant, Ex. 23: 25. Job 1: 10. Ps. 65: 11. 132: 15. Prov. 3: 33. So of the consecration of the Sabbath, Gen. 2: 3.

4. Of men, to *bless*, i. q. to salute, to greet, implying the wish or invocation of every good, 1 Sam. 15: 13; comp. **אַלְסַלַּם עֲלֵיכֶם** *uṣṣalṣam*, Arab. **أَسَلَّمَ عَلَيْكَ**. (This of course is more emphatic than the mode of salutation which merely asks after one's welfare, **שָׁאַל לְשָׁלוֹם**, see **שָׁלוֹם**.) Prov. 27: 14. 2 K. 4: 29. 1 Sam. 25: 14 coll. v. 6. Spoken of a person who comes to any one, Gen. 47: 7. 2 Sam. 6: 20; of one who departs and bids farewell, Gen. 47: 10. 1 K. 8: 66; also of those present who salute a person on coming, 1 Sam. 13: 10; or bid farewell to those departing, Gen. 24: 60. Josh. 22: 6, 7.

5. In the sense of invoking evil, i. q. to curse, to invoke a curse from God, to wish destruction to any one; comp. Job 31: 30. This is one of the class of

intermediate verbs, *verba media*, like Arab. **أَبْتَرَكُ**, Aethiop. **አረከ**: to bless and to curse; **נָחַל** VIII, to supplicate, also to wish one ill; see more in Thesaur. p. 241. — Spoken strictly only of men, but transferred also to curses and impious words uttered against God, 1 K. 21: 10. Ps. 10: 3. Job 1: 5, 11. 2: 5. — Some interpreters, as Schultens, are not fully satisfied that the sense of cursing belongs to this verb; they therefore derive from the idea of bidding farewell (see no. 4) a signif. to deny, to renounce, which they apply in the passages above cited; comp. Gr. *χαίρειν ἔγωγε*, *χαίρειν φράζειν τινα*. But the signif. of cursing is supported both by the words in 1 K. 21: 10, and by the analogy of the kindred languages as above exhibited.

Pual **בִּרְךָ**, part. **מְבָרֵךְ**, 1. pass. of Pi. no. 1, to be blessed, i. e. adored, praised, sc. God, Job 1: 21.

2. pass. of Piel no. 3, to be blessed, i. e. prospered of God, seq. **בְּ** of the thing with which, Deut. 33: 13 **מְבָרֶכֶת יְיָהוָה אֶרְצוֹ מִמִּגְדַּר הַשְּׁמַיִם וּגו'** *blessed of Jehovah be his land with the precious gifts of heaven etc.* Comp. **יִי בְרוּךְ** i. e. **בְּרוּךְ יְיָהוָה**. The prep. **בְּ** has here the same force as elsewhere after verbs of abundance, Ex. 16: 32.

Hiph. **הִבְרִיךְ** causat. of Kal no. 1, to make kneel down, e. g. camels, in order to rest and drink, Gen. 24: 11.

Arab. **أَبْرَكُ** id. Aeth. **አረከ**: Syr. **أَبْرَكَ** id. See **בִּרְכָה**, also **אַבְרָהָ** p. 11.

Hithpa. **הִתְבָּרַךְ** reflex. of Pi. no. 2, to bless oneself, Deut. 29: 18. Constr. seq. **בְּ**: a) of God as invoked in blessing oneself, comp. **יִי בְרַךְ בְּנֵים יִי** Is. 65: 16 **וְהִתְבָּרַךְ בְּאֶרֶץ הַתְּהוֹמָה בְּאֵלֵהי אֱמֶן** *he that blesseth himself in the land, shall bless himself in (by) the true God.* Jer. 4: 2. b) of him whose happiness one invokes for himself, (comp. Gen. 48: 20.) Ps. 72: 17 spoken of the king there celebrated: **יְהִי בְרוּךְ בְּכָל-גּוֹיִם** *in (by) him shall all nations bless themselves, they shall pronounce him happy.* In a similar manner is to be



explained the formula occurring with slight variation five times in the book of Genesis: וְהִתְבָּרְכוּ בְּזֶרְעָךָ כָּל-גּוֹיֵי הָאָרֶץ *and in thy seed shall all the nations of the earth bless themselves*, i. e. they shall invoke for themselves the lot of Israel, Gen. 22: 18. 26: 4, comp. 28: 14 where Niph. is read for Hithpael; also 12: 3. 18: 18, where for בְּזֶרְעָךָ is read בְּךָ, בּוֹ. So Jarchi, Le Clerc, and others. — But many interpreters, as we also formerly, prefer to follow the Sept. and Chald. (comp. Gal. 3: 8,) and explain this passively: *and in thy seed shall all the nations of the earth be blessed*, i. e. be prospered, be brought by them to the knowledge and worship of the true God. See Jahn Archaeol. II. § 263 note. But the analogy of the other examples in which בְּ, הִתְבָּרַךְ, בְּ, בְּרַךְ are read, favour the other interpretation.

The derivatives follow, except the pr. names בְּרוּךְ, יְבָרְכֶה; comp. אֲבָרַךְ.

בָּרַךְ Chald. 1. i. q. Heb. no. 1, *to fall upon the knees, to kneel down*, sc. in prayer to God, Dan. 6: 11.

2. *to bless*; part. pass. בָּרִיךְ i. q. Heb. בָּרוּךְ, Dan. 3: 28.

PA. בָּרַךְ for comm. בְּרַךְ, *to bless God, to praise, to adore*, seq. לְ Dan. 2: 19. 4: 31. Part. pass. Dan. 2: 20.

בָּרֵךְ *a knee*, once in Sing. Is. 45: 23. Syr. כַּמְּכֵל, כַּמְּסֵךְ, Aethiop.

כַּמְּכֵל id. Chald. transp. אֲרַכְכֵּא.

DUAL בְּרַבְיָם, constr. בְּרַבֵּי, *knees*, the knees, spoken not only of two but also of many, for the plural. כָּל-בְּרַבְיָם *all knees*, every knee, Ez. 7: 17. 21: 12. בְּרַבִּים מֵיִם *waters reaching to the knees* Ez. 47: 4. עַל בְּרַבִּים *upon the knees*, upon the lap, where new-born children are received by the parents or nurses, Gen. 30: 3. 50: 23. Job 3: 12; here also children are fondled by their parents, Is. 66: 12.

בָּרַךְ Chald. id. Dan. 6: 11.

בְּרַכְיָא (whom God hath blessed) pr. n. of the father of Elihu, Job 32: 2, 6.

בְּרַכְתָּ, once בְּרַכָּה Gen. 27: 38,

constr. בְּרַכְתָּ; plur. בְּרַכּוֹת, constr. בְּרַכּוֹת, f. R. בְּרָךְ.

1. *a blessing, benediction*, as of a dying parent, Gen 27: 12 sq. 33: 11. בְּרַכְתָּ יְשָׁרִים *the blessing of the upright* Prov. 11: 11. בְּרַכְתָּ יְהוָה *benediction of Jehovah, the divine blessing*, the source of prosperity and happiness of every kind, Gen. 39: 5. Ps. 3: 9. Is. 44: 3; so also בְּרַכָּה simpl. Is. 19: 24. Joel 2: 14; sometimes seq. gen. of him whom God thus blesses, Gen. 28: 4 אֲבָרַכֶּה *the blessing of Abraham*, i. e. with which God has blessed him. 49: 26 בְּרַכּוֹת הַרְרֵי עֵד *the blessing of the everlasting mountains*, i. e. with which God has blessed them. Seq. gen. in another sense, Prov. 24: 25 בְּרַכַּת טוֹב *benediction of good*. — Plur. בְּרַכּוֹת *blessings* sc. from God, Prov. 10: 6. 28: 2; but oftener *benefits, favours, gifts*, sent from God, Ps. 84: 7. Gen. 49: 25. Comp. Is. 65: 8 *destroy it not* (sc. the cluster) בּוֹ כִּי בְרַכָּה *for a blessing is in it*, i. e. a gift from God.

2. concr. i. q. *an object of blessing, one blessed of God, one prosperous and happy*. Gen. 12: 2 יְהוָה בְּרַכָּה. Ps. 21: 7 תְּשִׁיחֵהוּ בְּרַכּוֹת לְעֵד *thou dost make him most blessed forever*. Collect. Zech. 8: 13.

3. *a gift, present*, as signifying kindness and good-will, usually offered with congratulations and good wishes, Gen 33: 11. 1 Sam. 25: 27. 30: 26. 2 K. 5: 15. נָפֶשׁ בְּרַכָּה *the liberal soul*, i. e. a munificent man, Prov. 11: 25. Syr. כַּמְּכֵל, Aethiop. ἰδὲ ἰδ.

4. i. q. שְׁלֹום, *peace*, 2 K. 18: 31 עֲשׂוּ בְרַכָּה אִתִּי *make ye peace with me*. Is. 36: 16.

5. *Berachah* pr. n. a) of a valley in the desert near Tekoa, 2 Chr. 20: 26. b) m. 1 Chr. 12: 3.

בְּרִיכָה constr. בְּרִיכָה, f. *a pond, pool*, pp. at which camels kneel down to drink; see r. בְּרִיךְ Hiph. Arab. بَرَكَة the basin of a fountain or other

like reservoir for water, Span. alberca. — 2 Sam. 2: 13. 4: 12. Cant. 7: 5; fully בְּרִיכַת מַיִם Nah. 2: 9. Ecc. 2: 6. There were two pools of this kind on the western side of Jerusalem, formed by

the waters of the fountain Siloah, viz. a) *the upper pool* Is. 7: 3, called likewise *the old pool* Is. 22: 11, and *the king's pool* Neh. 2: 14, as watering the king's gardens Neh. 3: 15; b) *the lower pool*, intended for watering the lower city, Is. 22: 9.

**בִּרְכִּיָּה** (whom Jehovah hath blessed, for **בִּרְכִּיָּה**) *Berechiah, Barachiah*, pr. n. m. a) of a son of Zerubbabel I Chr. 3: 20. b) ib. 9: 16. c) Neh. 3: 4, 30. d) comp. **בִּרְכִּיָּהוּ** a.

**בִּרְכִּיָּהוּ** (id.) pr. n. *Berechiah, Barachiah*, ascribed as thus written to a) the father of the prophet Zechariah, Zech. 1: 7; but in v. 1 **בִּרְכִּיָּה**. b) 1 Chr. 6: 24. c) 2 Chr. 28: 12.

\* **בָּרַם** a root not used in the verb, pp. onomatopoeitic, i. q. *βρέω, βρουάομαι*, Lat. *fremo*, Germ. *brummen, summen*, Engl. *to hum, to buzz*. In Arabic it is spoken

1. of the noise and murmuring of morose and discontented men, *to murmur, to grumble*; whence in 1 Pet. 4: 9 for Gr. *γογγυσμός* the Arabic version has **بَرَمَ**; also **بَرَمَ** to be disdainful, proud, pp. to be peevish, morose. — Also

2. of the sound made in spinning and twisting a thread, *to hum, to buzz*; and hence **בָּרַם** Conj. II, IV, *to twist threads together*, e. g. of different colours. Hence Heb. **בְּרוֹמִים**.

3. Like other verbs of twisting and binding, (see **חָבַל**, **חָזַק**,) this is also transferred to the idea of *firmness, strength*, as **בָּרַם** to make firm; comp. Lat. *firmus*. — Hence

**בָּרַם** Chald. pp. adv. of affirmation, *yea, truly, certainly*, as in the Targums and Syr. **ܒܪܡ**; but in the O. T. it is every where adversative, *but, yet, nevertheless*, Dan. 2: 28. 4: 12. 5: 17. Ezra 5: 13. Comp. **אָבַל** no. 2.

**בָּרַם** see **בָּרַם**.

\* **בָּרַע** obsol. root, Arab. **برع** to excel; Conj. V, to give spontaneously. — Hence pr. n. **בְּרִיעָה**, and

**בָּרַע** (gift) *Bera* pr. n. of a king of Sodom, Gen. 14: 2.

\* **בָּרַק** to lighten, to send forth lightning, as God, once Ps. 144: 6. Arab.

**بَرَقَ**, Syr. **ܒܪܥܐ** id. Aeth. **በረቀ** fulsit, **ሆረቀ**: fulminavit.

Deriv. **בְּרָקָה** **בְּרָקִים**, and

**בָּרַק** m. 1. *lightning*, Syr. Arab.

**בָּרַק** id. Dan. 10: 6. Col-

lect. *lightnings* Ps. 144: 6. 2 Sam. 22: 15. Ezra 1: 13. Plur. **בְּרָקִים** Job 38: 35. Ps. 18: 15. 77: 19. al. Trop. of the brightness or glittering of a sword, Ez. 21: 15, 33. Deut. 32: 41 **בָּרַק חֶרְבִּי** *the lightning of my sword* i. e. my glittering sword. Nah. 3: 3. Hab. 3: 11; comp. Zech. 9: 14. — Hence

2. poet. for *a glittering sword*, Job 20: 25.

3. *Barak* pr. n. of a leader of the Israelites, who with the aid of Deborah, obtained a great victory over the Canaanites, Judg. 4: 6 sq. 5: 1. 12: 15. Comp. **בָּרַק**. He is called *Barak*, thunderbolt, Lat. *fulmen* (Cic. pro Balb. 15,) as among the Carthaginians Hamilcar was called *Barcas*.

**בָּרַק**, see **בָּרַק**, p. 157. f.

**בָּרַקָּה** (painter, for **בְּנֵי-רָקוֹם**, see in **בָּרַק**; from Arab **رَقَش** to paint with colours; or from the quadril. **بَرَقَش** id.) pr. n. m. Ezra 2: 53. Neh. 7: 55.

**בְּרָקָנִים** m. plur. i. q. **מִזְרָגִים**, *threshing-sledges, tribula*, see in **מִזְרָג**. Judg. 8: 7, 16. The bottom or rollers were of jagged iron or stone, prob. of flint-stone so common in Palestine, Gr. *πυρρίτης* fire-stone. — This name is perhaps derived from an obsol. form **בָּרַקָּן**

lightening, giving out light, which prob. denoted flint, *firestone*, πυρίτης; comp. <sup>51c1</sup> **בִּרְצָה** stony ground, perh. pp. abound-  
ing in flint-stone, as is the case with the greater part of Palestine and Arabia. Hence Sing. **בִּרְקָנִי** a threshing-sledge of flint, Plur. **בִּרְקָנִים**.

**בִּרְקָה** f. Ex. 28: 17, and **בִּרְקָה** (Lehrg. p. 467) Ez. 28: 13, a species of gem, so called from its glittering, sparkling, from r. **בִּרַק**. Sept. Vulg. and Josephus render it *smaragdus*, emerald, which Braun also vindicates, de Vest. Sacerdot. p. 517 sq. appealing to the Greek form *μάραγδος*, *σμάραγδος*, which seems to come from the Heb. word. And not unaptly; since also Gr. *μαραγή*, *σμαραγή*, with their derivatives which have the signif. of noise, thunder, correspond also to the Heb. **בִּרַק**; while *μάραγδος* as the name of a gem, would come from the notion of brightness, sparkling, which is primary in this root.

\* **בָּרַר**, praet. **בָּרוּחִי** Ez. 20: 38, inf. c. Suff. **בָּרַם** Ecc. 3: 18 after the form **שָׁכַח** from **שָׁחַ**. Kindr. are **בָּרָא**, **בָּרָה**.

1. to separate, to sever. Ez. 20: 38 **בָּרוּחִי מִכֶּם הַמְּרִידִים** I will separate from among you the rebellious. Arab.

**בָּרַ** Conj. VIII, to stand separate from others.

2. to select, to choose out, comp. **בָּרָה** no. 3. Part. pass. *selected, chosen*, 1 Chr. 9: 22 **כָּל־הַבְּרוּרִים הָשָׁעִירִים** all chosen for porters, as porters. 16: 41. Also *select, chosen, choice*, 1 Chr. 7: 40. Neh. 5: 18.

3. to separate and remove filth, impurity, i. q. to cleanse, to purge, to purify, e. g. a) an arrow from rust, to polish, to make bright and sharp, Is. 49: 2. See Hiph. Arab. **بَرَّ** to cut or

pare down, to point a weapon. — b) In a moral sense, of words and actions, to cleanse, to purify. Part. pass. Zeph. 3: 9 **שִׁפְהַת בְּרוּרָה** of pure lips. Adv. Job 33: 3 **וְדָעַת שִׁפְתֵּי בְרוּר מֵלִלִי** and what I know my lips shall utter purely,

i. e. with sincerity, without falsehood. Ps. 19: 9 the commandment of Jehovah is pure, i. e. true, just, holy. Comp.

Niph. Pi. Hithpa. — Arab. **بَرَّ** med. E,

to be just, true, **بَرَّ** just, true. Syr.

**بَرَّ** pure, neat, simple, **بَرَّ** purity. In the literal signification of purity it corresponds with Lat. *purus*, Engl. *pure*, Germ. *bar*, Engl. *bare*; and trop. with Lat. *verus*, Germ. *wahr*.

4. to search out, to examine, to prove, which is done by separating and distinguishing, comp. **בָּקַר** no. 3. Ecc. 3: 18 **לְבֹרֶר**; corresp. to inf. **לְבֹרֶר** Ecc.

9: 1. See **בָּוֶר**. Arab. **اِسْتَبْرَسَ** scrutatus est veritatem, **بَارَّ** med. Waw, exploravit.

5. to be clean, clear, i. e. empty, see adj. **בָּר** no. II. 3. Chald. **בָּר**.

NIPH. **נָבַר** reflex. to purify oneself, to be clean, sc. for the performance of a sacred office, Is. 52: 11. Part. **נָבַר** pure i. e. upright, pious, Ps. 18: 27. 2 Sam. 22: 27. See Kal no. 3. b.

PIEL to cleanse, to purify, morally, Dan. 11: 35.

HIPH. to cleanse, e. g. arrows, to make bright and sharp Jer. 51: 11, see Kal no. 3. a. Also grain in the threshing-floor, Jer. 4: 11.

HITHPA. to purify oneself, sc. from the filth of idolatry and sin, to be purified, to reform, Dan. 12: 10; comp. 11: 35.

2. to shew oneself pure, i. e. just, upright, benignant, spoken of God, comp. in Kal no. 3. b. Ps. 18: 27 **עִם נָבַר** with the upright thou wilt shew thyself upright. On the form **הַתְּבַר** see Index at the end of the volume.

Deriv. **בָּר** no. II, **בָּרִית**, **בְּרִית**.

\* **בָּרַשׁ** obsol. root, prob. i. q. Arab.

**בָּרַשׁ** to cut, to cut in, see under r.

**בָּרַשׁ**; whence Arab. **بَرَسَ** axe. — Hence **בְּרוֹשׁ** cypress, q. v.

**בְּרִישׁ** (i. q. **בְּרִישׁ**) son of wick-

edness, see בִּרְשָׁה (Birsha pr. n. of a king of Gomorrhā, Gen. 14: 2.

\* בִּרְתָּה obsol. root, prob. *to cut, to hew*; see בִּרְשָׁה. Hence בִּרְתָּה cypress.

בְּשׂוֹר (cool, cold, comp. Arab. <sup>5</sup>بس, V, to be cool, e. g. water, ) every where c. art. הַבְּשׂוֹר q. d. the cold, Besor, pr. n. of a torrent emptying itself into the Mediterranean near Gaza, 1 Sam. 30: 9, 10, 21.

בְּשׂוֹרָה and בְּשָׂרָה f. (ר. בְּשָׂר) 1. *glad tidings, good news*, 2 Sam. 18: 22, 25; once with טוֹבָה added, v. 27. 2. *reward for good tidings*, 2 Sam. 4: 10.

\* בִּשְׁם obsol. root, *to have a good smell, to be fragrant*. Chald. et Syr. בִּשְׁם id. but oftener genr. *to be sweet, pleasant*. Comp. בִּישָׁא.

Deriv. the pr. names בִּישָׁא, מִבְּשָׁא; also the three following:

בִּשְׁם or בִּשְׁם (Kamets impure) m. *balsam, balsam-plant*, frequent in the gardens of the Hebrews, and still cultivated at Tiberias, Cant. 5: 1. Arab. <sup>5</sup>بشلم a fragrant shrub, similar to the balsam-plant; also with Lam inserted quadril. بلسان, بلسم, بلسام, βάλαμος, balsam, balsam-plant or tree.

בִּשְׁם Ex. 30: 23, and בִּשְׁם, m. 1. *aromatic odour, fragrance*, espec. as diffused by spices; Syr. <sup>5</sup>ܒܫܡܐ spice. Is. 3: 24. קִנְמֵן-בִּשְׁם spicy cinnamon, aromatic, Ex. 1. c. Plur. Cant. 4: 16.

2. *spice itself, spicery*, 1 K. 10: 10. Ex. 35: 28. Ez. 27: 22. Plur. בְּשָׂמִים *spice, aromatics*, Ex. 25: 6. 35: 8. הַרֵּי בְּשָׂמִים mountains bearing spices, spicy mountains, Cant. 8: 14.

3. i. q. בִּישָׁא, *balsam-plant*, Cant. 5: 13. 6: 2.

בִּשְׁמַת (fragrant) Basemath pr. n.

f. a) of a wife of Esau, now said to be a Hittite Gen. 26: 34, and now a daughter of Ishmael Gen. 36: 3, 4, 13. — b) of a daughter of Solomon, 1 K. 4: 15.

\* בִּשְׂרָ in Kal not used, Arab.

בִּשְׂרָ to be cheerful, joyful, espec. on account of good news; med. A and Conj. II, to cheer by good news, c. acc. of pers. and בִּשְׂרָ of thing. The primary idea seems to be that of *fairness, beauty*, whence <sup>5</sup>בִּשְׂרָ fair, beautiful;

since the countenance is made fairer by cheerfulness and joy; (comp. טוֹב good, fair, joyful; ) as vice versa it is deformed by sternness and anger. Hence <sup>5</sup>בִּשְׂרָ, <sup>5</sup>בִּשְׂרָ the human skin, בִּשְׂרָ flesh, in both which is the seat of beauty.

PIEL בִּשְׂרָ 1. pp. *to cheer with glad tidings, i. e. to bring glad tidings*, good news, *to announce* (good news) to any one, c. acc. of pers. 2 Sam. 18: 19 אֲרוּצָה-נָא אֲבִשְׂרָה אֶת-הַמֶּלֶךְ בִּי רָגוּ let me bring the king tidings, how etc. Ps. 68: 12 הַמְבִּשְׂרוֹת צָבָא רַב (females) *announced the glad tidings to the mighty host*. 1 Sam. 31: 9. Is. 40: 9. Absol. 2 Sam. 4: 10 הָיָה כְּמַבְשִׂיר he thought to have brought good tidings; also seq. acc. of the thing announced, Is. 60: 6. Ps. 40: 10. Part. מַבְשִׂיר messenger of good tidings Is. 40: 9; esp. of peace 52: 7, of victory 1 Sam. 31: 9. Ps. 68: 12.

2. Rarely in a more general sense of any messenger, *to bear tidings*, 2 Sam. 18: 20, 26; even of evil, 1 Sam. 4: 17. Hence twice more definitely טוֹב בִּשְׂרָ 1 K. 1: 42. Is. 52: 7.

HIITHPA. *to receive good tidings*, 2 Sam. 18: 31. Arab. Conj. I, med. E, and Conj. IV, VIII, X.

Deriv. בְּשׂוֹרָה, and

בִּשְׂרָ m. once in Plur. בְּשָׂרִים Prov. 14: 30.

1. *flesh*; for the etymology see in r.



בֶּשֶׁר Kal. Syr. ܒܫܪܐ, Chald. ܒܫܪܐ

and ܒܫܪܐ id. Arab. ٥١١١ and ٥١١١

the skin, but metaph. the human race, which comes from the idea of flesh. — Spoken a) of the flesh of the living body, both of men and beasts, Gen. 41: 2, 19. Job 33: 21, 25. Once, it would seem, for the skin, (comp. Arab.) Ps. 102: 6 ܒܫܪܐ ܕܒܫܪܐ *my bones cleave to my skin*, as denoting extreme emaciation. b) of the flesh of cattle for eating, meat, Ex. 16: 12. Lev. 7: 19. Num. 11: 4, 13. So Job 31: 31 in praise of his hospitality: ܡܝ ܕܢܗܝܢ ܡܢ ܒܫܪܐ ܠܐ ܢܫܒܥ *where is one who is not satiated with his flesh?* i. e. his banquets.—Also

2. meton. flesh, i. q. the body, the whole body, opp. ܒܫܐ, Is. 10: 18. Job 14: 22. Prov. 14: 30 ܠܒ ܒܫܪܐ ܫܠܝܢ *the health of the body is a quiet heart*. Sometimes with the accessory notion of frailty and proneness to sin, (comp. Matt. 26: 41,) Ecc. 2: 3, 5: 5.

3. Spoken of all living creatures, as ܒܫܐ ܕܒܫܐ *all flesh*, i. e. all animate beings, men and animals, Gen. 6: 13, 17, 19. 7: 15, 16, 21. 8: 17. Spec. *all men*, the human race, mankind, Gen. 6: 12. Ps. 65: 3. 145: 21. Is. 40: 5, 6. Very often as opp. to God and the divine spirit (ܐܠܗܝܡ, ܪܘܚܐ, ܪܘܚܐ) with the accessory notion of weakness, frailty, mortality, Gen. 6: 3. Job 10: 4 ܠܥܝܢ ܒܫܐ ܬܝܕ *hast thou eyes of flesh?* i. e. mortal eyes, dull, not clear sighted. Is. 31: 3 *the Egyptians are men, and not gods; their horses are flesh, and not spirit*, i. e. not endowed with a divine spirit. Ps. 56: 5. 78: 39. Jer. 17: 5; comp. 2 Cor. 10: 4. In N. T. ܣܪܕܝܐ ܐܝܢܐ *are in like manner* opp. to God and his Spirit, Matt. 16: 17. Gal. 1: 16.

4. ܥܥܡܝ ܕܒܫܐ, *my bone and my flesh*, i. e. my relative, blood-relation, Gen. 29: 14. Judg. 9: 2. 2 Sam. 5: 1. 19: 13, 14; comp. Gen. 2: 23. Also simpl. ܒܫܐ Gen. 37: 27 ܒܫܐ ܕܐܝܢܐ. Spoken of any other person, a fellow-mortal, Is. 58: 7. Comp. ܫܐܪ.

5. by euphemism i. q. *pudenda viri*, comp. Gr. ܫܡܐ. Gen. 17: 11 sq.

Lev. 15: 2, 3, 7, 19; also ܒܫܐ ܕܒܫܐ *flesh of nakedness* Ex. 28: 42.

ܒܫܐ Chald. i. q. Heb. *flesh*, Dan.

7: 5; in stat. emphat. ܒܫܐ 2: 11, spoken of mankind, mortals. ܒܫܐ *all flesh*, all living creatures, 4: 9.

ܒܫܐ see ܒܫܐ.

\* ܒܫܐ or ܒܫܐ *to be cooked, ripened*, i. e.

1. with fire, *to be boiled, seethed*, Ez. 24: 5.

2. in the sun's heat, *to ripen, to be ripe*, e. g. a harvest, Joel 4: 13 [3: 18].

Syr. ܒܫܐ, Chald. ܒܫܐ, Aeth.

ܒܫܐ: *to be cooked, to be ripe*. In the same manner the ideas of cooking and ripening are united in other verbs; as in Arab. ٤١١١, Pers. ٤١١١ and ٤١١١ *bukhten and pukhten*, to

which nearly corresponds Germ. *backen*, Engl. *to bake*; Gr. ܒܫܐ, ܒܫܐ, Lat. *coquitur uva, vindemia*, Virg. Ge. 2. 522, i. q. Germ. *die Traube kocht*.

PIEL causat. of Kal no. 1, *to cook*, i. e. *to seethe, to boil*, espec. flesh, Ex. 16: 23. 29: 31. Num. 11: 8; other kinds of food, 2 K. 4: 38. 6: 29. — PUAL pass. of Pi. Ex. 12: 9. Lev. 6: 21.

HIPH. causat. of Kal no. 2, *to ripen*, to bring to maturity, Gen. 40: 10. See under ܒܫܐ.

Deriv. ܒܫܐ and

ܒܫܐ m. Ex. 12: 9, ܒܫܐ f. Num. 6: 19, *boiled, sodden*.

ܒܫܐ (for ܒܫܐ-ܒܫܐ son of peace, see in ܒܫܐ) pr. n. of a Persian officer in Palestine, Ezra 4: 7.

\* ܒܫܐ a root not used in Hebrew;

Arab. ٤١١١ light and level soil, soft sand. Hence pr. n. ܒܫܐ and

ܒܫܐ (light sandy soil) often e. art. ܒܫܐ, *Bashan*, pr. n. of the northern part of the region beyond Jordan, bounded on the north by Mount Her-

mon 1 Chr. 5: 23, (hence called the hill of Bashan Ps. 68: 16;) on the south by the Jabbok and mountains of Gilead; and extending on the east as far as to Salehah, Deut. 3: 10, 13. Josh. 12: 4. It was taken by the Israelites from Og, king of the Amorites; and given with a part of Gilead to the half tribe of Manasseh, Num. 21: 33. 32: 33. It is often celebrated for its groves of oaks, Is. 2: 13. Ez. 27: 6. Zech. 11: 2; and for its rich pastures and fat cattle and flocks, Deut. 32: 14. Ps. 22: 13. Am. 4: 1. Ez. 39: 18. — Arab. البشينة, Chald. בשתן, בשתן, Syr. بشتنة, Gr. in Josephus and Ptolemy Batanaia, Batanaea, now el-Bottin.

בִּשְׁתָּה (r. בוש) shame, Hos. 10: 6.

Nouns ending in the syllable בִּשְׁתָּה, נָשָׂא, appended to the root, are found also in Chaldee, see אֲשֶׁר־נָשָׂא; and more frequently in Ethiopic, see Ludolf Gram. Aethiop. p. 90. — Michaelis in Suppl. p. 233, unnecessarily renders it a sack or mourning garment, comparing Arab. بَسَانَةٌ a sack of coarse linen; but sackcloth of linen was not used for mourning garments. The common interpretation is sufficiently supported by the parallelism of the members.

\* בִּשְׁשׁ once read in Po. בושש once read in Po. בושש to tread down, to trample upon, seq. Am. 5: 11. For the interchange of ש and ס, see under lett. ס.

בִּשְׁשׁ a spurious root, whence some derive the form בושש Pil. of the verb בושש, q. v.

בִּשְׁתָּה c. Suff. בִּשְׁתָּה (r. בוש) f.

1. shame, confusion, often with פָּנִים added, where Engl. Vers. confusion of face, Jer. 7: 19. Ps. 44: 16. Dan. 9: 7, 8. So בִּשְׁתָּה לְבוֹשׁ Job 8: 22. Ps. 35: 26, and עֲטָה בִּשְׁתָּה Ps. 109: 29, to be clothed with shame, to be covered with confusion.  
2. shame, i. e. disgrace, ignominy, Is. 54: 4. 61: 7. Hab. 2: 10. Mic. 1: 11 בִּשְׁתָּה עֶרְוָה in nakedness and shame. Others, having thy shame (pudenda) naked.

3. an idol, which disappoints the hopes of its worshippers, and puts them to shame and disgrace, Jer. 3: 24. 11: 3. Hos. 9: 10.

1. בֵּת (contr. from בֵּתָה for בֵּתָה, r. בֵּתָה) c. Suff. בֵּתָה from בֵּתָה. Plur. בֵּתוֹת, constr. בֵּתוֹת as if from a Sing. בֵּתָה, comp. בָּנִים sons.

1. a daughter. Arab. بِنْت, plur.

בֵּתָה; Syr. بَيت, plur. بَيتات; Chald. בֵּתָה and בֵּתָה, constr. בֵּתָה, c. Suff. בֵּתָה, plur. בֵּתָה. — So בֵּתוֹת daughters of men, women, opp. to sons of God, Gen. 6: 2, 4. Cant. 7: 2 בֵּת-נָדִיב O prince's daughter, a term of courteous address to a high-born maiden. So the queen herself is addressed as בֵּת, Ps. 45: 11; comp. in בֵּת no. 4.

The word בֵּת daughter, like בֵּת, is employed also by the Hebrews in wider senses:

2. a grand-daughter, and genr. a female descendant. So בֵּתוֹת יִשְׂרָאֵל daughters of Israel for the Hebrew women, Judg. 11: 40; בֵּתוֹת כְּנָעַן daughters of Canaan, the Canaanitish women, espec. maidens, Gen. 28: 8; and so with the name of a particular people, בֵּתוֹת הַפְּלִשְׁתִּים 2 Sam. 1: 20; בֵּתוֹת עַמִּי my countrywomen Ez. 13: 17. So also בֵּתוֹת יְהוּדָה Ps. 48: 12, where some incorrectly understand the towns of Judah; since the small places around a city are called the daughters of that city, and not of the district. In this passage the daughters i. e. women of Judah (no. 7) are put in antith. with Zion, i. e. the sons or men of Zion, and thus both together according to the laws of parallelism designate the inhabitants of Zion and the rest of Judah of both sexes. Comp. Is. 4: 4.

3. a maiden, young woman, comp. בֵּת no. 3; Gr. θυγάτηρ, Fr. fille. Gen. 30: 13. Cant. 2: 2. 6: 9. Judg. 12: 9. Is. 32: 9. Poet. בֵּת הַנְּשִׁים daughter of women, a maiden, Dan. 11: 17.

4. an adopted daughter, foster-daughter, Esth. 2: 7, 15. — Also female pupil, disciple, comp. בֵּת no. 5; here in refer-

ence to a god, i. q. *female worshipper*. Mal. 2: 11 בַּת־אֵל נֹכַר *the daughter of a strange god*.

5. Seq. genit. of *place*, espec. of a city or country, בַּת denotes a *native of that place*, one born and brought up there, a female inhabitant, espec. of youthful age; e. g. בְּנוֹת יְרוּשָׁלַיִם Cant. 2: 7. 3: 5. 5: 8, 16, בְּנוֹת צִיּוֹן Is. 3: 16, 17. 4: 4, בְּנוֹת הָאָרֶץ Gen. 34:

1. — By a peculiar idiom of the Hebrew and Syriac tongues, the word בַּת *daughter*, like other feminines (comp. Lehrs. p. 477. Heb. Gram. § 105, 2. c.) is used by the poets as a collective, for בָּנִים *sons*; comp. בַּת גְּדוּד Mic. 4: 14 for בְּנֵי גְדוּד 2 Chr. 25: 13; and then *the daughter of a city, country, people*, is put poetically for *its inhabitants*. E. g.

בַּת־צָר for צָר בְּנֵי *the Tyrians* Ps. 45: 13; בַּת־יְרוּשָׁלַיִם Is. 37: 22; בַּת־צִיּוֹן Is. 16: 1. 52: 2. Jer. 4: 31; בַּת־אֲדָם

Lam. 4: 22; בַּת־מִצְרַיִם Jer. 46: 11. 19: 24; בַּת־תְּרָשִׁישׁ Is. 23: 10; בַּת־עַמִּי i. q. בְּנֵי עַמִּי *my countrymen* Is. 22: 4. Jer. 4: 11. 9: 6. So also in Sy-

riac, אֲבִי־בִתְּךָ *daughter of Abraham*, for the sons or descendants of Abraham, the Hebrews; see Comment. on Is. 1: 8. Hence has arisen the *προσωποποιία* so common to the Hebrew poets, by which the whole body of inhabitants in a place is personified as a female, Is. 23: 12 sq. 47: 1 sq. 54: 1 sq. Lam. 1: 1 sq. and thus *the daughter of a land* is also said to be a *virgin*, as

בַּת־צִידוֹן i. e. *thou virgin, daughter of Sidon*, st. constr. instead of apposition, Is. 23: 12; בַּת־בָּבֶל ib. 47: 1, בַּת־הַדְּהִיזָה Lam. 1: 15, בַּת־מִצְרַיִם Jer. 46: 11, בַּת־עַמִּי Jer. 14: 17. But as the name of a people is often transferred to designate its land, and vice versa, (Lehrs. p. 469,) so this use of בַּת, which strictly designates *inhabitants*, is transferred by the poets to the city or country itself. Thus בַּת־צִיּוֹן i. q. *the city Tyre* Is. 1: 8. 10: 32, בַּת־בָּבֶל Ps. 137: 8; and so even יוֹשֵׁבֶת בַּת־בָּבֶל *inhabitant of the daughter of Babylon*, i. e. *inhabitants, dwellers in Babylon*, Zech. 2: 11. Jer. 46: 19. 48: 18.

6. Seq. genit. of *time*, as denoting a female who has lived *during* that time; e. g. בַּת־תְּשַׁעִּים שָׁנָה *the daughter of ninety years*, i. e. *ninety years old*, Gen. 17: 17. Comp. בֶּן no. 7.

7. Trop. *the daughter of any thing* is that which is dependent on, connected with, or distinguished for that thing; comp. בֶּן no. 8. So the *daughters of a city* are the small towns and villages lying around it and dependent on its jurisdiction, Num. 21: 25, 32. 32: 42. Josh. 17: 11. Judg. 11: 26. בַּת־עֵיֶן *daughter of the eye* i. e. *the pupil*, see אִישׁוֹן; בְּנוֹת הַשִּׁיר *daughters of song*, songstresses, Ecc. 12: 4; בַּת בָּלִיעַל *a wicked woman* 1 Sam. 1: 16; בַּת־אֲשׁוּרִים (ivory) *the daughter of cedar-wood*, i. e. *inlaid in cedar*, Ez. 27: 6.

8. Once of animals, in the phrase בַּת־הַנֶּזֶף, بِنْتُ النَّمَاة, *daughters of the ostrich*, i. q. *the ostrich*, see under נֶזֶף. Comp. בֶּן no. 10.

9. Poet. *daughter of a tree*, for a bough, branch; Gen. 49: 22 בְּנוֹת צִדְדִּי *its daughters mount over the walls*, i. e. *the branches of the fruitful tree* (בֶּן פֶּרֶת) in their luxuriance; comp. in בֶּן no. 11, and בָּעֵד no. 2. — But perhaps it is better with Ilgen, by a slight change of the points, to read בְּנוֹת צִדְדִּי עַל שׁוּר *the daughters of ascent are on the watch*, i. e. *the wild beasts of the mountains*, comp. Arab. بَنَاتِ صَعْدَةِ.

10. In feminine proper names:

a) בַּת־רַבִּים (daughter of many) pr. n. of a gate in Heshbon, Cant. 7: 5.

b) בַּת־שָׁבַע (daughter of the oath, שְׁבַע for שְׁבֹעָה comp. Gen. 26: 33, 34; or daughter of seven sc. years,) Bathsheba, pr. n. of the wife of Uriah, defiled by David, and then taken as his wife after the murder of her husband; known also as the mother of Solomon. 2 Sam. 11: 12. 1 K. 1: 15 sq. Called also בַּת־שׁוּעַ Bathshua, 1 Chr. 3: 5.

c) בַּת־הָיָה (daughter i. e. worshipper of Jehovah) pr. n. f. 1 Chr. 4: 18.

II. בַּת (r. בָּתָה no. 1) plur. בָּתִּים

comm. gend. m. Ez. 45: 10. f. Is. 5: 10; bath, a measure of liquids, as of wine and oil, equal to the ephah (אִיפָה)

in dry measure. Ten baths made one homer, (חֶמֶר see Ez. 45: 11, 14,) and the tenth part of a bath was called an omer, עֹמֶר q. v. 1 K. 7: 26, 38. 2 Chr. 2: 9. 4: 5. Ez. 45: 10 sq. Is. 1. c. — Joseph. Ant. 8. 2. 9 ὁ δὲ βᾶδος δύναιται χωρήσαι ξέστιας ἐξδομήκοντα δύο.

בַּת Chald. i. q. Hebr. no. II. Plur. בָּתִּין Ezra 7: 22.

בְּתֵּה desolation, from r. בָּתָה no. 2. Is. 7: 19 בְּתֵּי הַבְּתָרִים desolate valleys, deserts. Or perh. abrupt valleys, precipitous, craggy; comp. בָּצֹר cut off, abrupt, precipitous, and ὑγᾶς from ὑγῆναι. But the former sense is preferable. Comp. in. בָּתָה.

בְּתֵּה f. id. spoken of a vineyard Is. 5: 6 אֲשִׁיתֶיהָ בְּתֵּה q. d. אֲשִׁיתֶיהָ I will make it a desolation, pp. a cutting off, consumption; Vulg. ponam eam desertam. The grammarians have not been consistent in respect to this and the preceding form, which ought both to have been pointed with the same vowels. R. בָּתָה.

בֶּתוּאֵל Bethuel, pr. n. 1. of a man, i. q. מְתוּאֵל (man of God,) the father of Laban and Rebecca, Gen. 22: 22, 23. 24: 15, 24, 47, 50. 25: 20. 28: 2, 5.

2. of a place, from בָּתָה i. q. בֵּית, (pp. abode of God,) belonging to the tribe of Simeon, 1 Chr. 4: 30; written by contraction בְּתוּל in Josh. 19: 4. In the same list of cities in Josh. 15: 30, we find instead of it בְּסִיל. See Reland Palaestina p. 152, 153.

בְּתוּלָה f. (r. בָּתָה) 1. a virgin, pure and unspotted, so called as being separated and secluded from intercourse with men; see the root. Arab. الْبَتُول a pure virgin, nun, saint, the virgin, spec. of the virgin Mary; Syr. ܒܬܘܠܐ virgin, also of a male ascetic who keeps himself from women; comp. Aeth. ቅዱሳ: a virgin, a chaste young man. Syr. ܒܬܘܠܐ to deflower

a virgin. — Gen. 24: 16 וְהָיְתָה ... בְּתוּלָה אִישׁ לֹא יָדָעָה and the maiden ... was a virgin, neither had any man known her. 2 Sam. 13: 2, 18. בְּעֶרְתָּה בְּתוּלָה a maiden who is a virgin, intacta, Deut. 22: 23, 28. Judg. 19: 24. 21: 12. 1 K. 1: 2. — Spoken also

2. of a virgin just married, a young spouse, Joel 1: 8. So Lat. virgo Virg. Ecl. 6. 47. Aen. 1. 493; puella Georg.

4. 458. Arab. بَكْر virgin, Sept. νύμφη.

3. By a προσωποποιῖα common to the Hebrews, in which cities or countries are personified as females, the same are also called virgins, see the examples cited in בָּת no. 5. So too where בָּת is omitted, simpl. בְּתוּלַת יִשְׂרָאֵל virgin of Israel i. e. the Israelitish people, Jer. 18: 13. 31: 4, 21. Am. 5: 2. Chaldee Version correctly, בְּתוּלַת יִשְׂרָאֵל coetus Israëlitis. — Hence

בְּתוּלִים m. plur. 1. virginity. Lev. 21: 13 וְהָיָה אִשָּׁה בְּתוּלִיָּהּ יָקָח he shall take a wife in her virginity, who is a virgin. Judg. 11: 37. Ez. 23: 3 דְּבַר בְּתוּלֵיהֶן their virgin breasts. v. 3.

2. signs, tokens of virginity, (comp. בְּרִית no. 4, sign of a covenant,) i. e. the bed-clothes stained with blood on the wedding-night, Deut. 22: 14 sq. Comp. Leo Afric. p. 325. Niebuhr's Descript. of Arabia p. 35 sq. Germ. Arvieux Travels III. p. 257, 260. Michaelis Mosaisches Recht II. § 92.

בְּתִיָּה see בָּת I. no. 10. c.

בְּתִיִּים plur. houses, see בֵּית.

\* בָּתַל obsol. root, kindr. with בָּתַר, i. q. Arab. بَتَلَ, to separate, to set apart, to seclude. Hence בְּתוּלָה.

\* בָּתַק in Kal not used; once in PIEL Ez. 16: 40 וּבְתַקֵּיהֶם בָּהֲרִבוּהֶם and they shall cut (hew) thee in pieces with their swords. Sept. κατασφύζουσίν τε, Vulg. trucidabunt te. Arab. بَتَكَ



to cleave asunder, to cut in pieces, to cut off; Aeth. **ḤṬḤ**: to break.

\* **בָּתַר** to cut in two or in pieces, to divide, as victims in sacrifice, e. g. in Kal and Piel Gen. 15: 10. Arab **بَتَرَ** to cut off, to break off. Kindred roots are **בָּטַר**, **מָטַר**, **פָּטַר**.

Deriv. **בָּתָרֹן**, **בָּתָר**.

**בָּתַר** Chald. *after, afterwards*, for **בָּאָתַר**, see **אָתַר** p. 117.

**בָּתַר** c. Suff. **בָּתָרוּ**, plur. constr. **בָּתָרִי**, in.

1. *a piece, part of a victim as cut up*, Gen. 15: 10. Jer. 34: 19.

2. *section, i. e. the being cut up*; spoken of a region *cut up* or divided by mountains and valleys, rough, craggy, precipitous, comp. **בָּתָרוֹן**. Cant. 2: 17 **עַל-הַרְרֵי-בָתָר** Sept. *ἐπὶ ὄρη κοιλωμάτων*, i. e. mountains cut up with valleys. R. **בָּתַר**.

**בָּתָרוֹן** m. pp. *section, i. e. a region cut up with mountains and valleys*; or, *a valley cutting into mountains*; i. q. *a craggy valley, mountain gorge, defile*, *κοίλωμα*, like *γάγας* from *γήγενύω*. 2 Sam. 2: 29. Comp. **בָּתַר** no. 2. — Others take it as the pr. n. of some particular valley or region; but this would make little difference, since even then it must have been taken from the nature of the place. R. **בָּתַר**.

\* **בָּתַת** obsol. root, Arab. **بَتَّ** I, IV, to cut, to cut off, to break off, comp. under r. **בָּדַד** no. I; **بَتَاتُ** something broken off, finished, destroyed, **بَتَّ**.

and **بَتَّ** wholly, entirely. In Hebrew it seems to have signified:

1. to cut or mark out, to define, to measure; whence **בַּת** no. II.

2. to cut off any thing, to make an end of, to lay wholly waste, i. q. **בָּקָה**; whence **בָּתָה**, **בָּתָה**.

ג

**Gimel**, **גִּמְלָה**, the third letter of the Hebrew alphabet; as a numeral denoting 3. Its name differs only in form from **גָּמַל** camel; and its figure in Phœnician inscriptions (**𐤂**, **𐤃**) on the coins of the Maccabees, and in the Ethiopic alphabet (**ገ**), bears a certain resemblance to the camel's neck. The Greeks received this letter from the Phœnicians, and turning its head towards the right, gave it the form of the Greek *Gamma*, **Γ**.

As being the softest of the palatal letters (**גִּימְקָה**) except Yod, it is often interchanged: a) with the harder *palatals* **כ** and **ק**, both in the Hebrew itself, and in the corresponding forms of the kindred dialects; e. g. **גָּדַשׁ**,

**גָּדִישׁ**, **גָּדִישׁ** a heap of sheaves; **גָּבַרְתִּי**, **גָּבַרְתִּי**, **גָּבַרְתִּי**

sulphur; **גָּבַן** and **גָּבַן** to cover, to pro-

tect; **גָּבַן** and **גָּבַן** to collect, to heap up; **גָּבַן** and **גָּבַן** to run up and down; **גָּבַן**; **גָּבַן** calix of flowers; **גָּבַן** and **גָּבַן** to cut; **גָּבַן**, **גָּבַן** an almond-tree.

b) More rarely it passes over into the *gutturals*; as **ע**, see **גָּרָה**; **גָּמַץ**; and **ח**, e. g. **אָפָרָה**, **אָפָרָה** young of birds; comp. **אָפָה**.

**גָּא** adj. for **גָּאָה** (r. **גָּאָה**) m. *elated*, i. e. *proud, haughty*. Is. 16: 6.

\* **גָּאָה** fut. **יִגָּאָה**, a poetic word.

1. to lift up oneself, to rise, to increase, e. g. of rising waters Ez. 47: 5; of a plant growing Job 8: 11. — Job 10: 16 **וְיִגָּאָה בְּשִׁחַל חֲצוֹנִי** and if it lift up itself (sc. my head,) thou huntest me as a lion.

2. Metaph. to be exalted, majestic, glorious, spoken of God, Ex. 15: 1, 21.

3. to be eminent, excellent, splendid, see deriv. גָּאוֹן no. 2.

4. to be elated, i. e. proud, haughty, see deriv. גָּאוֹה and גָּאוֹן no. 3.

Syr. Pa. <sup>ו</sup>גָּאָה to decorate, to make splendid, magnificent; Ethpa. to boast oneself; <sup>ו</sup>גָּאָה, <sup>ו</sup>גָּאָה decorated, elegant, magnificent. In the signif. of pride it corresponds with Gr. *γαῶ*.

Deriv. גָּאוֹה, גָּאוֹן no. II, and those here following.

גָּאוֹה adj. 1. lifted up, high, lofty, Is. 2: 12. Job 40: 11, 12 רָאָה בְּלִי-גָּאוֹה look upon every high thing and bring it low.

2. elated, i. e. proud, haughty, Jer. 48: 29. Plur. גָּאִים the proud, often with the accessory notion of impiety, ungodliness; as elsewhere gentleness and humility include also the idea of piety, see עֲנָן. Ps. 94: 2. 140: 6. Prov. 15: 25. 16: 19. Sept. *ὑπερήφανοι, ὑβρισται*.

גָּאוֹה f. pride, haughtiness, Prov. 8: 13.

גָּאוֹהָל (majesty of God) pr. n. m. Num. 13: 15.

גָּאוֹהָה f. pp. elevation, exaltation, from גָּאוֹה; hence

1. majesty, glory, e. g. of God, Deut. 33: 26. Ps. 68: 35.

2. ornament, excellency, splendour, Job 41: 7. Deut. 33: 29.

3. pride, haughtiness, insolence. Ps. 73: 6 לָבֵן עֲבַתָּמוֹ גָּאוֹהָה therefore pride surroundeth them like a neck-chain, i. e. clothes their neck, as being the seat of pride. Ps. 31: 24. Prov. 14: 3. Is. 9: 8. 13: 3, 11. 16: 6. 25: 11. Trop. of the sea, Ps. 46: 4 the mountains tremble through its pride.

גָּאוֹהָלִים m. plur. (r. גָּאוֹל, after the form גְּשׁוּקִים, קְדָמִים) redemptions, redemption. Is. 63: 4 גָּאוֹלִי the year of my redemption, i. e. in which I will

redeem my people. So Sept. Vulg. Syr. Usually, the year of my redeemed.

גָּאוֹן constr. גָּאוֹן, once plur. גָּאוֹנִים Ez. 16: 56, from r. גָּאָה, pp. elevation, exaltation; hence

1. majesty, glory, e. g. of God, Ex. 15: 7. Is. 2: 10, 19, 21. 24: 14 בְּגָאוֹן יִרְצְחוּ they shout for the majesty of Jehovah. Job 37: 4 קוֹל גָּאוֹנוֹ the voice of his majesty, i. e. thunder. 40: 10 עֲדָה-גָּאוֹן דֵּקֵךְ thyself now with majesty and magnificence, Mic. 5: 3.

2. ornament, excellency, splendour, Is. 4: 2. 60: 15 I will make thee גָּאוֹן עוֹלָם a perpetual excellency, glory. 13: 19 בְּשָׂדִים גָּאוֹן תִּפְאָרֶת the glorious ornament of the Chaldeans, i. e. the city of Babylon. 14: 11. Ps. 47: 5 יַעֲקֹב גָּאוֹן the excellency, ornament of Jacob, q. d. the pride of Jacob, the holy land; also of God, Am. 8: 7. גָּאוֹן הַיַּרְדֵּן the splendour of Jordan, poet. for its green and shady banks, clothed with willows, tamarisks, and cane, in which lions make their covert, Jer. 12: 5. 49: 19. 50: 44. Zech. 11: 3. Comp. Jerome on Zech. l. c. Relandi Palaestina p. 274.

3. i. q. גָּאוֹהָה no. 3, pride, haughtiness, insolence. Prov. 16: 18 גָּאוֹן גּוֹעֵת before a fall. גָּאוֹן יַעֲקֹב the haughtiness of Jacob Amos 6: 8. Nah. 2: 3. Job 35: 12. Is. 13: 11. 16: 6. Ascribed also to waves, Job 38: 11. Comp. גָּאוֹה no. 4.

גָּאוֹהָה with Tseri impure, from r. גָּאוֹה.

1. a lifting up, any thing high. Is. 9: 17 גָּאוֹהָה עֶשֶׂן a column of smoke.

2. majesty of God, Ps. 93: 1.

3. ornament, excellency, splendour, Is. 28: 1, 3. Concr. Is. 12: 5.

4. pride, haughtiness, Ps. 17: 10. 89: 10.

גָּאוֹן adj. proud, haughty, Ps. 123: 4 Cheth. Keri יוֹנִים גָּאִי the proud oppressors.

גָּאוֹתֵי valleys, see r. גָּאָה.

\* I. גָּאָל fut. יִגְאָל 1. to redeem, to ransom, e. g. a field or farm sold, by paying back the price, Lev. 25: 25.

Ruth 4: 4, 6; any thing consecrated to God, Lev. 27: 13, 15, 19, 20, 31; a slave Lev. 25: 48, 49. Part. **גֹּאֵל** redeemer, one who redeems a field, Lev. 25: 26. Very often spoken of God as redeeming and delivering men and espec. Israel, e. g. from the bondage of Egypt Ex. 6: 6; from the Babylonian exile Is. 43: 1. 44: 22. 48: 20. 49: 7. al. Constr. absol. et seq. מֶךְ Ps. 72: 14, מֹדֵר Ps. 106: 10. Part. pass. **גֹּאֵל יְהוָה**, **גֹּאֲלֵם**, the redeemer of Jehovah, Is. 35: 9. 51: 10. Job 19: 25 **אֲנִי יֹדְעִי גֹאֲלִי הוּא** I know that my redeemer liveth, i. e. God himself, who will deliver me from these calamities. — Job 3: 5 in curses upon his natal day: **וְיִגְאֹלֵהוּ חֹשֶׁךְ וְצֶלְמָוֶת** let darkness and death-shade redeem it for themselves, i. e. recover it, again take possession of it.

2. seq. **דָּם**, to ransom blood, i. e. to avenge bloodshed, to demand or inflict punishment for blood; found only in Part. **הַדָּם גֹּאֵל** avenger of blood, Num. 35: 19 sq. Deut. 19: 6, 12. Josh. 20: 3. 2 Sam. 14: 11; without **הַדָּם** Num. 35: 12.

3. As the right of redemption (no. 1) and the duty of blood-revenge (no. 2) belonged to the nearest relative, hence **גֹּאֵל** denotes a blood-relative, kinsman, Num. 5: 8. Lev. 25: 25. Ruth. 3: 12. With the art. **הַגֹּאֵל** the Goël, the next of kin, nearest kinsman, Ruth 4: 1, 6, 8, comp. 3: 9, 12. The one next after him is called **בְּגֹאֵל** Ruth 2: 20, comp. 4: 4, and **מֶךְ** no. 3. c. Plur. **גֹּאֲלִים** blood-relations, kinsmen, 1 K. 16: 11. — So to Heb. **שֹׁאֵב** i. e. blood-relative, corresponds Arab. **شَوَاب** avenger of blood, and

**وَلِيّ** a friend, kinsman, also a protector, avenger.

4. Since also by the Mosaic law, when a man died without children it was the duty of the next of kin to marry his widow and raise up children in his name, (see **יָבֵם**, **יָבֵמָה**), the verb **גָּאֵל** was also transferred to denote this right and duty of relationship, and is then denom. from **גֹּאֵל**. E. g. Ruth 3: 13 where Boaz says: **אֲסִי-יִגְאֹלֶנּוּ טוֹב רַחֲמַי בְּגֹאֲלֶיךָ וּבְגֹאֲלֶיךָ** אם יִגְאֹל ואם לא רחמי בְּגֹאֲלֶיךָ וגֹּאֲלֶיךָ if he will perform unto thee the

kinsman's part (i. e. marry thee), well; let him do the kinsman's part; but if he will not, ... then will I do the kinsman's part to thee, i. e. will marry thee. Comp. Tob. 3: 17.

NIPH. pass. of Kal no. 1, to be redeemed, ransomed, e. g. a field or farm, Lev. 25: 30; things consecrated Lev. 27: 20, 27, 28, 33; a slave Lev. 25: 54. — Reflex. to redeem oneself Lev. 25: 49.

Deriv. **גֹּאֲלֵם**, **גֹּאֲלִים**, and pr. n. **יִגְאֵל**.

\* II. **גָּאַל**, a verb of the later Hebrew, in Kal not used, to be defiled, polluted, unclean, i. q. Chald. **אַעַל**, **אַעַל**, Ithpe. **אַתְּאַעַל** to be polluted.

PIEL. **גָּאַל** to defile, to pollute, Mal. 1: 7.

PUAL 1. to be polluted. Part. **מְגֻאָל** polluted, unclean, of food Mal. 1: 7, 12.

2. to be pronounced unclean, i. e. to be removed as polluted from the priesthood, Ezra 2: 62. Neh. 7: 64. Comp.

Syr. **أَعْلَى** to cast away, to reject, and **أَعْلَى** Hiph.

NIPH. **גָּאַל** Zeph. 3: 1, and **גָּאַל** Is. 59: 3. Lam. 4: 14, to be polluted, stained. The later form is similar to the

Arabic Pass. Conj. VII **أَنْعَمِلَ**.

HIPH. to soil, to stain, as a garment with blood, Is. 63: 3. The form **תִּיגְאֹלֶנּוּ** for **תִּיגְאֹלֶנּוּ** is by Syriasm.

HITHPA. to defile oneself, e. g. with unclean food, Dan. 1: 8.

Deriv. **גֹּאֲלֵה**, **גֹּאֲלֵה**.

**גָּאַל** plur. constr. **יִגְאֹלִים**, defilement, pollution, Neh. 13: 29.

**גְּאֻלָּה** f. (r. **גָּאַל**) 1. redemption, repurchase of a field or farm, Lev. 25: 24. Ruth 4: 7. — Hence a) i. q. right of redemption, fully **הַגְּאֻלָּה מְשֻׁפֶּט** Jer. 32: 7, comp. v. 8 and see **בְּכֹרֶת** Lev. 25: 29, 31, 48. **גְּאֻלַּת עוֹלָם** right of perpetual redemption, in perpetuity, Lev. 25: 32. b) Seq. gen. of pers. a field to be redeemed by any one as next of kin, Ruth 4: 6. c) price of redemption. Lev. 25: 26, 51, 52.

2. *relationship, kindred*. Ez. 11: 15 **גַּבְיֶיךָ אֲנִי** i. e. thy relations, thy kindred. See r. **גַּבְיֶיךָ** 1. 3.

**גַּב** c. Suff. **גַּבִּי**, plur. **גַּבִּים** and **גַּבּוֹת**, see no. 5, 6, (r. **גַּבְבִּי** no. 1,) pp. something gibbous, convex, arched; hence

1. *the back*, e. g. of animals Ez. 10: 12; also of men, Ps. 129: 3 **עַל גַּבִּי הָרְשׁוּ הָרָשׁוּם** *the ploughers ploughed upon my back*, i. e. they made deep furrows on my back with their blows.

2. *the boss of a shield or buckler*, i. e. the exterior convex part; comp.

Arab **جَب** shield, and Fr. *bouclier* from *boucle*. So in the proverbial expression, Job 15: 26 **בְּעֵבֶר יִרְדֹּף אֱלֹהֵי** *he runneth upon him* . . . *with the thick bosses of his bucklers*, a metaphor drawn from soldiers who join their shields together and so rush forward upon the enemy. Comp. Schult. ad l. c. Har. Cons. 23. p. 231. 10, and p. 2. 454 ed. de Sacy. — Hence

3. *a bulwark, intrenchment, stronghold*. Job 13: 12 **גַּבֵּי הָמָר גַּבִּיכֶם** *bulwarks of clay are your bulwarks*; here spoken of weak and futile arguments behind which the opponents intrench themselves; comp. Is. 41: 21. So Arab.

**ظَهَر** back, also for bulwark.

4. *a vault, fornix, spec. of a brothel, arched cell, in which harlots prostituted themselves*, Ez. 16: 24, 31, 39. Sept. *οἰκημα πορνείον, πορνείον*. So Lat. *fornix* Juven. 3. 156.

5. *the rim of a wheel, the circumference, felloes*. Plur. **גַּבִּים** 1 K. 7: 33, **גַּבּוֹת** Ez. 1: 18.

6. *an eye-brow, q. d. arch of the eye*; Plur. **גַּבּוֹת** Lev. 14: 9. Arab. **جَبَد** the bone over which the eye-brow grows.

7. *the back*, i. e. upper part, top of an altar, Ez. 43: 13. Sept. *τὸ ὕψος τοῦ θυσιαστηρίου*. So Gr. *νώτος* for the surface of the sea, of the land, etc. The same is **גַּבְהַמָּה** Ex. 30: 3. 37: 26; so that one might doubt whether it ought not to be so read in Ez. l. c.

**גַּב** Chald. i. q. Heb. *the back*; plur.

for sing. like Gr. *τὰ νῶτα*. Dan. 7: 6 Cheth. *it had four wings* **עַל גַּבֶּיהָ** *upon its back*. Keri **גַּבְהָ**. Sept. *ἐπ' αὐτῆς*, Theod. *ἐπεράτω αὐτῆς*, Vulg. *super se*.

**גַּב** plur. **גַּבִּים** 2 K. 25: 12 Cheth. see r. **גַּבְבִּי** no. 3.

I. **גַּב** m. (r. **גַּבְבִּי**) 1. *a board*, from the idea of cutting; plur. **גַּבִּים** 1 K. 6: 9.

2. *a well, cistern*; plur. **גַּבִּים** Jer. 14: 3.

II. **גַּב** (for **גַּבְהָ** from r. **גַּבְהָ**) *α* locust, plur. **גַּבִּים** Is. 33: 4. Sept. *ἀγρίδες*.

**גַּב** Chald. emph. **גַּבְבָּא**, *a pit, den*, in which lions were kept, Dan. 6: 8 sq.

In Targg. for Heb. **בּוֹר**. Syr. **ܩܒܐ**, **ܩܒܐ**, Arab. **حَب**, Aeth. **ገብ**. id. R. **גַּבְבִּי**.

**גַּב** and **גֹּב** (pit, cistern) pr. n. of a place otherwise unknown, 2 Sam. 21: 18, 19; for which in the parall. passage 1 Chr. 20: 4 **גֹּבָר**.

\* **גַּבָּה** obsol. root, i. q. Arab. **جَبَا** ult. Waw et Je, *to gather together, to collect*, e. g. waters into a reservoir, tribute; **جَبَا** IV, *to gather together, to collect*. — Hence

**גַּבָּה** m. 1. *a reservoir, cistern*, Is. 30: 14. Vulg. *fovea*.

2. *a marsh, pool*, Ez. 47: 11.

\* **גַּבַּב** a verb of twofold signification, one its own, the other derived from a different source.

1. pp. *to be curved, hollow*, or also *to be gibbous, convex*, in the manner of an arch, vault. Hence **גַּב** q. v. something gibbous, the back, etc. The same primary idea lies also in the kindred roots, as **גָּוַה**, whence **גֹּוֹה**, **גִּוָּה**; **גָּוַה**, whence **גִּוָּה**, **גִּוָּה**; **גָּוַה**, whence **גִּוָּה**; also in **כָּפַת** where see



more, and קָבַב, קָבַב, and even הִקָּבָה. Corresponding are also Lat. *gibbus*, Engl. *gibbous*, Germ. *Giebel*, *Gipfel*. Comp. also the roots גָּבַהּ, גָּבַהּ, גָּבַהּ.

2. The other signif. is borrowed from גָּבַהּ, גָּבַהּ, to cut in, to dig; Arab.

جَبَّ to cut, to cut or hew out; comp.

جَاب med. Vaw et Je id. Conj. VIII, to dig a well. Hence Chald. גַּב a well.

\* גָּבַהּ obsol. root, i. q. Arab. جَاءَ

to come forth out of the ground, to creep forth, as a serpent from his hole;

whence جَاب for جَائٍ a locust,

so called as issuing from the earth when hatched; comp. Aeth. ሸረሸ: the great locust, from نَظ to emerge from the water. Comp. Plin. H. N. 11. 29 or 35. Bochart Hieroz. II. p. 443. — Hence גַּב no. II, גָּבַהּ.

\* גָּבַהּ inf. גָּבַהּ, once גָּבַהּ Zeph. 3: 11, fut. גָּבַהּ, 3 plur. fem. irregular תִּגְבְּהֶינָה Ez. 16: 50.

1. to be high, lofty, tall; comp. in גָּבַב no. 1. E. g. of a tree Ez. 19: 11; of the heavens Ps. 103: 11; of a tall man 1 Sam. 10: 23.

2. to be elevated, exalted, to a higher degree of dignity and glory, Is. 52: 13. Job 36: 7.

3. גָּבַהּ לְבֹו one's heart lifts up itself, is lifted up, elated: a) in a good sense, i. q. to take courage, 2 Chr. 17: 6 וַיִּגְבְּהוּ לְבָבוֹ בְּרִיבְי יְהוָה and his heart was encouraged in the ways of Jehovah. b) in a bad sense, to be lifted up in pride, to be proud, haughty, Ps. 131: 1. Prov. 18: 12. 2 Chr. 26: 16. — Hence genr. of the person himself:

4. to be proud, haughty, Is. 3: 16. Jer. 13: 15.

הִגְבִּיהַּ to make high, to exalt, Ez. 17: 24. 21: 3. Prov. 17: 19 מִגְבִּיהַּ פֶּתְחוֹ who maketh his gate high. Jer. 49: 16 בִּירְחִיבְהָ כְּנֶשֶׁר קֶנֶד though thou makest thy nest high like the eagle, i. e. buildest thy castles upon the highest cliffs;

comp. Obad. 4, where קֶנֶד is omitted. Seq. infin. adverb. Ps. 113: 5 מִגְבִּיהֵי גִשְׁבַת pp. who maketh high to dwell, i. e. who dwelleth on high. Job 5: 7 גִּבְיָהּ עֹף they fly on high, soar aloft; so with עֹף impl. Job 39: 27 [30]. Followed by a finite verb, Is. 7: 11.

Deriv. the four following, and pr. n. גָּבַהּ.

גָּבַהּ i. q. גָּבַהּ adj. high, lofty, proud, only in constr. גָּבַהּ עֲרִיִם Ps. 101: 5, גָּבַהּ לֵב Prov. 16: 5, גָּבַהּ רִיחַ Ecc. 7: 8.

גָּבַהּ, rarely גָּבַהּ Ps. 138: 6, adj. constr. גָּבַהּ 1 Sam. 16: 7, comp. גָּבַהּ; f. גָּבַהּ.

1. high, lofty, tall, e. g. a tree Ez. 17: 24, a tower Is. 2: 15, a mountain Gen. 7: 19. Is. 57: 7, the stature of a man 1 Sam. 9: 2. Trop. powerful Ecc. 5: 7. Subst. height, tallness, 1 Sam. 16: 7.

2. proud, haughty, Is. 5: 15. 1 Sam. 2: 3.

גָּבַהּ m. c. Suff. גָּבַהּ 1. height, altitude, as of trees, buildings, etc. Ez. 1: 18. 40: 42. 1 Sam. 17: 4. Am. 2: 9. Job 22: 12 הֲלֹא-אֱלֹהֵי גָבַהּ שָׁמַיִם is not God in the height of heaven? i. e. in the lofty heavens. Plur. constr. Job 11: 8 גָּבַהּ שָׁמַיִם מִהֶחָפֶז as the heights of heaven are the mysteries of the divine wisdom, what canst thou do?

2. majesty, magnificence, Job 40: 10.

3. pride, haughtiness, Jer. 48: 29; more fully גָּבַהּ לֵב 2 Chr. 26: 16, גָּבַהּ רִיחַ Prov. 16: 18, and גָּבַהּ אָף Ps. 10: 4. This latter expression is also very frequent in Arabic, see Thesaur. p. 257.

גָּבַהּ pride, haughtiness, Is. 2: 11, 17.

גָּבֹול c. Suff. גָּבֹולִי, plur. גָּבֹולִים, m.

1. a bound, limit, border, as of a field, district, country; pp. a cord or line by which a limit is measured out, from r. גָּבַל no. 1. Deut. 19: 14. 27: 17. Prov. 22: 28. Judg. 11: 18. גָּבֹול יָם western border Num. 34: 3, 6. Spoken of the bounds of the sea, Ps. 104: 9.

2. the space included within certain borders, territory, country, district, like

Engl. bounds, limits. Gen. 10: 19 גְּבוּלֵי הַכְּנָעִי the bounds, territory of the Canaanites. כָּל-גְּבוּל מִצְרַיִם the whole bounds, land, of Egypt Ex. 10: 14, 19. גְּבוּל, כָּל-גְּבוּל וְיִשְׂרָאֵל 1 Sam. 11: 3, 7, גְּבוּל, בְּיָד עֲמֹן Num. 21: 24. al. Plur. bounds, territories, Jer. 15: 13. Is. 60: 18. 2 K. 15: 16. Ez. 27: 4 thy borders, territories, are in the midst of the sea, spoken of Tyre.

3. a margin, edge, e. g. of an altar, Ez. 43: 13, 17.

גְּבוּלָהּ f. a border, margin. Is. 28:

25 וְכַפְמָת גְּבוּלָתָהּ and spell in the border of it, sc. of the field.—Plur. גְּבוּלוֹת borders, bounds, as of a field Job 24: 2; of regions, countries Num. 34: 2, 12; of nations Deut. 32: 8.

גָּבֹר, גִּבּוֹר, adj. (r. גָּבַר) 1. strong, mighty, valiant, impetuous, spoken of a hunter, Gen. 10: 9; mostly of an impetuous warrior, hero, champion, 2 Sam. 17: 10. Ps. 33: 16. 45: 4 מֶלֶךְ גָּבֹר a mighty king, impetuous, i. e. Alexander the Great, Dan. 11: 3. אֵל גָּבֹר the mighty hero Is. 9: 5. 10: 21, comp. Ez. 32: 11. Gen. 6: 4 הַנְּחִישׁ הַגְּבִרִים אֲשֶׁר הָיוּ מֵעוֹלָם these were mighty men, heroes, who of old were men of renown. Prov. 30: 30 the lion is a hero among the beasts. Also genr. a warrior, Jer. 51: 30. Ps. 120: 4. 127: 4; גָּבֹר חַיִּל a mighty man of valour, valiant warrior, Judg. 6: 12. 11: 1. 1 Sam. 9: 1; plur. גְּבִירֵי חַיִּל 2 K. 15: 20, and גְּבִירֵי חַיִּלִּים 1 Chr. 7: 5, 11, 40. So of God, Ps. 24: 8 יְהוָה עֲדֹז וְגָבֹר יהוה strong and mighty, Jehovah mighty in battle. Deut. 10: 17. Jer. 32: 18. Neh. 9: 32. Ironically, Is. 5: 22 הַיּוֹרִים גָּבִירִים בְּשִׁתּוֹת הָיוּ וְהָיוּ אֲנָשִׁי-חַיִּל לִמְסַךְ יִשְׁכָּר woe unto them who are heroes to drink wine, who are valiant to mingle strong drink; see Comment. on Is. 28: 1.—Trop. spoken also of ability, activity, in the transaction of business etc. גָּבֹר חַיִּל strong in ability, i. e. active, capable, enterprising, 1 K. 11: 28. Neh. 11: 14; also of wealth, גָּבֹר חַיִּל mighty in wealth, a man of great substance, Ruth 2: 1. 1 Sam. 9: 1. 2 K. 15: 20; of power, Gen. 10: 8.—Hence

2. like Engl. warrior, put for a leader in war, war-chief. Is. 3: 2 גָּבֹר וְאִישׁ מִלְחָמָה the war-chief and the soldier; comp. Ez. 39: 20. The same is prob. to be understood of those who are called גְּבִירֵי דָוִד 2 Sam. 23: 8. 1 K. 1: 8. 1 Chr. 11: 26. 29: 24. Genr. of any chief, prefect, 1 Chr. 9: 26 גְּבִירֵי הַשְּׂעִירִים the chiefs of the porters.

3. in a bad sense, violent, an oppressor, tyrant, Ps. 52: 3. So Arab. جَبَّارٌ.

גְּבוּרָה f. (r. גָּבַר) 1. strength. Ecc. 9: 16 חֵכְמָה מִגְּבוּרָה wisdom is better than strength. 10: 17 O happy land! ... whose princes eat in due season בְּשִׁתִּי וְלֹא בְּשִׁכְרִי for strength, and not for drunkenness, i. e. in order to strengthen the body. Plur. Ps. 90: 10 our years are seventy years, and if by reason of strength they be eighty years etc. Job 41: 4 [12.]—Spec.

2. valour, strength, might, sc. for war, Judg. 8: 21. Is. 36: 5; ascribed also to the horse, Job 39: 19. Once trop. of the bold and intrepid spirit of a prophet, Mic. 3: 8. Sometimes as coner. might, for mighty deeds; 1 K. 15: 23 and the rest of all the acts of Asa וְכָל-גְּבוּרָתוֹ and all his mighty deeds, and all that he did, etc. 16: 27. 22: 46, Also coner. for mighty men, heroes, Is. 3: 25.

3. power, might, Is. 30: 15; espec. of God, Ps. 21: 14. 54: 3. 66: 7. 71: 18. 89: 14. Plur. גְּבוּרֹת יְהוָה mighty acts, wonders of Jehovah, Deut. 3: 24. Ps. 106: 2. Job 26: 14.

4. victory, Ex. 32: 18; comp. the verb in Ex. 17: 11.

גְּבוּרָה Chald. emph. גְּבוּרְתָּא, power, might, of God Dan. 2: 20.

\* גָּבַח i. q. גָּבַהּ, to be high; spec. of stature and of the forehead. So Chald. גְּבִיחַ one who is too tall; Arab. جَبَّاحٌ one who has a high forehead, جَبَّاحٌ forehead. Hence the two following:

גְּבִיחַ m. adj. one who has the fore-

*head too high*, since nouns of the form קטל denote blemishes of the body; hence, *bald in front, forehead-bald*. Lev. 13: 41. Sept. ἀναφάλαντος. Opp. קרחת i. e. bald behind.

גִּבְהַת f. *baldness in front, a bald forehead*, Lev. 13: 42, 43. Trop. *bareness*, a thread-bare spot on the outer or right side of cloth, Lev. 13: 55. Opp. קרחת baldness behind, also a thread-bare spot on the wrong side of cloth.

גָּבַי (i. q. Syr. ܓܒܝ tax-gatherer) pr. n. m. Neh. 11: 8.

גִּבְיִים (cisterns Jer. 14: 3, or locusts Is. 33: 4) pr. n. of a small place a short distance north of Jerusalem, Is. 10: 31.

גְּבִינָה f. *curdled milk, cheese*, from r. גָּבַן no. 3. Job 10: 10. Arab. جبن IV to curdle milk; V, to be curdled, coagulated; جبن, جبن, Aethiop. ግብረ: Syr. ܓܒܝ cheese.

גִּבְיָה m. (r. גָּבַע) 1. *a cup, goblet, bowl*, of a large size, Gen. 44: 2 sq. So *a bowl or goblet* of wine Jer. 35: 5, distinguished from the כסות or smaller cups into which the wine was poured from the larger goblet.

2. *cup, calix* of flowers, as an ornament of the sacred candelabra, Ex. 25: 31 sq. 37: 17, 19. Comp. Arab. ܓܒܝ calix of flowers, and Heb. קַבְעָה cup, calix.

גִּבִּיר m. *a master, lord*, from the notion of might and power, Gen. 27: 29, 37. R. גִּבֵּר.

גְּבִירָה f. (fem. of preced.) *a mistress*, every where for *a queen*, e. g. of the king's wife, 1 K. 11: 19. 2 K. 10: 13; of the king's mother, 1 K. 15: 13. 2 Chr. 15: 16.

גְּבִישׁ (r. גָּבַשׁ) pp. *ice*, see גְּבִישׁ. Trop. for *crystal*, which resembles ice,

and was in fact supposed to be ice, Plin. H. N. 37. 2; comp. Gr. κρύσταλλος and Aeth. ስጥ፡ ስፈ፡ hail-stones, also crystal. — Once, Job 28: 18.

\* גָּבַל 1. *to twist, to wreath*, as a cord or rope, wreathen work; cogn.

גָּבַל, גָּבַל, comp. also ܓܒܝ a rope. Hence גְּבִלֹת, גְּבִלֹת, wreathen work; also גָּבוּל pp. *a cord, line*, with which boundaries are measured, and then for *a bound or limit* itself; comp. Lat. *finis* and *funis*, Engl. *line* i. q. cord and boundary. Then from the signif. boundary comes Arab. ܓܒܝ mountain, chain of mountains, as the natural boundary of countries; comp. ὄρος and ὄρος, and Heb. גָּבַל, גָּבַל.

2. denom. from גָּבוּל, *to bound, to limit*, e. g. a) as a boundary, Josh. 18: 20 גְּבִילֵי-אֲדָמָה and Jordan shall be its boundary. b) c. acc. of boundary, *to set, to determine*; Deut. 19: 14 thou shalt not remove thy neighbour's boundary, אֲשֶׁר גָּבְלוּ רֵאשִׁימִים which they of old time have established.

3. Seq. גָּבַל, *to border upon*, also denom. from גָּבוּל. Zech. 9: 2.

HIPH. *to set bounds around* any thing. Ex. 19: 23 הִגְבַּלְתָּ אֶת-הַהָרִים set bounds around the mountain. v. 12 הִגְבַּלְתָּ אֶת-הָעָם and set bounds to the people round about.

Deriv. see in Kal no. 1.

גִּבְלִי (i. q. ܓܒܝ mountain, see r. גָּבַל no. 1,) *Gebal* pr. n. of a Phœnician city between Tripolis and Beyroot, situated on a hill, and inhabited by seamen and builders, Ez. 27: 9; comp. 1 K. 5: 32. Strabo XVI. p. 755 Casaub. It was called by the Greeks Βύβλος, see Strab. Ptol. Steph. Byz. rarely Βίβλος. The Arabs still call it ܓܒܝ Djeble and dimin. ܓܒܝܝל Gjbail i. e. little mountain. — Gentile n. גְּבִלִי, plur. גְּבִלִים 1 K. 5: 32.

**גִּבְלִי** m. (mountain, see in r. **גִּבְלָה** no. 1,) *Gebal* Ps. 83: 8, i. e. *Gebalene*, pr. n. of the mountainous tract inhabited by the Edomites, extending from the Dead Sea southwards to Petra, and still called by the Arabs **جبال** *Dje-*

*bál*. In Judith 3: 1 Lat. Vers. and also in the writings of the Crusaders, it is called *Syria Sobal*; by Josephus, Euseb. and Steph. Byz. *Γοβόλις, Γεβαληνί, Γάβαλα*. [See *Reland Palaest.* p. 69 sq. *Bibl. Repos.* III. p. 271 sq.]

**גִּבְלִי** see **גְּבוּל**.

**גִּבְלוֹת** f. (r. **גָּבַל**) *wreathen work*, twisted like cords, see the root *Kal* no. 1. Ex. 28: 22 *and thou shalt make upon the breast-plate שְׂרָשֹׁת גִּבְלוֹת מַעֲשֵׂה עֲבֹת* *wreathed chains*, (i. e. like cords,) *braided or laced work, of pure gold*. Sept. well, *κροσσούς συμπελεγμένους*. 39: 15. The same thing is expressed in Ex. 28: 14, *and two chains of pure gold, מִגְבְּלוֹת מַעֲשֵׂה עֲבֹת* *wreathed (like cords) shalt thou make them, braided work*; Sept. *καταμειγμένα (ἐν ἀνthesis)*. Most prob. we are to understand small chains made of gold threads or wire twisted or braided together like cords; and then *מַעֲשֵׂה עֲבֹת* is added by way of epexegetis.

\* **גִּבֵּן** a root not used in Heb. 1. *to be gibbous, curved*, see under **גָּבַב** no. 1; so of the body, see **גִּבְנָן**; of a mountain, see **גִּבְנִים**; of the eye-brow, arch of the eye, see Syr. and Chald. **גְּבִינָא**.

2. trop. of the body, *to shrink together from fear, terror*, Arab. **جَبَنَ** and

**جَبَنَ** *to be timid, fearful*; Act. *to terrify*.

3. of milk, *to curdle, to coagulate*; comp. Germ. *die Milch erschrickt*, i. e. *curdles*. Hence **גְּבִינָה** *curdled milk, cheese*.

**גִּבְנָן** m. adj. *gibbous, hunch-backed*, Lev. 21: 20. R. **גִּבְנָן** no. 1.

**גִּבְנִים** m. plur. *heights, summits*, q. d. *humps, hummocks of a mountain*,

see r. **גָּבַן** no. 1. Ps. 68: 16 **הֲרֵי-גִבְנִים** *a hill of summits, the hill of Bashan*; and v. 17 **הֲרִים גִּבְנִים** by apposit. *ye hills, summits*, i. e. *abounding in summits*.—Comp. Talm. **גִּבְנוֹת** *crown of the head, summit*; Syr. **ܓܒܢܐ** *summit of a mountain, arch*

of the eyebrow; Arab. **جَبَانَة** *rough uneven country*; also a cemetery, so called from the sepulchral mounds, tumuli.

\* **גָּבַע** a root not found in the verb, kindr. with the roots **גָּבַב** q. v. **גָּבַה**, **גָּבַח**, etc. and signifying *to be high*, like a mountain, hill; and spec. *to be arched, convex, round*, like a cup, the top of the head, etc. see **גָּבַעַל**, **גְּבִיעַ**, **מִגְבֵּיעָה**.

Comp. Arab. **قَب** *head, chief*, Gr. *καφαλή*, Lat. *caput, capo*, all which flow from the same primary source.

Deriv. **גְּבִיעַ**, **מִגְבֵּיעָה**, and the six here following.

**גִּבְעָה** (hill) *Geba, Gaba*, pr. n. of a Levitical city in Benjamin, Josh. 18: 24. 21: 17; situated on the northern border of the kingdom of Judah, 2 K. 23: 8. Zech. 14: 10. More fully **גְּבִיעַ** **בְּנִמְרִין** 1 Sam. 13: 16.

**גִּבְעָנָה** (hill) pr. n. m. 1 Chr. 2: 49.

**גְּבִעָה** plur. f. (r. **גָּבַע**) 1. *a hill*, 2 Sam. 2: 25. Is. 40: 12. 41: 15. Cant. 2: 8. al. **גְּבִיעַת עוֹלָם** *everlasting hills*, i. e. ever the same from the creation until now, Gen. 49: 26. Job 15: 7 **לִפְנֵי גְּבִיעַת הַיְּהוָה** *wast thou brought forth before the hills?* Prov. 8: 25. **גְּבִיעַת יְהוָה** *the hill of Jehovah*, i. e. *Zion*, Ez. 34: 26, comp. Is. 31: 4. Many of the hills in Palestine were distinguished by pr. names; as **גְּרַב**, **אֲמָה**, **חֲבִירָה**.

2. meton. *a city on a hill*; comp. the termination *dunum* in the early names of cities in Germany, France, and Britain, which in Celtic signifies *a hill*, as *Augustodunum, Caesarodunum, Lugdunum*, etc. Hence as pr. n. a) **גְּבִיעָה** **בְּנִמְרִין** 1 Sam. 13: 15, **בְּנִי בְּנִמְרִין**



Sam. 23: 29, *Gibeah of Benjamin*, likewise called גִּבְעַת שְׂאוּל *Gibeah of Saul* 1 Sam. 11: 4, גִּבְעַת הָאֶלְהִים 1 Sam. 10: 5, comp. 10; also גִּבְעַת עֲזַרְיָה Hos. 5: 8, 9: 9, 10: 9, and גִּבְעָה 1 Sam. 10: 26 etc. (i.e. the hill) a city of Benjamin, the birthplace of Saul, noted for the atrocious crime committed by its inhabitants Judg. 19: 12 sq. 20: 4 sq. Like Bethel it seems to have been reckoned among the ancient sanctuaries of Palestine, 1 Sam. 10: 5, 6. Gentile n. גִּבְעָתִי 1 Chr. 12: 3. — b) גִּבְעַת פִּינְחָס (hill of Phineas) in the mountains of Ephraim, Josh. 24: 33. c) גִּבְעָה a place in the tribe of Judah, Josh. 15: 57.

גִּבְעוֹן (hill-city, i.e. built on a hill,) *Gibeon*, a large city of the Hivites Josh. 10: 2, 11: 19, afterwards belonging to Benjamin Josh. 18: 25, 21: 17; to be distinguished from the neighbouring cities גִּבְעָה, and גִּבְעַת, and lying to the northward of both. In the reigns of David and Solomon the sacred tabernacle was stationed here, 1 K. 3: 4, 5, 9: 2. — Gentile n. גִּבְעָתִי 2 Sam. 21: 1 sq.

גִּבְעָל quadril. m. *the calix or corolla* of flowers, i. q. גִּבְעָלִים *calix* with ל added, which sometimes seems to have the force of a diminutive, comp. גִּבְעָלִים from גִּבְעָל. Once spoken of flax, Ex. 9: 31 *for the barley was in the ear* גִּבְעָלִים *and the flax in the calix*, i. e. in flower. — It is used also in the Mishna for the *calix or corolla* in the flowers of hyssop or origanum, which exhibits almost the appearance of ears of grain, e. g. Para 11. § 7, 9. ib. 12. § 2, 3; where the more learned Rabbins have long ago explained it correctly. See more in Thesaur. p. 261. — The signif. of *stalk* was wrongly ascribed by Buxtorf to this word in the Mishna; and this is again brought forward by A. F. Hartmann, Thesaur. Ling. Heb. ex Mishna aug. p. 10.

גִּבְעָת (hill) a place in the tribe of Judah, Josh. 18: 28.

\* גִּבְרָה and גִּבְרָה 2 Sam. 1: 23,

fut. יִגְבֵּר, *to be or become strong, mightily, to prevail*. The primary idea is that of *binding*, kindr. with גָּבַל; like

Arab. حَبَلَ I, VII, VIII to bind up something broken, to make firm and solid, which is also referred to strength and power, as in Conj. V *to be strong, strengthened, confirmed*; Syr. اَلْزَلَّ, اَلْزَلَّ to shew oneself strong. Aeth. ገለገለ to labour; to do, which seems derived from the idea of force and strength. Cognate is also كَبَّرَ. — Absol. of an enemy Ex. 17: 11; of waters rising and increasing, Gen. 7: 18, 19, 20, 24; of wealth Job 21: 7. Seq. מִן *to be stronger than* any one 2 Sam. 1: 23; also seq. עַל, Gen. 49: 26.

PIEL *to make strong, to strengthen*, Zech. 10: 6, 12. Ecc. 10: 10 תִּגְבֶּר *to exert one's strength*.

HIPH. 1. *to make strong, to confirm*. Dan. 9: 27 הִגְבִּיר בְּרִית לְרַבִּים *he shall make a firm covenant with many*.

2. intrans. *to prevail*, pp. *to exercise strength*, comp. synonym. הִתְגַּבֵּר, and Lat. *robur facere* Hirt. Bell. Afr. 35, Ital. *far force*. — Ps. 12: 5 לְשׁוֹנֵנוּ *with our tongue will we prevail*. Comp. Is. 28: 15.

HITHPA. 1. *to shew oneself strong, to prevail*, seq. עַל, Is. 42: 13.

2. *to conduct oneself proudly, insolently*, ὑψηλίζειν, Job 36: 9; seq. אֶל *against* any one, Job 15: 25. Arab. V, *to be proud, contumacious*, جَبَّار proud, contumacious.

Deriv. גִּבְרָה, גִּבְרָה, גִּבְרָה, and those here following.

גִּבְרָה plur. גִּבְרִים, m. 1. *a man*, so called from his strength, i. q. אִישׁ, found only in poetry except a few examples, Deut. 22: 5. 1 Chr. 24: 4. 26: 12, comp. גִּבְרִים; but the usual word in Aramaean, גִּבְרָה, גִּבְרָה. — Ps. 34: 9 אֲשֶׁר־יִתְקַדֵּשׁ *happy the man who trusteth in him*. 52: 9. 94: 12. al. גִּבְרִים, גִּבְרִים, *man by man*,

Josh. 7: 14, 17. 1 Chr. 23: 3. Spec. a) opp. to woman, *a man, male*, Deut. 22: 5. Jer. 30: 6. 31: 22; and so even of *a man-child* just born, Job 3: 3 *the night when it was said גבר a man-child is conceived*. Comp. איש 1.

a. — b) opp. to a wife, *a husband*, Prov. 6: 34. — c) Sometimes put for *manly vigour, might*. Is. 22: 17 *behold, Jehovah will cast thee out גבר with a manly cast*, i. e. mighty, violent. Job 38: 3. 40: 7. Ps. 88: 5. Comp. איש 1. d. — d) *a man, mortal*, opp. to God, comp. איש 1. e. Job 4: 17. 10: 5. 14: 10, 14. — e) *a soldier, warrior*, comp. איש 1. l. Judg. 5: 30; comp. Jer. 41: 16 *גברים אנשי מלחמה*.

2. i. q. איש no. 4, *each, every one*. Joel 2: 8 *גבר במסעתו ילכו they shall go every one in his path*. Lam. 3: 39 in the second hemistich.

3. pr. n. m. 1 K. 4: 19, comp. 13.

גבר i. q. גבר, *a man*, a form imitating the Chaldee, Ps. 18: 26. In the parallel passage 2 Sam. 22: 26 is גבור.

גבר Chald. id. *a man*, Dan. 2: 25. 5: 11. Plur. גבורים, (as if from גבורה,) *men*, Dan. 3: 8 sq. 6: 6 sq.

גבר Chald. i. q. גבור, plur. constr. גבורים, m. *a mighty man, hero, warrior*, Dan. 3: 20. — Also Ezra 2: 20 as the name of a city, apparently for גבעון, comp. Neh. 7: 25.

גבריאל (man of God) *Gabriel*, one of the archangels, Dan. 8: 16. 9: 21. Comp. Luke 1: 19.

גברת c. Suff. גברתי, (from mase. גבר, for גבירה,) f. *a mistress*, opp. to a maid-servant, Gen. 16: 4, 8, 9. 2 K. 5: 3. Prov. 30: 23. *גברת ממלכות mistress of kingdoms* Is. 47: 5, 7.

\* גבש a root not found in the verb, i. q. Arab. جمس and جمس to freeze, to congeal; whence אגבש and גבש.

גבתון (a height, hill, r. גבב, comp. Chald. גבתה,) *Gibbethon*, pr. n. of

a city of the Philistines in the territory of Dan, Josh. 19: 44. 21: 23. 1 K. 15: 27. It is called by Eusebius Γαβαθών τῶν Ἀλλοφύλων, by Josephus Γαβαθώ.

\* גג constr. גג, c. Suff. גגו, c. He parag. גגה Josh. 2: 6, plur. גגות, m.

1. *a roof*, the flat roof of oriental houses, Josh. 2: 6, 8. 1 Sam. 9: 25, 26. Prov. 21: 9. al. Spoken of the roof of a tower Judg. 9: 51; of the temple 16: 27.

2. *the top, upper part of an altar*, Ex. 30: 3. 37: 26.

NOTE. Most interpreters derive גג from Arab. جاج to expand, to spread out; but this root itself exists only by an error of Golius and Castell, who write جاج for جاج to expand; see Camoos p. 269 Calc. coll. p. 223. Yet a root גג may have signified i. q. גח, whence جاج a plain, level surface; comp. سطح roof, from سطح to expand.

גד m. (r. גדד) 1. *coriander*, the seed, so called from the little furrows or stripes on the grains, see r. גדד no. 1. Ex. 16: 31. Num. 11: 7. Sept. Vulg. κόριον, κοριανον, *coriandrum*; and so the other oriental interpreters, except the Chald. and Samar. This is also supported by the Carthaginian usage; comp. Dioscorid. 3. 64 Αιγύπτιοι ὄχιον, Ἀφροι (i. e. the Carthaginians) Γοιδ.

2. i. q. גד no. 1, *fortune, c. art. spec. the god Fortune, Gad*, worshipped by the Babylonians and the Jewish exiles, Is. 65: 11. He is elsewhere called also *Baal, Bel*, בעל, בל, i. e. the planet Jupiter, *stella Jovis*, which was regarded throughout the East as the genius and giver of good fortune, and is hence called by the Arabs السعد الكبير bona fortuna major; see more in art. בעל. In the other hemistich in Is. l. c. is also mentioned מני, prob. the planet Venus, which is called in the East *bona fortuna minor*, see in מני. See more fully on these superstitions in Comment. on Is. II. p. 283 sq. 335 sq.

Sept. well *Tύχη*, Vulg. *Fortuna*. Comp. *גַּד* p. 163.

*גַּד* m. 1. *fortune*, i. q. *גַּד* no. 2, comp. r. *גַּדֵּר* no. 3. Arab. *جَد* and Syr. *ܓܕܐ* id. *גַּד* to be fortunate, to be rich, *גַּדִּי* fortunate. — Gen. 30:

11 Cheth. *גַּדֵּר*, Sept. *ἐν τύχη*, in *fortune*, *fortunately*. Vulg. *feliciter* sc. hoc mihi accidit. Keri *גַּד בֵּא* *fortune cometh*.

2. *Gad*, pr. n. a) of a son of Jacob, the name being prob. derived from good fortune Gen. 30: 11; although another signification is alluded to in Gen 49: 19. He was the ancestor of the tribe of like name, whose territory lay in the mountains of Gilead, Deut. 3: 12, 16, between that of Manasseh and Reuben, Josh: 13: 24—28; comp. Num. 32: 34, 35, 36. Ez. 48: 27, 28. *גַּדֵּר הַגֵּד* torrent of Gad, i. e. the Jabbok, not the Arnon, 2 Sam. 24: 5. — Gentile n. is *גַּדִּי Gadite*, (diff. from *גַּדֵּר*,) mostly collect. *הַגַּדִּי the Gadites* Deut. 3: 12. Josh. 22: 1. — b) a prophet who lived in the time of David, 1 Sam. 22: 5. 2 Sam. 24: 11 sq.

*גַּד־בֶּרֶךְ*: Chald. see below in *גַּד־בֶּרֶךְ*.

\* *גַּד־גַּד* quadril. Aeth. *guadguada* to beat, *pulsare*; to thunder. Hence

*גַּד־גַּד* (perh. thunder), whence *הַר־הַגַּד־גַּד* Num. 33: 32, pr. n. of a station of the Israelites in the desert, i. q. *גַּד־גַּד* Deut. 10: 7.

\* *גַּדֵּר* fut. *יִגְדֵּר* 1. to cut or hew, to cut in, to make incisions, see Hithpo.

Arab. *جَد* to prune a vine, to cut cloth from the loom. Comp. Chald. *גַּדֵּר*. Kindred roots are *גַּדֵּר*, *גַּדֵּר*. This primary signif. of *cutting*, *hewing*, *striking*, is possessed by the syllable *גד* in common with the sibilated *גַּד*, see *גַּדֵּר*; from which indeed it has arisen by dropping the sibilation; and both of them are only softened forms from the harsher syllables *קַד*, *קַש*, *חַד*, *חַק*, and dropping the sibilation *קַד*, *חַד*, to all which belong the same idea of *cutting*; see the roots *גַּדֵּר*,

*קַדֵּר*, *קַשֵּׁר*, *קַדֵּר*, *קַדֵּר*. In the Indo-european languages, comp. Lat. *caedo*, *scindo*, Gr. *σχιζω* for *σχιδω*, Pers. *چیدن* to cut, to cleave, *خودن* i. q. Engl. *to cut*. — Hence

2. to penetrate, i. e. to break in upon any one, to press or crowd upon, seq. *עַד*, Ps. 94: 21. — Hence *גַּדֵּר* and Hithpo.

3. From the notion of cutting off, deciding, comes also the signif. of *lot*, *fate*, *fortune*, comp. *גַּדֵּר* no. 2; whence Heb. *גַּד*, *גַּד*, *fortune*.

ἩΤΑΡΟ. 1. to cut oneself, to make incisions in the skin or flesh; e. g. in mourning Jer. 16: 6. 41: 5. 47: 5; or as a part of idol worship, Deut. 14: 1. 1 K. 18: 28.

2. reflex. of *Kal* no. 2, to press or crowd themselves together, sc. great numbers into one place, Jer 5: 7. Mich. 4: 14.

Deriv. *גַּד*, *גַּדֵּר*, and pr. n. *גַּדִּי*, *גַּדִּי*.

*גַּדֵּר* Chald. to cut or hew, to cut down, e. g. a tree, Imper. *גַּדֵּר* Dan. 4: 11, 20. Comp. Heb. nq. 1.

*גַּדֵּר* see *הַצֵּר גַּדֵּר*.

\* *גַּדֵּר* obsol. root, prob. to cut, to cut off, and hence to pluck, to crop, to tear off; comp. kindr. *גַּדֵּר*. Hence *גַּדֵּר* a kid, so called from cropping; also

*גַּדֵּר* or *גַּדֵּר*, plur. constr. *גַּדֵּרֹת*, banks of a river, Josh. 3: 15. 4: 18. Is. 8: 7; so called as cut and torn away by the stream; comp. r. *גַּדֵּר*. Comp.

*גַּדֵּר* and *חֹף* *גַּדֵּר* shore, from *חֹף*

to rub or wash away; *גַּדֵּר* bank,

from *גַּדֵּר* to cut away, whence also

*גַּדֵּר* a kid; comp. Gr. *ἀντή, ἀγή*, from

*ἀγνυμι; ἔγχειν, ἔαχτι*, from *ἔγχευμι*. —

Chald. *גַּדֵּר* a wall, stone wall; also bank, shore, q. d. wall of the sea. Arab.

*جَد* shore, coast, also from the notion of cutting.

*גַּדֵּר*, plur. *גַּדֵּרִים* and *גַּדֵּרֹת* m.

1. an incision, *cutting*, from r. *גַּדֵּר* no. 1. a) in the skin Jer. 48: 37. b) in the soil, a furrow, Ps. 65: 11.

2. *a troop, band of warriors*, (pp. a cutting in,) so called from the figure as intended to cut or break in upon the enemy, like Lat. *acies*; mostly of light armed troops engaged in plundering and predatory incursions. Gen. 49: 19 *Gad, troops shall press upon him*, i. e. bands of wandering Arabs from the neighbouring desert. 2 K. 5: 2 *הַגָּדִים הַסְּעִי אֶת הַסְּרִיזִים the Syrians had made an excursion in bands*. 1 Sam. 30: 8, 15, 23. 2 Sam. 3: 22. *בְּנֵי הַגָּדִים sons of the troop*, i. e. soldiers 2 Chr. 25: 13; poet. *בֵּית גָּדִים Mich. 4: 14*. Of a band of robbers Hos. 7: 1. 1 K. 11: 24. *גָּדֵי יְהוָה bands of Jehovah, his armies of angels*, Job 25: 3; also hosts of calamities inflicted by him, 19: 12. — Syr. ܓܕܐ a troop, band of soldiers.

*גָּדֹל* rarely defect. *גָּדֹל* Gen. 1: 16, constr. *גָּדֹל, גָּדֹל*, thrice in Keri — *גָּדֹל* Ps. 145: 8. Nah. 1: 3. Prov. 19: 19. R. *גָּדֹל*.

1. *great*, in magnitude and extent, *הַגָּדֹל הַזֶּה Num. 34: 6*; in number and multitude, as *גָּדֹל גָּדִי Gen. 12: 2*; in intensity, as joy Neh. 8: 12, mourning Gen. 50: 10; in weight, importance, Gen. 39: 9. Joel 2: 11. Also Gen. 29: 7 *עוֹד הַיּוֹם גָּדוֹל it is yet great (high) day*, i. e. much of the day yet remains; comp. French *grand jour*, Germ. *hoch am Tage*. Sept. *ἔτι ἔστιν ἡμέρα πολλή*. Subst. *גָּדֹל זְרוֹעֶךָ the greatness of thine arm Ex. 15: 16*. Plur. *גָּדֹלוֹת great things, mighty deeds*, espec. of God, Job 5: 9. 9: 10. 37: 5. — Spec. a) of greater age, *natu major, elder, eldest*, Gen. 10: 21 *אֶחָיו הַגָּדוֹל the elder brother of Japhet*. 27: 1 *בְּנוֹ הַגָּדֹל his eldest son*. v. 15, 42. — b) *great in power, dignity, rank, wealth, powerful, high, noble*, Ex. 11: 3. 2 K. 5: 1. Job 1: 3. *הַגָּדוֹל הַזֶּה the high priest Hag. 1: 1, 12, 14*. Plur. *גָּדֹלִים the great*, i. e. men of rank and power, Prov. 18: 16; 2 K. 10: 6, 11.

2. *proud, insolent*, comp. *גָּדֹל* Hiph. Hithpa. no. 2. Ps. 12: 4 *שׁוֹן מְדַבֵּרֶת הַלִּשָּׁה the tongue speaking proud things*, i. e. insolent, impious. Comp. Dan. 7: 8, 11, 20. 11: 36. Rev. 13: 5; also Gr. *μέγα ἐνέειν* Od. 16. 243. ib. 22. 288.

*גָּדֹלָה* or *גָּדֹלָה* (the copies differ, see J. H. Mich. ad 2 Sam. 7: 23. 1 Chr. 17: 19,) also *גָּדֹלָה*, f. a word of the later Hebrew. R. *גָּדֹל*.

1. *greatness*, concr. *great things, mighty deeds*, espec. of God, 2 Sam. 7: 23. 1 Chr. 17: 19. Plur. *גָּדֹלוֹת* 1 Chr. 17: 19, 21, and Ps. 145: 6 Chethibh.

2. *greatness*, i. e. *majesty, magnificence*, of God Ps. 145: 3; of a king Esth. 1: 4. Ps. 71: 21.

*גָּדֹם* only in Plur. *גָּדֹמִים* Is. 43: 28. Zeph. 2: 8, and *גָּדֹמֹת* Is. 51: 7, *reproaches, revilings*. R. *גָּדֹם*.

*גָּדֹפָה* f. id. Ez. 5: 15.

*גָּדִי* 1. patronym. from *גָּד* a *Gad-ite*; see *גָּד* no. 2. a.

2. pr. n. m. 2 K. 15: 14.

*גָּדִי* (fortunate, from *גָּד*, *גָּד*) pr. n. m. Num. 13: 11.

*גָּדִי* m. a *kid*, so called from cropping the herbage, see r. *גָּדָה*. Arab.

*גָּדִי* id. *جديّ* a *she-kid*. — Gen. 38: 23. Ex. 23: 19. Deut. 14: 21; more fully *גָּדִי עֲזִים* a kid of the goats Gen. 38: 17, 20. Plur. *גָּדִיִּים* 1 Sam. 10: 3; *גָּדִי עֲזִים* Gen. 27: 9, 16.

*גָּדִיאל* (fortune of God, i. e. sent from God) pr. n. m. Num. 13: 10.

*גָּדִיָּה* or *גָּדִיָּה* bank of a river, Plur. *גָּדִיָּהוּ* or *גָּדִיָּהוּ* 1 Chr. 12: 15 Cheth. Keri *גָּדִיָּהוּ*, see *גָּדָה*.

*גָּדִיָּה* f. a *she-kid*, plur. *גָּדִיָּהוּ* Cant. 1: 8. Comp. *גָּדִי*.

*גָּדִיל* only in Plur. *גָּדִילִים*, m. pp. *twisted threads*, see r. *גָּדֵל* no. 1. Chald. *גָּדִילָא* a thread, cord, Syr.

*גָּדִיל* plaited locks, Arab. *جديْل*

a rein or halter of braided thongs. Hence

1. *fringe, tassels*, i. q. *צִיצִת*, worn by the Israelites on the corners of the outer garment, Deut. 22: 12.



2. *festoons*, on the capitals of columns, 1 K. 7: 17.

**גָּדִישׁ** m. (r. גָּדַשׁ) 1. *a heap of sheaves* in the field, *a stack of grain*, Ex. 22: 5. Judg. 15: 5. Job 5: 26. Syr. Chald. גְּדִישָׁא id. Arab. espec. among the Moors, جَدِيسٌ, جَدِسٌ, comp. جَدَسُ to heap up.

2. *a tomb, tumulus, sepulchral mound*, Job 21: 32. Comp. Arab. جَدْتُ sepulchre.

\* **גָּדַל** 1. pp. *to twist, to twist together, to bind together*, like Arab. جَدَلَ to turn, to twist a cord, Chald.

גָּדַל, Syr. جَدَلَ to twist, to twine. Hence Heb. גְּדִילִים twisted threads q. v. This primary signification is in the kindred dialects transferred, on the one hand to *wrestling*, whence جَادَلَ

to wrestle, also Aeth. ገለ to wrestle, to contend; and on the other to *strength and force*, like other verbs of twisting and binding, as הָבַל, הָבַל, קָשֶׁר, whence جَدَلٌ strength, might. And from this again comes the intrans. signification alone current in Hebrew, viz.

2. *to be or become great, to grow*, praet. E, Job 32: 18, fut. יִגְדֵּל. (A trace of transitive power lies in the pr. n. גָּדַלָה q. v.) Gen. 21: 8. 25: 27. 38: 14. Ex. 2: 10, 11. Job 31: 18 גְּדִילִי he grew up to (with) me as with a father, i. e. the orphan, the suff. being here for the dative. — Trop. of *wealth and power*, Gen. 26: 13 בִּי-גָדַל מְאֹד until he became very great, i. e. very wealthy. 24: 35. 48: 19. 41: 40 only in the throne will I be greater than thou, i. e. as possessing royal dignity.

3. *to be great in value*, i. e. *to be greatly valued, to be highly prized*, 1 Sam. 26: 24; comp. v. 21. Also *to be magnified*, i. e. *praised, extolled*. Ps. 35: 27 יִגְדֵּל יְהוָה let Jehovah be magnified. 40: 17. 70: 5. 2 Sam. 7: 26.

PIEL גָּדַל, Josh. 4: 14. Esth. 3: 1,

at the end of a clause גָּדַל Is. 49: 21, comp. Lehrs. § 93. n. 1. Heb. Gram. § 51. n. 1.

1. *to make great, to cause to grow, to let grow*, i. q. *to nourish, to train*, etc. e. g. the hair Num. 6: 5; so the rain nourishes plants, trees, i. e. causes them to grow, Is. 44: 14. Ez. 31: 4; to bring up children 2 K. 10: 6. Is. 1: 2. 23: 4. — Trop. *to make great, powerful*, Josh. 3: 7. Esth. 3: 1. 5: 11. 10: 2. Gen. 12: 2.

2. trans. of Kal no. 2, *to value greatly, to prize highly*. Job 7: 17 what is man יִגְדֵּלְנוּ כִּי הָגֵדְנוּ that thou shouldst so greatly prize him? Hence *to magnify*, i. e. *to praise, to extol*, Ps. 69: 31; seq. 34: 4.

PUAL pass. of Pi. no. 1, *to be brought up, trained up*, Part. Ps. 144: 12.

HIPH. 1. *to make great, to increase*, Gen. 19: 19. Is. 9: 2. 28: 29. הִגְדִּיל לַעֲשׂוֹת pp. *to make great in doing*, i. e. *to do great things, wonders*, spoken of God, Joel 2: 21, and with הִגְדִּיל impl. 1 Sam. 12: 24; see also below. So with the ellipsis of a different gerund, 1 Sam. 20: 41 and they both wept עָדָה הִגְדִּיל דָּוִד, sc. לְבָכוֹר, until David wept greatly, vehemently. — The same construction is also taken in a bad sense: הִגְדִּיל בְּפֹה Obad. 12, Ez. 35: 13, pp. *to make great the mouth*, i. q. *to speak great things*, i. e. *proudly, insolently*. Also הִגְדִּיל לַעֲשׂוֹת *to do proud things*, to act proudly, insolently, Joel 2: 20; and simpl. הִגְדִּיל Lam. 1: 9. Zeph. 2: 8; sq. עַל Ps. 35: 26. 38: 17. Comp. גָּבַר Hithpa.

2. *to make high, to lift up*, Ps. 41: 10.

HITHPA. 1. *to shew oneself great and powerful, to magnify oneself*, of God Ez. 38: 23.

2. *to magnify oneself in a bad sense*, i. e. *to act proudly, insolently*, seq. עַל Is. 10: 15. Dan. 11: 36, 37.

Deriv. מְגַדֵּל, גְּדִילִים, גְּדִילָה, and pr. n. יִגְדֵּלְהוּ or מְגַדֵּלְהוּ. The rest here follow.

**גָּדַל** m. part. or verbal adj. *becoming great, growing up*, 1 Sam. 2: 26. Gen. 26: 13; *great* Ez. 16: 26.

**גָּדַל** c. Suff. גְּדִילָה, once גְּדִילָה Ps. 150: 2.

1. *greatness*, magnitude, Ez. 31: 7.  
 2. *greatness*, i. e. *majesty*, *magnificence*, as of a king Ez. 31: 2, 18; of God Deut. 3: 24. 5: 21.  
 3. *גִּדְּלָהּ* *greatness* i. e. *pride of heart*, *insolence*, Is. 9: 8. 10: 12.

*גִּדְּלָהּ* (perh. *too great*, giant, after the form of adjectives expressing blemishes of the body, as *גִּבְחוֹ*, *קֶרְחָה*, *פִּגְמָה*, etc.) *Giddel* pr. n. a) Ezra 2: 47. Neh. 7: 49. b) Ezra 2: 56. Neh. 7: 58.

*גִּדְּלָהּ* see *גִּדְּלוֹת*.

*גִּדְּלָהּ* see *גִּדְּלָהּ*.

*גִּדְּלָהּ* (whom Jehovah hath made great or powerful, see r. *גִּדְּלָהּ* no. 2) *Gedaliah* pr. n. a) of the governor of Judea appointed by Nebuchadnezzar, 2 K. 25: 22 sq. Jer. 40: 5 sq. 41: 1 sq. called also *גִּדְּלָהּ* 39: 14. — b) Ezra 10: 18. c) Zeph. 1: 1.

*גִּדְּלָהּ* (id.) pr. n. a) m. Jer. 38: 1. b) 1 Chr. 25: 3, 9. c) see *גִּדְּלָהּ* lett. a.

*גִּדְּלָהּ* pr. n. of a son of Heman, 1 Chr. 25: 4, 29. R. *גִּדְּלָהּ* Pi.

\* *גִּדְּעַ* fut. *יִגְדַּע* 1. *to cut or hew down, to cut off*, pp. of trees, *to fell*, see Pual; trop. of persons slain, Is. 10: 33. Judg. 21: 6. Arab. *جَدَعَ* to cut off the hands, nose, ears, *أَجْدَع* mutilated. Kindr. is *גָּזַע*; see more under *גָּזַר*. — Once of the beard as cut off in mourning, Is. 15: 2 *גִּדְּעָה* *כָּל-זָקֵן* *גִּדְּעָה* every beard is cut off, mutilated. In the corresponding passage Jer. 48: 37 is read *גִּדְּעָה* *clipped*, which some 80 Mss. have also adopted in Is. l. c. though without good reason; since Jeremiah in the manner of later writers substitutes a more common word in the place of one less usual. See Comment. on Is. l. c. comp. Gesch. d. hebr. Sprache p. 37; see also above under *גָּזַע* p. 105.

2. *to cut or break asunder*, as a staff Zech. 11: 10, 14. Trop. God is said to *break the arm* of any one 1 Sam. 2: 31, or *the horn* of any one Lam. 2: 3 (comp.

Ps. 75: 11), i. q. *to break his power, to take away his strength*. So also in Arabic.

NIPH. *to be cut down*, Is. 14: 12. 22: 25. Also *to be broken*, e. g. horns Is. 48: 25, statues Ez. 6: 6.

PIEL *גִּדַּעַ*, with distinct. acc. *גִּדְּעָה*, *to cut or break asunder, to break in pieces*, as bars, bolts, Is. 45: 2, horns Ps. 75: 11, idols, images, Deut. 7: 5. 12: 3.

PUAL *to be cut down*, as a tree Is. 9: 9. The derivatives all follow.

*גִּדְּעוֹן* (perh. tree-cutter, i. e. impetuous warrior, comp. Is. 10: 33,) *Gideon* pr. n. of a warrior and judge of Israel, who delivered the nation from the bondage of Midian, Judg. c. 6 — 8. Sept. Γεδεών.

*גִּדְּעִים* (a cutting down) pr. n. of a place in the tribe of Benjamin, Judg. 20: 45.

*גִּדְּעָנִי* (id. after the form *יִדְּעָנִי*) pr. n. m. Num. 1: 11. 2: 22.

\* *גִּדְּעָה* pp. i. q. Arab. *جَدَفَ* *to cut off*, comp. under *גָּזַר*; trop. *to use cutting words, verbis proscindere*. Hence

PIEL *גִּדַּעַ* *to reproach, to revile*; Arab. Conj. II, Syr. Pa. id. Thus a) men, see *גִּדְּעָה*. b) mostly God, *to blaspheme*, 2 K. 19: 6, 22. Is. 37: 6, 23. Ps. 44: 17. So also by actions, by presumptuous and voluntary sins, with which men mock and contemn Jehovah, Num. 15: 30. Ez. 20: 27.

Deriv. *גִּדְּעָה*, *גִּדְּעָה*.

\* *גִּדְּרָה* *to wall, to wall in or around*; also *to build a wall*. Arab. *جَدَرَ* id.

The primary idea is that of *surrounding, enclosing*, e. g. with a wall, hedge, etc. comp. the kindr. roots *חָצַר*, *הָרַר*, etc. and see under *אָזַר* p. 32. Comp. also *אָטַר*, *כָּתַר*. The same stock of roots is widely diffused likewise in the occidental languages, designating now that which encloses, and now the space enclosed. Comp. in later Lat. *cadarum*, Ital. *catarata*, Germ. *Gatter*, *Gitter*; oftener with the letter *r* transposed, as Gr. *χορτος*, *hortus*, *cors*, *chors*, *cohors*, Germ. *Garten*, Engl. *garden*, also Germ.

*Gard*, i. e. a fortified enclosure, fortress, as in the pr. n. Stuttgart etc. Slavic *gorod* i. e. fortified city, comp. Russ. *Novogorod*, etc. etc. — Part. גִּדְרִים builders of the wall 2 K. 12: 13. Often trop. a) גָּרַר גִּדָּר עַל to build a wall around any one, i. e. to protect, to defend, Ez. 13: 5, comp. 22: 30. b) גָּרַר בְּעַד פ' to wall up around any one, to hedge in, i. e. to obstruct his way, shut him up, prevent his going out, Lam. 3: 7, 9. Job 19: 8. Hos. 2: 8.

The derivatives all follow.

גִּדָּר comm. gend. m. Ez. 42: 7; f. Ps. 62: 4.

1. a wall Ez. 13: 5; spec. wall of a vineyard Num. 22: 24. Is. 5: 5.

2. a walled place, enclosure, Ezra 9: 9.

Arab. جِدَار, جَدْر, a wall

of a house or enclosure, جَدِير place walled in.

גִּדָּר m. 1. i. q. גִּדָּר, a wall of a court, garden, etc. twice in constr. state, Prov. 24: 31. Ez. 42: 10. Comp. Leherg. p. 565.

2. *Geder* pr. n. of a Canaanitish city, the residence of a king, Josh. 12: 13; perhaps the same with גִּדְרָה.

גִּדָּר (wall) *Gedor*, pr. n. a) of a place in the mountains of Judah, Josh. 15: 58. — b) m. 1 Chr. 8: 31. 9: 37.

גִּדְרָה f. (r. גִּדָּר) constr. גִּדְרָה, plur. constr. גִּדְרֹת, c. Suff. גִּדְרָתוֹ Ps. 89: 41; with Tseri impure, comp. גִּדְרָה.

1. a wall, as of a city Ps. l. c. oftener of a vineyard Jer. 49: 3. Nah. 3: 17. It differs from a hedge, מְשׁוּבָה Is. 5: 5.

2. a place walled in, enclosure; hence i. q. Arab. جَدِيرَة, a fold for flocks

and cattle, i. e. a stall in the open fields, open above and surrounded with a wall; fully גִּדְרֹת צֹאן sheep-folds Num. 32: 16. 24: 36. For such folds, comp. Hom. Od. 9. 185.

3. c. art. גִּדְרָה, *Gederah*, pr. n. of a city in the plain of Judah, Josh. 15:

36; perh. the same elsewhere called גִּדָּר. — The gentile n. is גִּדְרָתִי 1 Chr. 12: 4.

גִּדְרֹת (folds) Josh. 15: 41, and c. art. גִּדְרֹת 2 Chr. 28: 18, *Gederoth*, also a town in Judah. R. גִּדָּר.

גִּדְרֹתַי (two folds, comp. מְשַׁתַּיִם) *Gederothaim*, pr. n. of a town in the plain of Judah, Josh. 15: 36. R. גִּדָּר.

גִּדְרִי gentile n. from בֵּית-גִּדָּר, or from גִּדָּר q. v. 1 Chr. 27: 28.

\* גִּדָּשׁ i. q. Chald. גִּדַּשׁ, to heap up. Hence גִּדִּישׁ q. v.

גִּדָּה Ez. 47: 13, a corrupt reading for גִּדָּה, which stands in v. 15, and is also expressed in the Sept. Vulg. Chald. and Engl. Vers. So also in 14 Mss. Comp. under בָּגַד.

\* גִּדָּה pp. to thrust away, to remove, the bandage or dressing from a wound, i. q. to cure. Hos. 5: 13 וְלֹא-יִגְדֶה מִמֶּכָּה מְזוֹר nor remove from you the bandage, i. e. the king of Assyria could not cure the wounds of the Jewish state; as in the other member. Syr.

גִּדָּה to go away, to flee; Aph. to give rest, to relieve, to deliver; Arab.

جَدَّ to repulse. The Rabbins explain גִּדָּה by רָפָא. — Hence

גִּדָּה f. pp. 'removal of the dressings,' i. e. a healing, cure of a wound. Prov. 17: 22 לֵב שִׂמְחָה יִיטִיב גִּדָּה a joyful heart maketh a happy cure. Sept. εὐεχτεῖν ποιᾷ, comp. 16: 24.

\* גִּדָּה to bow oneself down, to prostrate oneself; spoken of Elisha as labouring to raise the dead child, 2 K. 4: 34, 35 וַיִּגְדָּה עָלָיו and he bowed himself upon him. Also 1 K. 18: 42 וַיִּגְדָּה אַרְצָה and he bowed himself down upon the ground. — This signif. is demanded by the context, and is also unanimously expressed by all the ancient versions and interpreters; except Chald. and

Arab. in 2 K. The Syriac has the same word under the form ܓܪ Ethpe. with which corresponds Chald. ܓܪ; the letters ܪ and ܓ being frequently interchanged; see examples under lett. ܢ.

ܓܪ c. Suff. ܓܪܝ, m. (r. ܓܪܐ no. I,) *the back*, only in the phrase ܐܬܗܪܝ ܓܪܝ *to cast behind one's back*, i. e. to neglect, to contemn, 1 K. 14: 9. Ez. 23: 35. Neh. 9: 26. Comp. ܐܬܗܪܝ. So the Arabic جعل بظهره, نبت وراء ظهره.

ܓܪ Chald. constr. ܓܪ and ܓܪܐ, c. Suff. ܓܪܐ, ܓܪܐ, m. *the middle, midst*, see r. ܓܪܐ no. I. Syr. ܓܪܐ id. Arab. جَو the inside of a house, جَوَّ within. — Hence a) ܐܬܗܪܝ ܓܪܝ, i. q. ܐܬܗܪܝ ܓܪܝ, *in the midst of*, i. q. simpl. *in*; as ܐܬܗܪܝ ܓܪܝ *in the fire* Dan. 3: 25. 4: 7. 7: 15. ܐܬܗܪܝ ܓܪܝ *in it* Ezra 4: 15. Ibid. 6: 2 ܐܬܗܪܝ ܓܪܝ *and in it* (the roll) *was a record thus written*. 5: 7. — b) ܐܬܗܪܝ ܓܪܝ *into the midst of*, i. q. *into*, Dan. 3: 6, 11, 15. — c) ܐܬܗܪܝ ܓܪܝ *from the midst of* Dan. 3: 26.

ܓܪܐ for ܓܪܐ, as ܐܬܗܪܝ ܓܪܝ (r. ܐܬܗܪܝ ܓܪܝ no. I,) constr. ܓܪܐ, c. Suff. ܓܪܐ, m. 1. *the back*, Prov. 10: 13. 19: 29. 26: 3. Is. 50: 6. 51: 23. ܐܬܗܪܝ ܓܪܝ Is. 38: 17, see in ܓܪ.

2. *the middle, midst*. Job 30: 5 ܐܬܗܪܝ ܓܪܝ *they are driven forth from the midst of men, from among men*.

ܓܪܐ see ܓܪ Chald.

\* ܓܪܐ 1. i. q. جَاب med. Waw et Je, *to cleave, to cut*, whence ܓܪܐ a board, plank. — Hence

2. *to dig a well*, like Arab. Conj. VIII. See ܓܪܐ no. 2.

3. i. q. ܓܪܐ, *to plough*, to cleave the ground with a plough. Hence 2 K. 25: 12 Cheth. ܓܪܐ (ܓܪܐ) *ploughers*; in Keri ܓܪܐ.

ܓܪܐ (r. ܓܪܐ q. v.) *a locust*, Nah.

3: 17. Plur. or collect. ܓܪܐ and ܓܪܐ (for ܓܪܐ Lehrs. p. 523) Am. 7: 1. Nab. 3: 17 ܓܪܐ *locust of locusts*, denoting a great multitude of them. Chald. ܓܪܐ, ܓܪܐ, plur. ܓܪܐ.

ܓܪܐ (pit, cistern, r. ܓܪܐ no. 2) pr. n. of a place otherwise unknown, where David fought with the Philistines, 2 Sam. 21: 18, 19.

\* ܓܪܐ Gog, pr. n. a) of the king of the land Magog, ܓܪܐ, Ez. 38: 2, 3, 14, 16, 18. 39: 1, 11; also of the Rossi, Moschi, and Tibareni; who is described by the prophet Ezekiel as about to come with a vast army from the extreme north, 38: 15. 39: 2, after the exile, 38: 8, 12, in order to invade the holy land; where, however, he is to perish. See ܓܪܐ. — In Rev. 20: 8 ܓܪܐ, like Magog, seems to be the name of a region, and not of a king; as also in Arabic, ياحوج. — b) of a Reubenite, 1 Chr. 5: 4.

\* ܓܪܐ i. q. ܓܪܐ no. 2, *to press or crowd upon any one, to invade*, Gen. 49: 19. Hab. 3: 16.

\* I. ܓܪܐ and ܓܪܐ a root not in use, having the same general force as ܓܪܐ, i. e. *to be rising, gibbous, convex*, like a back or hump. The derivatives follow partly the analogy of verbs ܓܪܐ, as ܓܪܐ, and partly that of verbs ܓܪܐ, as ܓܪܐ for ܓܪܐ, ܓܪܐ, ܓܪܐ; and have both the signif. of *back*, (see ܓܪܐ) and also that of *belly*, which latter is trop. put for *the middle, midst*. Comp. Arab. بَطْن belly, middle, interior, بَاطِن internal.

\* II. ܓܪܐ, ܓܪܐ, and ܓܪܐ, roots not in use, which seem to have had the signif. *to flow together, confluere*, pp. of water, and trop. of persons. Hence ܓܪܐ a people, nation, pp. conflux of men, ܓܪܐ, ܓܪܐ a valley, so called from the flowing together of waters. Kindred are Arab. جوى seq. ب, and Conj. IV, to call together camels to wa-



ter, <sup>5</sup>גו valley, level tract; also <sup>5</sup>גו to come, <sup>5</sup>גו to collect camels to water, <sup>5</sup>גו, <sup>5</sup>גו contr. <sup>5</sup>גו place where waters flow together, a valley, low tract.

I. <sup>5</sup>גו f. i. q. <sup>5</sup>גו, the body, Job 20: 25. R. <sup>5</sup>גו no. I.

II. <sup>5</sup>גו f. contr. for <sup>5</sup>גו, from r. <sup>5</sup>גו.

1. <sup>5</sup>גו a lifting up, exaltation. Job 22: 29 <sup>5</sup>גו כי השפילי ותאמר <sup>5</sup>גו when men humble themselves, thou dost command exaltation, i. e. the humble and meek thou dost exalt. Commonly: when thy ways (v. 28) are cast down, then thou shalt say, exaltation, i. e. thou shalt soon pass from the lowest to the most prosperous condition.

2. <sup>5</sup>גו pride, haughtiness, Jer. 13: 17. Job 33: 17.

<sup>5</sup>גו Chald. <sup>5</sup>גו pride, Dan. 4: 34.

\* <sup>5</sup>גו, cogn. <sup>5</sup>גו, pp. to cut in pieces, to cut through; hence

1. to pass through, to pass over or away, i. q. Arab. <sup>5</sup>גו med. Waw, Syr.

<sup>5</sup>גו, to pass away, to fail. Ps. 90: 10 <sup>5</sup>גו חיש ברגזי <sup>5</sup>גו for it (life) soon passeth over and we fly away.

2. causat. to cause to pass through or over, to bring over. Num. 11: 31 there went forth a wind from Jehovah, <sup>5</sup>גו שגרים מן הים and brought up quails from the sea. Sept. ἐξήρασαν, Vulg. detulit. Heb. intpp. and cut them off from the sea, comp. <sup>5</sup>גו.

NOTE. For the word <sup>5</sup>גו Ps. 71: 6, see under r. <sup>5</sup>גו.

<sup>5</sup>גו m. a young bird, e. g. a dove or pigeon Gen. 15: 9, an eaglet Deut. 32: 11. So called from its peeping, see r. <sup>5</sup>גו no. II. Arab. <sup>5</sup>גו the young of doves and other birds of the same genus; Syr. transp. <sup>5</sup>גו.

<sup>5</sup>גו (r. <sup>5</sup>גו, as <sup>5</sup>גו from <sup>5</sup>גו, perh. quarry,) <sup>5</sup>גו, <sup>5</sup>גו, a region of Mesopotamia subject to the Assyrians 2 K. 19: 12. Is. 37: 12, situated on the river Chaboras 2 K. 17: 6. 18: 11. 1 Chr. 5: 26; whither a part of the ten tribes were carried away by Shalmaneser 2 K. 17: 6; Gr. <sup>5</sup>גו, now <sup>5</sup>גו. Comp. Ptolem. 5. 18. — In 1 Chr. 5: 26 indeed, in the words <sup>5</sup>גו וְהָרָא וְהָבֹר וְהָרָא וְהָבֹר, the <sup>5</sup>גו is separated from the river of <sup>5</sup>גו by the word <sup>5</sup>גו interposed; so that these might seem to be different streams. But this is prob. to be attributed to a laxness of construction in the writer.

<sup>5</sup>גו see <sup>5</sup>גו.

<sup>5</sup>גו, c. Suff. 1 pers. once <sup>5</sup>גו Zeph. 2: 9; plur. <sup>5</sup>גו, constr. <sup>5</sup>גו, sometimes in Cheth. <sup>5</sup>גו Ps. 79: 10. Gen. 25: 23, m.

1. a people, nation, pp. confluent of men, from r. <sup>5</sup>גו no. II. It is a general word, spoken of nations universally, and also of the Israelites, notwithstanding the doubts of some interpreters; e. g. Is. 1: 4. 9: 2. 26: 2. 49: 7. Gen. 35: 11. 12: 2. Ps. 33: 12. — The Plur. <sup>5</sup>גו is spoken spec. of nations other than Israel, foreign nations, Neh. 5: 8; comp. <sup>5</sup>גו no. 1. a, espec. Jer. 32: 20; also <sup>5</sup>גו p. 100, b. Often with the accessory notion of hostile and barbarous, Ps. 2: 1, 8. 9: 6, 16, 20, 21. 10: 16. 59: 6, 9. 79: 6, 10. 106: 47. al. comp. <sup>5</sup>גו. Or also as profane, aliens from the true God, i. e. <sup>5</sup>גו, heathen, (see below,) Jer. 31: 10. Ez. 23: 30. 30: 11. Ps. 135: 15. al. <sup>5</sup>גו <sup>5</sup>גו circle of the <sup>5</sup>גו, Galilee of nations, see <sup>5</sup>גו. <sup>5</sup>גו <sup>5</sup>גו isles of the <sup>5</sup>גו, comp. <sup>5</sup>גו. Collect. <sup>5</sup>גו for <sup>5</sup>גו Is. 14: 32. Sometimes opp. to <sup>5</sup>גו, <sup>5</sup>גו, by which the Israelites usually spoke of themselves, Is. 42: 6 <sup>5</sup>גו <sup>5</sup>גו I will set thee as a covenant for the people and a light to the <sup>5</sup>גו, i. e. a teacher, enlightener, comp. v. 1. 49: 6. Deut. 26: 18, 19. 32: 43. — Very rarely found seq. Gen. et c. Suff. <sup>5</sup>גו <sup>5</sup>גו, <sup>5</sup>גו Zeph. 2: 9; usually <sup>5</sup>גו <sup>5</sup>גו, <sup>5</sup>גו. The LXX. commonly render <sup>5</sup>גו by <sup>5</sup>גו, <sup>5</sup>גו by <sup>5</sup>גו, Vulg. <sup>5</sup>גו;

whence also in N. T. τὰ ἔθνη are opp. to ὁ λαὸς θεοῦ Ἰσραήλ Luke 2: 32.

2. Poet. of flights or troops of animals, Joel 1: 6. Zeph. 2: 14. Comp. עַמְּ Prov. 30: 25, 26. Gr. ἔθνη αἰχμαλώτων, γερμένων, μυιάων, μελισσάων, χοίρων Hom. II. 2. 87, 458, 469. Od. 14. 73. equorum gentes Virg. Ge. 4. 430.

3. Sometimes גוֹרִים *Gentiles* approach- es nearly to the nature of a proper name. Josh. 12: 23 מֶלֶךְ גוֹרִים הַגִּלְגָּל *king of the Gentiles at Gilgal*, where apparent- ly, as afterwards in Galilee, Gentiles had settled down among the Hebrews. In Gen. 14: 1 it is uncertain where the גוֹרִים are to be sought, who joined in the war against Sodom; Le Clerc under- stands the people of Galilee, compar- ing גוֹרִים הַגִּלְגָּל Is. 8: 23; perhaps comparing Gen. 10: 5 we might understand *nations of the West*. Not unaptly Int. anon. βασιλεὺς Παμφυλίας.

גוֹרִית f. (r. גָּרָה no. I) 1. *the body*, pp. the belly, as Syr. ܡܝܬܐ trunk. Ez. 1: 11, 23. Dan. 10: 6. Gen. 47: 18 *there is nothing left...* בְּלֹאֵי אֶם-גּוֹרֵתָנוּ *but our bodies and our lands*. Neh. 9: 37 *גּוֹרֵתָנוּ מִשָּׁלִים וּבְבִדָּה מִתְּתָנוּ* *they have dominion over our bodies and over our cattle*.

2. *dead body, corpse, carcass*, of men 1 Sam. 31: 10, 12. Nah. 3: 3; of animals Judg. 14: 8, 9.

גוֹרֵל see גֵּרֵל.

גוֹלָה f. 1. part. act. fem. of the verb גָּלָה no. 2, collect. *exiles, company of exiles, captives*, (comp. sing. גּוֹלָה an exile 2 Sam. 15: 19.) Ezra 1: 11. 9: 4. Jer. 28: 6. Ez. 1: 1. 3: 11, 15. 11: 24, 25. al. Spoken also of those who have again returned to their country, Ezra 10: 8. Arab. جَالَّةٌ and جَالِيَّةٌ exiles.

2. abstr. *exile, captivity, migration*. 1 Chr. 5: 22 עֲדַת-הַגּוֹלָה *until the exile*. גְּזֵי הַגּוֹלָה *equipment for exile, vessels or baggage for wandering*, Ez. 12: 7. הֵבֵלָה בַּגּוֹלָה *to go into exile, captivity*, Jer. 29: 16. al. גְּזֵי הַגּוֹלָה exiles, cap- tives, also those who have returned from captivity, Ezra 4: 1. 6: 19. 8: 35.

גוֹלָן (exile) *Golan* pr. n. of a city of Bashan, afterwards belonging to Ma- nasseh, and assigned as a city of refuge to the Levites, Deut. 4: 43. Josh. 20: 8. 21: 27 (where Keri גִּלְגָּל.) 1 Chr. 6: 56. Josephus mentions both the city, which he calls *Γαυλάνη*, B. J. 1. 4. 4, 8; and the adjacent region, *Γαυλανί- τις*, Ant. 8. 2. 3. ib. 8. 13. 4. al. which latter he sometimes distinguishes from Bashan and places west of it on the Upper Jordan and Sea of Galilee, though elsewhere he includes it under Bashan. Its modern name is *Djolán, Djaulán*.

גוֹמֵץ m. *a pit*, once Ecc. 10: 8.

Syr. ܡܝܬܐ id. Chald. ܡܝܬܐ, ܡܝܬܐ, the letter ג being interchang- ed with כ. — The root גָּמַץ has in Syr. and Chald. the sense of *digging*.

\* גוֹר a root not used. Syr. ܡܝܬܐ colour, Chald. ܡܝܬܐ to colour, to dye. Hence

גוֹרֵי (coloured, dyed) pr. n. m. a) Gen. 46: 24; whence also patronym. of the same form, for גוֹרֵי, Num. 26: 48. — b) 1 Chr. 5: 15.

\* גוֹר inf. גָּרַע et גָּרַע, fut. יִגְרַע, *to breathe out one's life, to expire, to die*, Gen. 6: 17. 7: 21. Num. 17: 27; mostly poet. Job 3: 10. 10: 18. 13: 19. 14: 10. 27: 5. al. Sometimes with מוֹתָה Gen. 25: 8.

\* גוֹה i. q. Arab. جَاف to be hol- low, see in גָּבַב no. 1; Conj. V, id. also to be or be concealed within any thing; Conj. II, *to shut, to close* a door or gate, pp. to cause any thing to be or be concealed within. So

HIPH. *to shut*, e. g. a door Neh. 7: 3. — Hence

גוֹפָה f. *a body*, i. e. *dead body, corpse*, so called from its hollowness, 1 Chr. 10: 12; i. q. גּוֹרָה in the parall. passage 1 Sam. 31: 12. Arab. جَوْفٌ

a hollow, the belly, جِيْعَةٌ dead body.

Rabb. גוֹת body, person.

\* גוּר i. q. Arab. جَار pp. to turn aside from the way, like דוּר; then, to turn aside to any person or place, sc. in order to lodge or remain; and hence in common usage

1. to sojourn, to dwell for a time, to live as not at home, i. e. as a stranger, foreigner, guest; e. g. of single persons Gen. 12: 10. 19: 9. 20: 1. Judg. 17: 7; also of a people Ex. 6: 4. Ps. 105: 23. Ezra 1: 4. Poet. of beasts Is. 11: 6. Seq. ג of the land in which one sojourns, Gen. 21: 23. 26: 3. 47: 4. The person or people with whom one sojourns is put with עם Gen. 32: 5; אֶת־ Ex. 12: 48. Lev. 19: 33; בְּ Is. 16: 4; but poet. also in the accus. Ps. 120: 5 וְאִי־הָיָה לִי כִי בְרַחֲמֵי מִשְׁכָּה I sojourn with Mesech, the Moschi. Judg. 5: 17 וְדָן לָמָּה יָגוּר אֶנְיֹהַ and Dan why abides he at the ships? i. e. why dwells he listless on the coast of the sea, as aptly Sept. Vulg. Luth. Job 19: 15 בְּרַחֲמֵי בֵיתִי the sojourners in my house, i. e. my servants, parall. with maids in the other hemistich. Ex. 3: 22 בְּרַחֲמֵי בֵיתָהּ the sojourner in her house, Vulg. hospitu eius, Sept. σὺς; others understand neighbours, from the Arabic usage. Is. 33: 14 מִי יָגוּר לָנוּ אֵשׁ אֲבָלָה מִי־יָגוּר who among us shall dwell with devouring fire? who among us shall inhabit everlasting burnings? the language of sinners trembling for themselves in sight of destruction and overthrow from God, v. 12, 13. גוּר בְּאֶהֱלֵי יְהוָה to dwell in the tabernacle of Jehovah, i. e. to frequent the temple, to be as it were the guest of Jehovah, and by impl. under his care and protection, Ps. 15: 1. 61: 5, comp. 39: 13; also c. acc. Ps. 5: 5 לֹא יִגְרַדְךָ רָע nor shall the wicked dwell with thee; parall. God hath no pleasure in wickedness. Arab. جَار Conj. III, to remain in a temple out of a sense of religious duty, also to receive under one's protection;

גוּר אֱלֹהִים guest or client of God, i. e. one who has sojourned in the sacred city. — Part. גוּר, to be distinguished from the verbal noun גוּר; whence Lev. 17: 12 הַגֵּר הַזֶּה בְּתוֹכְכֶם the

stranger that sojourneth among you. 18: 26. 19: 34. — Job 28: 4 in the description of a mine, הֵפֵרץ נָחַל מֵעַם זָר he breaketh a channel, shaft, from where men dwell, i. e. from the surface of the ground as the abode of man; here מֵעַם זָר is for the fuller אֲשֶׁר זָר שָׁם afterwards i. q. מֵאַחֲרָיו. So with R. Levi would we interpret this passage.

2. to fear, to be afraid, like Arab.

וַיִּגְרַע, from the primary idea of turning out of the way; since he who is timid and in fear of any one, yields the way to him, gets out of his way. Seq. מִן, (comp. מִן no. 3. a,) Job 41: 17, and מִפְּנֵי Num 22: 3. Deut. 1: 17. 9: 19. 18: 22. 1 Sam. 18: 15; once c. acc. of the thing feared Deut. 32: 27; seq. לְ of that for which one fears Hos. 10: 5. Of fear or reverence towards God, Ps. 22: 24. 33: 8.

3. to gather themselves together, to be gathered together, a signification which it has in common with kindr. אָגַר, אָגַר q. v. pp. to scrape together; see more in Thesaur. p. 274, where we have vindicated this meaning against J. D. Michaelis. Ps. 56: 7 יָגוּרוּ וַיִּצְפִּינוּ they gather themselves together, they hide themselves, i. e. in troops they lurk in ambush. Seq. אֶת against any one, 59: 4. Is. 54: 15. See Hithpal. — Once, it would seem, trans. i. q. Chald. and Syr. יָגַר, Ps. 140: 3 יָגוּרוּ they gather together wars, i. e. multiply wars, strifes.

HITHPAL. הִתְגַּדַּר 1. i. q. Kal no. 1, to sojourn, 1 K. 17: 20.

2. i. q. Kal no. 3, to gather themselves together. Hos. 7: 14 יִתְגַּדְּדוּ וַיִּסְבּוּ בִּי they assemble themselves, they rebel against me, i. e. they assemble to supplicate idols in behalf of the fertility of their fields. מִתְגַּדְּרִי Jer. 30: 23, see under גִּדַּר.

Deriv. גוּר, גִּיר, גִּירוֹת, מְגוּר, מְגוּרָה, מְגוּרָה, מְגוּרָה, pr. n. יָגוּר.

גוּר, i. q. גוּר q. v. a whelp, sc. of a lion, plur. גְּרִי אֶרְיֹהָ Jer. 51: 38, אֶרְיֹהָ Nah. 2: 13.

\* גִּישׁ, גִּישׁ *a clod, lump of earth* or dust; once Job 7: 5 קִישֵׁי בָשָׂרִי (Cheth. גִּישׁ) *worms and clods of dust clothe my body* i. e. cover it, referring to the ashy skin of a sick person, which, as being also rough and scaly, has in a measure the appearance of being sprinkled over with lumps of earth. Sept. *βάλλωνες γῆς*, Vulg. *sordes pulveris*. The Talmudists also use

2. metaph. *to divide out to any one, to mete out*, to assign as a portion; comp. Gr. *ταμίας* from *τέμνειν*. Espec. like synon. *גִּמְלָה*, spoken of benefits, kindness betowed; Ps. 71: 6 *בְּרַחֲמֵי אִמִּי הוֹצֵאתִי מִבֶּטֶן אִמִּי* *from my mother's womb thou hast meted out to me in kindness*, i. e. hast been my benefactor. Arab. *خزأ*



to retribute, to pay, **גָּזַל** retribution, punishment, reward.

Deriv. **גָּזִית**, and pr. n. **גִּזְרָה**, **גִּזְרָן**.

**גִּזְרָה** f. i. q. **גִּזְרָה** no. 1, a fleece, Judg. 6: 39, 40; more fully **הַצֶּמֶר** v.

37. Arab. **جَزَعٌ**. Hence

**גִּזְרָה** (after the form **גִּלְדָה**, **שִׁילָה**, perh. quarry,) pr. n. of a place otherwise unknown, whence is derived the gentile n. **גִּזְרָנִי** 1 Chr. 11: 34. Comp. **שִׁילָה** from **גִּלְדָה**, **גִּזְרָנִי** from **גִּלְדָה**.

\* **גָּזַז** to cut, e. g. grass, to mow, see **גָּזַז**. Spec. to shear a flock, Gen. 31: 19. 38: 12. 1 Sam. 25: 4, 7. Also of the hair, to shave the head in mourning Job 1: 20. Mic. 1: 16. Syr. Chald.

and Arab. **جَزَأَ** id. Kindred roots, all having the primary idea of cutting, are **גָּזַח**, **גָּזַח**, **גָּזַח**, **גָּזַח**, and transp. **גָּזַח**; see under **קָצַץ**, **קָצַץ**, **גָּזַח**, **גָּזַח**. — The form **גָּזַח** Num. 11: 31, see under the root **גָּזַח**.

**גָּזַח**, plur. **גָּזָחִים**, to be shorn, to be shaven, spoken of enemies, i. e. to be cut off, slain, Nah. 1: 12. Comp. as to the metaphor, Is. 7: 20.

Deriv. **גָּזַח**, **גָּזָחִים**, and

**גָּזַח** (shearer) pr. n. of two men, 1 Chr. 2: 46.

**גָּזַח** (r. **גָּזַח**) a cutting, hewing of stone; hence **אֲבָנֵי גָּזִית** 1 K. 5: 31, and simpl. **גָּזִית** hewn stones, espec. squared, Is. 9: 9. 1 K. 6: 36. 7: 9, 11, 12. Ex. 20: 22.

\* I. **גָּזַל** fut. **יִגְזַל** (cogn. **גָּזַר**) 1. pp. to strip off, as skin from the flesh, to flay, Mic. 3: 2. Arab. **جَزَلَ** of a

beast of burden, to be galled, wounded, flayed. Hence

2. to pluck off or away, to tear away, to take by force, like Syr. transp.

**גָּזַל** a) by open violence, 2 Sam. 23: 21 **וַיִּגְזַל אֶת-הַתְּנִיחַ מִיַּד הַמִּצְרִי** he plucked the spear out of the Egyp-

tian's hand. 1 Chr. 11: 23. Job 24: 9 they tear the orphan from the mother's breast. Gen. 31: 31 I feared lest thou wouldst take by force thy daughters from me. Deut. 28: 31. Spoken of the carrying off of women, Judg. 21: 23. Trop. Job 24: 19 **יִגְזְלוּם הַיָּבֵשׁ וְהַחֹם** drought and heat carry off the snow-waters, i. e. absorb them, dry them up. — b) Oftener by fraud or injustice of any kind, e. g. the property or possessions of others, to seize upon, to take by force, to claim as one's own, Job 20: 19. 24: 2. Mic. 2: 2. Espec. of the rich and powerful who seize upon the possessions of the poor by fraud and violence, Lev. 5: 23. Jer. 21: 12. 22: 3.

3. c. acc. of pers. to strip, to spoil, to rob any one. a) pp. Judg. 9: 25. Ps. 35: 10. b) by fraud and injustice, i. q. **גָּזַל**. Lev. 19: 13. Prov. 22: 28. 28: 24. Part. pass. **גָּזוּל** Deut. 28: 29.

**גָּזוּל** pass. to be taken away, e. g. sleep, Prov. 4: 16.

\* II. **גָּזַל** obsol. root, i. q. Arab. **جَزَلَ** to peep, as a young bird. Hence **גָּזוּל**.

**גָּזוּל** m. robbery, concr. any thing taken by violence, plunder, Lev. 5: 21. Is. 61: 8. **גָּזוּל** **גָּזוּל** Ez. 22: 29.

**גָּזוּל** id. twice seq. genit. Ez. 18: 18. Ecc. 5: 7.

**גָּזוּלָה** constr. **גָּזוּלָה** Is. 3: 14, id. **גָּזוּלָה** Ez. 18: 7, 12. **גָּזוּלָה** the spoil of the poor, i. e. goods taken from them by violence and injustice, Is. 3: 14.

\* **גָּזַם** obsol. root, pp. to cut off, like Arab. **جَذَمَ** and **جَرَمَ**, whence

**גָּזַם** Djesm, the cutting off of a syllable; comp. under r. **גָּזַז**. In Heb. trop. to crop, to eat off, to devour, like cogn. **בָּרַסַם**, comp. **גָּזַר** no. 3. Hence

**גָּזַם** m. a species of locust, so called from cropping and devouring, like **חַסִּיד** Joel 1: 4. 2: 25. Am. 4: 9. Targ. **גָּזַם** a creeping locust without wings.

Syr. ܥܠܥܠܐ, which the lexicographers explain as a locust without wings. Comp. Aeth. ጠጠ: to pull in pieces, مشط to comb, both from the idea of pulling, plucking. Sept. κάμπη, Vulg. *eruca*.

גָּזַם (devouring) pr. n. m. Ezra 2: 48. Neh. 7: 51.

גָּזַנִי see גָּזַה.

\* גָּזַע obsol. root, i. q. גָּרַע no. 1, to cut down a tree. Comp. جَدَعَ Conj. II, and جَرَعَ I, II, to cut off; VIII, to cut wood from a tree. — Hence

גָּזַע m. c. Suff. גָּזְעוֹ, 'the trunk of a tree cut down, the stump, Job 14: 18. Then, genr. a trunk, stock, stem, Is. 11: 1; also of a tree just planted and taking root, Is. 40: 24. Arab. جَدَع trunk of the palm, Syr. ܥܠܥܠܐ a trunk, espec. a slender trunk.

\* גָּזַר fut. יִגְזֹר see no. 3, and יִגְזֹר see no. 4.

1. to cut, to cut in two, to divide, 1 K. 3: 25, 26. Ps. 136: 13. Arab. جَزَّ to cut off, Syr. ܥܠܥܠܐ to cut away or around. Comp. under the roots גָּזַז, גָּזַד, קָצַר, and by transp. גָּרַז, קָרַץ, כָּסַר, פָּרַה.

2. to cut down trees, wood, 2 K. 6: 4. See פָּגַזְרָה, and גָּרַז axe, from cogn. גָּרַז.

3. to eat, to devour, from the notion of cutting up food, see פָּרַה n. 4 and פָּרָה no. 2. So Fut. O, Is. 9: 19, trop. of war and slaughter, parall. with אָכַל. Arab. جَرَنَ to eat quickly, to slaughter, to kill.

4. trop. to cut off, i. e. to decide, to determine, to decree, fut. A, Job 22: 28. So Chald. Syr. גָּזַר, ܥܠܥܠܐ. Comp. גָּזְרָה.

5. intrans. to be cut off, to fail. Hab. 3: 17 גָּזַר מִמְּבִלָּה צֹאן though the flock fail from the fold. Sept. ἐξέλιπεν πρόβατα. Arab. جَزَن spec. of failing water.

NIPH. 1. pass. of Kal no. 4, to be decreed, Esth. 2: 1.

2. to be cut off, i. e. separated, excluded. 2 Chr. 26: 21 פִּי נִגְזַר מִבֵּית יְהוָה for he was cut off, excluded, from the house of Jehovah. Is. 53: 8 פִּי נִגְזַר מֵאֶרֶץ חַיִּים for he was cut off from the land of the living. Ps. 88: 6.

3. to be cut off, i. q. to perish, Lam. 3: 54; c. dat. pleon. Ez. 37: 11 נִגְזְרֵנוּ לָנוּ we perish. Arab. جَزَّ calamity, destruction.

The derivatives follow, except מִגְזְרָה.

גָּזַר Chald. 1. i. q. Heb. no. 1, to cut, to cut off; see Ithpe.

2. i. q. Heb. no. 4, to decide, to determine, to decree, spec. of fate, destiny. Part. plur. גָּזְרִין pp. deciders, determiners, put for the Chaldean astrologers, diviners, who by casting nativities from the place of the stars at one's birth, and by various arts of computing and divining, foretold the fortunes and destinies of individuals, (numeri Babylonii Hor. Carm. I. 11. 2.) Dan. 2: 47. 4: 4. 5: 7, 11. Comp. Chald. גָּזְרָא decree, in Rabbinic spoken of the divine decree, fate, גָּזְרוֹן the art of casting nativities, astrology; on which see Comment. on Is. II. p. 349.

ITHPE. to cut off or out, 3 praet. fem. אֶתְגָּזְרָה Dan. 2: 45, and in the Heb. manner הִתְגָּזְרָה v. 34.

גָּזַר (r. גָּזַר) 1. a piece, part, plur. גָּזְרִים pieces of victims Gen. 15: 17; parts of the sea as divided Ps. 136: 13.

2. Gezer, (prob. place cut off, precipice,) pr. n. of a city anciently the seat of a Canaanitish king Josh. 10: 33. 12: 12, situated on the western border of Ephraim and assigned to the Levites Josh. 16: 3. 21: 21; although the ancient inhabitants were not expelled, Josh. 16: 10. Judg. 1: 29. It was destroyed by the Egyptians, and again rebuilt by Solomon, 1 K. 9: 15 sq.

**אֶל-אֶרֶץ** f. once Lev. 16: 22 **אֶל-אֶרֶץ** into a desert land or tract. The same is expressed in v. 10, 21, 22 fin. by **הַמִּדְבָּרָה**. Sept. εἰς ἄβυστον, Vulg. in terram solitariam. Pp. into a land eaten off, cropped, naked, without herbage, see r. **אֶרֶץ** no. 3. So Arab. **جَزَز**, **جَزَز**, see Camoos p. 699. Syr. **ܐܪܥܐ** sterile.

**אֶרֶץ** constr. **אֶרֶץ** Chald. f. a decree, sentence of God, of angels, Dan. 4: 14, 21. Often in the Targums. Comp. r. **אֶרֶץ** no. 4, and Syr. **ܐܪܥܐ**.

**אֶרֶץ** f. (r. **אֶרֶץ**) 1. cut, i. e. form, figure of a man, the body comp. **קָצַב** from **קָצַב** and Fr. *taille*. Lam. 4: 7.

Corresponding is Arab. **جَزَز**.

2. a part of the sanctuary at Jerusalem, Ez. 41: 12 — 15. 42: 1, 10, 13, which, so far as can be collected from these passages, was prob. a separate place or court on the northern part of the temple, a hundred cubits in length and breadth, surrounded by a particular building, **בְּנִינִין**, with side-chambers, **לְשָׁכוֹת**. Sept. τὸ ἀπόλοιτον.

**אֶרֶץ** 1 Sam. 27: 8 Keri (Cheth. **גֶּזְרִיתִּים**) **Gezrites**, pr. n. of a people attacked by David while sojourning among the Philistines; prob. the inhabitants of the city Gezer, **גֶּזֶר**.

**בֶּהֱמוֹן** m. the belly of reptiles Lev. 11: 42; of a serpent Gen. 3: 14. So called from its bent or curved form, see r. **בָּהֵן**. Comp. Germ. *Bauch* from *beugen*, *bücken*.

**גִּיְהֹנִי** (valley of vision) **Gehazi**, pr. n. of the servant of Elisha, 2 K. 4: 11 sq. 5: 20 sq.

\* **גָּהֵל** obsol. root, prob. i. q. Arab. **جَاهِل** (and **جَاهِل** being interchanged) to light a fire, to kindle, med. Damm. to burn, to flame, whence **جَاهِل** a great

fire burning fiercely, Gehenna; from the primary root **הָהָה**. Hence

**גָּהֵל** f. plur. **גָּהֵלִים**, **גָּהֵלִים** (f. Ez. 1: 13) a coal, a burning coal, diff. from **פָּחַם** a black coal Prov. 26: 21. So Job 41: 13. Prov. 6: 28. Is. 44: 19; more fully **אֶשׁ גָּהֵלִים** Lev. 16: 12. Poet. coals for lightnings, 2 Sam. 22: 9, 13. Hence put for punishments to be sent from God, Ps. 140: 11. — Coals upon the head, a proverbial expression denoting something exceedingly troublesome, which causes the severest pains and torments; so Prov. 25: 21 if thine enemy be hungry, give him bread to eat; and if he be thirsty give him water to drink; 12 for so thou shalt heap coals of fire on his head, i. e. so thou wilt overwhelm him with shame and remorse for his enmity towards thee; comp. Rom. 12: 20. In like manner the Arabs speak of coals of the heart, fire of the liver, to denote burning care, anxiety, remorse and shame. Comp. our remarks on this expression in Rosenmüller's Rep. I. p. 140, and in the Lond. Class. Journ. no. 54. p. 244. — Elsewhere also a coal as being kept in order to preserve fire, is put for the last hope or scion of a race or family, like Gr. *ζώπυρον*, 2 Sam. 14: 7.

\* **גָּהֵם** i. q. Arab. **جَاهِم** to burn, to flame, see **גָּהֵל**. Hence

**גָּהֵם** pr. n. of a son of Nahor, Gen. 22: 24; perh. appellat. i. q. **جَاهِم** having flaming eyes.

\* **גָּהֵן** i. q. Chald. **גָּהֵן**, Syr. **ܓܝܗܢ** to incline, to bend. Hence **גָּהֵן**.

\* **גָּהֵר** obsol. root. Arab. **جَاهِر** to hide oneself, to lurk, **جَاهِر** lurking-place. Hence

**גָּהֵר** (lurking-place) pr. n. m. Ezra 2: 47. Neh. 7: 49.

**גִּי** see **גִּי**.

\* **גִּי** i. q. **גִּי** no. II, q. v. to flow together, as water. Hence

**גֵּיא** rarely **גֵּיא** Zech. 14: 4, and **גֵּיא** Is. 40: 4, without Aleph **גֵּיא**, constr. **גֵּיא** and **גֵּיא**; Plur. pp. **גֵּיאוֹת** (**גֵּיאוֹת**) 2 K. 2: 16. Ez. 6: 3 Chethib, but oftener transp. **גֵּיאוֹת**, c. Suff. **גֵּיאוֹתֶיךָ** Ez. 35: 8; comm. gend. (m. Zech. 14: 5. f. v. 4, ) *a valley*, so called as the place where waters flow together; then *a level region, low plain*; cognate perh. with Gr. *γαῖα*, γῆ, Goth. *gauje*, Dutch *gaw*, Germ. *Gau*. It differs from **נָחַל** which signifies a valley watered by a brook or torrent; also from **בְּקָעָה** and **בְּמִקְוֵה**, which denote plains of greater extent; see Relandi Palaest. 348 sq. Hence it is spoken only of certain particular valleys; just as others are called **נָחַל**, **בְּקָעָה**, **בְּמִקְוֵה**. Thus a) **גֵּיא בְּנֵי-הַזֵּם**, **גֵּיא** Jer. 7: 32. 19: 2: 6, **גֵּיא בְּנֵי הַזֵּם** 2 K. 23: 10 Cheth. **גֵּיא הַזֵּם** Josh. 15: 8, *valley of Hinnom, of the sons of Hinnom*, etc. on the south-east quarter of Jerusalem, through which passed the southern boundary of Benjamin and the northern of Judah, Josh. 15: 8. 18: 16. It was noted for the human sacrifices here offered to Moloch, 2 K. Jer. 11. cc. and was also called **תַּפְתַּח** and *ταῖ ἐξοχῆν* **גֵּיא** Jer. 2: 23. — b) **גֵּיא הָרָשִׁים**, and c. Art. **גֵּיא הָרָשִׁים**, valley of arts (comp. **הָרָשׁ**) near Jerusalem, with a village of like name, 1 Chr. 4: 14. Neh. 11: 35. — c) **גֵּיא יַפְתַּח-אֵל** (valley which God hath opened) in the northern part of Zebulun, Josh. 19: 14, 27. — d) **גֵּיא מֶלַח** Ps. 60: 2. 2 Sam. 8: 13, valley of salt, near the Dead sea. — e) **גֵּיא הַעֲבָרִים** valley of passengers, east of the sea of Galilee, Ez. 39: 11. — f) **גֵּיא הַצְבָּעִים** valley of hyaenas, in the tribe of Benjamin, 1 Sam. 13: 18. — g) **גֵּיא צִפְתָּה** in the plains of Judah, 2 Chr. 14: 9. — h) **גֵּיא** c. Art. **גֵּיא** (the valley) a place in Mount Pisgah, opposite to Bethpeor in the land of Moab, a station of the Israelites, Num. 21: 20. Deut. 3: 29. 4: 46.

\* **גִּיד** a root not in use, signifying *to bind, to tie together, to couple*, like Arab. **قَان** med. Je Conj. II, to bind,

to fetter, **قَبْد** a bond, fetter, thong; and with a guttural prefixed **עָקַד**, **אָבַד**, **אָבַד**, perh. **אָבַד**. In

the occidental languages comp. the roots *gaden, gatten*, i. e. to couple, whence Germ. *Gatte, Gattung, Kette*, Lat. *catena*, etc. Hence

**גִּיד** m. 1. *a cord, thong, band*. Is. 48: 4 of a stiff-necked people: **גִּיד בְּרֹךְ** *thy neck is an iron band or rod*.

2. *a nerve, sinew, tendon*, Chald. **גִּידָא**, Syr. **ܓܝܕܐ**. Gen. 32: 33. Plur. Ez. 37: 8. Job 10: 11. 40: 17.

\* **גִּיחַ** and **גִּיחַ** Mich. 4: 10, fut. **גִּיחַ**, conv. **גִּיחַ**.

1. *to break or burst forth*, spoken of a fountain or stream of waters, Job 40: 23; of an infant breaking forth from the womb, Job 38: 8; of a warrior rushing forth to battle Ez. 32: 2. — Syr.

**ܓܝܚܐ** to break forth, as water or as an infant. Chald. id. and espec. to break forth to battle.

2. trans. *to cause to break forth, to bring or draw forth*, e. g. an infant from the mother's womb, Ps. 22: 10 **כִּי-אָתָּה הוֹדִי מִבֶּטֶן** *for thou didst bring me forth out of the womb*, where **הוֹדִי** is a less usual form of the participle, comp. Lehrs. p. 402. So of a mother, *to bring forth*, Mich. 4: 10.

HiPH. *to break forth, to rush forth* from a place of ambush, Part. **מִגִּיחַ** Judg. 20: 33.

Deriv. **גִּיחֹן**.

**גִּיחַ** or **גִּיחַ** Chald. APH. *to break forth, to rush forth*, e. g. the winds, as if to battle, Dan 7: 2. See the Heb. root no. 1.

**גִּיחַ** (breaking forth sc. of a fountain) pr. n. of a place near Gibeon, 2 Sam. 2: 24.

**גִּיחֹן** pp. *a stream, river*, so called as *breaking forth* from fountains; comp. Job 40: 23. Corresponding is Arab. **جِيحَان** and **جِيحُون**, which is used by the Arabs before the names of several larger Asiatic streams, as the Ganges, the Araxes, etc. In Heb. it is a pr. n. *Gihon*, e. g.

1. a fountain with a stream and pools near Jerusalem, the same elsewhere called **שֶׁלֶחַ**. 1 K. 1: 33, 38. 2 Chr. 32: 30. 33: 14.



2. the second of the four rivers of Paradise, which is said to flow around the land of כּוּשׁ or Ethiopia, Gen. 2: 13. Some apply here the Arabic usage of the word جَبْحُون mentioned above, and understand the Araxes; thus taking כּוּשׁ in a sense very different from the usual one. On the other hand, the constant testimony of the ancients is in favour of the Nile, as Sept. Jer. 2: 18. Ecclus. 24: 37. Joseph. Ant. 1. 1. 3. Most prob. the Ethiopian Nile is to be understood, which does in fact surround Ethiopia. See more in Thesaur. p. 281, 282.

\* גִּיר rarely גִּוֹל or גִּוֹל Prov. 23: 25 Cheth. fut. גִּוֵּל, apoc. גִּבֵּל; pp. to move in a circle, to revolve, whence deriv.

גִּי, comp. גִּבֵּל; also like Arab. جَال med. Waw, to dance in a circle, comp. دَوَّج and دَوَّج. Hence

1. to exult, to rejoice, poetic. Job 3: 22 גִּי אֶל־גִּי הַשִּׂמְחָה joyful even unto rejoicing, pp. unto leaping for joy. Is. 49: 13. 65: 18; seq. ב. of pers. or thing in which one rejoices, Ps. 9: 15. 13: 6. 21: 2. 31: 8. 149: 2; also עַל Zeph. 3: 17. גִּי בִיהָ to rejoice in Jehovah, espec. in his goodness and mercies, Is. 29: 19. 41: 16. Joel 2: 23. Ps. 35: 9. 89: 17. Trop. joy is also ascribed to inanimate things, Ps. 96: 11. Is. 35: 1.

2. to tremble, to fear, which comes from the leaping or palpitation of the heart; see Job 37: 1. Ps. 29: 6; comp. the roots דָּוַג and דָּוַג. So Gr. δρᾶται καρδία φόβῳ Aeschyl. Choeph. 164, 1022; ἡ καρδία πάλλει, πάλλει φόβῳ, Seidl. ad Eurip. Electr. 433; Lat. cor salit Plaut. So vice versa פָּדַד implies a trembling for joy, Is. 60: 5. Jer. 33: 9. — Hence Ps. 2: 11 גִּי בְרָעָה fear with trembling. Hos. 10: 5 for the people shall mourn over it (the calf) וְכֹהֲנֵי עֲלֵיו יִגְדְּלוּ and the priests shall tremble for it.

The derivatives follow.

גִּוֵּל see אֲבִיגִיִּל.

גִּיל m. 1. pp. a circle, circuit; hence an age, ævum, and meton. men of an age, generation, i. q. דּוֹר, comp.

הַיָּלִים אֲשֶׁר בְּיָלָם Dan. 1: 10 אֲפֹן the youths of your age. Arab. جِيل

or جِيل i. q. דּוֹר, γενεά. In the Talmud בן גִּילי is one born in the same hour and under the same star with me.

2. exultation, rejoicing, gladness, Hos. 9: 1. Is. 16: 10. Jer. 48: 33.

גִּילָה f. i. q. גִּיל no. 2, exultation, rejoicing, gladness, Ps. 65: 13. Is. 35: 2 גִּילָה וְרָגָל rejoicing and shouting, i. e. st. constr. for the absol.

\* גִּיר obsol. root, Arab. جَار med.

Je, prob. to boil up, to effervesce, whence

גִּיִּר a boiling of the breast, from

anger, hunger, thirst. Corresponding is Germ. gähren, in some dialects gohren, giehren. Hence.

גִּיר, m. lime, so called from its effervescing when slacked. Is. 27: 9.

Arab. جِير and جِيَار unslacked lime.

גִּיר Chald. emphat. גִּירָא id. Dan. 5: 5. — Comp. Is. 27: 9. Am. 2: 1, Targ.

גִּיר a sojourner, stranger, i. q. גֵּר, 2 Chr. 2: 16.

גִּישׁ see גִּישׁ.

גִּישִׁן (filthy, see גִּישׁ) pr. n. m. 1 Chr. 2: 47.

גִּל m. plur. גִּלִּים (r. גִּלֵּל) 1. a heap of stones Job 8: 17; mostly with אֲבָנִים added, Josh. 7: 26. Often of ruins Is. 25: 2. Plur. heaps, ruins, Jer. 9: 10 גִּלִּים וְנִתְחִי אֶת־יְרוּשָׁלַיִם and I will make Jerusalem heaps, ruins. 51: 37.

2. a fountain, spring, so called from the rolling or welling up of the waters, Cant. 4: 12. See גִּלֵּל Niph. no. 2. — Plur. rolling waves, billows, Ps. 42: 8. 89: 10. 107: 25, 29. Syr. ܡܝܢ a wave, billow.

גִּל m. a bowl, reservoir for oil upon the sacred candelabra, so called from its round form, i. q. גִּלָּה no. 2. Zech. 4: 2. R. גִּלֵּל to roll.

גִּלְגָּל see גִּלְגָּל.

\* גִּלְגָּל obsol. root, a softer form from גִּרְגַּר to scratch, to scrape, to shave; cogn. Arab. جَلَّ to scrape, to abrade,

גִּלְגָּל to shear wool. Hence

גִּלְגָּל m. a barber, Ez. 5: 1. Syr. ܓܠܓܠ a razor.

גִּלְגָּל (boiling fountain, from גִּלְגָּל and בּוֹץ ebullition, see r. בּוֹץ Gilboa, pr. n. of a mountain or mountainous tract in the tribe of Issachar, where Saul was defeated and slain by the Philistines. 1 Sam. 28: 4. 31: 1. 2 Sam. 1: 6, 21. — From the etymology it would seem to be strictly the name of a fountain (Tubania?) or of a village near a fountain; whence it was prob. transferred to the neighbouring mountain. A village called Γελβού (r. Γελβού) is mentioned by Eusebius. Comp. Will. of Tyre, in Reland. Palaest. p. 863.

גִּלְגָּל, plur. גִּלְגָּלִים (r. גִּלְגָּל) 1. a wheel, e. g. of a chariot, etc. Is. 5: 28. Ez. 10: 2, 6. 23: 24. 26: 10; of a well for drawing water, Ecc. 12: 6.

2. a whirlwind, Ps. 77: 19. Ez. 10: 13. Syr. ܓܠܓܠ. Hence

3. chaff, stubble, any thing driven round before a whirlwind. Ps. 83: 14 גִּלְגָּל אֱלֹהֵי שִׁיתָמוּ O my God, make them as chaff, etc. Is. 17: 13 גִּלְגָּל לִפְנֵי סוּפָה like the stubble before the whirlwind; parall. מִן. — Aram. ܓܠܓܠ, גִּלְגָּל chaff, dust, or the like, which is driven round by the wind; Arab.

جَل id.

גִּלְגָּל Chald. a wheel, Dan. 7: 9.

גִּלְגָּל m. (r. גִּלְגָּל) 1. a wheel, Is. 28: 28.

2. c. art. הַגִּלְגָּל (circle, or according to Josh. 5: 9 a rolling down or away,) Gilgal, a place situated between Jericho and the Jordan, Josh. 4: 19, 20. 9: 6. 10: 6, 7. 14: 6. 15: 7; where Samuel and Saul offered sacrifices, 1 Sam. 10:

8. 11: 14, 15. 13: 4 — 9. 15: 21, 33; and where the prophets dwelt, 2 K. 4: 38, although idols were also worshipped there Judg. 3: 19. Hos. 4: 15. 9: 15. Am. 5: 5. More fully הַגִּלְגָּל Neh. 12: 29. Gr. Γάλατα 1 Macc. 9: 2. — The Gilgal mentioned in Josh. 12: 23. Deut. 11: 30, is prob. the same.

גִּלְגָּל f. a skull (r. גִּלְגָּל) so called from the round form, 2 K. 9: 35. Also used like Lat. caput Engl. head, poll, where the individuals of a tribe or people are enumerated or mentioned, as Ex. 16: 16 עֹמֶר הָאֶמֶת an omer the head, i. e. for each person. Num. 1: 2 כָּל-זָכָר לְגִלְגָּלָם all the males according to their polls, i. e. singly, man by man. v. 18, 20, 22. Comp. רִאשׁ Judg. 5: 20. — Among the Rabbins הַגִּלְגָּל is 'poll-money,' a poll tax. Syr. ܓܠܓܠ id. the Lamed being dropped in the first syllable; Arab. جَلَجَل id. where the second Lamed is dropped, comp. Γολγοθᾶ Matt. 27: 33.

\* גִּלְגָּל obsol. root, signifying prob. to be smooth, bald, naked, like most roots beginning with the letters גל, חל. Hence

גִּלְגָּל, c. Suff. גִּלְגָּרִי, the skin, i. e. the human skin, as smooth and naked, Job 16: 15. Arab. جَلَد, Syr. ܓܠܓܠ id.

\* גִּלְגָּל fut. יִגְלַח, convers. יִגָּל, pp. to be naked, and trans. to make naked; kindr. with r. גִּלְגָּל to be naked, bald, whence with a softer pronunciation גִּלְגָּל, גִּלְגָּל. It is applied espec. to the ear as uncovered by removing the hair, or to the face when the veil is removed. Comp. Arab. جَلَا to put off a garment, to put off a veil and so uncover the face; metaph. to uncover or disclose any thing. Hence in Hebrew:

1. to make naked, to uncover, and hence to disclose, to reveal; espec. in the phrase הַגִּלְגָּל אֶתְּךָ to make bare or

*uncover the ear* of any one by removing the overhanging locks, as is often done in whispering a secret to another; hence *to tell* to any one, *to disclose*, *to shew*. 1 Sam. 20: 2 *my father doth nothing . . . אֶת-אָזְנוֹי יְגַלֶּה לִּי* but that he telleth me. v. 12, 13. 9: 15. 22: 8, 17. Also in a slightly different sense spoken of God, Job 36: 10 *he openeth their ear to discipline*, to instruction, i. e. causes them to hear. v. 15. 36: 16. Hence trop. *גַּלְיָה סֵפֶר* *to reveal a secret*, Am. 3: 7. Prov. 20: 19.—Also *גַּלְיָה סֵפֶר* *to unclothe or unfold a book, to unroll a volume*, Jer 32: 11, 14.

2. *to make bare* a land of its inhabitants, i. e. *to migrate*, *to emigrate*, Arab. *جلى* and *جلى* id. either voluntarily as 2 Sam. 15: 19; or involuntarily, i. e. *to be carried away captive, to go in to captivity or exile*, 2 K. 17: 23. 24: 14. 25: 21. Am. 1: 5. 6. 7. al. Spoken of inanimate things, Is. 24: 11 *the joy of the land is banished*. Job 20: 28. Prov. 27: 25.

NIPH. 1. *to be uncovered, made naked*. Is. 47: 3 *thy nakedness shall be uncovered*. Ez. 13: 14. 16: 36. 23: 29. Also of removing a veil, Jer. 13: 22.

2. *to be revealed*, i. e. a) of men and God, *to discover oneself, to appear*, as if a veil were removed, i. q. *גִּירָה*, seq. *גָּלָה* Gen. 35: 7. 1 Sam. 14: 8, 11; comp. Is. 53: 1, where seq. *עָלָה*. b) *to be discovered, manifested; to come to light*, spoken of what before was concealed, Is. 49: 9. Hos. 7: 1. c) *to be uncovered*, seq. *הָלַךְ* and *נָחַל*, Is. 23: 1. 1 Sam. 3: 7.

3. *to be carried away*, pass. of Hiph. Is. 38: 12.

PIEL i. q. Kal, but oftener in the literal and primary signification.

1. *to make naked, to uncover*, e. g. the feet Ruth 3: 4, 7; the foundations of a building Mic. 1: 6. Also seq. acc. of the veil or covering removed, Is. 22: 8. 47: 2. Nah. 3: 5. Job 41: 5.—Spec. a) *גַּלְיָה עֲרֹוֹת אִשָּׁה* *to uncover the nakedness of a woman*, i. e. to have carnal intercourse with her, Lev. 18: 8 sq. 20: 17 sq. Hos. 2: 11. So *to uncover the nakedness of a man* is to have unlawful intercourse with his wife, Lev. 20: 11, 20, 21, as is explained by Lev. 18: 8; and in the same sense is used the

phrase *to uncover one's skirt or coverlet*, Deut. 23: 1. 27: 20.—b) God is said *to uncover the eyes* of any one, i. e. to open the eyes, to discover secret things to mortal eyes Num. 22: 31. Ps. 119: 18. *גַּלְיָה עֵינַיִם* opened as to the eyes, having the eyes open, spoken of a prophet Num. 24: 4, 16.

2. metaph. *to reveal* a thing concealed Job 20: 27, a secret Prov. 11: 13; *to betray* a fugitive Is. 16: 3; *to lay open, to make known*, e. g. God his attributes Ps. 98: 2. Jer. 33: 6. *גַּלְיָה עַל ד'* is i. q. *גַּלְיָה אֶת-אֲשֶׁר עַל ד'* *to uncover that which is upon any thing, to remove the veil from upon it*, Lam. 2: 14. 4: 22, where no change is needed.

PUAL, *to be uncovered, made naked*. Nah. 2: 8 *גַּלְיָהָ* *she is uncovered*, i. e. ignominiously, spoken of Nineveh.

HIPH. *גַּלְיָה* and *הִגְלָה*, fut. apoc. *גַּלְיָה*, *to carry away captive, to carry in to exile*, 1 K. 15: 29. 17: 6, 11. 18: 11. al.—HOPH. pass. Esth. 2: 6. al.

HITHP. 1. *to uncover oneself*, Gen. 9: 21.

2. *to disclose or reveal oneself*, e. g. the heart, Prov. 18: 2.

Deriv. *גַּלְיָה*, *גַּלְיָה*, *גַּלְיָה*, and pr. n. *גַּלְיָה*, *גַּלְיָה*.

*גַּלְיָה*, *גַּלְיָה*, Chald. *to reveal*, Dan. 2: 22, 28, 29.

APH. after the Heb. manner *הִגְלִי*, i. q. Heb. Hiph. *to carry into exile, to migrate*, Ezra 4: 10. 5: 12.

*גַּלְיָה* i. q. *גַּלְיָה* q. v. *exile, migration*.

*גִּלְיָה* (after the form *קִיטֹור*, *שִׁיבָה*; *exile*, from r. *גַּלְיָה*), *Giloh*, pr. n. of a city in the mountains of Judah, Josh. 15: 51. 2 Sam. 15: 12. Gentile n. *גִּלְיָה* 2 Sam. 1. c. from a form *גִּלְיָה*, as *שִׁיבָה* from *שִׁיבָה*.

*גִּלְיָה* f. (r. *גַּלְיָה* q. v. note.)

1. *a fountain, spring*, i. q. *גַּלְיָה* no. 2. Plur. Josh. 15: 19. Judg. 1: 15.

2. *a bowl, reservoir*, so called from its round form; spoken of the reservoir for oil above the sacred candelabra, Zech. 4: 3, comp. v. 2, where is masc. *גַּלְיָה*. Trop. Ecc. 12: 6 in describing

old age and death : **עַד אֲשֶׁר לֹא-יִרְחַק** before the silver cord be loosed, and the golden bowl be broken, i. e. lamp-bowl, oil-cup.

3. a globe, as an ornament on the tops or capitals of columns, 1 K. 7: 41. 2 Chr. 4: 12, 13.

**גְּלוּלִים** m. plur. pp. *trunks, logs, blocks*, which are *rolled*, comp. r. **גָּלַל** note, lett. c. Hence in derision, *idols*, Lev. 26: 30. Deut. 29: 16. al. So in various phrases, as **הָלַךְ אַחֲרֵי הַגְּלוּלִים** to go after idols 1 K. 21: 26; **עָבַד הַגְּלוּלִים** to serve or worship idols 2 K. 17: 12. 21: 21; **נָשָׂא עֵינָיו אֶל-הֶגֶל** to lift up the eyes unto idols Ez. 18: 12. Often joined with other contemptuous names of idols, as **שִׁקְיָצִים** Deut. 29: 11, **תֹּעֲבֹבוֹת** Ez. 16: 36, **אֱלֹהִים** 30: 13; also very freq. in expressions in which idol-worship is reprobated, as **נִטְמָא בַּגְּלוּלִים** to pollute oneself with idols, Ez. 20: 7; **נָתַתְּ אֶת-הָאָדָם זֶה אַחֲרֵי גְלוּלִים** 6: 9; **הַגְּלוּלִים** 23: 37, etc.

**גָּלוֹם** m. (r. **גָּלַם**) a covering, mantle, *pallium*, in which one is wrapped, Ez. 27: 24. (Chald. **גְּלִימָא**, id.—Hence Gr. *χλαμύς, χλανίς, χλαῖνα*.)

**גִּלּוֹן** Josh. 21: 27 Keri, i. q. **גִּלְזָן** q.v.

**גְּלוּת**, once **גִּלְת** Obad. 20, f. with Kamets impure. R. **גִּלְתָּ**.

1. a carrying away, captivity, exile, 2 K. 25: 27. Jer. 52: 31. Ez. 1: 2. 33: 21.

2. collect. captives, exiles. **גְּלוּת יְהוּדָה** exiles of Judah, Jer. 24: 5. 28: 4. 29: 22. 40: 1. **גְּלוּת יִרְמְיָהוּ** spoken of Israel living in exile Is. 45: 13.

**גְּלוּת** emph. **גְּלוּתָא** f. Chald. *captivity, exile*. **גְּלוּתָא פְּנֵי גְלוּתָא** exiles Dan. 2: 25. 5: 13. Ezra 6: 16. Syr. ܩܠܘܬܐ.

\* **גִּלְתָּ** in Kal not used, pp. to be smooth, and hence to be bare, naked, comp. **גִּלְתָּ**; spec. to be bald. Arab.

**גִּלְתָּ** to have a bald forehead. This is a softened root from the harsher **קָרַח**; by transpos. **קָרַח**. In the western languages correspond *calvus*,

Slavic *goly, holy*, Germ. *kahl*; also *gelu, glacies*.

PIEL pp. to make bare, bald; hence to shave the head, Num. 6: 9. Deut. 21: 12; a person 1 Chr. 19: 4. Also to shave off, to cut off the hair, see Pual; the beard 2 Sam. 10: 4. Once intrans. to shave oneself, the hair and beard, Gen. 41: 14. Metaph. to shave a land, i. e. to lay waste with fire and sword, Is. 7: 20. — Chald. **גָּלַח** to shave, to shear, **גָּלַח** bald, bare, spoken by the Rabbins of monks, like Bohem. *holy*.

PUAL to be shaven, shorn, Judg. 16: 17, 22.

HITHPA. 1. to shave oneself, Lev. 13: 33.

2. to shave or cut off from oneself, c. acc. Num. 6: 19. Comp. Lehrs. p. 284. d.

**גְּלִיזָן** m. (after the form **פְּלִיזָן**, **חֲזִיזָן**, **קִרְיָן**) a table, tablet, of wood, stone, or metal, on which to write or inscribe any thing, i. q. **לִיחַ**, so called as being smooth, bare, naked or empty, see r. **גָּלַח**. Is. 8: 1. — In Talmudic **גְּלִיזָן** is the empty margin of a page or volume, roll.

PLUR. **גְּלִיזִים** Is. 3: 23, mirrors, pp. tablets or plates, laminae of polished metal, which were used by the Hebrew women as mirrors, Ex. 38: 8. Job 37: 18; and which were carried about by them in the manner of other nations, being mostly of a round form and furnished with a handle; see Comment. on Is. l. c. So Chald. Vulg. Kimchi in Comment. Abarbenel, Jarchi. — On the other hand, the LXX and Kinchi understand transparent garments, *διαφανῆ Λακωνικά*, as if making naked the body; comp. Schroeder de Vestitu mul. Heb. p. 311, 312.

**גִּלְזָל** (r. **גָּלַל**) 1. Adj. rolling, turning, e. g. the valves of a folding door, 1 K. 6: 34. Comp. Ez. 41: 24.

2. Subst. a ring Esth. 1: 6. Cant. 5: 14 **יָדָיו גִּלְזֵי זָהָב מְמָלְאִים בְּתָרְשִׁישׁ** his hands are as gold rings set with gems of Tarshish, i. e. the fingers when covered are like gold rings, and the nails dyed with henna, or the like, resemble gems.

3. a circle, circuit, region, i. q. **בְּכָר**. Spec. **גִּלְזָל הַגּוֹרִם** Is. 8: 23 circle of the





upon any one, i. e. to rush or fall upon him, Gen. 43: 18.

PILP. גַּלְגַּל i. q. Kal no. 1, to roll, to roll down, Jer. 51: 25. — HITHPALP. הִתְגַּלְגַּל to roll oneself down upon an enemy, i. e. to rush or fall upon, Job 30: 14.

HIPH. fut. יִגְלַג, to roll, to roll away a stone, Gen. 29: 10.

Deriv. see in Note above.

גִּלְל m. 1. dung, ordure, so called from the globular form, i. q. גִּלְל, see r. גִּלְל note, lett. a. 1 K. 14: 10. — Arab. جَلَّة the round dung of animals, as of camels, sheep.

2. a circumstance, cause, reason, Germ. Umstand; comp. as to this turn of the etymology, סְבִיבָה, אֲזוּרָה. Hence גִּלְל, c. Suff. בְּגִלְלָהּ, בְּגִלְלָהּ, Prep. on account of, because of, Gen. 39: 5. Deut. 15: 10. 18: 12. Jer. 11: 17. 15: 4. Corresponding is Arab. من جلالك and من اجلك c. Elif prosthet.

3. pr. n. m. (perh. weighty, worthy, like Arab. أَجَل) Galal a) 1 Chr. 9: 15. b) ib. v. 16. Neh. 11: 17.

גִּלְל m. Chald. pp. a rolling, then weight, magnitude, see r. גִּלְל note lett. b. Ezra 5: 8 et 6: 4 גִּלְלֵי אֲבָנִים great or heavy stones, hewn stones, which must be rolled along, not carried. — So Talmud. גִּלְלָא without אֲבָנִים, spoken of a large stone, Buxt. p. 433.

גִּלְל m. i. q. גִּלְל no. 1, dung, ordure of men; in Sing. once, Job 20: 7 בְּגִלְלֵי יִאֲבֹד, Chald. and Vulg. well, sicut stercus suum in aeternum peribit. Comp. for this degrading figure of destruction, 1 K. 14: 10.

Plur. גִּלְלִים pp. balls of dung, dung, Zeph. 1: 17; spec. human ordure Ez. 12: 15.

גִּלְלִי (perh. dungy) pr. n. m. Neh. 12: 36.

\* גִּלְל fut. יִגְלֵם, to roll or wrap together, to fold, once 2 K. 2: 8. See r. גִּלְל Kal and note.

Deriv. pr. n. גִּלְלוֹם, and

גִּלְל m. pp. any thing rolled or wrapped together; hence an unformed mass, substance, not yet wrought, the parts of which are not yet unfolded nor developed, spoken of the embryo foetus, Ps. 139: 16. — Often in the Talmud for any thing not yet wrought, elaborated, perfected, see Chelim 12. § 6; also trop. of an unformed unlettered man, Pirke Aboth 5. § 7.

\* גִּלְמֹד a quadril. not in use, formed from גִּלְ and גִּלְ, both which roots signify to be hard. Hence

גִּלְמֹד adj. quadrilit. hard, Arab. 5 جلد; hence sterile, barren, pp. of a hard stony soil, comp. στεγρός, sterilis; then of a woman, Is. 49: 21. Poet. of a night in which none are born, Job 3: 7. Also lean, famished, emaciated with hunger, Job 15: 34. 30: 3.

\* גִּלְעָר in Kal not used, Arab. Conj. III, to quarrel with any one, espec. in a game of dice, drinking, or in dividing an inheritance. So in Hebrew:

HITHPA. to become angry, to be irritated, to grow warm, sc. in strife. Prov. 20: 3 it is an honour to a man to cease from strife, וְכָל-אִוִּיל יִתְבַּעַע but every fool becometh angry. Seq. גִּלְעָר of thing or cause, Prov. 18: 1. — Spoken also of strife itself as growing warm, Prov. 17: 14.

\* גִּלְעָד obsol. quadrilit. comp. Arab. 5 جلد hard, rough. Hence

גִּלְעָד Gilead pr. n. 1. of several men, as a) a son of Machir and grandson of Manasseh, Num. 26: 29, 30. Hence patronym. גִּלְעָדִי Judg. 11: 1. 12: 4. b) Judg. 14: 1, 2. c) 1 Chr. 5: 14.

2. c. art. הַגִּלְעָד, Gilead, Gileaditis, (pp. hard, stony region, or according to Gen. 31: 41 i. q. גִּלְעָד heap or hill of testimony,) a district of Palestine beyond Jordan, strictly comprehending the mountainous region south of the river Jabbok, Gen. 31: 21—48. Cant. 4: 1; with a city of like name, Hos. 6: 8,

comp. Sept. Judg. 12: 7, apparently the same with גִּלְעָד רְמוֹת. Here are still two mountains called *Djebel Djelaad* and *Djelaud*, with the ruins of cities of the like names, as found by Burckhardt; see Travels in Syria etc. p. 348, or II. p. 599 Germ. — But the name *Gilead* was also employed in a wider sense so as to include the whole mountainous tract between the Arnon and Bashan, inhabited by the tribes of Gad, Reuben, and Manasseh, now called جبل عجلون and البلقاء, i. e. *el-Belka* and *Djebel Adjlin*. Num. 32: 26, 29, 39. Deut. 3: 12. Josh. 12: 2, 5, 13: 10, 11, 30. Am. 3: 13. Hence put for the territory of the tribes of Gad and Reuben Ps. 60: 9. 108: 9; for the tribe of Gad Judg. 5: 17, comp. 5: 16; although too this usage is not constant, and in 1 Sam. 13: 7 *the land of Gad and Gilead* are joined. — Once it comprehends also Bashan, and extends even to the northern extremity of Palestine, Deut. 34: 1.

\* גִּלַּשׁ i. q. Arab. جلس *to sit down, to lie down*. Cant. 4: 1 et 6: 5 *thy locks are as a flock of goats* נֶגְלָשׁר which lie down upon Mount Gilead, pp. upon its side, as if hanging from it, see מִן no. 3. a. — Jerome Cant. 4: 1 *quae ascenderunt*. Sept. 6: 4 Complut. ἀνέβησαν. Comp. جالس Conj. II, to ascend.

גַּם pp. subst. (r. גָּמַם) *conjunction, addition, accumulation*; hence as a particle denoting *accession*, like אֶף q. v.

1. *also*, Gen. 3: 6, 22. 7: 3. 19: 21, 35. 30: 15. 35: 17. al. It is commonly put before the word to which it refers; but where a word is repeated for the sake of emphasis, its place is before the latter, e. g. with pronouns הִיא וְהִיא she, also she herself, Gen. 20: 5; הִיא וְהִיא in his also, 2 Sam. 17: 5. Prov. 23: 15. Gen. 27: 34, comp. Lebrg. § 191. Heb. Gramm. § 119. 4. With verbs, Gen. 46: 4 וְאֶנִּי אֵלֶיךָ גַּם אֵלֶיךָ and I will also come up with thee. 31: 15. 1 Sam. 1: 6. Sometimes also at the beginning of a clause it refers not to the next word, but to another more remote,

as Gen. 16: 13 וְאֵתִי רֹאֵה־נָּא *do I here see* (i. e. live) *also or even after vision* sc. of God? Prov. 19: 2. 20: 11. Is. 30: 33. (So of the particle אֵף Is. 34: 14, רַק Is. 28: 19.) — Poet. sometimes for the simpl. וְ *and*, Joel 1: 12. Judg. 5: 4. Ps. 137: 1. גַּם — *also* — *also*, i. q. *both* — *and*, Gen. 24: 25. 43: 8. Ex. 12: 31. Jer. 51: 12; thrice repeated Is. 48: 8; וְגַם — *and* Gen. 24: 44.

2. Not seldom it is intensive, *even*, comp. אֶף no. 1. So Prov. 14: 20. 17: 26. Joel 3: 2. With a negative particle, *not even, not so much as*, Ps. 14: 3. 53: 4. 2 Sam. 17: 12, 13. Comp. עַד no. 2. c.

3. Often it serves only to give emphasis to the following word, and frequently cannot be rendered into English, q. d. *yea, truly, surely*, etc. Job 18: 5 וְאֵת אֹרֶךְ יְשָׁעִים יִדְעֶךָ *yea, the light of the wicked shall be put out*. 1 Sam. 24: 12 וְרָאָה גַּם רָחֵל *see, yea see!* Gen. 29: 30 and he loved Rachel more than Leah, where it shews merely that the word *Rachel* is emphatic. Job 2: 10 shall we receive good at the hand of God, and not etc. Hosea. 9: 12 *for wo to them!* Gen. 42: 22. Job 13: 16. 16: 19. Is. 66: 4. So גַּם וְגַם both, both together, Gen. 27: 45. Prov. 17: 15. 20: 10, 12. 1 Sam. 4: 17; גַּם כֻּלָּם *all together*, 2 Sam. 19: 31. Ps. 25: 3. וְאֵת גַּם *yea now, now then*, Gen. 44: 10.

4. *yea when, even if, although*, seq. Fut. Is. 1: 15. Hos. 8: 10. 9: 16; also without כִּי Is. 49: 15. Ps. 95: 9. So too כִּי גַם Ecc. 4: 14. 8: 12.

5. *advers. yet, nevertheless, but*, mostly with a negative part. Ps. 129: 2. Ecc. 4: 16. Ez. 16: 28.

\* גָּמַח in Kal not used, *to absorb, to drink up, to swallow*, i. q. Chald.

PIEL poet. of the horse *swallowing* as it were the ground in his eagerness and fleetness. Job 39: 24 וְגָמַח אֶרֶץ *he swalloweth the ground*, q. d. he runs away with it. — The same metaphor is common in Arabic in the verb لَهَم *to drink, to take a draught*, as انهم الارض; see Schultens ad h. l. and Bochart Hieroz. I. p. 142 — 148.



HIPH. *to let swallow, to give to drink* Gen. 24: 17. — Hence

נָמָא m. *a bulrush, spec. the Egyptian papyrus, papyrus nilotica*, so called from its porous nature as absorbing or drinking in moisture, (comp. *bibula papyrus* Lucan. 4: 136.) Job 8: 11. Is. 35: 7. The Egyptians made from it garments, shoes, baskets, vessels of various kinds, and especially boats or skiffs, Plin. H. N. 13. 21 — 26. So Ex. 2: 3 נָמָא תֵבָה *an ark or skiff of papyrus*. Is. 18: 2.

\* נָמַד a root not in use, the true power of which has been overlooked by etymologists; pp. *to cut off, to cut down* branches, trees; like Aeth. ገጥፏ.

and Arab. جند Camoos p. 353, comp.

transp. נָמַד, גָּמַד. Hence is derived נָמַד *a cut, i. e. a rod, staff, and then cubit*. The same verb is transferred to brave warriors, who *cut down* the enemy as trees; hence Arab.

جَمَد and Syr. APh. *to be bold, brave, fierce, of a soldier*. — Hence

נִגְמָדִים m. plur. Ez. 27: 11, *brave soldiers, fierce warriors*, Jerome *bellatores*. This word has given rise to endless conjectures among interpreters; see Thesaur. p. 292.

נָמַד m. (r. נָמַד q. v.) pp. *a cut, i. e. a staff, rod*, as being cut from a tree.

Zab. נִבְּמָדָא a staff, rod, the letter ר being inserted, and ז and ד interchanged; Chald. כַּוְרִמִּיָּא. Then *a cubit*, the measure of a cubit, Judg. 3: 16.

— Syr. نَبْمَدَا cubit, نَبْمَدَا, id.

נָמַד (weaned) pr. n. m. 1 Chr. 24: 17. Comp. גָּמַד.

נָמַד m. (r. נָמַד) 1. *act, work, doing, whether good or evil*, i. q. *desert*, more fully גָּמַד Judg. 9: 16. Prov. 12: 14. Is. 3: 11. In a good sense, *benefit*, Ps. 103: 2. Hence הִשְׁרַב גָּמַדוֹ *he*

*to render to any one his desert, to repay his doings, works*, Ps. 28: 4 הִשְׁרַב גָּמַדוֹ. Prov. 12: 14; seq. עַל Ps. 94: 2. הִשְׁרַב גָּמַדוֹ id. Ps. 137: 8. Prov. 19: 17; seq. עַל Joel 4: 4.

2. *recompense, retribution*, Is. 35: 4.

נָמַד i. q. גָּמַד no. 1, 2. 2 Sam. 19: 37. Is. 59: 18.

\* נָמַד obsol. root, prob. i. q. נָמַד *to cut off*, whence Arab. جَمَد acute-

minded, sagacious, and جَمَد sycomore, from the idea of cutting, see קָצַט. Hence

נָמַד (i. q. גָּמַד place fertile in sycamores) pr. n. of a place in the tribe of Judah, 2 Chr. 28: 18.

\* נָמַל fut. נָמַל 1. *to do, shew, or cause to any one, sc. good or evil, to deal well or ill with him*, seq. dupl. acc. of pers. and of thing, (comp. Gr. εἶ, κακῶς πράττειν τινα.) 1 Sam. 24: 18 אָמַלְתָּ הַטּוֹבָה *thou hast done me good*, hast dealt well with me. Gen. 50: 15 אֲשֶׁר גָּמַלְנוּ אֵתוֹ *which we did unto him*. v. 17. Prov. 3: 30. 31: 12. Is. 63: 7. Seq. הֵאָרְפָה of pers. Is. 3: 9 גָּמַלְנוּ רָעָה *they have brought evil upon themselves*. Ps. 137: 8 גָּמַלְתָּ לָנוּ *that which thou hast done to us*.

2. *to do good to any one, to benefit*, Prov. 11: 17 גָּמַל בְּפִשׁוֹ *he doeth good unto himself*; seq. עַל Ps. 13: 6. 116: 7. 119: 17. 142: 8.

3. *to reward, to retribute, to recompense to any one good or evil*; seq. acc. Ps. 18: 21 יְהוָה כִּצְדִיקוֹ הֵגָמַלְתִּי *the Lord rewarded me according to my righteousness*. Seq. עַל 2 Chr. 20: 11. Ps. 103: 10; דֵּי Deut. 32: 6, unless by a diff. division of the words הֵגָמַלְתִּי is here acc. of person.

4. *to wean a child*, see note. Is. 28: 9 where מִתְּלַב is added. Is. 11: 8. 1 K. 11: 20.

5. *to ripen fruit, to make ripe*, Num. 17: 23. Intrans. *to ripen, to become ripe*, Is. 18: 5.

NOTE. The primary signification of this verb, as also the origin and connex-



ion of the other senses (no. 4, 5,) has been well illustrated by A. Schultens ad Prov. 3: 30. He compares Arab. **جَمَعَ** pp. to cover with fomentations in order to produce warmth and heat, to cherish; which idea of warming and cherishing is then transferred: a) to the ripening of fruit; b) to a child as weaned; c) to benefits done to any one, by which we as it were cherish him. Nor is it difficult to conceive, that such a word should also acquire the general signif. to *retribute*, even in a sense of evil; see **בִּשְׂרָה**.

NIPH. pass. of no. 4. Gen. 21: 8. 1 Sam. 1: 22.

Deriv. **גָּמְלוֹה**, **גָּמְלוֹהָ**, **גָּמְלוֹהֶם**, and pr. n. **גָּמְלוֹהֶם**.

**גָּמֶל** plur. **גָּמְלִים**, comm. gen. a camel, male or female, Gen. 32: 16. — This word is found in all the Semitic languages; also not only in Greek and

Latin, but likewise in Egyptian, **𓆎𓅓𓏏𓏏** — **𓆎𓅓𓏏𓏏**, **𓆎𓅓𓏏𓏏**, and in Sanscrit under the form *kramēla*, *kramēlaka*. — Bochart in Hieroz. I. p. 75 sq. and others derive it from **גָּמַל** to retribute, because the camel never forgets injuries, q. d. *μνηστικαυος*. But more prob. the verb **גָּמַל** may have borrowed the signif. of the cognate **חָבַל** to bear.

**גָּמְלִי** (camel-owner, or camel-riding) pr. n. m. Num. 13: 12.

**גָּמְלוֹהֶם** (reward or benefit of God) *Gamaliel*, pr. n. m. Num. 1: 10. 2: 20. 7: 55.

\* **גָּמַם** a root not used, i. q. **עָמַם** q. v. to *congregate*, to *conjoin*, to *heap up*; comp. Arab. **جَمَعَ** to heap up, to increase, also intrans. to be heaped up, to be much. — Hence **גָּם** and **מְגַמְמָה**.

\* **גָּמַץ** a root not used in Hebrew, to *dig*, see **גָּמַץ**.

\* **גָּמַר** fut. **יִגְמַר** 1. to *bring to an end*, to *complete*, to *perfect*. Ps. 57: 3 **יְיָ אֱלֹהֵינוּ יִגְמַר** God who will complete for

me, i. e. will do all for me, will maintain my cause. Ps. 138: 8 seq. **בְּיָד**.

2. intrans. to *come to an end*, to *cease*, to *fail*, Ps. 7: 10. 12: 2. 77: 9. — In the Aramaean dialects this verb is very frequent in both significations.

**גָּמַר** Chald. id. Part pass. **גָּמְרִיר**, perfect, complete, finished, in skill or learning, Ezra 7: 12.

**גָּמֶר** *Gomer* pr. n. 1. a northern people sprung from Japheth, Gen. 10: 2; from which Togarmah or the Armenians are said to have been descended, Gen. 10: 3; and who are mentioned along with Togarmah in the armies of Magog, Ez. 38: 6. Most prob. are to be understood the *Cimmerians*, *Kimmérioi*, inhabiting the Chersonesus of Taurica and the adjacent regions as far as to the mouths of the Tanais and the Ister, and celebrated for their incursions into Asia Minor in the sixth century before Christ; see Herod. I. 6, 15, 103. IV. 1, 11, 12. The Arabs called this people by transpos. **قمر**, whence the

modern *Krim*, *Crimea* i. e. the Taurican Chersonesus; also **بحر القرم** the

Cimmerian sea, for the Euxine. Wahl in his *Altes und neues Asien* I. p. 274, compares *Gamir*, which was the Armenian name for Cappadocia.

2. the wife of the prophet Hosea, a harlot, Hos. 1: 3. — Appell. i. q. **حَسْب** coals.

**גָּמְרִיהָ** (whom Jehovah makes perfect) pr. n. m. Jer. 29: 3.

**גָּמְרִיהָ** (id.) *Gemariah*, pr. n. of a man of rank in the time of Jeremiah, Jer. 36: 10 — 12.

**גֵּן** c. Suff. **גִּנִּי**, comm. gen. (f. Gen. 2: 15,) a *garden*, espec. a *park*, *orchard*, place planted with trees; pp. a place surrounded and protected by a fence or wall, from r. **גָּנָה**. Gen. 2: 8 sq. **גֵּן הָעֵדֶן** a garden of herbs, shrubs, Deut. 11: 10. 1 K. 21: 2. **גֵּן הָעֵדֶן** garden of Eden, planted of God, Gen. 3: 24. Joel 2: 3, also called **אֵלֶּהֶם** **גֵּן** Ez. 28: 13.

31: 8, 9, and גֵּן יְהוָה Gen. 13: 10. Is. 51: 3. *A garden enclosed, shut up*, Cant. 4: 12, as the emblem of a chaste female. — Plur. גִּנִּים Cant. 4: 13. 6: 2.

\* גָּנַב fut. יִגְנֹב 1. *to steal, to take away by stealth, secretly*. This verb would seem strictly to be a denom.

from Arab. <sup>5 6 1</sup> جَنَب a side, latus, Chald. גַּב, and hence to signify pp. *to put aside* privily. Hence Arab. جَنَب has several significations drawn from the idea of side, as *fregit latus, duxit a latere*. — In Heb. seq. acc. of thing, Gen. 31: 19, 30, 32; c. acc. of pers. 2 Sam. 19: 42. Deut. 24: 7. Job 21: 18 and as chaff which the storm stealeth (carrieth) away. 17: 20. Part. pass. c. Yod parag. גִּנְבָתִי Gen. 31: 39.

2. *to deceive*, like Gr. *κλέπτειν*. Gen. 31: 27 וַתִּגְנֹב אֶתִּי and *didst deceive me*. Espec. seq. גָּב, pp. *to deceive the heart or mind* of any one, as *κλέπτειν νόον* Hom. II. 14. 217. Gen. 31: 20 וַיִּגְנֹב יַעֲקֹב אֶת־לֵב לָבָן and *Jacob deceived Laban*. v. 26. See L. de Dieu ad Gen. I. c. Joh. 10: 24.

NIPH. pass. of no. 1, Ex. 22: 11.

PIEL i. q. Kal 1. *to steal*, Jer. 23: 30.

2. seq. יָגַב *to deceive*, 2 Sam. 15: 6.

PUAL pass. Job 4: 12 וַיִּגְנֹב אֶת־הַנְּבִיאָה an oracle was brought me by stealth, secretly. Inf. absol. גָּנַב Gen. 40: 15.

HITHPA. *to do by stealth*, seq. Gerund, 2 Sam. 19: 4 וַיִּתְּגַבְּ הָעָם בַּיּוֹם and the people that day gat them by stealth into the city. Syr.

גָּנַבְתִּי לִי to steal oneself away.

Deriv. the three following,

גֹּנֵב m. a thief, Ex. 22: 1, 6, 7.

גְּנִבָּה f. a theft, thing stolen, Ex. 22: 3.

גְּנִבָּת (theft) pr. n. m. 1 K. 11: 20.

גֵּן fem. of גֵּן, a garden, Is. 1: 30. Job 8: 16. Plur. גְּנוֹת Am. 4: 9. 9: 14. R. גִּנִּין.

גָּנַה f. id. but only in the later Hebrew, Esth. 1: 5. 2: 7, 8. Cant. 6: 11. R. גִּנָּה.

\* גָּנַה obsol. root, i. q. Arab. جَنَى and Chald. גָּנָה to hide, to hoard, to lay up in store. Kindred roots are כָּנַס, כָּנַס, כָּנַס, and transp. חָסַן, חָסַן, חָסַן. — Hence

גְּנָזִים, constr. גְּנָזִי 1. treasures, Esth. 3: 9. 4: 7.

2. chests, in which precious goods or wares are stored, Ez. 27: 24.

גְּנָזִין Chald. plur. m. treasures, Ezra 6: 1. מֵיִת גְּנָזִיָּה house of treasures, treasury, Ezra 5: 17. 7: 20. Comp. גְּנָזָר.

גְּנָזָה m. plur. גְּנָזִים, treasury of the temple, 1 Chr. 28: 11. The ending גָּנָה, גָּנָה, occurs also in other Chaldee words, as גָּנָה, גָּנָה. Comp. Lehrs. p. 516.

\* גָּנַה (cogn. גָּנַה, גָּנַה) pp. *to cover*,

<sup>5 6 1</sup> to cover over, i. q. Arab. جَنَى; trop. to protect, everywhere of God as protecting men, seq. גָּב, like other verbs of covering, see גָּב no. 2. b. 2 K. 20: 6 וְגִבַּתִּי עַל־הָעִיר הַזֹּאת and I will protect this city. Is. 37: 35. 38: 6; seq. גָּב 2 K. 19: 34. Praet. גָּבַתִּי, Inf. absol. גָּבַח Is. 31: 5.

HIPH. fut. יִגְבֵּן i. q. Kal, Is. 31: 5. Zech. 9: 15 seq. גָּב. 12: 8 seq. גָּב; see גָּב no. 4.

Deriv. גָּבַהּ, גָּבַהּ, גָּבַהּ, גָּבַהּ.

גָּבַהּ see Chald. גָּבַהּ.

גְּנָתוֹן (gardener) pr. n. m. Neh. 10: 7. 12: 6. In v. 4 is the corrupted reading גְּנָתוֹרִי.

\* גָּעָה to low, as an ox or cow, an onomatopoeitic root, 1 Sam. 6: 12. Job 6: 5. Talm. id. Syr. <sup>5 6 1</sup> گاع to cry out, to exclaim. Corresponding is Gr. γοάω, Sanscr. gau, Malab. ko, Pers.

כֹּא, kau, gau, ox or cow, Lat. *ceva* cow, Columel. 6. 24 fin. Germ. *Ko, Kuh*, Engl. *cow*, so called from their lowing. — Hence

גֶּעָה (loving) pr. n. of a place near Jerusalem, Jer. 31: 39.

\* גַּעַל to *abhor, to reject with loathing, to cast away*. Chald. *Ithpe.* to be polluted, impure, unclean, see גִּאֵל no. II; whence the signif. of loathing, abhorring, may be derived, i. q. to hold as polluted, unclean, comp. זָהָם. — Often in the phrase גַּעַלָּהּ נַפְשִׁי *my soul abhors any thing*, Lev. 26: 11, 15, 30, 43; seq. בָּ Jer. 14: 19; also without נַפֶּשׁ Lev. 26: 44. Ez. 16: 45.

NIPH. to be cast away. 2 Sam. 1: 21 גִּבּוֹרִים מִן גַּעַל בְּרִי שָׁם *for there was cast away the shield of the mighty*. Vulg. *ibi enim abjectus est clypeus heroum*. Sept. *περσσωθηθη*.

HIPH. i. q. Kal, Job 21: 10 שׂוֹרֵי גֵעַל יִלְדָּה עֶבֶר *his cow breedeth and casteth not*, i. e. does not suffer abortion. Vulg. *bos eorum concepit, et non abortivit*; and so Aqu. Symm. Sept. Better, *their bull gendereth* (pp. *passeth in*) and *casteth not away his seed*, i. e. the gendering is not in vain, the cows conceive; then the first hemistich refers to fruitful copulation, and the latter to prosperous breeding and birth.

גַּעַל (loathing) pr. n. in. Judg. 9: 26, 28, 30.

בְּגַעַל a loathing. Ez. 16: 5 בְּגַעַלְךָ *with loathing of thy soul*, i. e. so that thou didst loath thyself, i. q. בְּגַעַלְךָ. Not, as some suppose, *with loathing of thy life*.

\* גָּעַר fut. גִּעַר, to *rebuke, to prove, to chide*, e. g. as a father his son, seq. בָּ, Gen. 37: 10 וַיִּגְעַר בִּי אָבִיו *and his father rebuked him*. Ruth 2: 16. Jer. 29: 27. Syr. ܓܝܝܐ id. Aeth.

גָּעַל to cry out. Cognate is Arab.

جَار to low, to ask with a loud voice,

to supplicate with wailing and lamentation. — Often spoken of God as rebuking his enemies, constr. c. ב vel accus. Is. 17: 13. 54: 9. Ps. 9: 6. 68: 31. 119: 21. Espec. as thereby *restraining* and deterring them from their wicked purposes; Zech. 3: 2 וַיִּגְעַר יְהוָה בְּךָ the Lord rebuke thee, Satan! i. e. restrain thee, deter thee. Mal. 3: 11 גִּעַרְתִּי לָכֵם בְּאֵיִל I will rebuke (restrain) for your sakes the devourer, i. e. voracious and hurtful animals. 2: 3 הִנְי גִּעַר לָכֵם אֶת־הַזֶּרַע behold, I will rebuke your seed, i. e. will restrain it from coming into your garners, will deny you the usual harvest. Spoken also of the sea as dried up at God's rebuke, Ps. 106: 9. Nah. 1: 4.

Deriv. מִגְעָרָה and

גִּעְרָה rebuke, reproof, Prov. 13: 1. 17: 10. Ecc. 7: 5. Is. 30: 17. Spoken of the rebuke of God upon his enemies, by which they are destroyed, Ps. 76: 7. 80: 17; also as causing the sea to become dry, Ps. 104: 7. Is. 50: 2.

\* גָּעַשׁ pp. to push, to thrust, to shake by a sudden impulse; Syr. ܓܝܝܐ to push with the horn, to butt. Then in the passive conjugations, to be shaken, to be moved violently to and fro, to quake. So also once in Kal, Ps. 18: 8 וַתִּהְיֶה הָאֶרֶץ וַתִּהְיֶה *then the earth shook and trembled*. In the parall. passage 2 Sam. 22: 8 Hithpael is read, which is more frequent in this signification; yet in Ps. l. e. the writer seems to have employed Kal intransitively for the sake of paronomasia in the words תִּהְיֶה תִּהְיֶה.

PUAL גִּעַשׁ id. Job 34: 20 וַיִּגְעַשׁוּ הָעָרְבִי *the people shall be moved and pass away*, i. e. shall be troubled, shall reel and perish.

HITHPA. to be moved, shaken, to quake, of the earth Ps. 18: 8 and 2 Sam. 22: 8 fin. Of waves, to be agitated, to toss themselves, Jer. 5: 22. 46: 7, 8.

HITHPO. to stagger, to reel, as one drunken, Jer. 25: 16.

גָּעַשׁ (a shaking, earth-quake)

*Gaash* pr. n. of a mountain among the mountains of Ephraim, Josh. 24: 30. Judg. 2: 9. Hence גַּשְׁשׁ the valleys of *Gaash*, around that mountain, 2 Sam. 23: 30. 1 Chr. 11: 32.

גַּעְתָּם (their touch, r. גָּעַע) pr. n. Gen. 36: 11, 16.

גַּח m. (r. גָּפַח) 1. the back, i. q. גָּב; hence גַּבִּי עַל upon the back, i. q. simpl. upon, like Chald. גַּבִּי. Prov. 9: 3.

2. the body; hence גַּבְשִׁי pp. with his body, i. e. by himself, alone, without wife and children, Ex. 21: 3, 4. Sept. μόνος.

גַּח Chald. a wing, plur. גַּחִין Dan.

7: 4, 6. Syr. ܓܚܐ, comp. supra Heb. אַגְבִּים. — The signif. back in Hebrew is transferred to any kind of surface, 'and espec. to the side; whence comes the signif. wing. Secondary roots are med. Nun גָּנַב q. v. Arab. جنى to turn aside.

\* גָּבַן a root not used, i. q. גָּבַן to be bent, curved, arched; hence Arab.

جفن the eye-lashes, also a young and pendulous shoot, vine-branch, so called from its bending. See more on this root in Thesaur. p. 298.

גַּפְנִי, c. Suff. גַּפְנִי, plur. גַּפְנִים, comm. gender, (rarely m. Hos. 10: 1. 2 K. 4: 39,) a young and pendulous shoot, hence a plant having such shoots, espec. a vine, grape-vine, which where greater accuracy is required, as in laws, is called fully גַּפְנֵי הַיֵּין Num. 6: 4. Judg. 13: 14. Rarely spoken of other similar plants, as גַּפְנֵי שִׂדָּה 2 K. 4: 39 a wild vine, bearing wild cucumbers. — Most freq. it denotes simpl. vine, i. e. 'grape-vine, Gen. 40: 9. Is. 7: 23. 24: 7. 32: 12. Judg. 9: 13 sq. A noble vine is put as an emblem of men of noble and generous dispositions Jer. 2: 21, comp. Is. 5: 2; and vice versa a strange vine, a vine of Sodom, stands for men of ignoble and degenerate character, Jer. 1. c. Deut. 32: 32. With the

latter comp. also the apples of Sodom, Joseph. B. J. 4. 8. 4.

\* גָּפַח obsol. root, i. q. גָּבַב, to be curved, gibbous, convex. Hence גָּבַח, אֶגְבִּים.

\* גָּפַר obsol. root, prob. i. q. קָפַר and גָּפַר to cover, to cover over. — Hence the ἀπαξ λεγόμεν.

גָּפַר Gen. 6: 14, pp. pitch, i. q. קָפַר; hence גָּפְרִי גָּפְרִי pp. pitch-trees, resinous wood, such as the pine, fir, cypress, cedar, and other trees of like kind, which are used in ship-building. See גָּפְרִית. Among modern interpreters, Bochart in Phaleg I. 4, and Celsius in Hierob. 328, not unaptly understand the cypress-tree, κυπάρισσος, cypressus; appealing not without reason to the similar letters and sound.

גָּפְרִית f. pp. prob. pitch, but transferred also to other combustible substances, spec. brimstone, sulphur. Syr. ܓܦܪܝܬ and ܓܦܪܝܬ, Arab.

كبريت whence كبريت to

smear with sulphur; Chald. גַּפְרִיָּה, גַּפְרִיָּה id. — Gen. 19: 24. Deut. 29: 22. Is. 30: 33. 34: 9. Job 18: 15.

גָּר f. גָּרָה, a sojourner, stranger, see r. גָּר no. 1.

גָּר m. (r. גָּרָה) a sojourner, stranger, foreigner, a man living out of his own country, Gen. 15: 13. Ex. 2: 22. 18: 3. 22: 20. al. Often joined with the synon. תוֹשֵׁב a stranger (comp. Michaelis in Mos. Recht II. § 38) Gen. 23: 4, opp. אֹזֶרָה a native Ex. 12: 19. In Jer. 5: 17 גָּרִים seems to be foreign shepherds, stranger nomades, wandering about with their flocks in the land; such as were anciently the Hebrews in the land of Canaan, and the Rechabites in the time of Jeremiah. — C. Suff. גָּרְךָ thy or his sojourner, stranger, i. e. living in thy or his land, (not in thy house,) Ex. 20: 10. Deut. 5: 14. 24: 14. 31: 12.



גר *lime*, see גיר.

גר *lion's whelp*, see גור.

גֵּרָא (i. q. גֵּרָה a grain) *Gera* pr.

n. a) of a son of Benjamin Gen. 46: 21. b) Judg. 3: 15. c) 1 Chr. 8: 7. d) 8: 3, 5. e) 2 Sam. 16: 5.

\* גֵּרַב obsol. root, pp. *to scratch, to scrape*, a signif. found also in several other verbs beginning with גר, imitating the sound of scratching, scraping, see גָּרַד, גָּרַם, גָּרַן, גָּרַשׁ, גָּרַר; and transferred also afterwards to the idea of roughness, see גָּרַה, גָּרַל. Arab.

جرب to be scabby, mangy, جرب

the scab, mange, Syr. ܝܚܒܐ leprosy; comp. Germ. Krätze, kratzen. Engl. with sibilant to scratch, the scratches, scurf, scurvy.

גֵּרַב m. *scab, scurf, scurvy*, perh. of a malignant kind, Lev. 21: 20. 22: 22. Sept. ψώρα ἀγρία, Vulg. scabies jugis.

גֵּרַב (scabby) pr. n. a) of one of David's chief warriors, 2 Sam. 23: 38. 1 Chr. 11: 40. — b) of a hill near Jerusalem, Jer. 31: 39.

גֵּרָר plur. גֵּרָרִים, m. *a berry*, from its round and rolling form, see r. גָּרַר no. 5, i. q. גָּרַל. Is. 17: 6. — In the Mishna id. Arab. جرسر.

גֵּרָרוֹת plur. f. *the throat, gullet*, (comp. Lat. gurgus, Germ. Gurgel, Engl. gurgle,) i. q. גָּרוֹן; spoken everywhere of the external throat, neck, Prov. 1: 9. 3: 3, 22. 6: 21. — A Sing. גֵּרָרָה is read in the Mishna, Cholin 2. 4. ib. 3. 3.

\* גֵּרָשׁ obsol. quadril. Chald. גֵּרָשְׁתָּא clay, loam, lump of earth, Syr.

جنجس, Arab. جنجس black mud. Hence

גֵּרָשִׁי (dwelling in clayey or loamy soil) a *Girgashite*, collect. *Gir-*

*gashites*, a Canaanitish tribe whose residence is not distinctly specified in the O. Test. Gen. 10: 16. 15: 21. Josh. 24: 11. Sept. and Josephus Ant. 1. 6. 2 Γεργασαῖος. Euseb. in Onom. s. v. Γεργασαῖος affirms that they dwelt beyond Jordan.

\* גֵּרַר in Kal not used, Chald. Syr. Arab. גָּרַר *to grate, to scrape, to scratch*, onomatopoetic; comp. גָּרַט, خاړیدن, غرشیدن, and from the occidental languages, *grattare, gratter, to grate, to scratch, kratzen*. Comp. in גָּרַב.

HITHPA. *to scrape oneself*, e. g. with a shell or sherd to allay an itching, Job 2: 8.

\* גֵּרָה in Kal not used, pp. *to be rough*, from the notion of grating, scraping, comp. roots beginning with גר; spec. of roughness of the throat, i. q. גָּרַר no. 3; whence גָּרוֹן throat. Thence transferred to harshness, moroseness, proneness to anger, Arab. غری *to give way to anger*, IV to incite e. g. a dog; Aram. ܓܪܝܐ, ܓܪܝܐ *to irritate*. Comp. Germ. kratzig, griesgramig, spoken of a morose person.

PIEL. גָּרָה *to excite, to stir up strife*. Prov. 15: 18. אִישׁ חֵמָה יִגְרָה מִדּוֹן *a wrathful man stirreth up strife*. 28: 25. 29: 22.

HITHPA. pp. *to excite oneself, to be stirred up to anger, strife, battle, etc.* Hence 1. *to be irritated, angry*. Prov. 28: 4 יִתְגַּרְוּ תוֹרָה יִתְגַּרְוּ בָּם *they who keep the law are angry with them sc. the wicked*. Dan. 11: 10 init.

2. *to make war upon, to contend with*, seq. ב. Deut. 2: 5, 19 אֲלֵ-תִתְגַּרְוּ בָּם *nor make war upon them*; so with מִלְחָמָה added v. 9, 24 הִתְגַּרְוּ בֵּיהֶּה *to wage war with Jehovah, to contend with him*, Jer. 50: 24. 2 K. 14: 10 לָמָּה לִּפְנֵי הִתְגַּרְוָה בְּרָעָה *wherefore shouldst thou contend with misfortune*, q. d. excite it to battle. Absol. Dan. 11: 10 יִתְגַּרְוָה וְ-מִצְדָּה *and shall wage war even to his fortress*. v. 25 יִמְלֹחַמָה יִתְגַּרְוָה *he*

shall be stirred up to battle, i. e. shall rouse himself to war.

Deriv. גָּרַר.

גָּרָה f. 1. *rumination*; hence the *cut*, the food which ruminating animals bring up and chew over again, Arab.

56 see r. גָּרָר no. 4. Of a rumin-

ating animal is said גָּרָה גָּרָה pp. *to bring up the cud*, i. q. *to chew the cud*, Lev. 11: 3 sq. Deut. 14: 6. 7; also גָּרָה גָּרָר Lev. 11: 7.

2. a *grain, berry, bean*, so called from its round and rolling form, e. g. גָּרָר see r. גָּרָר no. 5; used as the smallest weight and coin of the Hebrews, a *gerah*, equivalent to the *twentieth part of a shekel*, Ex. 30: 13. Lev. 27: 25. Num. 3: 47. 18: 16. Most prob. the Hebrews, like the Greeks and Romans, made use of the seeds or beans of the carob tree, *ceratonia siliqua* Linn. for this purpose; as the moderns sometimes do of barley-corns or pepper-corns; whence the term *grain* for the smallest weight.

גָּרוֹן constr. גָּרוֹן, m. *the throat*, so called as giving forth rough, harsh, hoarse sounds, see גָּרָר, גָּרָה no. 3, גָּרָה גָּרוֹת, comp. Ps. 69: 4. Spoken of as the instrument of speech, Ps. 115: 7. 149: 6. 5: 10 קָבַר פִּתְחוֹהָ גָּרוֹת *their throat is an open sepulchre*, i. e. they utter smooth speeches, while like an open sepulchre they meditate destruction. Is. 58: 1 קָרָא בְּגָרוֹן *cry with the throat*, i. e. with open throat, *aloud*, with full voice coming from the throat and breast; while vice versa one who speaks low, uses only the lips and tongue, 1 Sam. 1: 13. — Spoken in scorn of the external throat, the neck, like Lat. *guttur, gula*. Is. 3: 16 נָטוּיֹת גָּרוֹן *with outstretched necks*, i. e. thrown back in pride. Ez. 16: 11.

גָּרִית f. *place of sojourning, habitation, encampment*, Jer. 41: 17. R. גָּרִית no. 1.

\* גָּרַר in Kal. not used, i. q. גָּרָר q. v. Arab. جرز *to cut, to cut off, to*

*separate*; also to devour, whence Samar.

גָּרָר locust.

NIPH. i. q. גָּרַר Niph. no. 2. Ps. 31: 23 גָּרָהִי מִנֶּגְדְּ עֵינֶיךָ *I am cut off from before thine eyes*, excluded from thy sight or presence; comp. גָּרָר Ps. 86: 6. But 14 Mss. in Ps. 31 read also בגָּרָהִי.

The derivatives follow.

גָּרָרִי (after the form פָּרָרִי) or גָּרָרִי, (i. e. dwelling in a shorn or desert land, comp. Arab. 56 / جَرَز sterile land,) *Gerizite*, or *Girzite*, pr. n. of a tribe in the vicinity of the Philistines, attacked and subdued by David, 1 Sam. 27: 8 Chethibh.

הַר גֵּרִזִּים, i. e. always גָּרִזִּים *Mount Gerizim*, one of the mountains of Ephraim, situated over against Mount Ebal, Deut. 11: 29. 27: 12. Josh. 8: 33; on which after the exile a temple was built by the Samaritans as the seat of their national worship; see Joseph. Ant. 11. 7. 2. ib. 11. 8. 2, 4, 6. On the reading of the Samar. Codex Deut. 27: 4, see the author's Comment. de Pent. Sam. p. 61. — As to the etymology, הַר גֵּרִזִּים seems to be pp. *Mount of the Gerizites*, see גָּרָרִי; so called prob. from some colony or settlement of that people which anciently dwelt there; just as the Amalekites their neighbors also gave name to another mountain in the same tribe, הַר הַעֲמֻלָּקִי Judg. 12: 15.

גָּרָרִי m. (גָּרָר) *an axe*, for cutting or chopping wood, Deut. 19: 5. 20: 19. Josh. 10: 15; for hewing stone, 1 K. 6:

7. — Kindred words are כָּרִזִּים, כָּרִזִּים, כָּרִזִּים, כָּרִזִּים, כָּרִזִּים, an axe.

\* גָּרַר obsol. root, softened from גָּרַר (as גָּרַר from גָּרַר to burn,) pp. *to be rough, espec. of a rough, gravelly, gritty,*

soil, in which the foot partially sinks with a grating sound; hence Arab. <sup>5</sup>جَرَلٌ

a gravelly place, <sup>5</sup>جَرَلٌ gravel, grit.

Hence Heb. גִּזְרִיל pp. a small stone, lapillus, then לֹל, Gr. transp. *KληΡος*,

Lat. *GLaRea*; also Arab. <sup>5</sup>جَرَلٌ to be

stony, Camoos p. 1412, derived from the

noun <sup>5</sup>جَرَلٌ stones, whence too <sup>5</sup>جَرَلٌ

a stony place.

<sup>5</sup>גִּרְלָהּ rough, morose, stern, comp.

Germ. *grollig, grillig*, from the same stock. Prov. 19: 19 Cheth. גִּרְלֵי-חֲמָה stern in anger, i. e. rough, harsh, angry. All the versions express the Keri גִּרְלֵי חֲמָה, which however is feebler.

<sup>5</sup>גִּרְלָהּ see גִּזְרִיל.

\* גָּרַם pp. to cut off or away, as

Syr. <sup>5</sup>ܓܪܡܐ, and Arab. <sup>5</sup>جَرَمَ. In O.

T. once seq. dat. to cut off for any thing

i. q. to reserve, to keep, to lay up. Zeph.

3: 3 גָּרְמוּ לֹא לָמָּחָד they lay up nothing

for the morrow. So Sept. well οὐχ

ὑπέλλοιτο, Vulg. non relinquebant ad

mane. Comp. <sup>5</sup>אָצַל Gen. 27: 36; also

جَرَمَ. Coran 11. 87.

PIEL. גָּרַם denom. from גָּרַם, to gnaw, crush, craunch bones. Num. 24: 8 he shall devour the nations his enemies, גָּרַם וַעֲצַמוֹתֵיהֶם and shall craunch their bones. Hence trop. Ez. 23: 34 thou shalt drink and suck it out (the cup) וְאַתָּה-תִּרְשִׁינָהּ תִּגְרְמִי and thou shalt craunch the sherds thereof, i. e. hyperbol. thou shalt lick it out clean, lest a single drop of wine be left therein.

גָּרָם m. 1. a bone, i. q. גָּצֵם, but rarer and only poetic. Prov. 17: 22, 25: 15.

Plur. Job. 40: 18. Syr. Chald. <sup>5</sup>ܓܪܡܐ,

<sup>5</sup>ܓܪܡܐ, Sam. <sup>5</sup>ܓܪܡܐ id. Arab.

<sup>5</sup>جَرَمَ the body. The letters r and s

being interchanged, kindred words are

being interchanged, kindred words are <sup>5</sup>جَسَمٌ, and even <sup>5</sup>جَسَمٌ itself.

2. the body, as in Arabic. Gen. 49:

14 חֲמֹר גָּרָם an ass of body, well-

bodied, i. e. strong, stout. Vulg. *asin-*

*us fortis*. So also Arab. <sup>5</sup>جَرَمَ body is

used of a beast of burden, e. g. <sup>5</sup>فَرَسٌ

a horse of body, large bodied,

<sup>5</sup>حِمَارٌ a strong ass. The same

is expressed by a special adj. <sup>5</sup>جَرِيمٌ.

3. the very bone, substance of any

thing, i. q. self, ipse, like <sup>5</sup>נֶפֶשׁ no. 3,

q. v. 2 K. 9: 13 then took every man his

garment and spread them under him

(Jehu) אֶל-גָּרְםָם הִמְעִילוּ upon the

steps themselves, the very steps.

גָּרָם Chald. a bone, Dan. 6: 25.

גִּרְמִי (bones) pr. n. m. 1 Chr. 4: 19.

\* גָּרַן ohsol. root. Arab. <sup>5</sup>جَرَنَ to

make smooth, level, to wipe or sweep

off; kindr. with גָּרַם and other roots

beginning with גָּר.

גָּרָן m. c. Suff. גָּרְנִי, He parag.

גָּרְנָה Mich. 4: 12. Plur. גָּרְנוֹת Joel 2:

24, constr. גָּרְנוֹת Hos. 9: 1; a place made

level, an area. Arab. <sup>5</sup>جَرِين, <sup>5</sup>جَرَنَ,

id. — Spoken a) of the

area or open place around the gates of

cities, called also רֹהֵב, 1 K. 22: 10

2 Chr. 18: 9. b) Mostly spoken of the

area on which grain is trodden out or

threshed in the open field, a threshing-

floor, Ruth 3: 2 sq. Judg. 6: 37. al.

גָּרְנָהּ the produce of the threshing-

floor, i. e. grain, Num. 18: 30. Jes. 21:

10 בְּנֵי-הָגָרְנִי sons of my threshing-floor,

i. e. O my country, my people, now

broken and trodden down, as grain

upon a threshing-floor! Parall. מִרְשְׁנִי

my threshing. Comp. Mic. 4: 12, 13.

Meton. for the grain itself, Job. 39: 12.

\* גָּרַם pp. *to break in pieces by scraping, grating, rubbing*; and genr. *to break in coarse pieces, to crush*; comp.

דָּבַךְ, דָּבָא. So Syr. ܕܒܚܐ, Arab. جرش, comp. Heb. גָּרַם, whence

עֲרִיסָה gr̥its, groats, Germ. Gries, Grütze. — In O. T. once intrans. Ps. 119: 20 גָּרַסָה נַפְשִׁי לְתַאֲבָה *my soul is broken, crushed, for longing*.

НІРН. *to break in pieces, to crush*. Lam. 3: 16 שִׁנֵּי בָהֶצֶץ וַיִּגְרַס he hath broken my teeth with gravel-stones, trop. for a state of calamity and wretchedness. See below in. גָּרַשׁ.

\* גָּרַע fut. יִגְרַע pp. *to scratch, to scrape*, like many verbs beginning with גִּר. Hence

1. *to scrape off, to shave, to take off* the beard, like Syr. ܕܦܝܐ, Jer. 48: 37; also Is. 15: 2 in some Mss. See under גָּרַב. Corresponding is Gr. *καίω*, Germ. *scheeren*, Eng. *to shear*. Hence

2. genr. *to take away, to detract, to withhold*, (cogn. *χῆρος*, and intrans. *careo*.) Jer. 26: 2 אַל תִּגְרַע דְּבַר *thou shalt not withhold aught* therefrom; seq. Job 36: 7. Often גָּרַב מִן *i. q. to take away (ought) from any thing, the accus. of the part taken away being omitted*, comp. opp. הוֹסִיף no. 2. Deut. 4: 2. 13: 1. Ex. 5: 8, 19. Ecc. 3: 14. Hence c. acc. *to diminish*, pp. *to take away or withhold from*, Ex. 21: 10. Ez. 16: 27. Job 15: 4 וְתִגְרַע שִׁיחָה לְפָנַי אֵל *and withholdest prayer (adoration) before God*. Seq. אֵל *to take to or for oneself*, i. e. *to reserve, to keep, to lay up for oneself*, comp. גָּרַם. Job 15: 8 *hast thou listened in the council of Jehovah, and dost thou reserve all wisdom to thyself*. Similar is the Arabic usage, in which جَرَعَ is to absorb, to drink in.

PIEL i. q. Kal no. 2, *to take to oneself, to attract*; Job 36: 27 פִּי יִגְרַע בִּי *when (God) attracteth, drawethk upwards, the drops of water*.

NIPH. 1. pass. of Kal no 2, *to be taken away, withheld*; construed so that the thing to be taken away is either expressly mentioned, Num. 27: 4. 36:

3; or else it is implied, וַיִּגְרַע מִן *it (something) is taken away from a thing*, i. q. *to be diminished*, Num. 36: 3 fin. Ex. 5: 11. Lev. 27: 18. Hence

2. *to be put back, to be made less of*, Num. 9: 7.

Deriv. מִגְרָעוֹת.

\* גָּרַף 1. *to snatch or hurry away, to drag off, to sweep away*. There is something onomatopoetic in this root, both in the letters גִּר, which include the notion of scraping, grating, see under r. גָּרַב; and also in the syllable רַף, comp. Lat. *rapere*, Germ. *raffen*. Arab. جرف *to scrape away, to clear*

off, e. g. *mire with a shovel*; Conj. II, *to carry off, to wear away, as a stream* a part of its bank; جَرَفٌ, جَرَفٌ

a shore eaten away by a stream. Aeth. ገረፈ: a drag-net, which sweeps all before it. Chald. and Talmud. *to sweep*; Syr. ܕܦܝܐ of water sweeping away whatever it meets. — Once in O. T. Judg. 5: 21 נָחַל קִישׁוֹן גָּרַפָם *the river Kishon swept them away*. Sept. ἐξέστυον, Vulg. *traxit cadavera eorum*.

2. *to grasp, to gripe*, whence אֶגְרֹף *the fist*. See also מִגְרָפָה.

\* גָּרַר an onomatopoetic root, expressing the idea of *grating, scraping, dragging, sawing*, and other similar rough and harsh sounds, such as are produced in the throat; comp. Gr. *σαιρω, σαρώω, σύρω*, Lat. *sario, sarrio, serro, verro, garrio*, Germ. *zerren, scharren, schüren, scheuern, kehren*, Eng. *to grate, to scrape, to scour, to drag, to saw*; comp. also גָּרַג note. Spec.

1. *to drag or sweep away*, Hab. 1: 15. Prov. 21: 7. See Hithpo. Syr. and Arab. id.

2. *to saw, to cut with a saw*; whence מִגְרָה a saw. See Poal. In Syr. and Arab. this signif. belongs to the cognate form גָּרַר.

3. Lat. *gargarizare, to gargle, to gurgle*, to give forth harsh or gurgling sounds from the throat. Comp. Arab.

غَرَّغَرٌ, جَرَجَرٌ, which denote vari-



ous guttural or gurgling sounds as made either by a liquid or by the voice; also Germ. *schlürfen, schnarren, schnarchen, gurgeln*, Gr. γαργαρίζω, Fr. *gargariser*, Eng. *to gurgle, to guggle, to gulp*. Hence גַּרְגְּרוֹת and גַּרְגְּרוֹ throat.

4. *to ruminate, to chew the cud*; pp. *to bring up again through the gullet* sc. the food in order to chew it over, which is usually attended with a gurgling noise. So Fut. גַּרְגַּר Lev. 11: 7.

Arab. جَرَّ IV and VIII; Syr. ܓܪܓܪ.

The form גַּרְגַּר may be either for Kal by Chaldaism, or for Niphal; as also the Syriac and Arabic express this idea by passive or inflexive forms, pp. *to ruminate with oneself*.

5. Sometimes this verb remits something of its roughness of signification, and expresses the softer sound *to roll*, which elsewhere pertains to the cogn. גָּלַל. So Aeth. ለገረገረ: *to roll oneself*, Syr. ܓܪܓܪ i. q. ܓܪܓܪ.

a chariot, and in O. T. גַּרְגַּר for גָּבַל a berry, which latter form is read in the Talmud. Comp. כָּרַר, כְּרֶכֶר, and Lat. *currere*.

NIPH. 1. *to be dragged or scraped together, collected*, spoken of wealth, riches; comp. kindr. אָגַר, which also is used of wealth scraped together and collected from every quarter. — So doubtless Part. plur. גְּגֻרוֹת after the Chaldee form Job 20: 28, i. e. *gathered riches*, i. q. יָבֹוֹל in the other hemistich. The whole verse may then be rendered: *The increase of his house shall depart, his riches shall depart in the day of his anger*.

2. *to ruminate*, see in Kal no. 4.

POAL *to be sawed*, to be cut with a saw, 1 K. 7: 9. Comp. Kal no. 2.

חִיתְרוֹ. i. q. Kal. no. 1, spoken of a whirlwind *sweeping* all before it, Jer. 30: 23.

גַּרְגְּרוֹ, גַּרְגְּרוֹת, גַּרְגְּרוֹ, גַּרְגְּרוֹ.

גַּרְגַּר (according to Simonis, a sojourn, lodging-place, from r. גַּר i. q. גַּר, comp. Gen. 20: 1; perh. also

water-pots, Arab. جَرَار) Gerar, pr. n.

of a city, anciently the residence of a Philistine king, and in the time of the patriarchs subject to king Abimelech. Gen. 20: 1. 26: 1. גַּרְגַּר נָחַל valley of Gerar Gen. 26: 17.

\* גַּרְגַּר i. q. גַּרְגַּר q. v. Hence

גַּרְגַּר c. Suff. גַּרְגְּרִי something crushed, broken, pounded, Lev. 2: 14, 16.

\* גַּרְגַּר pp. *to drive, to thrust, to carry off or away*, as in Chald. In Kal. spec.

1. *to drive or cast out, to expel*, as a people from a land, Ex. 34: 11; but this signif. is more usual in Piel. Spoken of inanimate things, Is. 57: 20 *the wicked are like the troubled sea when it cannot rest*, מִיִּגְרָשׁוֹ מִיָּמֵי רָפֶשׁ וְטִיט, whose waters cast up mire and dirt, mud. — Also *to put away a wife, to divorce*; Part. pass. גַּרְגְּשָׁה one put away, divorced, Lev. 21: 7, 14. 22: 13. Num. 30: 10. Ez. 44: 22.

2. *to plunder, to pillage, to spoil*, Ez. 36: 5 מִגְרָשָׁה לָבוֹז *to spoil it* (the land) *as a prey*, booty; here מִגְרָשׁ is iufin. after the Aramaean form.

3. *to drive out* i. e. *to put forth fruit*, see גַּרְגַּר.

4. *to drive to pasture*, e. g. cattle, see מִגְרָשׁ.

PIEL. גַּרְגַּר *to drive or cast out, to expel*, c. acc. of pers. Gen. 3: 24. 4: 14. 21: 10; also c. מִן of place whence, Ex. 11: 1. Judg. 11: 7. גַּרְגַּר מִפְּנֵי פ' *to drive out from before* any one, so as to make room for any one, e. g. God the Canaanites before Israel, Ex. 23: 29, 31. Judg. 2: 3. — PUAL גַּרְגַּר pass. Ex. 12: 39.

NIPH. 1. *to be driven or cast out*, Jon. 2: 5.

2. *to be carried off, swept away*, by the violence of waters. Am. 8: 8 גַּרְגְּשָׁה וְנִשְׁתָּקָה בְּאֹר מִצְרַיִם *it shall be swept away and drowned as with the flood of Egypt*.

3. *to be driven, agitated, tossed*, e. g. the sea. Is. 57: 20 יָם גְּגֻרָה *the tossed sea, troubled*.

Deriv. מִגְרָשׁ and those here following.

גַּרְגַּר m. pp. what is put forth, protruded; hence *produce, production*. Deut. 33:

14 *הַיָּרֵחַ הַזֶּה* *the produce, productions, of the months, that which each month produces from the earth.* Comp. r. *הַיָּרֵחַ* no. 3.

*הַיָּרֵחַ* f. *a driving out, expulsion*; spec. of a person from his possessions, extortion, exaction, Ez. 45: 9. R. *הַיָּרֵחַ*.

*הַיָּרֵחַ* (expulsion) pr. n. *Gershon*, a son of Levi and the founder of the Levitical family of the Gershonites, Gen. 46: 11. Ex. 6: 16. Num. 3: 17 sq. Hence patronym. *הַיָּרֵחִי* a *Gershonite*, and collect. *Gershonites*, Num. 3: 23. 26: 57.

*הַיָּרֵחַ* (expulsion i. q. *הַיָּרֵחִי*) pr. n. *Gershom*, a) a son of Moses and Zipporah, Ex. 2: 22. 18: 3. In the first of these passages there is an allusion to the etymology of the name, as if it were for *הַיָּרֵחַ* i. q. *הַיָּרֵחַ* a sojourner there, (comp. *הַיָּרֵחַ* i. q. *הַיָּרֵחַ*)

and hence the LXX in order the more clearly to express this etymology write it *Ἰησαῖα*. — b) a son of Levi, elsewhere called *הַיָּרֵחִי* q. v. — c) Judg. 18: 30. d) Ezra 8: 2.

*הַיָּרֵחַ* (a bridge, Arab. *جسر*, Syr. *ܝܫܪܐ*) pr. n. *Geshur*, a district of Syria subject to king Tolmai, whose daughter David married, 2 Sam. 3: 3. 13: 37. 15: 8. From 1 Chr. 2: 23 we may gather, that *Geshur* is to be sought in the neighbourhood of Gilead, and that its inhabitants are not to be distinguished from the *הַיָּרֵחִים*; see the next article.

*הַיָּרֵחִי* *Geshurite*, a gentile name: a) of a people dwelling at the foot of Mount Hermon, near Maachah, on the north of Bashan and Argob; included indeed within the boundaries of the Holy Land, but not subject to the Hebrews, Deut. 3: 14. Josh. 12: 5. 13: 13. 1 Chr. 2: 23; comp. *הַיָּרֵחִי*. At the present day an ancient bridge still crosses the Jordan in this vicinity, called *Djisir beni Jakub* i. e. bridge of the children of Jacob. — b) of a people in the neighbourhood of the Philistines, Josh. 13: 2. 1 Sam. 27: 8.

*הַיָּרֵחַ* in Kal not used, to rain, espec. with violence, to pour.

Hiph. to cause to rain, Jer. 14: 22.

*הַיָּרֵחַ* m. plur. *הַיָּרֵחִים*, constr. *הַיָּרֵחִים*

1. rain, i. e. violent rain, heavy shower, diff. from *הַיָּרֵחַ*, which denotes rain in general. Hence *הַיָּרֵחַ* shower of rain Zech. 10: 1, and *הַיָּרֵחַ* Job 37: 6. The same is apparent from the epithets, as *הַיָּרֵחִי* 1 K. 18: 45, *הַיָּרֵחִי* Ez. 13: 11, 13.

2. *Geshem* pr. n. m. Neh. 2: 19. 6: 1, 2; written also *הַיָּרֵחִי*.

*הַיָּרֵחַ* id. c. Suff. *הַיָּרֵחִים*, Ez. 22: 24.

*הַיָּרֵחַ* c. Suff. *הַיָּרֵחִים*, Chald. *the body*, Dan. 4: 30. 5: 21. —

Syr. *ܝܫܪܐ*, Arab. *جسر*, and *جسر* id. Comp. in *הַיָּרֵחִים*.

*הַיָּרֵחַ* pr. n. *Goshen*. 1. a region of Egypt where the Hebrews dwelt from the time of Jacob until Moses, i. e. during four hundred and thirty years. Gen. 45: 10. 46: 28, 34. 47: 27. 50: 8. Ex. 9: 26. As the name of this region is mentioned by none of the Greek geographers, interpreters and modern geographers have differed widely in respect to its site. To us it seems well ascertained, that Goshen was the name given to that part of Lower Egypt lying east of the Pelusian branch of the Nile, between Heliopolis and the extremity of the Sinus Heroopolitanus or Gulf of Suez. This opinion is supported: a) by several passages of the O. Test. which indicate the same not obscurely; e. g. Gen. 46: 29. Ex. 13: 17. 1 Chr. 7: 21. — b) By the authority of the LXX, who render *הַיָּרֵחַ* by *Γεσῆμ Ἀραβίας* Gen. 45: 10, and *Ἡρώων πόλις ἐν γῇ Παλαιστῇ* 46: 28. Other opinions are reviewed in The-saur. p. 307. [See Bibl. Repos. II. p. 744. Calmet art. *Goshen*, Bost. 1832.]

2. a city with the neighbouring district in the mountains of Judah, Josh. 10: 41. 11: 16. 15: 51.

*הַיָּרֵחַ* obsol. root, Syr. *ܝܫܪܐ* to stroke, to caress, to flatter. Hence

**נֶחֱם** (caress, flattery) pr. n. m.  
Neh. 11: 21.

\* **גָּשֶׁר** <sup>gashér</sup> *obsol. root, Arab. جسر <sup>jasr</sup> to bridge, to build a bridge, pp. to join, comp. קָשֶׁר. Also to be bold, daring; since the building of a bridge espec. in war or over a rapid stream, requires boldness and energy. Syr. ܓܫܪܐ <sup>gashra</sup> id. — Hence גְּשֹׁרִים.*

\* **נָשַׁח**, only in {PIEL, to feel, i. e. to seek by feeling, to grope, c. acc. Is. 59: 10. — Arab. **جَسَّ**, Aram. **ܝܢܚܐ** and **ܝܢܚܐ** id. but mostly trop. to examine, to explore. Kindr. is **נָשַׁח**.

גַּת (contr. from גִּתָּה, after the  
from גִּתָּה, גַּת, for יִגְתָּה from r. יִגַּת)  
plur. גַּתִּים, f.

1. a press, wine-press, or rather trough, vat, in which the grapes were trodden with the feet, and from which the juice flowed off into a lower vat placed near, רֶקֶב, ἱποκλῆμιν. Joel 4:

13. דָּרַסָּהּ *to tread the wine-press*  
Neh. 13: 15. Lam. 1: 15.

2. *Gath*, pr. n. of one of the chief cities of the Philistines, the birth-place of Goliath, Josh. 13: 3. 1 Sam. 6: 17. 21: 11. 1 K. 2: 39, 40. — Hence patronym. גִּתִּי, *Githite*.

3. **בֵּית הַחֶפֶר** (wine-press of the well) *Gath-hepher* a city of Zebulun, c. He local **בֵּית הַחֶפֶר**, Josh. 19: 13; the birth-place of the prophet Jonah, 2 K. 14: 25.

4. **גַּת רִמּוֹן** (*press of the pomegranate*) *Gath-rimmon*, a city of the tribe of Dan, Josh. 19: 45.

גִּתִּית *Gittite*, gentile n. from גִּת no.  
2. 2 Sam. 6: 10, 11. 15: 18. — Hence  
fem. גִּתִּית *Gittith* Ps. 8: 1. 81: 1. 84: 1,  
*an instrument of music*, so called either  
as being common among the Gittites,  
or q. d. *ἐπιμνηστος*, as if belonging to the  
wine-press and used to accompany  
the songs of the vintage.

גִּתִּים (two wine-presses) pr. n.  
of a city in Benjamin, Neh. 11: 33.

גֶּתֶר Gen. 10:23, *Gether*, pr. n. of an Aramaean region, otherwise wholly unknown.

*Daleth*, דָּלֶת, the fourth letter of the Hebrew alphabet; as a numeral denoting 4. The name signifies *a door*, to which the most ancient form of this letter seems to have borne a resemblance.

In sound Daleth is kindred: a) to the harder *dentals*, as ט, ת, with which it is often interchanged; see טבב, דבב; טפפ, דפפ; טחח, דחח; טקק, דקק. Rarely it passes over also into ה, see טהה, דהה. b) to the sibilant ז, see below under lett. ז.

כִּי Chald. i. q. Heb. וְכִי and וְכֵן, *this, fem. and neut. haec, hoc*, (elsewhere כִּי, כֵּן.) Dan. 4: 27. 5: 6 כִּי וְכֵן *this upon that, together.*

\* **לָאָץ** to melt away; hence to pine away, to languish. This signif. of melting or pining away is widely extended

in the cognate verbs, as דָּבַח, אָדַב, in the cognate verbs, as דָּבַח, אָדַב, דָּבַח, אָדַב, Syr. ܕܒܚ, Arab. دَبَّ, دَبَّ, and is variously transferred, now to the languor of sickness and old age, now to the weakness of terror. The primary idea is that of becoming liquid by heat, flowing down, comp. זָהַב. From the Indo-european languages we may compare Pers. تاب heat, warmth, تافتن, تافتن to warm, to kindle, i. q. θάπτω, تباہیدن to melt away, Sanscr. tapa, Lat. tepeo. Kindr. are יָחַז, גָּחַח. — Spoken of the eye as pining away for grief Ps. 88: 10, see יָחַשׁ, בָּחַח, of the spirit, נָחַשׁ, Jer. 31: 25; of a person Jer. 31: 12.

Deriv. the two following:

**פַּחַד** f. *terror, dread* Job 41: 14,

from the idea of melting away, becoming weak, comp. מַסַּס Niph. no. 2. — Simonis wrongly explains it *sollicitudo, moeror*.

דָּאָבֹן constr. דָּאָבוֹן, m. a pining, languor, faintness of spirit, נָפֶשׁ, Deut. 28: 65. Comp. Jer. 31: 25.

דָּג i. q. דָּג a fish, Neh. 13: 16. Since Kamets in this word (where it signifies a fish, and not a fisherman) is pure, as coming from דָּגָה, the letter נ which the Masora notes as being omitted in very many Mss. is here mater lectionis redundans, as in מִלְאֲכִים 2 Sam. 11: 1.

\* דָּאָג pp. i. q. דָּאָב, to melt, to become liquid, Gr. *τῆνω*. Trop. of fear and terror, comp. מַסַּס, מָרֹם; hence to fear, to be afraid, Jer. 17: 8; seq. acc. 38: 19. Is. 57: 11, נָךְ Jer. 42: 16. Also seq. ה of pers. for whom one fears 1 Sam. 9: 5. 10: 2; and מִן of that from or on account of which one fears, Ps. 38: 19.

Deriv. the two following :

דָּאָג (fearful) Doeg pr. n. of an Edomite, the chief of Saul's herdsmen, 1 Sam. 21: 8. 22: 9. Ps. 52: 2. — In Chethibh 1 Sam. 22: 18, 22, it is written דָּרָג, after the Syrian pronunciation.

דָּאָה f. i. q. דָּאָה, fear, dread, anxiety, Ez. 4: 16. 12: 18, 19. Jer. 49: 23. Prov. 12: 25.

\* דָּאָה fut. דָּאָה, apoc. דָּאָה Ps. 18: 11, to fly, spoken of the rapid flight of birds of prey Deut. 28: 49. Jer. 48: 40. 49: 22. Trop. of the Deity, Ps. 18: 11 דָּאָה עַל-פְּנֵי רִיחַ and did fly upon the wings of the wind. — For 2 K. 17: 21, see נָדָה.

Deriv. דָּהָה and

דָּאָה f. only Lev. 11: 14, a species of ravenous bird, having a rapid flight, Sept. *γύψ*, Vulg. *milvus*. Comp. Bochart Hieroz. II. p. 191. — In the parall. passage Deut. 14: 13 is read דָּאָה, by an error of the copyists.

דָּאָל see דָּאָלָה.

דָּאָר see דָּוָר.

דָּב and דָּוָב masc. epicoen. a bear, so called from its slow gait, see r. דָּבָב. 1 Sam. 17: 34, 36, 37. 2 Sam. 17: 8. Prov. 17: 12. Hos. 13: 8 שְׂכָוֶה דָּב a bear bereaved of her whelps. Plur. דְּבִישׁ, bears, she-bears, 2 K. 2: 24. Arab. دُبُّ, دُبَّةٌ, bear, she-bear.

דָּב Chald. id. Dan. 7: 5.

\* דָּבָא a root not in use, i. q. Arab. دَبَّ to rest, to be quiet; pp. to languish, to pine, kindr. with r. דָּאָב and others there quoted. — Hence

דָּבָא m. languor, quiet, rest, poet. for death; once Deut. 33: 25 בְּמִיָּה דָּבָא as thy life, so shall thy death be. Vulg. *senectus tua*; not unaptly, if we regard only the etymology, but yet old age cannot well be put in antithesis with life. — Another vestige of this root appears in the pr. n. מִידְבָּא i. e. waters of quiet.

\* דָּבָב, Arab. دَبَّ 1. pp. to go softly and slowly, to creep along, an onomatopoeic root like Germ. *tappen*, Fr. *tapper*, comp. Engl. to tap, to step. Similar is דָּבָבָה, spoken of a light and quick gait, which we express by the verb to trip, Germ. dim. *trippeln*; comp. also נָחַב whence נָחִיב, Gr. *στειβω*. In the signif. of treading the Semitic languages have by transp. *pat*, see under r. בָּוֹס. — Hence דָּב a bear.

2. to creep about, as a slanderer, tale-bearer; then i. q. to slander, to disparage, whence דָּבָה and דָּבָה and דָּבָה.

3. of liquids, to flow softly, e. g. wine Cant. 7: 10; for which passage see in r. דָּשֶׁן.

דָּבָה f. (r. דָּבָב no. 2) slander, evil report, e. g. הוֹצִיא דָּבָה to bring out an evil report, to spread a slander, Num. 14: 36. Prov. 10: 18. The genitive which follows, is either active, i. e. of the slanderer, as Ps. 31: 14 בִּי שָׁמַעְתִּי דָּבָה for I hear the slander of many. Jer. 20: 10; or also passive, i. e. of the



person slandered, as Num. 13: 32. 14: 37. Gen. 37: 2. Prov. 25: 10 דְּבַרְהָךְ לֹא תִשָּׁבֵר and let thine infamy (ill report) turn not away, i. e. not depart from thee.

— Arab. دُوبُ a secret detractor, one who spreads slanders. Syr. دُوبُ report, rumor, and دُوبُ to spread a report. Chald. טְבָה reproach, contumely.

דְּבוּרָה f. 1. a bee, Is. 7: 18; plur. דְּבוּרִים Judg. 14: 18. Ps. 118: 12. — Syr. دُوبُ a bee, wasp. Arab. دُوبُ collect.

a swarm of bees or wasps, comp. Lat. *examen*, qs. *exagimen*, ab *exagendo*; like *agmen*, qs. *agimen*, ab *agendo*; comp. r. דָּבַר no. 2. But in Heb. this word is a noun of unity from an obsol.

form דְּבוּר = דָּבַר. R. דָּבַר no. 2.

2. *Deborah*, pr. n. of a prophetess, Judg. 4: 4, 5. 5: 1.

\* דָּבַח Chald. to sacrifice, to offer sacrifice, i. q. Heb. דָּבַח. Ezra 6: 3. — Hence מִזְבֵּחַ altar, and

דָּבַח plur. דְּבָחִין Chald. a sacrifice, Ezra 6: 3.

דְּבוּרִים m. plur. 2 K. 6: 25 Keri, doves' dung, a softer expression for דְּבָרִים, which stands in Chethibh; pp. the flowing, flux of doves, from the verb דָּבַח, i. q. דָּאב, i. e. to flow. Comp. *ῥέυμα γαστρός, διάρροια*, flux, diarrhoea.

דְּבִיר m. 1. the inner sanctuary, *adytum*, of Solomon's temple, also called קֹדֶשׁ קְדָשִׁים holy of holies, 1 K. 6: 5, 19 — 22. 8: 6, 8. 2 Chr. 3: 16. 4: 20. 5: 7, 9. Jerome renders it *oraculum*, *oraculi sedes*, from דָּבַר to speak; but more prob. it is pp. *pars postica*, the hinder part, i. e. the western side; see in אֲחֹרָה no. 2. See C. Iken in Dissert. philol. theol. P. I. p. 214.

2. *Debir*, pr. n. of a city in Judah, elsewhere called Kirjath-Sepher. Judg. 1: 11.

\* דָּבַק obsol. root, prob. i. q. דָּבַק to cleave, to adhere; and trans. to join together; see דָּבַק.

\* דָּבַל (cogn. דָּבַל) to press together, espec. into a round mass. Hence Arab. دَبَال, دَبَلَة ball of dung, (comp. دَبْل, دَبْلَة, دَبْلَة) dung, دَبْلَة, دَبْلَة buccella rotunda. — Hence

דְּבִלָה f. constr. דְּבִלָת, plur. דְּבִלִים, round cakes of dried figs pressed together into a mass, 1 Sam. 25: 18. 1 Chr. 12: 40; with דְּבִלָתִים added 2 K. 20: 7. Gr. *παλάθη*, from Aram. דְּבִלָת, dropping the Daleth. — See Celsii Hierobot. T. II. p. 377—79. J. E. Faber on Harmar's Obs. I. p. 389 sq.

דְּבִלָה Ez. 6: 14 doubtless a corruption of the text for דְּבִלָה Riblah, a city in the northern part of Palestine, q. v.

דְּבִלָתִים (two cakes, prob. so called from the shape of the city) *Diblat-haim* Num. 33: 46, and דְּבִלָתִים בֵּיתָה Jer. 48: 22, pr. n. of a city of Moab. Jerome in Onomast. sub. v. Jassa: *et usque hodie ostenditur inter Medabam et Deblatai*.

\* דָּבַק and דָּבַק, fut. יִדְבֹּק, inf. דְּבִקָּה.

1. to cleave, to adhere, spec. with firmness as with glue, to be glued, to stick fast. Arab. دَبَقَ, Syr. دَبَقَ id.

Cogn. is دَبَخَ to cook, Germ. *backen*, to bake; the primary syllable being דָּבַק, by which the idea of cooking, baking, is expressed, comp. Pers. دَبَخَن, بَخْتَن, بَاج, بَاة *bukhten, pukhten*. See also دَبَخَن. — Construed seq. דָּבַק Job 19: 20, 20, Jer. 13: 11, לְ Ps. 102: 6. Intrans. Lam. 4: 4 דָּבַק לְשׁוֹן יוֹנֵק אֶל-הָבֶרֶךְ the tongue of the suckling cleaveth to his palate for

*thirst, dryness.* Ps. 22: 16. The same expression is also used of one who is silent from reverence and awe, Job. 29: 10. Ps. 137: 6. Comp. Hiph. Ez. 3: 26. Also Deut. 13: 18, *let nothing cleave to your hands*, i. e. take nothing covertly. Job 31: 7. — Trop. to cleave to a person, i. e. to follow, to adhere to him, Ruth 2: 8, 21; seq. ב v. 23. Hence to be attached or devoted to any one, to hang upon, to love him, Gr. *κολῶσθαι* *τινι*, e. g. a wife, a king, God, seq. ב and ל Deut. 10: 20. 11: 22. 2 Sam. 20: 2. 1 K. 11: 2. Josh. 23: 12. Gen. 2: 24. 34: 3; seq. אֶחָדִי Ps. 63: 9 *אֶחָדִי דָּבַקָה בִּפְנֵי* *my soul cleaveth unto thee*, is wholly devoted unto thee.

2. to attach oneself to any thing, i. e. to come upon, to overtake, to befall, seq. acc. v. ב et אֶחָדִי Gen. 19: 19. Deut. 28: 60. Jer. 42: 16 *שָׁם יִדְבֹק אֶחָדִיכֶם* *there (famine) shall overtake you*, befall you. Comp. Hiph. no. 3. Synon. with הִשִּׁיג no. 3, see in פָּשַׁע.

Pual pass. to be glued together, to cleave fast together, to cleave, Job 38: 38. 41: 9.

Hiph. 1. causat. of Kal no. 1, to cause to cleave, to make adhere, Ez. 3: 26. 29: 4. Jer. 13: 11.

2. to follow close, to pursue, seq. acc. Judg. 18: 22. 2 Sam. 1: 6; seq. אֶחָדִי, Judg. 20: 45 *וַיִּדְבִּקוּ אַחֲרָיו* *and they pursued hard after him*. 1 Sam. 14: 22. 31: 2.

3. to overtake, comp. Kal no. 3. Gen. 31: 23. Judg. 20: 42. Also causat. to let overtake, to cause to come upon, Deut. 28: 21.

Hoph. to be made to adhere, i. e. to cleave fast, Ps. 22: 16.

The derivatives all follow.

דָּבַק Chald. id. Dan. 2: 43.

דָּבַק verbal adj. cleaving, adhering, 2 K. 3: 3. Prov. 18: 24.

דָּבַק m. 1. a soldering, welding of metals, Is. 41: 7.

2. plur. דְּבָקִים 1 K. 22: 34. 2 Chr. 18: 33, prob. joints of a coat of mail; so Chald. — Others understand arm-pits, comp. Chald. *מִדְּבָקִי יָדָי* Jer. 38: 12 Targ.

\* דָּבַר a root of various signification, many of which are in Heb. found only in derivatives, although in the cognate languages they still appear in the verb itself.

1. The primary signification, as the Belgic etymologists long ago perceived, is, to set in a row, to range in order, to connect, Gr. *ἔγω*. Hence

2. to lead, to guide, to drive, spec. flocks and herds to pasture, see דָּבַר, דְּבָרָה, מְדַבֵּר; also to govern, to rule a people, Syr. and Chald. *ܕܒܝܐ* to lead,

to rule, Arab. *لَا دَبَّرَ*; further, to reduce to order, to subdue, see Hiph. and comp.

Arab. *دَبَّرَ* swarm of bees, examen, q. d.

flock or herd of bees, also דְּבָרָה a bee, q. v. — Hence, as a shepherd who leads or drives his flock also follows it, there arises also the sense

3. to follow, to be behind, like Arab.

دَبَّرَ, whence دَبَّرَ the hinder part,

دَبَّرَ hindmost, last, Heb. דְּבִיר inner

sanctuary of the temple. — Hence also

4. to come from behind, i. e. to waylay, to plot against, to destroy, (comp.

דָּבַר, ) like Arab. *دَبَّرَ* and Heb. Piel

no. 2. Hence דָּבַר, דָּבַר destruction, death, pestilence.

5. From the primary idea of ranging in order, connecting, comes also the most freq. signification of this verb, to speak, pp. to set in order words; comp. sermo and dissero à serendo, and Gr. *ἔγω* to connect and to speak. In Kal found only in Part. act. דָּבַר Ex. 6: 29. Num. 32: 27. 36: 5. Ps. 5: 7; Part. pass. דָּבַר Prov. 25: 11; and Inf. c. Suff. דְּבָרָה Ps. 51: 6. — Far more freq. is

PIEL דָּבַר, and in the middle of a clause יְדַבֵּר, fut. יְדַבֵּר.

1. to speak, diff. from אָמַר to say, (q. v. no. 1,) as also Germ. *reden* and *sagen*, Gr. *λαλεῖν* and *εἰπεῖν*, Aram. *מְלַל* and *אָמַר*. — Construed a) absol. e.

g. Job 11: 5 **אֵלֹהִים יִדְבֹּר** *O that God would speak*. 33: 2. Num. 12: 2. Ez. 3: 18. al. Sometimes emphat. i. q. to *speak well*, eloquently, Ex. 4: 14 **יִדְבְּרֵהִי** *Jer. 1: 6*. Often with **אָמַר** added, see the examples under **אָמַר** p. 74. — b) c. acc. of that which one speaks, utters, as **שָׁקַר**, **דִּבֶּר צֶדֶק**, **דִּבֶּר אֱשֶׁר**, i. e. to speak or utter justice, deceit, falsehood, etc. Ps. 101: 7. Is. 45: 19. 59: 3. Dan. 11: 27. **דִּבֶּר דְּבָרִים** *to speak words*, i. q. Lat. *verba dedit*, Hos. 10: 3. Ex. 6: 29 **דִּבֶּר אֶל־פָּרֹעֶה** *and Jehovah spake unto Pharaoh all that I speak unto thee*. 24: 7 **כָּל אֲשֶׁר־דִּבֶּר יְהוָה וַיַּעַשׂ** *all that Jehovah hath spoken will we do*. Jer. 1: 17. Dan. 10: 11. Jon. 3: 2. — c) Rarely, like **אָמַר**, it is followed by the words spoken, and **יִדְבֹּר** is prob. to be supplied, Gen. 41: 17. Ex. 32: 7 **וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר** *and Jehovah spake unto Moses*, Go etc. 1 K. 21: 5. 2 K. 1: 7, 9. Ez. 40: 4. Dan. 2: 4.

The person to or with whom one speaks, is put mostly after the particles **אֵל** Gen. 8: 15. 19: 14, and **לְ** Judg. 14: 7; but also after **עִם** Gen. 31: 29. Deut. 5: 4; **אֵת** (את) Gen. 23: 8. 42: 30. **עַל** Jer. 6: 10. Also **דִּבֶּר לְ** *to speak to or with*, is used of God as making a revelation, communication, an oracle; Zech. 1: 9 **הַמַּלְאָךְ הַדֹּבֵר בִּי** *the angel who spake with me*. v. 14. 2: 2, 7. 4: 1, 4, 55. Hab. 2: 1. Jer. 31: 20. Num. 12: 6, 8. Once c. acc. to *speak to*, to address, Gen. 37: 4, comp. *λέγειν τινά*. — *To speak of* any person or thing is put c. acc. as *λέγειν τινά*. Ruth 4: 1 **הַנָּזִיר** *the kinsman came by, of whom Boaz spake*. Gen. 19: 21. 23: 16; c. **בְּ** 1 Sam. 19: 3 **וְאָנֹכִי אֶדְבֹּר** *and I will speak of thee with my father* (v. 4); **אֵל** Job 42: 7, **עַל** 1 K. 2: 19, the latter espec. of what God speaks or promises to any one (see below in lett. a) 1 K. 2: 4. Dan. 9: 12. Jer. 25: 13. 42: 19. — *To speak against* any one, seq. **עַל** (pp. to assail with reproaches) Ps. 109: 20. Jer. 29: 32. Deut. 13: 6; seq. **בְּ** (see **בְּ** B. 6.) Num. 21: 7 **דִּבְרֵנוּ בִיהוָה וְנָדָה** *we have spoken against Jehovah and against thee*.

Job 19: 18. Ps. 50: 20. 78: 19. But **בְּ** *דִבֶּר* is also *to speak by* any one, to use one as an interpreter, (see **בְּ** C. 2.) Num. 12: 2. 2 Sam. 23: 2. 1 K. 22: 28.

Spec. to *speak* is also used in various senses according to the context: a) i. q. to *promise*, Deut. 19: 8. Jon. 3: 10; c. acc. of thing Deut. 6: 3; c. **אֵל** and **עַל** of pers. see above; also of evil, to *threaten*, Ex. 32: 14. — b) i. q. to *command*, to *prescribe*, comp. **אָמַר** no. 3. Gen. 12: 4. Ex. 1: 17. 23: 22; to *warn*, to *admonish*, 1 Sam. 25: 17. — c) to *utter* a song, i. q. to *sing*, Judg. 5: 12; comp. Arab. **قَالَ** and Gr. *ἔπος* i. q. song. — d)

*to speak for* a woman, i. e. to *ask* her in marriage, seq. **לְ** Judg. 14: 7, **בְּ** 1 Sam. 25: 39. Comp. Arab. **خَطِبَ** and

Pual. — Further to be noted are also the following phrases: e) **דִּבֶּר עַל־לִבּוֹ** *to speak to one's heart*, i. e. to *speak kindly with* any one, espec. to *comfort*, to *console*, comp. Gr. *παράμυθίζουμαι*, Lat. *alloquium*. Gen. 34: 3. 50: 21. Ruth. 2: 13. 2 Sam. 19: 8. 2 Chr. 30: 22. 32: 6. — f) **דִּבֶּר אֶל־לִבּוֹ** *to speak in one's own heart, with oneself*, Gen. 24: 45. 1 Sam. 1: 13 **מִדְּבַר עַל־לִבָּהּ** *she spoke in her heart*. Also seq. **לִבּוֹ**, **עַם**, **בְּלִבּוֹ**, Ecc. 1: 16. 2: 15. Ps. 15: 2. — g) **דִּבֶּר טוֹב**, of God, to *speak good concerning* any one, to *promise good*, Num. 10: 29. 1 Sam. 25: 30. Jer. 18: 20. Also **עַל** *to speak evil concerning* any one, to *determine evil*, 1 K. 22: 23. Jer. 11: 17. 19: 15. 26: 19. 33: 14; seq. **אֶל־** 36: 31. In a somewhat different sense, Esth. 7: 9 **מִדְּבַר טוֹב עַל־הַמֶּלֶךְ** *Mordecai, who had spoken good for the king*, i. e. given him good information, comp. 6: 2. — h) **דִּבֶּר טוֹבוֹת אֵת** *to speak kindly with* any one, 2 K. 25: 28. Jer. 12: 6; also **עִם** *to speak peace with* any one, i. e. kindly, friendly, Ps. 28: 3; seq. **אֵת** Jer. 9: 7; seq. **אֶל־** *to speak peace unto*, i. e. to *announce or promise welfare*, happiness, Ps. 85: 9; seq. **בְּ** id. Ps. 122: 8 **אֶנְדְּבֶר־הֵנָּה שְׁלוֹם בְּךָ** i. e. I will now pray for thy peace, prosperity; seq. **לְ** Esth. 10: 3 **דִּבֶּר שְׁלוֹם לְכָל־יִרְעֵוֹ** *and spake for the peace, prosperity, of all his*

posterity. So absol. Ps. 35: 20. — i) *to speak a judgment*, i. e. *to pronounce sentence upon*, see in *משפט* no. 1. d. Also *to litigate or contend with*, see in *משפט* no. 1. c.

2. *to waylay, to plot against*, to prepare destruction, Ps. 127: 5. Arab. Conj. II, comp. above in Kal. no. 4. — Then, *to destroy*, 2 Chr. 22: 10; comp. parall. 2 K. 11: 1 *אבר*.

Pual, pass. Ps. 87: 3 *נִכְבְּרוֹת מְדַבֵּר* *glorious things are spoken of thee*, i. e. decreed of God. Cant. 8: 8 *בְּיוֹם שֶׁיִּדְבָּר בֶּהָ* *when she shall be spoken for*, i. e. asked in marriage. See in Piel lett. d.

Niph. recipr. of Piel, *to speak one with another, to converse*, Mal. 3: 16; seq. ב Ez. 33: 30. Ps. 119: 23; עַל Mal. 3: 13.

Hithp. *to subdue*, see in Kal no. 2. Ps. 18: 48 *וַיִּדְבֹּר עַמִּים תַּחְתִּי* *who subdueth the nations under me*. Ps. 47: 4.

Hithp. part. *מְדַבֵּר* *to speak with*, Num. 7: 89. 2 Sam. 14: 13. Ez. 2: 2.

The derivatives follow, except *דְּבֹרָה*, *דְּבִיר*, *מְדַבֵּר*.

*דָּבָר* m. 1. *a word, verbum, λόγος*, Gen. 44: 18, etc. Often in plur. Gen. 29: 13 *כָּל-הַדְּבָרִים הָאֵלֶּה* *all these words*. 34: 18. Ex. 4: 28. 18: 19. 19: 7. 8: 20. 1. 24: 3. al. *אִישׁ, בַּעַל דְּבָרִים*, a man of words, fluent, eloquent, Ex. 4: 10. 24: 14. Often collect. *words, speech, discourse*, Job. 15: 3. *דְּבַר שִׁפְתַּיִם* lip-discourse, vain words, Is. 36: 5. *נִבּוֹן דְּבַר* skilled in discourse, fluent, 1 Sam. 16: 18. — Spec. a) *a promise*, 1 K. 2: 4. 8: 20. 12: 16. Ps. 33: 4. 56, 5; comp. Gr. *τεῖν ἔπος*, Engl. 'to keep his word.' — b) *command, precept, edict*, comp. r. *דְּבַר* no. 1. b. *דְּבַר-מַלְכוּת* a royal edict, Esth. 1: 19. Josh. 1: 13. 1 Sam. 17: 29 *הֲלֹא דְבַר הוּא* *was there not a command?* Is. 8: 10. Ex. 34: 28 *עֲשֵׂרֶת הַדְּבָרִים* *the ten commandments, the decalogue*. 1 Chron. 26: 32. 2 Chron. 29: 15. — c) *a saying, sentence, maxim*, as of a wise man; Plur. Ecc. 1: 1 *קְהֵלֶת הַדְּבָרִים* *the sayings of the wise*. Prov. 4: 4, 20. 30: 1. 31: 1; espec. *an oracle, effatum* of the deity, Num. 23: 5, 16; comp. *ἔπος, λόγος*. *וַיְהִי דְבַר* *and the word, oracle, of Je-*

*hovah came to any one*, Jer. 1: 4, 11. 2: 1. 13: 8. Ez. 3: 16. 6: 1. 7: 1. 11: 14; seq. עַל 1 Chr. 22: 8. Job. 4: 12 *אֶלִי דְבַר* *a word, oracle, stole upon me*, i. e. a divine communication. Very often collect. *oracles*, Hos. 1: 1. Mich. 1: 1. Joel 1: 1. — d) *counsel, advice given*, 2 Sam. 17: 6. — e) *report, rumor*, 1 K. 10: 6. — — Seq. genit. it is i. q. *the word to be spoken of any thing, what is to be said of it*; Job 41: 4 *I will not conceal... דְּבַר הַכֹּחַ* *the word of his strength*, i. e. what is to be said concerning his strength. 1 K. 9: 15. Deut. 15: 2. 19: 4. Or we might also render, *the measure, manner of his strength*, comp. *דְּבָרָה* no. 1.

2. *thing, matter, affair, business*; pp. *thing spoken of*, subject of discourse; comp. *λόγος* in Passow, A. no. 11, *ἔπος, ῥήμα* from *ῥέω*, Germ. *Sache* from *sagen, Ding, thing*, which also primarily signified speech, see Adelung art. *Ding*. The same signif. *word and thing* are united in Aram. *מְלָה, מְלָה*,

Arab. *أَمْرٌ* and *خَطْبٌ*. — E. g. *דְּבָרֵי*

*שְׁלֹמֹה* *the things of Solomon*, i. e. his acts, deeds, 1 K. 11: 41. *דְּבָרֵי הַיּוֹמִים* pp. daily affairs, i. e. journal of affairs, chronicles, 1 Chr. 27: 24. Esth. 6: 1. *הַדְּבַר הַזֶּה* *this thing*, Gen. 20: 10. 21: 11, 26. *כָּל-הַדְּבָרִים הָאֵלֶּה* *all these things* Gen. 20: 8. *כְּדָבָר הַזֶּה* Gen. 18: 25. 32: 20. 44: 7, and *הַדְּבָרִים הָאֵלֶּה* 24: 28. 39: 17, 19, i. e. in this manner, so. *אַחֵר הַדְּבָרִים הָאֵלֶּה* (LXX *μετὰ τὰ ῥήματα ταῦτα*) *after these things*, afterwards, Gen. 15: 1. 22: 1. 39: 7. *דְּבַר יוֹם* daily matter, hence *דְּבַר יוֹם* the daily task in its day, i. e. day by day, every day, Ex. 5: 13, 19. 16: 4. Lev. 23: 37. 1 K. 8: 59. Also *דְּבַר יוֹם* *לְדָבָר יוֹם* 2 Chr. 8: 13, and *בְּיוֹמוֹ* v. 14. 31: 16. Often pleonast. like Gr. *χοῖμα*. 1 Sam. 10: 2 *נָטַשׁ אָבִיךָ* *thy father hath left the matter of the asses*, i. e. has done thinking of the asses. Ps. 65: 4 *דְּבָרֵי מִפִּי עֲוֹנוֹת גָּבְרוּ* *iniquities prevail over me*. Ps. 105: 27. 145: 5. — Hence

3. *something, any thing*, Gen. 18: 14. *לֹא דְבַר, אֵין דְּבַר*, *nothing*, 1 Sam. 20: 21 *אֵין דְּבָרָה* *there is nothing* sc. to fear.



Judg. 18: 7, 28 וְדָבָר אֵין-לָהֶם עִם-אָדָם and they had nothing to do with other men. כָּל-דָּבָר every thing Num. 31: 23. Deut. 17: 1. דָּבָר טָמֵא any unclean thing Lev. 5: 2. עֲרוֹת דָּבָר any thing filthy Deut. 23: 15. 24: 1; comp. 2 K. 4: 41. 1 Sam. 20: 2. Also Plur. דְּבָרִים דָּבָרִים 2 Chron. 12: 12.

4. a cause, reason, Josh. 5: 4. Hence עַל דָּבָר because of Gen. 12: 17. 20: 11. 43: 18; עַל דְּבָרֵי id. Deut. 4: 21. Jer. 7: 22. 14: 1. עַל דָּבָר אֲשֶׁר before a verb, because that, because, Deut. 22: 24. 23: 5. 2 Sam. 13: 22. Comp. דְּבָרָה no. 2.

5. cause in a forensic sense, suit at law. Ex. 18: 16 בְּיָהוּדָה לָדֵם דָּבָר if they have a cause, suit. v. 22. 22: 8. עַל-כָּל-דָּבָר תִּפְשָׁע in every suit of trespass, fraud, etc. 24: 14 בָּעַל דְּבָרִים one who has causes.

דָּבָר m. plur. דְּבָרִים Hos. 13: 14. pp. destruction, death, like Arab. دَبَرٌ

see r. דָּבָר no. 4, and Pi. no. 3. Hence plague, pestilence, (comp. מָוֶת no. 3,) Ex. 9: 3. Lev. 26: 25. Deut. 28: 21. 2 Sam. 24: 13. 1 K. 8: 37. al. Sept. mostly θύατος, comp. Eccus. 39: 29.

דָּבָר i. q. מְדָבָר a pasture, whither flocks and herds are driven, see r. דָּבָר no. 2. Mich. 2: 12. Is. 5: 17. — Syr. <sup>sc</sup> -

דָּבָר and דָּבָר, Arab. دَبَرٌ field, tilled field.

דְּבָרוֹת plur. f. pp. drifts, i. e. floats, rafts, as driven by the sea, see r. דָּבָר no. 2. 1 K. 5: 23 [9].

דְּבָרָה plur. f. דְּבָרוֹת words, precepts; once Deut. 33: 3 וְשָׂא מִדְּבָרֶיהָ ה' (Israel) shall receive of thy words, i. e. Jehovah's; so correctly Sept. and Vulg. accipit de verbis tuis. For this use of מָן, see מָן no. 1. — The Dagesh in דְּבָרָה i. e. in בָּ, may also be merely euphonic, so that דְּבָרָה would then be i. q. דְּבָרָה, דְּבָרָה, and not a verbal of Piel. The conjecture of Vater is wholly unnecessary, who reads with other vowels מְדָבְרָתָהּ i. e. Jehovah will undertake thy guidance, for

מְדָבְרָתָהּ, which he takes to mean guidance; comp. r. דָּבָר no. 2.

דָּבָר f. i. q. דָּבָר, but mostly in the later Hebrew.

1. thing, i. e. manner, mode, see in דָּבָר no. 1 fin. Ps. 110: 4 thou art a priest forever מְלִכִּי-צֶדֶק after the manner of Melchisedek; here the — is paragogic, see Lehrs. § 127. 2.

2. i. q. דָּבָר no. 4, cause, reason; hence עַל דְּבָרָה because of Ecc. 3: 18. 8: 2. עַל דְּבָרָה שֶׁ for this cause that, to the end that, Ecc. 7: 14.

3. i. q. דָּבָר no. 5, cause, suit at law, Job 5: 8.

דְּבָרָה Chald. f. a cause, reason. Dan. 2: 30 עַל דְּבָרָתָהּ for this cause that, to the end that.

\*דְּבִשׁ c. Suff. דְּבִשִּׁי m. honey, Arab. دَبَسٌ, Syr. دَبْسٌ id. Maltese

dibsi yellow, i. e. honey-coloured. There exists in the Semitic languages no verb from which this noun can be derived; in Greek however there is derived from this noun the verb τιθαί-βωσσω to make honey Od. 13. 106. — Spec.

1. honey of bees, Lev. 2: 11. 1 Sam. 14: 26, 27, 29, 43. Prov. 16: 24. 24: 13. al. Spoken of wild honey, i. e. from wild bees, Deut. 32: 13. Ps. 81: 17 מִצֹּר דְּבִשׁ אֶתְבִּיעֶנָּה with honey from the rocks I will satisfy them.

2. honey of grapes, syrup, i. e. the newly expressed juice of grapes, must, boiled down to the half or third part, Gr. ἔσημα, Lat. sapa, defrutum, Ital. musto cotto. At the present day this syrup is still exported from Palestine, espec. from the district of Hebron, into Egypt; see Russel's Nat. Hist. of Aleppo, p. 20. — Gen. 43: 11. Ez. 27: 17.

דְּבִשְׁתָּ f. 1. the bunch, hump of a camel, Is. 30: 6. This signif. is sufficiently certain from the context, and is expressed by the Chald. Syr. Vulg. but the etymology has long exercised the ingenuity of interpreters without success. Not improbably it may denote pp. a bee-hive, from דְּבִשׁ, and

thus from the similarity of form be applied to the camel's *hump*. Another conjecture has been recently communicated to me, viz. that דָּגְשָׁת is written by interchange and transposition of letters for דָּגְשָׁת, דָּגְשָׁת a heap.

2. pr. n. of a place, Josh. 19: 11.

דָּג m. *a fish*, so called as multiplying abundantly, see r. דָּגָה. Jon. 2: 1, 11. Plur. דָּגִים, constr. דָּגֵי, Gen. 9: 2. Num. 11: 22. 1 K. 5: 13. Hence comes the denom. verb. דָּגַג *to fish*. The form דָּגַג see in its order. — In the cognate languages a fish is called דָּג, דָּג; a trace of the Heb. word remains in Gr. ἰχθύς.

דָּגָה constr. דָּגַת, fem. of the preceding, *a fish*, Deut. 4: 18. Jon. 2: 2; mostly collect. *fish*, (comp. סִדְסָה,) Gen. 1: 26, 28. Ex. 7: 18, 21. Num. 11: 5. Ez. 29: 4, 5.

\* דָּגָה pp. *to cover*, like Arab.

دجا *to cover over, to be dark*; comp.

the kindr. roots دج, دجل, دج, دج,

دج, also دج, all of which have the primary notion of covering; as also Heb. דָּגַג, דָּגַר, and the occidental *tego, tēgos, stēgō*, in Germ. dialects *dagen, dachen, decken*. This idea is then transferred to *multitude* and *abundance*, which overflows and *covers* every thing; comp. دجان a numerous

company, from دجن *to cover*, طين a great multitude, also from the idea of covering. — So also the Heb. verb, *to multiply, to be increased*, once Gen. 48: 16. Hence also the deriv. דָּג, דָּגָה a fish, so called from its prolificness, (comp. דָּג, דָּג, and דָּג.)

דָּגוֹן (large fish) pr. n. Dagon, an idol of the Philistines worshipped at Azotus, having a human head and arms, but the rest of the body like a fish; see 1 Sam. 5: 2 sq. espec. v. 4. Judg. 16: 23. 1 Chr. 10: 10; comp. 1 Macc. 10: 83. 11: 4. — Similar was the figure of *Derceto*, worshipped at Asca-

lon under the like form of a fish; comp. Diod. Sic. 2. 4, αὕτη δὲ τὸ μὲν πρὸς ὥπον ἔχει γυναικός, τὸ δὲ ἄλλο σῶμα πᾶν ἰχθύος. See on the worship of fishes in this region, Selden de Diis Syris II. 3. Creuzer Symbol. II. § 12.

\* דָּגַל i. q. Arab. دجل, *to cover*,

*to cover over*, see the kindr. roots under דָּגָה; then also to act covertly, to deceive, comp. דָּגַד. Hence דָּגַל a flag, banner, standard, pp. a covering, like Germ. *Fahne* from πῆνος, *pannus*, The signif. of *glittering, shining*, which I formerly ascribed to this root, with Nanninga Diss. Lugd. II. 916, and Muntinghi ad Ps. 20: 6, now seems to me hardly susceptible of proof. — From the noun דָּגַל is then again derived the denom. sense of דָּגַל, *to set up a banner, to erect a standard*; Ps. 20: 6 בָּשָׂם אֱלֹהֵינוּ דָּגַל in honour of our God will we set up our banners; comp. the formulas יִרְבֶּה בָּשָׂם יִרְבֶּה, and קָרָא בָּשָׂם. Sept. μεγαλυνθήσόμεθα, reading or conjecturing נגדל. Muntinghi (l. c.) from his etymological conjecture, *gloriabimur, exultabimus*. Part. pass. דָּגוּל *lifted up as a banner*, i. e. *conspicuous, distinguished*, spoken of a noble youth Cant. 5: 10.

NIPH. *to be furnished with banners*. Cant. 6: 4, 10 אֲרִמָּה בַּדָּגָלוֹת terrible as an army with banners; Symm. ὡς τάγματα παρεμβολῶν. The virgin is here represented as victorious and triumphant over hearts. Comp. the similar figure drawn from an army in c. 2: 4; the same is very common in Arabian poets.

דָּגַל c. Suff. דָּגָלוֹ, plur. דָּגָלִים, cstr. דָּגָלֵי, m. *a flag, banner, standard*, i. e. of a larger kind, serving for three tribes together; the smaller flags being called אֹהֶל. Num. 1: 52. 2: 2, 3, 10, 18, 25. 10: 14, 55. Cant. 2: 4 דָּגָלוֹ עָלַי and his banner over me is love.

דָּגַן constr. דָּגָן, m. *corn, grain*, pp. *increase*, from r. דָּגָה *to multiply*, as נָדָן from נָדָה. Gen. 27: 28, 37. Num. 18: 27. Deut. 28: 51. Meton. for bread Lam. 2: 12. — Arab. داجن, but only in the Arab. Versions of the Bible.

\* **דָּגַר**, like Chald. **דָּגַר**, *to brood, to sit upon*, as a bird her eggs or young, prob. pp. to cover, see under **דָּגַר**, **דָּגַל**. Jer. 17: 11 **דָּגַר וְלֹא יָלַד** *the partridge sitteth upon eggs which she hath not laid*; so is he that gathereth riches and not by right. Sept. *πρόδῃς σπυήγαγεν ἃ οὐκ ἔτεκεν*. In Is. 34: 15 spoken of a serpent brooding its young, not eggs. Vulg. in each passage well, *fovere*. — The rash assertions of J. D. Michaelis in respect to this root, have been well refuted by Rosenmueller, ad Bocharti Hieroz. II. 632 sq.

\* **דָּד** i. q. **דָּד**, **דָּד**, q. v. *breast, pap*, found only in the Dual, constr. **דָּדִי**, c. Suff. **דָּדִיָּה**, *breasts, paps*, Ez. 23: 3, 8, 21. Prov. 5: 19.

\* **דָּדָה** *to go slowly, softly*, a secondary root contracted from the fuller **דָּדָה**, Conj. II, to be slow, to go slowly, to reel in going. Chald. and Talmud. **דָּדָה** to lead slowly, gently, e. g. a child.

HITHP. **דָּדָדָה** for **דָּדָדָה**, Is. 38: 15 **אֶדְדָּה כָּל-שָׁנֹתַי** *I will go softly all my years*, i. e. submissively, comp. **דָּלָה** **אֶדְלָה** 1 K. 21: 27; q. d. I will walk humbly and submissively all my life, I shall never cease to mourn. — Hence spoken of a slow and solemn procession, Ps. 42: 5 **אֶדְדָּם עַד בֵּית אֱלֹהִים** *I went with them [in slow procession] to the house of God*; here the suffix **ם** is for **לָהֶם**, and this dative is to be referred to the circumstance that the poet as leader of the choir prob. led the way for the procession.

**דָּדָן** *Dedan* pr. n. 1. of a people with a region of like name, descended from Raamah, Gen. 10: 7. Ez. 27: 15. Raamah, **רַעְמָה**, Sept. *Pégya*, is to be sought on the shore of the Persian Gulf (see **רַעְמָה** no. 2), and so also Dedan; in which, with Bochart (Phal. IV. 6) and J. D. Michaelis, we recognize **دادن** *Daden*, an island of the Persian Gulf, called by the Syrians **دندن**. Most of the islands of this Gulf were anciently occupied by colo-

nies of the Phenicians; comp. Heeren's Ideen I. 2. p. 227.

2. of a people of northern Arabia, descended from Keturah Gen. 25: 3, adjacent to the Edomites Jer. 49: 8. 25: 23. Ez. 35: 13, and also following traffic, Is. 21: 13. According to Eusebius they dwelt not far from the city Phaeno; perhaps a colony of the former, no. 1, or vice versa.

**דָּדָנִים** m. plur. *Dodanim* Gen. 10: 4, pr. n. of a people descended from Javan, i. e. from the Greeks. If the reading be genuine, one cannot but compare *Dodona*, a city of Epirus. More prob. is the reading **רָדָנִים** *Rodanim, the Rhodians*, which is expressed by the Samar. Sept. and by the Heb. text itself in 1 Chr. 1: 7. See in **רָדָנִים**.

\* **דָּהַב** m. Chald. emphat. **דָּהַבָּא**, **דָּהַבָּה**, *gold*, i. q. Heb. **זָהָב**. Dan. 2: 32. 3: 1, 5, 7. — Hence **מְדָהַבָּה**.

**דָּהִיָּה**, in Cheth. **דָּהִיָּה** m. plur. Chald. *Dahi, Dehavites*, pr. n. of a people from which a colony was led out into Samaria, Ezra 4: 9. Most prob. the *Δάοι* Hdot. 1. 125, (i. e. prob. *paganí*, villagers, from Pers. **ده** *deh*, a village,) a Persian tribe, on which see more in Lersbach Archiv. II. p. 274. The same people is mentioned in the Zendavesta.

\* **דָּהַם** in Kal not used, prob. *to be dumb, to be struck dumb*, like **בָּהֶם**, an idea which is also kindred to *stupor, astonishment*, as in **שִׁמּוֹם**, **תִּמְמוֹה**. Arab. **داهم** is to come upon suddenly, pp. to confound, to amaze, **داهم** stupified, **داهم** stupid, **داهم** sudden calamity, pp. astounding, stupifying.

NIPH. part. **דָּהַם** *struck dumb, astonished*, sc. by sudden calamity, Jer. 14. 9.

\* **דָּהַר** i. q. **דָּהַר**, pp. *to move in a circle*, and espec. *swiftly*; comp. also **דָּהַר**. Hence

1. *to move swiftly, to press on rapidly, to course*, spoken of a horse and his rider, Nah. 3: 2; pp. to run, course, prance in a circle, as is usual with horses

in breaking and exercise. See the noun **הִתְהַרְהַר**.

2. to revolve in a circle; then to endure, to last. Hence **הִתְהַרְהַר**.

**הִתְהַרְהַר** f. rapid course of a horse, Judg. 5: 22. See Bochart Hieroz. P. I. p. 97. Michaelis Supplem. p. 401.

**הָרָב** i. q. **הַב** q. v. a bear.

\* **הָרָב** i. q. **הָאָב** q. v. to pine away, to languish.

HIPH. causat. to cause to pine away, to consume, Lev. 26: 16.

Deriv. pr. n. **הַיָּבוֹן**.

\* **הָיָג** and **הָיָג** a secondary root, denom. from **הָג**, to fish. Jer. 16: 16 **וַיִּהְיוּ וַיִּהְיוּ** and they shall fish them.

Deriv. **הָיָג**, **הָיָג** and **הָיָג** fisher.

**הָיָג** m. a fisher, fisherman, Ez. 47: 10 and Jer. 16: 16 Cheth.

**הָיָג** f. a fishing, fishery; hence **הָיָג** fishing-hooks, harpoons. Am. 4: 2 **הֵאָרָב וְהֵאָרָב וְהֵאָרָב וְהֵאָרָב** and your posterity with fishing-hooks, a figure taken from wild animals which were tamed by putting hooks and rings in their noses. Comp. Is. 37: 29 *I will put my hook in thy nose . . . and I will turn thee back whence thou camest.* Why fishing-hooks are here mentioned, may be understood from Ez. 29: 4. Job 40: 26; comp. Oedmann Verm. Sammil. aus d. Naturkunde V. 5. The larger fishes when taken were again let down into the water, suspended by a ring or hook in their nostrils.

\* **הָיָד** obsol. root, i. q. **הָיָד**, pp. to boil as water, and hence genr.

1. to boil, to be agitated, disturbed; Syr. Pa. **הָיָד** to disturb, to agitate.

Hence **הָיָד** a pot, Syr. **הָיָד** kettle.

2. to love, i. q. **הָיָד**. Hence **הָיָד** love, **הָיָד**, and pr. names **הָיָד**, **הָיָד**.

**הָיָד**, c. Suff. defect. **הָיָד**, m.

1. love, found only in plur. **הָיָד**, mostly of love between the sexes, Cant. 1: 2, 4. 4: 10. Ez. 16: 6. 23: 17 **הָיָד** bed of love. Prov. 7: 18 **הָיָד** come, let us drink our fill of loves. Perh. in some places, tokens of love, caresses, kisses; so Driessen in Dissertt. Lugd. p. 1101 sq.

2. for concr. object of love, one beloved; comp. **הָיָד**, **הָיָד**, **הָיָד**.

love and one beloved, a lover, friend; **הָיָד** acquaintance, also an acquaintance; Engl. my love, my first love, etc. — Cant. 1: 13, 14, 16. 2: 3, 8, 9, 10, 16, 17, 55.

3. a friend Is. 5: 1. Spec. the father's brother, uncle, Syr. **הָיָד**, **κατ' ἐξοχήν** called the friend of the family, as also Chald. **הָיָד** friend, then uncle; comp. **הָיָד** mother-in-law, Germ. and Engl. *Freund*, friend, for a relative, Lat. *amita* aunt, qs. *amata*. Lev. 10: 4. 20: 20. 1 Sam. 10: 14. 15: 16. Esth. 2: 15. Jer. 32: 7, 8, 9; in v. 12 it seems to be put for **הָיָד** uncle's son.

**הָיָד** f. aunt, father's sister, Ex. 6: 20; also an uncle's wife, Lev. 18: 14. 20: 20.

**הָיָד** m. 1. a pot, boiler, see r. **הָיָד** no. 1. Job 41: 11. 1 Sam. 2: 14. Plur. **הָיָד** 2 Chr. 35: 13. — Syr. **הָיָד** a large pot, **הָיָד** kettle, Samar. **הָיָד** pots.

2. a basket, Jer. 24: 2. Ps. 81: 7. Plur. **הָיָד** 2 K. 10: 7.

**הָיָד**, also in Chron. Ezra, Nehem. Zech. and rarely in the earlier books **הָיָד** Hos3: 5, (beloved, part. pass. from **הָיָד** i. q. **הָיָד**, ) David, pr. n. of the son of Jesse, the second king of the Israelites, r. 1055—1015 B. C. renowned for his warlike achievements as well as for his sacred songs. The account of his life is chiefly contained in the books of Samuel, from 1 Sam. c. 16 to the end of the second book; also 1 Chr. c. 12 — 30. — The name David also denotes the Messiah, the son of David, i. q. **הָיָד**, Ez. 34: 23, 24. 37: 24; elsewhere also



it is i. q. **בְּנֵי דָוִד**, Hos. 3: 5. **עִיר דָּוִד** city of David i. e. Zion, 1 K. 3: 1. 8: 1. 9: 24. **בֵּית דָּוִד** house of David, i. e. his family, posterity, Is. 7: 2, 13. Jer. 21: 12.

**דִּדְרִי** pp. adj. with Chaldee ending **י** i. q. **דָּר**, from r. **דָּרָה**. In Sing. not used; Plur. **דִּדְרִיִּם**.

1. pp. boiling; hence a pot, boiler, i. q. **דָּרָה** no. 1; then a basket, Jer. 24: 1.

2. loving, amatory, from r. **דָּרָה** no. 2; plur. love-apples, Gen. 30: 14 sq. i. e. the apples of the Mandragora, (*Atropa Mandragora* of Linn.) a plant similar to the *Belladonna*, with a root like a beet, white and reddish fragrant blossoms Cant. 7: 14, and with yellow apples also fragrant, which ripen from May to July. To these apples the Orientals to this day ascribe the power of exciting to venery; comp. Gen. 1. c. See Dioscorid. 4. 76, *Μανδραγόρας* . . . οἱ δὲ Κιρκίαν καλοῦσι, ἐπειδὴ δοκεῖ ἡ ῥίζα φίλτρων εἶναι ποιητικῇ. . . καὶ παρ' αὐτὰ (φύλλα) μῆλα, οὖσις (sorbis) ἐμφερῆ, ἀχρῶ, εὐώδη, ἐν οἷς καὶ καρπός, ὥσπερ ἀπίου. Schulz Leitungen des Höchsten, V. p. 197. D'Herbelot Biblioth. Oriental. p. 17. Sept. *μηλα μανδραγοῶν*. Chald. **בְּרִדְרִי** which denotes the same; comp. Arab. **قَدْرُوح**, and see

Sprengel Hist. rei herbariae I. 215, ed. 2. — In attempting to ascertain this plant interpreters have widely differed. Celsius in Hierob I. p. 1 sq. understands the Sidra or lotus of Cyrenaica; but is refuted by Michaelis in Suppl. p. 410 sq. Oedmann Verm. Samml. fasc. V. p. 94sq. J. E. Faber in Rosenmüller's Morgenland (ad h. l.) supposed it to mean a species of small fragrant melon, called by the Arabs *luffahh*. These and various other opinions are reviewed by Simonis in a special dissertation on this word, annexed to his *Arcanum Formarum*. G. T. Steger, in Rosenm. Repert. II. 45 sq. denies that any plant whatever is to be understood.

\* **דִּדְרִי** i. q. **דָּאב** q. v. to be languid, unwell, sick, Arab. **دَوِي** and **دَاو** for **دَاو**; spoken espec. of women in their monthly courses. Lev. 12: 2 the un-

cleanness of her being sick, i. e. of her courses, comp. 15: 33.

2. to be sick at heart, sad; comp. **דִּדְרִי** no. 2.

Deriv. **דִּדְרִי**, **דִּדְרִי**, **דִּדְרִי**.

**דִּדְרִי** f. **דִּדְרִי**, adj. 1. languid, unwell, sick, spec. of women in the menses. Lev. 15: 33 **בְּדִדְרִי**. 20: 18. Hence **דִּדְרִי** Is. 30: 22 a menstruous cloth, i. e. polluted with menstrual blood.

2. sick at heart, sad, Lam. 5: 17.

3. afflicted, unhappy, Lam. 1: 13. Syr. **ܕܝܕܝܐ** to grieve, to be unhappy; Aph. to afflict, to make unhappy. **ܕܝܕܝܐ** unhappy, wretched; **ܕܝܕܝܐ** unhappiness, misery.

\* **דִּדְרִי** in Kal not used, i. q. **דִּדְרִי**, **דִּדְרִי**, to thrust away, to cast off; Arab. **دَح** to render abject; also intrans. to be abject, vile; VI, to project.

Hiph. **דִּדְרִי** 1. to thrust away, to cast out, Jer. 51: 34.

2. to wash away, to cleanse, e. g. an altar 2 Chr. 4: 6. Ez. 40: 38; blood-guiltiness Is. 4: 4.

**דִּדְרִי** m. from r. **דִּדְרִי**, after the form **דִּדְרִי**.

1. languor, sickness, Ps. 41: 4.

2. something sickening, i. e. something unclean, loathsome, unsavoury, exciting loathing, nausea, sickness. Job 6: 6 can that which is unseasoned be eaten without salt? or is there flavour in the tasteless herb? v. 7. My soul refuseth to touch them, **דִּדְרִי בְּהַמִּי** they are as the loathsome things of my food, i. e. heavy calamity is described under the figure of insipid and loathsome or sickening food, (comp. in **דִּדְרִי**), in accordance with the common Oriental figure by which one is said to eat or taste of any thing, i. q. to experience it; comp. **دَاب** Job 21: 25, *γεύσθαι θανάτου*, Syr. **ܕܝܕܝܐ**, Arab. **دَاب** Cor. 3. 182, Pers. **خوردن** to eat care, i. e. to experience it, **دَاب خوردن** to eat torments,

to eat judgment, comp. in N. T. *σολα εσθλει* 1 Cor. 11: 29. — The suggestion of some interpreters is inadmissible, that *בְּדָרִי* here is put for *בְּדָרִי* as; since *דָּר* is there pp. stat. constr. of the word *דָּר* enough q. v. Still less can we compare Arab. *نات* substance; for this is pp. fem. of *نو* and corresponds to Heb. *נָה*. Comp. A. L. Z. 1825 no. 258.

*דָּרִי* m. (after the form *גָּטֵל*) sick at heart, Is. 1: 5. Jer. 8: 18. Lam. 1: 22. R. *דָּרָה*.

*דָּרִי* see *דָּרָה*.

\* *דָּרִי* i. q. *דָּבָה*, to pound, to beat in a mortar, to bray, Num. 11: 8. Arab.

*دَاك* id.

Deriv. *מִדְבָּה* a mortar.

*דִּבְכִּיפַת* f. Lev. 11: 19. Deut. 14: 18, a species of unclean bird, according to Sept. Vulg. Saad. the hoopoe, Lat. *upupa*; according to the Targum *gal-lus montanus*, cock of the mountain, a species of large grouse, *Tetrao urogallus*; which last derives support by comparing *דָּר* = *נו* lord, and *כִּיפַת* = Chald. *כִּיפַת* rock, pp. lord of the rock; see Bochart Hieroz. T. II. p. 346. The ending *פַת* for *דָה*, can cause no difficulty; see Lebrg. p. 467. — Less aptly Simonis endeavours to maintain the signif. of *hoopoe*, by supposing *דִּבְכִּיפַת*

to be compounded from *דָּר* = *דָּרִי* cock, and *פַת* to which he ascribes the notion of *dung*, comparing *פַתָּא* to void dung.

\* *דָּרִי* obsol. root. i. q. *דָּמַם* no. 1, to be dumb, silent, still. Arab. *دَام* to be still, quiet, to remain; II, to quiet, to allay. — Hence the three following nouns.

*דִּבְמָה* f. 1. *silence, land of silence*, poet. for Sheol, the region of the dead, Ps. 94: 17. 115: 17.

2. *Dumah* pr. n. of a tribe and dis-

trict of Ishmaelites in Arabia, Gen. 25: 14. Is. 21: 11. Prob. the same called at this day *سومة الجندل* *Stony*

*Duma*, and *سومة السامية* *Syrian Duma*, situated on the confines of the Syrian desert and Arabia, with a fortified castle, marked on D'Anville's map under lat. 29°, 30', long. 58°; the *Δουμαία* of Ptolemy. See Abulfedae Arabia ed. Gagnier p. 50 ibique Jakutum. Michaelis Supplem. p. 419. Niebuhr's Arabia p. 344 Germ. Comment. on Is. l. c.

*דִּבְמָה* f. pp. fem. from an obsol. *דָּרִי* silent, with abstract signif. like nouns in *דָּרִי*. R. *דָּרִי*.

1. *silence*, and as adv. *silently*, Ps. 39: 3; *quiet, rest*, remission of pain, Ps. 22: 3.

2. *silent expectation* of divine aid, *trust, confidence* in God; Ps. 62: 2 *אֶךְ אֵלֶּיךָ אֶחְלָה דְּמָה נִפְשִׁי* *truly towards God is the silent waiting of my soul*, i. e. in him alone do I trust. 65: 2 *לְךָ דְּמָה תְּהִלָּה* *to thee belongeth silent waiting, praise*, i. e. trust and praise.

*דָּרִי* (r. *דָּרִי*) 1. subst. *dumbness, silence*, Hab. 2: 19 *אֶבֶן דָּרִי* *the dumb stone*. Or it could be taken here adverbially, comp. *הָנֵם*.

2. adv. *silently*, in *silence*, Is. 47: 5. Lam. 3: 26 *חַדְשֵׁיךָ דְּרָרִי* *happy he that waiteth even in silence*, quietly. — Nouns of this form never admit the signif. of an adjective.

*דִּבְמָשֶׁק* pr. n. 2 K. 16: 10, a rare form in Hebrew, but usual in Syrian for *דָּמָשֶׁק* or *דִּבְמָשֶׁק*, *Damascus*.

\* *דָּרִי* or *דָּרִי* prob. i. q. *דָּאן* med.

Waw intrans. *to be low, depressed, humble*, whence *דָּרִי* (according to Ewald for *דָּרִי* Heb. Gramm. p. 418) trans. *to subject to oneself, to rule, to judge*. Cognate is *אָדָרִי* q. v. whence *אָדָרִי* lord, master. — Once Gen. 6: 3 *לֹא־יִדְוֶן רִשְׁוֹנִי בְּאָדָם לְעֹלָם* *my Spirit shall not forever be made low in man*, i. e. the superior and divine nature shall not forever be humiliated in the inferior, shall not ever descend from heaven and dwell in mortal flesh upon the

earth; comp. v. 1, 2. The ancient versions give the sense well; as Sept. οὐ μὴ κατοικήσῃ τὸ πνεῦμά μου κ.λ.λ. Vulg. *non permanebit*, Syr. Arab. *shall not dwell*; nor is there any need of supposing that they express a different reading, as יִדְוּם = יִדְוּם to remain,

יִדְוּ to dwell. — It will be seen that I have here returned to the view given in the first edition of the larger Lexicon; in the smaller one I have interpreted יִדְוּ as being i. q. יִדְוּ, *my Spirit shall not always rule in man*; so too Rosenmueller. Others, *shall not judge i. e. strive with*. Others still differently. See Michaelis Suppl. p. 422. Rosenm. de vers. Pent. Pers. p. 19.

יִדְוּ Job 19: 29 Keri, i. q. יִדְוּ Che-  
tibh, *judgment*.

יִדְוּ Ps. 97: 5, and יִדְוּ m. *war*,  
Ps. 22: 15. 68: 3. Mich. 1: 4. R. יִדְוּ  
q. v.

\* יִדְוּ to leap, to skip, to dance. Job  
41: 14 [29] וְיִדְוּ יָדָיו בְּפָנָיו *before*  
*him danceth terror*. So the trepidation  
of terror is compared to skipping, dan-  
cing, in Ps. 29: 6. Corresponding is  
Arab. وَاوَّ med. Waw and Je, see

Schult. ad l. c. Syr. ܕܝܘܢ in. N. T. for  
σκιῶν, Chald. ܕܝܘܢ, whence ܕܝܘܢ  
caprea, Lacon. δῖλα. Kindred roots are  
דָּוַשׁ, דָּוַשׁ. — All these are contracted  
or softened from דָּוַשׁ, (as דָּוַשׁ from  
דָּוַשׁ, דָּוַשׁ from דָּוַשׁ, דָּוַשׁ from דָּוַשׁ,  
) by which *dancing* is expressed in the  
Teutonic and Slavic languages, e. g.  
*tanzen, to dance, danza, taniec*; see  
Adelung's Lex. IV. 550 sq.

\* דָּוַשׁ obsol. root, Chald. and Syr.  
*to look around, to keep a look-out*. —  
Hence דָּוַשׁ.

\* דָּוַשׁ Chald. i. q. דָּבַק, but in-  
trans. *to be beaten small, broken in pie-  
ces, crushed*; plur. דָּבָק Dan. 2: 35.

\* דָּוַר 1. pp. i. q. Arab. دَوَّر to  
*move round in a circle, to go round*;  
whence دَوَّر and دَوَّر circle, orb,

دَوَّر round. Kindr. roots are דָּוַר,

דָּוַר, טוּר, תוּר, and the dental be-  
ing changed to a sibilant דָּוַר, סוּר,  
דָּוַר, all which express the idea of go-  
ing round, turning oneself, surround-  
ing, variously modified. Hence דָּוַר  
no. 1, and דָּוַר.

2. *to remain, to dwell*, like Chald.  
דָּוַר. Ps. 84: 11. This sense comes  
perhaps from the circumstance that  
the primitive dwellings were usually  
erected in a circle; so Simonis. Or  
better, the signif. of moving round,  
turning oneself, is transferred to the  
idea of turning aside to lodge, to so-  
journ; comp. גָּוַר, גָּוַר. In the wes-  
tern languages we may compare δῆρός,  
δῆρός too long a time, δῆρός χρόνος, Lat.  
*durus, durare*, Engl. *to endure*, Germ.  
*dauern*, old Germ. *duren, turen*.

דָּוַר Chald. *to dwell*, Dan. 4: 9, 18.  
Part. דָּוַר, Keri דָּוַר Dan. 2: 38. 3:  
31. 6: 26.

Deriv. דָּוַר, מְדוּרָה, מְדוּרָה, מְדוּרָה.

דָּוַר m. 1. *a circle*, Arab. دَوَّر.  
Is. 29: 3 כְּדָוַר *as in a circle*, i. e. round  
about.

2. *a ball*, Is. 22: 18.

3. *a round pile of wood or bones for*  
*fuel* Ez. 24: 5. Comp. מְדוּרָה v. 9.

דָּוַר and דָּוַר, m. 1. *an age, gen-  
eration of men*, q. d. the revolving pe-  
riod or circle of the years of human  
life, from r. דָּוַר no. 1. Comp. Arab.  
دَوَّر time, also from دَوَّر to go round;  
also other words signifying time, see  
under دَوَّر. Corresponding to the let-  
ter is دَوَّر time, age, middle Waw and

He being interchanged, see lett. ה. —  
Ecc. 1: 4 דָּוַר הַיָּד וְדָוַר הַיָּד *one gen-  
eration goeth and another generation*  
*cometh*. Deut. 23: 3, 4, 9 עֲשִׂירִי  
דָּוַר, *the tenth, the third generation*.  
Job 42: 16. Judg. 2: 10 אֲחֵרִי  
דָּוַר, *another generation*. Num. 32: 13  
עַד-דָּוַר *until all that generation*  
*was consumed*. דָּוַר דָּוַר *generation and*  
*generation, many generations, all ages,*  
*for ever*, Ps. 61: 7. Joel 2: 2 עַד-שָׁנִי

דֹּר דֹּר *the years of many generations*, all future time. Ps. 45: 18 בְּכָל־דֹּרֹר *through all generations*, all coming ages. So לְדֹר לְדֹר unto all generations, all future ages, Ex. 3: 15. Joel 4: 20; לְדֹר לְדֹר Ps. 10: 6, 33: 11, 49: 12; עַד דֹּר דֹּר 100: 5. Is. 13: 20; מִדֹּר מִדֹּר Ex. 17: 16. Elsewhere also of past ages or generations, Deut. 32: 7. Is. 58: 12. 60: 15. Comp. Plur. below. Seq. genit. v. Suff. *the generation of* any one, i. e. the men of his age, his contemporaries, Is. 53: 8. Gen. 6: 9 תַּמִּים הָיָה נֹחַ בְּדוֹרֹתָיו Noah was upright among his generation. — The Hebrews, as we do, seem commonly to have reckoned the duration of a generation at from thirty to forty years, comp. Job 42: 16; but in the times of the patriarchs it was reckoned at a hundred years, see Gen. 15: 16, comp. v. 13 and Ex. 12: 40. So among the Romans the word *seculum* originally signified *age* or *generation* of men, and was later transferred to denote *a century*; see Censorin. de Die natali c. 17. — Dropping the notion of an age, דֹּר signifies also *a race, class* of men, e. g. of the righteous Ps. 14: 5. 24: 6. 73: 15. 112: 2; of the wicked, Deut. 32: 5 דֹּר גִּבְשֵׁת וּפְתָלֹת a deceitful and perverse generation, race. v. 20. Jer. 7: 29 דֹּר קִבְרָתוֹ *the generation of his wrath*, i. e. against which God is angry.

2. *a dwelling, habitation*, like Arab.

דָּוָר, see דָּוָר no. 2. Is. 38: 12. Ps. 49: 20 דֹּר אֲבוֹתָיו *the dwelling of his fathers*, i. e. the sepulchre.

3. *Dor* pr. n. of a city, see דֹּר.

PLUR. has two forms, both masc. Job 42: 16, דורות and דורים. The former occurs only in one formula. דור דורים, *ages of ages, generations of generations*, signifying perpetuity, eternity, everlasting, Ps. 72: 5. 102: 25. Is. 51: 8. The latter form is very frequent for *future ages, generations to come, posterity*, Lev. 23: 43 לַמֶּשֶׁן הָדָרָה דְרֹתֵיכֶם. 22: 3. Num. 9: 10 לְבָנֵיכֶם דְרֹתֵיכֶם of you or your posterity. 15: 14. Espec. in the legislative formula לְדֹרֹתֵיכֶם עוֹלָם a perpetual law for your posterity, Lev. 3: 17. 23: 14, 31, 41; comp. Gen. 17: 7, 9, 12. Ex. 12: 14. 17. 16: 32, 33.

ܐܕܪܐ Chald. pr. n. *Dura*, a plain in Bābylonia, Dan. 3: 1. Interpreters usually compare *Dura* a city mentioned by Ammian. Marcell. 25. 6, situated on the Tigris; or another of like name in Polyb. 5: 48, on the Euphrates near the mouth of the Chaboras. See Miscellan. Lips. nova T. V. p. 274.

\* **דִּיּוּשׁ**, **דִּיּוּשׁ** Mic. 4: 13, and **דִּיּוּשׁ**  
Deut. 25 : 4, softened from **דִּיּוּשׁ** q. v.

1. to beat, pound, to bruise in pieces, espec. by treading; hence to tread, to trample, to crush, Job 39: 15. Hab. 3: 12; enemies, Mic. 4: 13.

2. *to tread out grain, to thresh*, sc. by driving cattle round upon the grain, Jer. 50: 11. Hos. 10: 11. Spoken also of persons who thus thresh with cattle; 1 Chr. 21: 20 **וְאֶרְרֹן דֵּשׁ הַטִּיטִים** and Ormar was threshing (treading out) wheat.

3. Trop. of a cruel punishment inflicted by the Hebrews upon captives, by crushing them with threshing-drays like grain on the threshing-floor, Am. 1: 3.

Arab. **دَاسَ** is to trample the earth, to trample upon enemies, to tread out grain. Syr. **ܕܐܝܬܐ** id. Comp. **אֲדַשׁ**.

NIPH. נִדְּחָה, inf. constr. נִדְּחָהּ,  
pass. of no. 1. Is. 25: 10.

Норн. pass. of no. 2. Is. 28: 27.

Deriv. מְדוּשָׁה, דִּישוֹן, דִּישׁ.

חֵרֶשׁ Chald. i. q. Heb. no. 1, Dan. 7:  
23.

\* <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> 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see Djahuri in Schultens ad Job. p. 1101; also de coitu, like ضرب and other verbs of thrusting, pushing, see

**דָּחַץ**, Syr. and Chald. **ܕܚܥ**.<sup>o</sup> id. The idea of thrusting, pushing, knocking, impelling, is found in many verbs of which the primary syllable is דח, as דחה, דחף, דחף, דחק, דחד, דחס, דחס, דחב, דחב.

under דָּבַק and דָּבַק. — Ps. 35: 5. 118: 13 *תָּהָה דְּחִיתִי לְפָנֶיךָ* *thou hast thrust me that I should fall.* 140: 5. 62: 4 *בִּדְרֵךְ הִדְחִיתִּהּ* *a wall thrust down, overthrown.*



NIPH. pass. of Kal, *to be thrust down*. Prov. 14: 32 *the wicked is thrust down in his wickedness*, i. e. rushes to destruction, perishes. Comp. דָּחָה (pp. from דָּחָה) Jer. 23: 12. — But Part. plur. constr. דָּחִי, as דָּחִי יִשְׂרָאֵל, is more properly referred to r. דָּחָה q. v.

PUAL praet. דָּחָה, *to be thrust down, made to fall*, Ps. 36: 13.

Deriv. דָּחִי, דָּחָה, and

דָּחָה f. plur. דָּחִי Chald. *a concubine*, from r. דָּחָה, Arab. دَحَا and دَحَا *subegit feminam*. — Dan. 6: 19 דָּחָה לֹא-הֵצִיל קְדֻמוֹהִי *and his concubines he did not let come before him*. Theodot. and Syr. render it *food*, but arbitrarily; better the Rabbins, *instruments of music*, spec. those which are struck.

\* דָּחָה i. q. דָּחָה, whence fut. Niph. דָּחָה Jer. 23: 12. But by simply writing it דָּחָה, it may be referred to דָּחָה.

דָּחָה, in Pause דָּחִי, m. (r. דָּחָה), *a thrust, push*, so as to fall; hence *a fall, falling*, Ps. 56: 14. 116: 8.

\* דָּחָה Chald. *to fear, to be afraid*, i. q. Heb. דָּחָה, pp. to creep along hesitatingly and timidly. Corresponding is Syr. دَحَا to fear, Arab. دَحَل to flee, to get away, pp. to steal away, to withdraw covertly. — Constr. seq. מִן דָּחָה (comp. גִּרָה מִפְּנֵי) Dan. 5: 19. Part. דָּחִי *fearful, terrible*, Dan. 2: 31. 77: 1.

PA. דָּחָה *to terrify*, Dan. 4: 2.

\* דָּחָה a root not in use, Arab. دَحَن *to smoke*, and trop. of a smoky, tawny colour. Hence probably

דָּחָה m. Arab. دَحَن, Ez. 4: 9, the *holcus dochna* of Linn. a species of millet, of which several kinds are cultivated in Italy, Syria, and Egypt, and used partly as green fodder, and partly for the grain; which is of a dark tawny colour, and is employed for bread, pottage, etc. Comp. Oedmann Verm. Samml. aus der Naturkunde,

Fasc. 5. p. 92. Germ. Forsk. Flora Aegyptio-Arab. p. 174. Niebuhr's Arabia p. 295 Germ. The ancient versions render it *panicum*, panic-grass, see Celsii Hierob. I. 453 sq.

\* דָּחָה *to thrust, to impel, to urge*, see under r. דָּחָה. Part. pass. *impelled, hastened*, Esth. 3: 15. 8: 14.

NIPH. דָּחָה *to urge oneself, to hasten*, 2 Chr. 26: 20. Esth. 6: 12.

Deriv. דָּחָה.

\* דָּחָה *to thrust, to push, to press upon*, as is done in a great crowd, Joel 2: 8. Arab. دَحَق to repulse, to drive away, دَحِيق rejected; whence quadril. دَحَقِب to push from behind, compounded from دَحَق and عَقِب. Aram. دَحَق, i. q. Heb. Compare Gr. δῶσα. — Part. דָּחָה *oppressor of a people*, Judg. 2: 18.

דָּחָה, constr. דָּחִי, c. Suff. דָּחִי.

1. Subst. *a sufficiency, quantum sufficit, enough*; and hence as adv. *enough*. The form is as if from a verb דָּחָה = דָּחָה (like דָּחָה, from דָּחָה) which according to Simonis was equivalent to Arab. كَفَى to be much. Or one might also say, that דָּחָה is by apphaeresis for דָּחָה, after the form זָמַן דָּחָה; דָּחָה — Esth. 1: 18 דָּחָה וְנִקְדָּה *and there will be enough of contempt and strife*. Mal. 3: 10 *I will pour you out a blessing דָּחָה until there is not enough*, i. e. until my abundance shall be exhausted; hence, as this can never be, the sense is: *perpetually, forever*; comp. Ps. 72: 6. Simonis, well as to the sense, *ultra quam satis est*; but how he educes this from the words, I am unable to see. — The Genitive or Suffix which follows mostly designates the person or thing to or for whom any thing is sufficient. Prov. 25: 16 דָּחָה *what is sufficient for thee*, pp. thy quantum sufficit. Ex. 36: 7 דָּחָה *sufficient for them*, Obad. 5. Jer. 49: 9. Lev. 5: 7 דָּחָה *enough for a lamb*, i. e. to buy a lamb; not as Simonis renders, *quot sufficiunt ad agnum comedendum*. 12: 8. 25: 26 דָּחָה

enough to redeem it. Neh. 5: 8 כְּדֵי בָנוּ *quantum in nobis erat*, after our ability. Rarely the genit. denotes that of which there is enough; Prov. 27: 27 דֵּי חֵלֶב עֲזִים *enough of goat's milk*.

2. To the construct דֵּי, the prepositions בְּ, מִן, עַל, are often prefixed, with which it then forms new compound prepositions; in all of which, however, the notion of sufficiency and abundance is more or less preserved.

a) דֵּי according to the abundance of, i. q. according to, as. Judg. 6: 5 they came up כְּדֵי אֲרָבָה לָרֹב *as the locust for multitude*. Deut. 25: 2 כְּדֵי רִשְׁעוֹתָיו *in proportion to his fault*.

b) דֵּי id. according to the abundance or multitude of, comp. מִן no. 2. f. Hence seq. inf. as often as, whenever, 1 Sam. 18: 30 וַיְהִי מְדֵי יֵצְאוֹתָם *and it came to pass, as often as they went out*, made an excursion; comp. 1: 7. 1 K. 14: 28 וַיְהִי מְדֵי בֹא הַמֶּלֶךְ *and it was so, as often as the king went etc.* Is. 28: 19. Jer. 31: 20. 2 K. 4: 8. Also before a finite verb, where suppl. אֲשֶׁר. Jer. 20: 8 מְדֵי אֲדַבֵּר *as often as I speak*. In like manner before a noun, where there is an ellipsis, as מְדֵי הָרַשׁ בְּחֹדְשֵׁי Is. 66: 23, i. e. *as often as the month cometh in its month*, i. q. in its time, every month, from new-moon to new-moon; and so מְדֵי שָׁנָה בְּשָׁנָה *from year to year*, every year, 1 Sam. 7: 16. Zech. 14: 16.

c) דֵּי (a) according to the abundance or multitude of, i. q. כְּדֵי, comp. בְּ B. 7; hence as often as, Job 39: 25 כְּדֵי שׁוֹפָר *as often as the trumpet sc. is sounded*.—(β) to sufficiency for any one, (comp. בְּ B. 4,) i. e. until he have enough, i. q. for any one, usually where there is mention of food; Nah. 2: 13 כְּדֵי גְרוֹתָיו *for his whelps*, comp. in the other heimistisch אֲכָלְבָּאֲתָיו Hab. 2: 13 the nations labour אֵשׁ כְּדֵי אֵשׁ *for the fire*, (i. e. they only become food for the fire,) yea, the nations labour כְּדֵי רִיק *for nothing*, in vain. Jer. 51: 58, where the same words are read. Simonis here falsely renders כְּדֵי רִיק *quantum requiritur, ut aliquid frustra sit*, and אֵשׁ כְּדֵי אֵשׁ *quantum materiae ignis requirit*; and this Winer has not corrected.—The form כְּדֵי is never merely poetic for בְּ, as Vater formerly held.

דֵּי Chald. A) relat. pron. *who*,

*which, what, that*; *qui, quae, quod*; i. q. Heb. אֲשֶׁר. This form of the relative comes from the demonstr. הַ, Arab. ذِي, which latter is often rendered *lord, master, possessor*, e. g. ذُو الْغُرَيْنِ possessor of two horns, *bicornis*; but still it is nothing more than a pronoun, and in the Tahitic dialect is used for the relat. الذی. So plur. اولی and اولو commonly *lords, masters*, but pp. i. q. اولاً, איגה, *qui*; comp. דֵּי זָהָב, and Schultens ad Florileg. sentent. p. 182, ad Hariri Consensus T. II p. 75. Hence in Syriac and Chald. the apocopated prefix דֵּי. See more under אֲשֶׁר p. 109. On the use of the Chaldee relative we note the following:

1. It is often put for *he who, that which*, Dan. 2: 23; more fully דֵּי מָה 2: 28, 43. Comp. אֲשֶׁר no. 1.

2. Often it is merely a *sign of relation*, comp. אֲשֶׁר no. 2. דֵּי חֲמֵה *where* Ezra 6: 1. דֵּי מְדִרְהֶלֶן *whose dwelling* Dan. 2: 11. דֵּי אֲמִן *which* Dan. 7: 17.

3. Also as a *sign of the Genitive*, comp. אֲשֶׁר p. 110; e. g. מְלִיכָא דֵּי מְלִיכָא *the king's captain*, pp. who was of the king, Dan. 2: 15. The preceding subst. is thus put either in stat. emphat. as Dan. l. c. or in the constr. דֵּי נִרְרָה Dan. 7: 10; or c. Suff. pleon. שְׁמֵה דֵּי אֱלֹהֵהּ *the name of God*, comp. Engl. 'God his name,' Dan. 2: 20. קְרִיצֵיהוֹן דֵּי יְהוּדָא *trop. accusations of the Jews*, 3: 8. So with a genit. of material, Dan. 2: 32 כֶּסֶף דֵּי רֹהַב טָב *his head of fine gold*. Ezra 6: 4.

4. In the verbose manner of the Chaldee, it is sometimes redundant before the prepositions בְּ, מִן, e. g. הַיְכָלָא דֵּי בִירוּשָׁלַם *the temple (which is) in Jerusalem* Dan. 5: 2. בִּירְמָא דֵּי בִמְדֵי *the palace (which is) in Media*, Ez. 6: 2. Dan. 6: 14; espec. Dan. 2: 34, comp. Esth. 1: 12 with v. 15.

B) It also passes over into a relat. *Conjunction*, like Heb. אֲשֶׁר lett. B, and then signifies:

1. *that*, Dan. 2: 23; *because that*, since, 4: 15. דֵּי הָן Dan. 2: 9, i. q. Heb. כִּי, *but if*, Theodot. well εἰν αὐτ.

2. *that, so that, ut*, Dan. 2: 16, 47.

3. Put before words directly quoted

or spoken, like *אָזוי*, *comp. אָזוי* B. 9. Dan. 2: 25 and said unto him, *די האַשכּוּחַת גָּבַר* I have found a man etc. v. 37. 5: 7. 6: 6, 14.

C) With Prefixes. 1. *אָזוי* i. q. *אָזוי* as soon as, when, comp. *אָזוי* no. 3. p. 460. Dan. 3: 7. 5: 20. 6: 11, 15.

2. *אָזוי* מִן-מָהּ from what time, after, Dan. 4: 23. Ez. 5: 12.

3. *אָזוי*, see *אָזוי*.

*אָזוי* (pp. of gold, i. e. place rich in gold, comp. under Chald. *אָזוי* no. 1.) *Di-zahab* pr. n. of a place in the desert of Sinai, apparently so called from the presence of gold, Deut. 1: 1. Prob. it is the same place now called *Dahab*, on the western shore of the Elanitic gulf, abounding in palms; see Burckhardt's Travels in Syria etc. p. 523, or p. 847, 1075, Germ. Sept. *Καταχρύσεια*, comp. Euseb. et Hieron. in Onom. h. v.

*אָזוי* (a pining, wasting, r. *אָזוי*) pr. n. *Dibon*.

1. a city in the borders of Moab, on the northern bank of the Arnon, rebuilt by the Gadites Num. 32: 34; hence called *Dibon-Gad*, Num. 33: 45; afterwards assigned to Reuben, Josh. 13: 9, 17; and at last again occupied by the Moabites, Is. 15: 2. Jer. 48: 18, 22. At the present day it is called *Dibân*; see Burckhardt's Travels in Syria etc. p. 372, or p. 633 Germ. — Once by an interchange of the letters *ב* and *ד* it is written *אָזוי*, for the sake of harmonizing with the word *אָזוי*, Is. 15: 9.

2. a city in the tribe of Judah, Neh. 11: 25; also written *אָזוי* Josh. 15: 22.

*אָזוי* to fish, see *אָזוי*. Hence

*אָזוי* m. a fisher, fisherman, Is. 19: 8 and Jer. 16: 16 Keri.

\* *אָזוי* a doubtful root.

I. perh. i. q. Chald. *אָזוי* to be dark, obscure. Hence *אָזוי* ink.

II. to be enough, sufficient, much; See *אָזוי*.

*אָזוי* f. Deut. 14: 13. Is. 34: 15, a bird of prey inhabiting ruins. Bochart understands the black vulture, comparing *אָזוי*. Better, the kite or falcon, so called from its swift flight; deriving

*אָזוי* from r. *אָזוי*, the *א* when doubled being changed into *י*, as Syr. *ܐܝܢܐ*, Pa.

*ܐܝܢܐ*. Sept. *ixtivos*, Vulg. *milvus*.

*אָזוי* m. (after the form *אָזוי*), ink,

Jer. 36: 18. Aram. *ܐܝܢܐ*,

Arab. *ܐܝܢܐ* ink-stand, Pers. *ܐܝܢܐ*

id. R. *אָזוי* q. v.

*אָזוי* see *אָזוי* no. 1, 2.

\* *אָזוי* fut. *אָזוי*, praet. *אָזוי*. 1. to rule, to govern; pp. as it would seem, to subjugate, to subject to oneself, causat. of r. *אָזוי* q. v. as if for *אָזוי*. — Construed c. acc. 1 Sam. 2: 10. Zech. 3: 7 then shalt thou rule my house.

2. to judge, i. q. *אָזוי*, but more frequent in poetic style. The ideas of ruling and judging are closely allied not only in Oriental practice and polity, but also in their languages; comp.

*אָזוי*, also *ܐܝܢܐ* and *ܐܝܢܐ*. — Gen.

49: 16 *אָזוי* *אָזוי* Dan shall judge his people. Often of God as the judge of nations, Ps. 7: 9. 9: 9. 50: 4. 72: 2. 96: 2. Is. 3: 13. — Spec. to judge any one is i. q. a) to condemn, to punish the guilty, Gr. *καταξινηναι*, Gen. 15: 14. Job 36: 31, sq. *ܐܝܢܐ* b) to protect the cause of any one, to defend his right, to see that he obtains justice; spoken of a just judge, espec. of God. Prov. 31: 9 *אָזוי* *אָזוי* defend the cause of the poor and needy. Gen. 30: 6

*ܐܝܢܐ* *ܐܝܢܐ* God hath judged me, hath protected my cause. Ps. 54: 3 *ܐܝܢܐ* *ܐܝܢܐ* defend my cause in thy might, i. e. avenge me. More fully Jer. 5: 28. 22: 16 *ܐܝܢܐ* *ܐܝܢܐ* he judgeth the cause of the poor and needy. 30: 13.

3. seq. *ܐܝܢܐ*, to contend with any one, pp. before a judge, as in Niph. Ecc. 6: 10.

NIPH. *ܐܝܢܐ* recipr. to contend together, pp. before a judge, to strive together, 2 Sam. 19: 10. Comp. synon. *ܐܝܢܐ*. Arab. *ܐܝܢܐ* to judge; III, IV to strive together.

Deriv. *ܐܝܢܐ*, *ܐܝܢܐ*, *ܐܝܢܐ*, and pr. n. *ܐܝܢܐ*, *ܐܝܢܐ*; also those here following:

דיין and דין Chald. id. part. Ezra Syr. <sup>דִּינָא</sup>. Mostly collect. 2 K. 25: 7: 25.

דיין m. 1. *judgment*, Ps. 76: 9. כִּסֵּא דִּינִי *judgment-seat*, tribunal, Prov. 20: 8. — Hence prob. the Homeric *δῆνα*.

2. *a cause, right*, which is brought for judgment. Deut. 17: 8 לִדְרֹךְ דֵּין *between cause and cause*, i. e. between the rights of the parties. Prov. 29: 7. עֲשֵׂה דִין Ps. 140: 13, i. q. דֵּין דֵּין to judge or protect the cause of any one. Esth. 1: 13 כָּל-יֹדְעֵי דֵת וְדִין *all who knew law and justice*. In Job 36: 17 דִין and מִשְׁפֵּט are distinguished from each other, q. d. *guilt and punishment*.

3. *controversy, strife*, Prov. 22: 10; see r. דִין no. 3 and Niph.

דיין Chald. 1. *judgment*, and me-ton. *tribunal*, i. e. *the judges*; comp. <sup>דִּיבָן</sup> *Diván*, the highest tribunal.

Dan. 7: 10 דִּינֵי הָרֶב *the judges were seated*, v. 26.

2. *justice, right, righteousness*, Dan. 4: 34 אֲרֻחָתָהּ דִין *his ways are righteousness*, i. e. just, upright. Dan. 7: 22 וְדִינָא הָרֶב לְקַדְשֵׁי עֲלִיזִין *and until justice was rendered to the saints of the Most High*.

3. *punishment*, Ezra 7: 26.

דיינה (judged, i. e. acquitted, vindicated) *Dinah* pr. n. of the daughter of Jacob, Gen. 30: 21. 34: 1 sq.

דיינא m. plur. Chald. *Dinaites*, pr. n. of an Assyrian people transferred to Samaria, Ezra 4: 9.

דיין m. (r. דִין) 1. *a judge*, 1 Sam. 24: 16.

2. *a defender, advocate*, Ps. 68: 6. Chald. Ezra 7: 25.

דייפת 1 Chr. 1: 6, a various reading for ריפת in the parallel passage Gen. 10: 3. But many Mss. have ריפת also in 1 Chr. l. c. and so Sept. and Vulg. *Riphat*, q. v.

דינק m. (r. דנק Chald. and Syr. q. v.) pp. *a watch-tower, specula*; then genr. *a tower*, erected by besiegers to overlook and harass a city; i. q. בִּרְחֵן and

1. Jer. 52: 4. Ez. 4: 2. 17: 17. 21: 27. 26: 8. Freq. בָּנָה דִּינָק; once " Ez. 26: 8. — J. D. Michaelis understands *a wall or line of circumvallation*, Sept. in 2 K. *περιτειχος*, and this I have formerly followed; but comp. Rosenm. ad Ez. 4: 2, and also Barhebr. p. 206, 'exstruxit turrim <sup>דִּינָק</sup> ad speculandum.'

\* דִּינֵשׁ i. q. דִּינֵשׁ q. v. *to tread out grain, to thresh*. Hence

דִּינֵשׁ m. *threshing-time*, Lev. 26: 5.

דישון m. 1. *a species of gazelle or antelope*, so called from its leaping, springing, from r. דִּישׁ pp. *to tread*, but prob. also i. q. דִּינֵשׁ to leap, to spring, whence דִּינֵשׁ, <sup>דִּינֵשׁ</sup> caprea, gazelle; comp. Bochart. Hieroz. II. p. 270, ibique Rosenm. — Deut. 14: 5. Sept. *πύγαγος*, Syr. and Targ. <sup>דִּינֵשׁ</sup>, Arabs (both) <sup>الاروى</sup>, all which words denote a species of gazelle or antelope.

2. *Dishon*, pr. n. a) of a son of Seir, also of a region of Idumea bearing his name. Gen. 36: 21, 30. 1 Chr. 1: 38. b) of a grandson of Seir, Gen. 36: 25. 1 Chr. 1: 41.

דִּכָּךְ m. adj. (r. דִּכָּךְ) 1. *crushed, broken*; hence *dejected, afflicted, oppressed, unhappy*, Ps. 9: 10. 10: 18. 74: 21. Once apparently in an active signification, i. q. *crushing*, i. e. *chastising*; so with Luther and Geier I understand Prov. 26: 28 לְשׁוֹן שֹׁקֵר דִּכָּךְ *a lying tongue* (i. e. person) *hateth them that chastise it*. Verbal adjectives of the forms דִּכָּךְ, דִּכָּךְ, and also of קִטֵּל from which these are contracted, are indeed for the most part intransitive, and are derived from intransitive verbs, as דָּל, דָּל, and many others; yet there is nothing in the nature of the case, why a form of this sort derived from a transitive verb, such as is דִּכָּךְ, should not also have a transitive sense, דִּכָּךְ contr. דִּכָּךְ, דִּכָּךְ = דִּכָּךְ; and that in some instances this is the fact, is shewn by the forms שִׁטֵּן, אָמֵן. Sept. well as to the sense, *ἁλώσσα ψευδῆς μισῆ*



ἐλγίσαν. The other clause favours the same sense, *a flattering mouth worketh ruin*. I formerly translated with Dathe, *lingua mendax odit a se atterendos*, those whom it will destroy; but I now do not hesitate to prefer the former sense.

דָּךְ m. Chald. *this, hic*, Ezra 5: 16, 17. 6; 7, 8; and דָּךְ fem. *this, haec*, Ezra 4: 15, 16, 19. 5: 8. Corresponding is Arab. ذَاكَ; and both have arisen from the simple demonstrative  $\text{ז}$  = זה, with the pleonastic suffix of the second person,  $\text{זָאֵךְ}$  pp. *this for thee*, elsewhere  $\text{זָאֵךְ}$ , and where one speaks with several,  $\text{זָאֵכֶם}$  *this for you*. In the Targums for Heb. דָּךְ are put דָּךְ, דָּיךְ, דָּיִרְךְ, דָּיִרְךְ.

\* דָּכָה i. q. דָּכָה, *to be broken in pieces, beaten small, crushed*, in Kal not used. Comp. דָּכָךְ.

PIEL דָּכָה 1. *to break in pieces, to crush*. Ps. 72: 4 וְדָכָה עוֹשֶׁק *he breaketh in pieces the oppressor*. 89: 11. 143: 3. Job 6: 9 וְדָכָה אֱלֹהִים וְיִצָּל אֱלֹהִים *and would that God might crush me! destroy me*. Metaph. Job 19: 2 וְדָכָה בְּמִלִּים *and [how long] break me in pieces with words?*

2. *to crush under foot, to trample upon*, Lam. 3: 34. Hence *to oppress*, e. g. an inferior, Is. 3: 15. Ps. 94: 5; espec. in the forum, in court, Prov. 22: 22.

NIPH. part. *broken in spirit, contrite, humble*, Is. 57: 15.

PUAL 1. *to be broken in pieces*, e. g. the arm, Job 22: 9.

2. *to be crushed, bruised, smitten*, with plagues, calamities, Is. 53: 5.

3. *to be broken in spirit, afflicted, humbled*, Is. 19: 10. Jer. 44: 10.

HITHP. דָּכָה־הִתְּ pass. of Pi. no. 2. Job 5: 4. 34: 25.

The derivatives follow.

דָּכָה adj. intensive from r. דָּכָה, after the form קָטַל.

1. *broken very small, beaten fine*;

hence as subst. poet. for *dust*. Arab.

دُخَانٌ *dust*. Ps. 90: 3 תִּשָּׁב אֲנוֹשׁ עֹדֶךָ *thou turnest man to dust*.

2. *broken in spirit, contrite, humble*, Is. 57: 15. Ps. 34: 19.

דָּכָה m. c. Suff. דָּכָה, also with Dag. forte euphon. דָּכָה, Lehg. p. 87; *a bruising, wounding, wound*. Is. 53: 10 יְהוָה הִפֵּץ דָּכָהוּ הַחַיִּי *it pleased Jehovah to make sick his wound*, i. e. severe, to wound him severely, incurably. The construction is asynthetic.

\* דָּכָה i. q. דָּכָה, *to be broken in pieces, crushed*; in Kal only once, Ps. 10: 10 Cheth. וְדָכָה רִשָּׁה *and crushed he sinks down*. Keri דָּכָה id.

PIEL *to break in pieces, to crush*; Ps. 44: 20. 51: 10 תִּגְלֶה עַצְמוֹת דָּכִיָּה *that the bones thou hast broken may rejoice*, i. e. broken through the consciousness of guilt.

NIPH. *to be broken, crushed*, Ps. 38: 9; trop. of the mind, heart, Ps. 51: 19 לֵב נִשְׁבֵּר וְנִדְּכָה *a broken and contrite heart*.

Deriv. דָּכָר.

דָּכָה f. *a crushing*, from r. דָּכָה. Deut. 23: 2 פָּצַע דָּכָה *wounded or mutilated by crushing* sc. the testicles. The allusion here is doubtless to a peculiar kind of emasculation, still practised in the East, as we have learned from Greek physicians; it consists in softening the testicles of very young boys in warm water, and then rubbing and pressing them till they disappear. The Greeks call a eunuch of this kind  $\theta\lambda\alpha\delta\iota\alpha\varsigma$ , from  $\theta\lambda\acute{\alpha}\omega$ . Vulg. well, *eunuchus attritis testiculis*.

דָּכָה (r. דָּכָה) m. *a crushing, dashing*, beating together of waves; hence *a raging, roaring, noise*. Ps. 93: 3 רִשְׁאָה נָהָרוֹת דָּכָה *the floods lift up their roaring*, parall. קוֹלָם. — Arab. دَكَا to beat, to thrust; VI to beat together, to collide; comp. دَاكَا VI to press upon each other in the tumult of battle, دَوَاكَا tumult, conflict.

\* דָּכָה obsol. root, Arab. دَكَا, *to beat small, to break in pieces, to crush*, i. q. דָּכָה, דָּכָה, דָּיִךְ. Hence דָּךְ,

דָּבָה. Comp. דָּבַק, and the remarks under דָּבָה. In the western languages comp. Gr. δάω, δάκνω.

דָּבָה Chald. *this, hic*, i. q. דָּה. Dan. 2: 31. 7: 20.

\* דָּבָר Chald. i. q. Heb. דָּבַר, *to remember*; whence דָּבָרוֹן, דָּבָרָה, and

דָּבָר plur. דָּבָרִין Chald. *a ram*, Ezra 6: 9, 17. 7: 17. It signifies pp. *a male*, i. q. Heb. דָּבָר; put spec. for *a male sheep, ram*, like Gr. ἄρῆν male, ἄρην, ἄρης, *aries*, a ram.

דָּבָרוֹן (r. דָּבָר) m. emph. דָּבָרָה Chald. *a memorial, υπόμνημα*, i. e. *a document, record*, Ezra 6: 2.

דָּבָרִין m. Chald. id. Ezra 4: 15 סֵפֶר דָּבָרִין *book of the records*, i. e. the public records of the kingdom kept by the king's chancellor or recorder, Heb. מִזְבָּר. — Syr. ܕܒܪܐ record, memoir, e. g. memoirs of the martyrs.

I. דָּל m. (r. דָּלָה) pp. something *hanging, swinging*; hence *valve* of a door, *a door*, as hanging suspended and moving to and fro. Once metaph. *door of the lips* for the mouth, Ps. 141: 3; comp. Mich. 7: 5, and πύλαι στόματος Eurip. Hippol. 882. — The fem. דָּלָה *door* is far more frequent, q. v.

II. דָּל, plur. דָּלִים, fem. דָּלוּת, (r. דָּלָה), *weak, feeble, powerless*. 2 Sam. 3: 1 *David waxed stronger and stronger*, וְבֵית שָׁאוּל הִלְכִים וְדָלִים *and the house of Saul waxed weaker and weaker*, i. e. continually weaker. — Spec. a) *lean, meagre*, Gen. 41: 19. 2 Sam. 13: 4 *why art thou so lean?* emaciated. b) *weak, low, poor*, of low estate; often in plur. דָּלִים Ex. 23: 3. Lev. 14: 21. 19: 15. 1 Sam. 2: 8. Ruth 3: 10. Ps. 41: 2. 72: 13. Prov. 10: 15. 14: 31. 19: 4. Is. 14: 30. 25: 4. 26: 6.

\* דָּלַג *to leap, to spring*, in Kal once Zeph. 1: 9.

PIEL id. Is. 35: 6 אִזְּ יִדְלַג כְּאַיִל אֲזַיְתָּהּ *then shall the lame man leap as the hart*; seq. עַל Cant. 2: 8; seq. acc. Ps.

18: 30 אֶדְלַגְתִּי אֶת־גְּדִירִי *with my God have I leaped walls*. — Chald. id.

\* דָּלָה 1. i. q. דָּלָה, *to hang down, to be pendulous*; comp. Arab. دلى Conj. V, spoken of pendulous boughs, and Aeth. PΛΘ; *to wave, to hang down*. See דָּלָה.

2. *to let hang down*, i. e. *to let down* a bucket or pitcher into a well, *to draw* water. Arab. دلى and دلى, Syr.

دلى id. Hence Gr. τλάω, and the compound ἀν-τλάω Lat. antlare. — Ex. 16: 19. Metaph. Prov. 20: 5 *counsel in the heart of man is deep water*, וְאִישׁ יִדְלַגְתָּ but *a man of understanding will draw it out*.

PIEL *to draw out*, pp. from a well; metaph. *to deliver, to set free*. Ps. 30: 2 אֶרְוֶמְכָּה בִּי דְּלִיתִּי *I will extol thee, for thou hast delivered me*. — For the form דָּלָה Prov. 26: 7, see under דָּלָה.

Deriv. דָּל no. I, דָּלָה, דָּלָה, דָּלָה, דָּלָה, דָּלָה, and pr. n. דָּלָה, דָּלָה, דָּלָה.

דָּלָה i. q. דָּלָה, *a door*, see in דָּל no. I. Is. 26: 20 Keri. Hence Dual דָּלָה, see under דָּלָה.

דָּלָה f. (r. דָּלָה) pp. something *hanging down, pliant, slender*. Spec.

1. *thread*, spoken of the threads or thrums which tied the web to the weaver's beam. Is. 38: 12 מִדְּלָה יִבְצָעֵנִי *from the thrum he cutteth me off*, an image of death drawn from the weaver, who when his work is finished cuts it out of the loom. Chald. דָּלָה the web.

2. *hair, locks*, hanging down, Cant. 7: 6. Vulg. coma capitis.

3. *slenderness*, i. e. *weakness, lowness, poverty*, concr. *the poor*, 2 K. 24: 14. 25: 12. Plur. דָּלוּת הָעָם Jer. 52: 15, and הָאָרֶץ v. 16, id.

\* דָּלָה *to trouble* water with the feet, *to make turbid*, Ez. 32: 2, 13. Syr. دلب id.

דָּלִי m. (r. דָּלָה) *a bucket*, any vessel for drawing water, Is. 40: 15. Arab. دلو.

דָּלִי m. id. Num. 24: 7 וְזֶל מֵרֵם the waters stream from his buckets, i. e. his posterity will be numerous; a metaphor drawn from water as flowing from a bucket, and applied to the semen virile, in a manner familiar to the Orientals although not suited to our notions of decorum; comp. שָׁגַל, سَجَل, and Is. 48: 1. In the other hemistich וְזָרְעוּ בְּמֵימַי רַבִּים. The form דָּלִי (dōl-yāv) is from Dual דָּלִים the two buckets (as was usual), Metheg being retained in the penultima.

דָּלִיָּה (whom Jehovah hath delivered) pr. n. m. a) Neh. 6: 10. b) 1 Chr. 3: 24. c) Ezra 2: 60. Neh. 7: 62.

דָּלִיָּהּ (id.) pr. n. m. a) Jer. 36: 12, 25. b) 1 Chr. 24: 18.

דָּלִיָּהּ f. (feeble, pining with desire) Delilah, pr. n. of a Philistine woman whom Samson loved, Judg. 16: 4 — 18.

דָּלִית, only plur. דָּלִיתִים fem. (Kamets impure,) boughs, branches, so called as hanging down and waving. Jer. 11: 16. Ez. 17: 6, 23. 31: 7, 9, 12. Syr. دَلْدَل id.

\* דָּלָה praet. plur. דָּלָהּ Is. 19: 6. דָּלָה Job 28: 4, and דָּלִי Prov. 26: 7 (see in no. 1), 1 pers. דָּלִיתִי Ps. 116: 6.

1. to hang down, to be pendulous, to swing, to wave; e. g. as a bucket let down in a well, the slender and pendulous branches of the palm, willow, etc. which wave to and fro. Kindred roots are דָּלָה, also דָּלָה, دَلَّ and

דָּלָה q. v. Comp. in the Indo-European tongues, Sanscr. til to be moved, Gr. σαλεύω, σαλεύω, αἶλος, to wave, to fluctuate, etc. To the same family may be also referred دَلَّ, دَلَّ and

دَلَّ, in all which the primary notion is that of hanging down, laxness, languish. — In Job 28: 4 spoken of miners letting themselves down into the pits or shafts: דָּלָה מֵאֲנוֹשׁ זָעוּ they hang down far from men and swing to and

fro. Here too I would refer Prov. 26: 7.

דָּלִי שֶׁקָּרָם מִפֶּסַח וּמִשָּׁל בְּפִי כְסִיּוֹת the legs hang down from a lame man, (sc. as a useless weight,) so is a sententious saying in the mouth of fools; and such doubtless is the true meaning, as given by some of the Rabbins, who correctly explain דָּלִי as being for דָּלָה. This comes from the circumstance, that the semivowel letters when doubled seem to be softened and prolonged in pronunciation, so that for the second letter the sound of (י) is heard; as in the Italian, Spanish, and French languages, in which latter this mode of pronouncing is expressed by the appropriate verb mouiller. Compare with each other Lat. filia, fille, figliuola; familia, famiglia, fumille; Span. hallar, lluvia,

niño. Similar are Arab. دَلَّ i. q. دَلَّ calumniator, Heb. דָּרִיִּשׁ Ezr. 10: 16 for דָּרִיִּשׁ. Sometimes also instead of the second doubled letter a Nun (נ) is written; as Arab. دَلَّ for

دَلَّ siliqua, מְצִיזָה Is. 23: 11 for מְצִיזָה, and perhaps הִמְיָה Lam. 2: 12 for הִמְיָה. Comp. further פָּלֶאֶר for פָּלֶאֶר, φύλλον folium (folium), ἄλλος alius; perhaps too מְצִיזָה a kind of eagle, for מְצִיזָה i. e. the strong; also מְצִיזָה וּזְרִיָּה Ūzziah. But to return to Prov. 1. c. the sense is well expressed by Symm. ἐξέλιπον κνήμαι ἀπὸ χλωσῦ, and see also L. de Dieu, who derives the form דָּלִי in the same sense from דָּלָה. — We likewise have formerly regarded דָּלִי as for דָּלִי imperat. Piel from דָּלָה; and then explained the passage with C. B. Michaelis thus: take away (q. d. draw off) the legs from the lame, and a sententious saying from etc. both being useless.

2. to be slack, languid, feeble, weak. Spoken a) of shallow waters flowing languidly; Is. 19: 6 יִחְרְבוּ יְאֵרֵי מִצְרַיִם the streams of Egypt languish and are dried up; comp. flumen languidum Hor. Od. 2. 14, 17, aqua languida Liv. 1. 4. — b) of persons, to be brought low, to be afflicted, oppressed. Ps. 79: 8. 116: 6. 142: 7. — c) of the eye, to languish, to pine with desire, Is. 38: 14 דָּלָה עֵינֵי בְּמָרוֹם.

דָּלָה עֵינֵי בְּמָרוֹם. דָּלָה עֵינֵי בְּמָרוֹם.

NIPH. pass. of no. 2, *to be enfeebled, to be brought low*, of a people, Judg. 6: 6. Is. 17: 4.

Deriv. דל no. II, דלה and pr. n. דלה.

\* דלע<sup>7</sup> obsol. root, Arab. to thrust out the tongue. Chald. דלע a gourd, perh. oblong, tongue-shaped. Hence

דלען (gourd-field) pr. n. of a city in Judah. Josh. 15: 38.

\* דלה fut. דלה 1. *to drop, to drip, to distil*; spoken of a house, Ecc. 10: 18 דלה הבית the house droppeth, i. e. leaks, lets the rain drop through the roof.

2. *to shed tears, to weep*, as the eye, Job 16: 20 אל-אלוהי דלפה עיני my eye weepeth unto God. Ps. 119: 28 דלפה נפשי my soul weepeth; comp. נפש no.

3. Aram. id. Arab. دلف to go slowly, to creep along; VII, to be poured out, to flow; comp. דבב. — Hence

דלה m. a dropping, dripping, from a roof, Prov. 19: 13. 27: 15.

דלפון pr. n. of a son of Haman, Esth. 9: 7.

\* דלק fut. דלק 1. *to burn, to flame*.

Aram. דל id. Corresponding is Gr. δέσκειν pp. to flame, to shine, and trop. of the power of vision. Comp. שנה. — Ps. 7: 14 יציר חצים נפעל he maketh his arrows flaming, i. e. shooteth burning arrows. Seq. ב to inflame, to kindle, Obad. 18.

2. Trop. in various senses: a) of love, ardent friendship, to burn. Prov. 26: 23 שפתים דלקים burning lips i. e. discourse professing ardent affection, burning love. — b) of burning anxiety, to burn with anguish, often compared to heat, Ps. 10: 2; comp. Is. 13: 8. Ps. 39: 4. Comp. Schult. Ep. ad Menken. 1. p. 49. — c) of burning persecution, whence אחריו דלק to burn after any one, to pursue hotly, Germ. dial. nachfeuern. Gen. 31: 36 כי דלקת אחרי that thou so hotly pursuest after me. 1

Sam. 17: 53; seq. acc. id. Lam. 4: 19 על-ההרים דלקנו they pursued us hotly upon the mountains. — Arab.

دلف and دلف have various metaphorical senses nearly approaching to the Hebrew usage; as دلف effuso cursu irruit turma, comp. lett. c, دلف acuta et prompta fuit lingua, comp. lett. a.

HIPH. to make burn, to kindle, Ez. 24: 10. Trop. to inflame, sc. as wine, Is. 5: 11 יין דליקם wine inflames them,

דלק Chald. to burn, Dan. 7: 9.

דלקת f. burning fever, Deut. 28: 22.

דלת f. (r. דלה,) comp. masc. ἀναξ λεγόμεν. דל no. I, valve of a door, so called as hanging and swinging; then a door, as hanging and turning on hinges Prov. 26: 14; as shut and opened Gen. 19: 10. 2 K. 4: 4. 9: 3; as knocked at, beaten Judg. 19: 22. Diff. from דלת, which denotes a door-way or opening for a door. Where a double or folding door is meant, the Dual (q. v.) is for the most part employed; but the Sing. also sometimes includes both valves; e. g. 1 K. 6: 34 שני צללים הדלת the two leaves of the one door were folding, turning. In Ez. 41: 24 דלת is laxly put both for the single valve and also for the whole door: דלתות בדלתות ושתיים מוסבות דלתות שתיים לדלת אחת ושתי דלתות לאחת two leaves were to each door, two turning leaves, two to the one door and two to the other door. Spoken of the lid of the ark, 2 K. 12: 10. — Metaph. Cant. 8: 9, if she be a door sc. our sister, i. e. if she make herself easy of access to suitors.

DUAL דלתים constr. דלתי (pp. from a form דלה) folding doors, Lat. fores, espec. large, as of a city, gates, Deut. 3: 5. 1 Sam. 23: 7. Is. 45: 1. Jer. 49: 31. Metaph. doors of heaven, through which the rain flows down, (elsewhere ארבות,) Ps. 78: 23. Job. 3: 10 דלתי בטיי the doors of my [mother's] womb. 41: 6 דלתי פניו the doors of his face, i. e. the jaws of the crocodile.



38: 8 or shut up the sea with doors, comp. v. 10.

PLUR. דְּלִתּוֹת constr. דְּלִתּוֹת f. but Neh. 13: 19 masc.

1. doors, i. e. valves of a folding door or gate, 1 K. 6: 31. Ez. 41: 24, see Sing. Hence

2. a door, gate, Judg. 3: 23—25. 19: 27. Ez. 26: 2 נִשְׁבְּרָה דְּלִתּוֹת הָעַמִּים broken is the gate of the nations, i. e. Jerusalem.

3. the columns of a book or roll, so called as resembling a door in their form, as in Lat. from their likeness to a column. Jer. 36: 23. Others, chapters of a book, like Rabb. שְׁעָר.

I. דָּם m. constr. דָּם, c. Suff. דָּמָה, דָּמָה Gen. 9: 5.

1. blood, prob. for אָדָם from. r. אָדָם to be red; whence Talmud. אָדָם אָדָם, Punic Edom according to Augustine on Ps. 136. Arab. دَم,

rarely دَم, whence a new verb دَمَى

to bleed, to let blood; II, to wound. — So דָּם עַל אֲכָל to eat (flesh) with the blood, 1 Sam. 14: 32, 55. Ez. 33: 25; this was contrary to the Mosaic law, Lev. 17: 11. Deut. 12: 23. דָּם נָקִי innocent blood 2 K. 21: 16. Ps. 106: 38; spoken likewise of an innocent person, Ps. 94: 21 דָּם נָקִי יִרְשָׁעוּ and condemn innocent blood; also דָּם נָקִי blood of the innocent Deut. 19: 10, 13. 27: 25. Jer. 19: 4. 22: 17.

2. Trop. blood, for bloodshed, murder, Lev. 19: 16. Also for the guilt of murder, blood-guiltiness, Gen. 37: 26. Lev. 17: 4. Deut. 17: 8 בְּיֹדֵדָם לָדָם בְּיוֹדֵדָם לָדָם he is not guilty of blood, no blood-guiltiness is upon him.

3. blood of grapes, poet. for wine, which in Palestine is red, Gen. 49: 11. Deut. 32: 14. Comp. αἶμα ῥῆς σταφυλῆς Eccles. 39: 26.

PLUR. דָּמִים 1. blood, espec. as shed, Is. 9: 4. דָּמִים אִישׁ a bloody man, Ps. 5: 7. 26: 9. 55: 24.

2. blood-shed, blood-guiltiness, בֵּית דָּמִים, house or city of blood, i. e. guilty of bloodshed, 2 Sam. 21: 1. Ez.

22: 2. 24: 6. דָּמִיו בּוֹ Lev. 20: 9. Ez. 18: 13, דָּמִיהֶם בָּם Lev. 20: 11 sq. his blood be upon him, their blood be upon them, i. e. they are guilty of their own blood.

II. דָּמָה likeness, similitude, (r. דָּמָה,) once perh. in the doubtful passage Ez. 19: 10 thy mother is like a vine בְּדָמָהְךָ after thy likeness, i. e. thy mother, like thee, is like a vine. So Kimchi, who explains it by בְּדָמָהְךָ comp. also Targ. See more in Rosenm. ad. loc.

I. \* דָּמָה, Aram. דָּמָה, נִפְלִי, to be or become like, similar, to resemble, seq. ל Ps. 102: 7. 144: 4. Cant. 2: 9. 7: 8; אֵלֶּיךָ Ez. 31: 8. C. Dat. pleonast. Cant. 2: 17 דָּמָהְךָ דּוֹרִי לְעֵבֶרִי be thou, my beloved, like a gazelle. 8: 14.

NIPH. to become like, to resemble, seq. ב Ps. 49: 13, 21; acc. Ez. 32: 2.

PIEL דָּמָה 1. to liken, to compare, seq. אֵלֶּיךָ Is. 40: 18, 25. לְ 46: 5. Cant. 1: 9. Lam. 2: 13 מָה אֶדְמָה לָּךְ what shall I liken unto thee? Hence to use similitudes, parables, i. q. מַשָּׁל, מַשָּׁל. Hos. 12: 11 בִּירֵד הַזְּבִיאִים אֶדְמָה by the prophets... I have used similitudes. Better thus, in accordance with the context; others, I have destroyed, i. e. announced destruction.

2. to liken in one's mind, i. q. to imagine, to fancy, to think. Ps. 50: 21 דָּמָה לִי חֲלוֹתֵי אֶהְיֶה כְמוֹךָ thou thoughtest me to be like thyself. Esth. 4: 13. Is. 10: 7.

3. to think, i. e. to purpose, to meditate, sc. to do any thing. Num. 33: 56. Judg. 20: 5 דָּמָה אֶתִּי דָּמוּ לְהָרֹג they thought, purposed to have slain me. Is. 14: 24. 2 Sam. 21: 5 דָּמָה וְאָשָׁר כָּלְנוּ וְאָשָׁר כָּלְנוּ the man who consumed us, and who meditated against us sc. destruction.

4. to think upon, to remember. Ps. 48: 10 דָּמִינוּ אֱלֹהִים חַסְדֵּךָ we remember, O God, thy loving-kindness.

HITHPA. fut. 1 pers. אֶדְמָה Is. 14: 14, to make oneself like, to be like.

Deriv. דָּם no. II, דְּמוּת, דְּמוּיוֹן.

NOTE. This signif. of likeness seems to be the appropriate and primary one in this verb; but it has still another,

borrowed from the cognate family דָּמָה, דָּמָה, as in the following article :

\* II. דָּמָה 1. to be dumb, silent, still ; to rest, to cease. Jer. 14: 17 *my eyes flow down with tears night and day, and do not rest.* Lam. 3: 49.

2. causat. to cause to cease, to make an end of ; hence to destroy, comp. בָּלָה, הִשְׁבִּית, הִכְחִיד, הָרַס no. 4 ; espec. to lay waste, to destroy a country, Hos. 4: 5 דְּמִיתִי אִמִּי *I will destroy thy mother*, i. e. will lay waste thy country. Jer. 6: 2 דְּמִיתִי בַת־צִיּוֹן *I will destroy the daughter of Zion*, i. e. thee.

NIFH. to be destroyed, cut off, to perish, of persons ; Hos. 10: 15 בִּשְׁחָר נִדְּמָה נִדְּמָה מָלְכָה וְיִשְׂרָאֵל *to morrow the king of Israel shall be cut off.* Is. 6: 5 אֲוִי־הִי כִּי־נִדְּמִיתִי *wo is me, for I perish!* So of nations Zeph. 1: 11. Hos. 4: 6 ; of cities, lands, Is. 15: 1. Jer. 47: 5. Hos. 10: 7. — In all the examples here quoted, the Praeter only is read. For the Fut. are used the forms נִדְּמָה, נִדְּמִי, from the synon. דָּמָה.

Deriv. דָּמִי, דָּמִי.

דָּמָה Chald. to be like, similar, Dan. 3: 25. 7: 5.

דָּמָה f. (r. דָּמָה) desolation, destruction ; also for coner. desolated, laid waste. Ez. 27: 32 מִי כְצוֹר כְּדָמָה *who is like Tyre, like the destroyed.* Houbigant not unaptly conjectures נִדְּמָה. Better with a writer in the Jen. Lit. Zeitung 1830. IV. p. 373, for כְּדָמָה to read מְדָמָה. But the common reading is also appropriate, if we take ע in the manner explained in כ B. 4, pp. so utterly destroyed.

דָּמוֹת f. (r. דָּמָה no. I.) 1. a likeness, image, i. q. Syr. ܕܡܘܬܐ. Gen. 1: 26 *let us make man ... after our likeness* ; comp. 5: 1, 3 *he begat a son in his own likeness, after his own image.* 2 Chr. 4: 3 דָּמוֹת דָּמִים *images of oxen*, i. e. cast, molten. Is. 40: 18 מַה־דָּמוֹת תַּעֲרֹכֵנִי לוֹ *what likeness, image, will ye compare unto him?* 2. a model, pattern, 2 K. 16: 10.

3. an appearance, form, shape. Ez. 1: 16 *אֶחָד מִדְּמוֹת אֶחָד לְאַרְבַּעַתָּן one shape was to the four.* Seq. genit. the appearance, likeness, shape of any thing, i. e. something having that form ; e. g. spoken of what is indistinctly seen in dreams or visions. Ez. 1: 5 מִתּוֹכָהּ חַיּוֹת *in the midst of it the appearance, likeness, of four living creatures*, i. e. an appearance like four animals. v. 26 כְּסֵאתִי *the appearance of a throne.* v. 28. 8: 2. 10: 1, 21. Dan. 10: 16. Comp. מִרְאֶה. Hence 4. adv. like, as, Is. 13: 4 ; דְּכָמוֹת id. Ps. 58: 5.

דָּמִי m. stillness, rest, quiet, from r. דָּמָה no. II. Is. 38: 10 בְּדָמִי יָמִי *in the quiet of my days*, i. e. now when I might reign in tranquillity. Sept. ἐν τῇ ὥρᾳ ἧ ἡσυχίας μου, either reading or conjecturing בְּדָמִי. See more in Comment. on Is. l. c. — Formerly I have with others followed Ev. Scheid, Comment. ad Cant. Hiskiae ad h. l. who understands stillness, i. e. the standing still of the sun, or noon, comp. נָכוֹן *under r. בּוֹן*. But he discusses this passage with more learning than truth.

דָּמִי m. stillness, quiet, from r. אֱלֹהִים אֶל־דָּמִי־נָּו. II. Ps. 83: 2 לֹךְ *O God, be thou not quiet*, i. e. look not in quiet inactivity upon our persecutions, defer not thy help ; comp. חָשָׁה, חָרַשׁ. Is. 62: 6, 7.

דָּמִיוֹן (r. דָּמָה no. I.) i. q. דָּמוֹת m. a likeness, Ps. 17: 12.

\* דָּמִים praet. דָּמִי, imp. and inf. דָּם, fut. יִדָּם, plur. יִדְּמִי in the Chald. manner.

1. to be dumb, silent, still, Lev. 10: 3. Lam. 3: 28. Ez. 24: 17 הִנָּחֵק דָּם, Vulg. *ingemisce tacens.* Job 29: 21 *they kept silence at my counsel.* Seq. לֵּ to be silent to any one, i. e. to listen to him in silence ; hence לִיהוָה דָּמִים *to be silent towards Jehovah*, i. e. to wait in silent patience and confidence for his help, Ps. 37: 7. 62: 6.

2. to be struck dumb, i. e. to be aston-

ished, amazed, see note below; i. q. שָׁמַם. E. g. with admiration and terror, Ex. 15: 16. Is. 23: 2 דְּמֵי יֹשְׁבֵי אֵרֶץ תִּיֵּר be astonished, ye inhabitants of the coast, sc. of Tyre. Lam. 2: 10. — The idea of silence, stillness, is also transferred from speaking to acting, comp. הָשָׁה, הָרַשָּׁה; hence

3. to rest, to cease, to leave off, Ps. 4: 5. 1 Sam. 14: 9. Job 31: 34. Lam. 2: 18 אֶל-הַתֵּדָם בַּחֲעֵינָהּ let not the apple of thine eye cease sc. to weep. Job 30: 27 דָּמִי וְלֹא דָמִי מִצִּי רִתְחוֹי וְלֹא דָמִי רַחֵם my bowels boil, and rest not. Also to stand still, Josh. 10: 12 שָׁמַם בְּנִבְעוֹן הַיָּם Sun, stand thou still on Gibeon! v. 13 יָהִי הַשָּׁמֶשׁ וְהַיָּרֵחַ and the sun stood still.

NOTE. This root is onomatopoeic and widely spread in other families of languages, imitating, like the cognate דָּמָם, דָּמָה, דָּמָה, and Gr. μῦω, the sound made with the lips closed, hm, dm. It is therefore pp. to be dumb, which is referred either to silence and stillness, quiet; or also to stupor, astonishment; or lastly in the causative and transitive conjugations to desolation and destruction, as implying subsequent silence. — Most nearly kindred to דָּמָם are the roots דָּיַם (the obscure sound made with the lips closed, comp. the Lat. and Teutonic words below, ) and דָּמָה, which see; and the same primary force lies in the roots שָׁמַם, תָּמָה, דָּהַם, etc. not to mention those in which the idea of the mouth as closed is referred to the taste (טָעַם), to hunger (צָוֵם), to inarticulate or unmeaning sounds (בָּרַם, נָדַם, נָאָם, דָּהָה, דָּהָה, etc.) or lastly to the general sense of closing, shutting, see אָטַם, עָצַם, etc. In the Greek language a root of the same family is μῦω, which is spoken of the mouth, lips, eyes, as closed; and also of sounds made with the lips closed; see Passow's Lex. in μῦ, μῦω, and the citations there made; then also θαῦμα, θαμβος = Heb. שָׁמַם, Chald. תָּמָה. In Lat. mutus from μῦδος, μῦω; and still more in the Teutonic languages, Germ. dumm, stupid, Anglosax. and Engl. dumb, mute, which is nearer the primary idea; also with a sibilant Germ. stumm, comp. Lat. stupor, stupi-

dus, Germ. stauen, Engl. to stun, Fr. étonner.

Po. דְּוָמָם to silence, to compose, to quiet, Ps. 131: 2.

HIPH. הִדָּם pp. to make silent; hence, to destroy, to cut off, Jer. 8: 14. See דָּמָה no. II. 2.

NIPH. נָדַם plur. נְדָמָה Jer. 25: 37; fut. נִדְמָה, also תִּדְמָה Jer. 48: 2; pass. of Hiph. to be destroyed, cut off, to perish, spoken of persons. 1 Sam. 2: 9 וְשָׁמַם בְּחֹשֶׁךְ יִדְמָה the wicked perish in darkness. Jer. 49: 26. 50: 30. 51: 6. Of a region, to be laid waste, destroyed, Jer. 25: 37. 48: 2. So Jer. 8: 14 let us go into the defenced cities שָׁם וְנִדְמָה-שָׁם and perish there, i. e. await destruction; for נִדְמָה, see Heb. Gramm. § 66. n. 11.

Deriv. דְּמָמָה, דְּמָמָה.

דְּמָמָה f. silence, stillness, e. g. of the winds, a calm Ps. 107: 29. קוֹל דְּמָמָה voice of stillness, i. e. still, gentle, 1 K. 19: 12. So poet. by Hendiadys, Job 4: 16 דְּמָמָה וְקוֹל אֶשְׁמַע I heard stillness and a voice i. e. a still voice, light whisper; unless we prefer to render: There was silence and I heard a voice. Sept. and Vulg. lenis aura, gentle breeze.

\* דָּמָן obsol. root, Arab. دَمَن to dung, to manure. Hence the deriv. מְדָמָה, מְדָמָה, מְדָמָה, and the two following.

דָּמָן m. dung, manure. Arab. دَمْن and دَمَان. 2 K. 9: 37. Jer. 8: 2. 16: 4. 25: 33.

דְּמָנָה (dunghill) pr. n. of a city in Zebulun, Josh. 21: 35.

\* דָּמָה to weep, to shed tears, Jer. 13: 17. Aram. and Arab. id. — Hence

דָּמָה m. a tear, collect. tears; metaph. tears of olives and grapes, i. e. wine and oil. Ex. 22: 28 מִלִּדְמָהּ. Sept. ἀπαρχὰς ὕλωνος καὶ ληνοῦ. — Comp. Gr. δάκρυον τῶν δένδρων Theophr. arborum lacrimae Plin. 11. 6.

דָּמְעָה f. a tear, usually collect. tears. Arab. دَمْعٌ tears, دَمْعَةٌ one tear. So Gr. *δάκρυ* is often used collectively by the poets. — Ps. 6: 7. 39: 13. 56: 9. Plur. דְּמָעוֹת Ps. 80: 6. Lam. 2: 11. — For the phrase of Jeremiah, עֵינַי יִרְדּוּ דְּמָעָה *my eye flows down with tears*, see in r. יָרַד no. 1 fin.

\* דָּמַר obsol. root, whence דְּמָר q. v.

\* דְּמִשָּׁן quadril. not used; Arab. دَمَشَقٌ, to be quick, hasty, active, دَمَشَقٌ, quick, active, alert. — Hence perh. pr. n.

דְּמִשָּׁן, Arab. دَمَشَقٌ and دَمَشَقٌ, (activity, alertness, perh. in reference to traffic,) sometimes דְּרִמְשָׁן q. v.

1. *Damascus*, the metropolis of western Syria, situated on the river Chrysorhoas, now Barady, in a large and beautiful plain at the foot of Antilibanus. Gen. 14: 15. 15: 2. It was subdued by David, but in the reign of Solomon recovered its independence, 2 Sam. 8: 6. 1 K. 11: 24; and was governed by its own kings, until Tiglath-pileser king of Assyria annexed it to his empire, 2 K. 16: 9. Is. 7: 4, 8. 8: 4. 10: 9. At the present day Damascus is one of the most opulent cities of hither Asia.

2. Gen. 15: 2 i. q. אִישׁ דְּמָשָׁן, or פְּנֵינִי Hos. 12: 8 for דְּמָשָׁן. The writer doubtless chose this form, and not דְּמָשָׁן, for the sake of paronomasia with the preceding מָשָׁן, Comp. Lehrs. § 164. 3.

דְּמִשָּׁן (in very many Mss. דְּמָשָׁן, see De Rossi Schol. Crit.) a species of cloth, stuff, of silk artificially woven, silk stuff, manufactured at Damascus, and still bearing in the western languages the name of that city, Engl. and Dan. *Damask*, Ital. *Damasco*, Fr. *Damas*, Germ. *Damast*. Amos 3: 12. The same word with the letters various-

ly interchanged and transposed is found also in Arabic, viz. سَمَكْسٌ silk, ac-

cording to the Camoos p. 760, espec. that made from cocoons from which the insects have broken forth, *flos-silk*; or according to others, white silk. Also سَمَكْسٌ, سَمَكْسٌ, سَمَكْسٌ.

At the present day there is still a great culture of the silk-worm around Mount Lebanon.

דָּן (judge) *Dan* pr. n. 1. of the son of Jacob and the tribe descended from him, whose territories are described in Josh. 19: 40—48.

2. a city in the northern extremity of Palestine, formerly called גִּיִּשׁ, but called *Dan* from a colony of Danites, Josh. 19: 47. Judg. 18: 29. In the words דָּנָה יֵצֵן 2 Sam. 24: 6 there seems to be an error in transcribing, for which יֵצֵר should be restored. Vulg. *silvestria*.

דָּן Chald. st. emphat. דְּנָה, pron. demonstr. i. q. Heb. זֶה, comm. *this*, Lat. *hic, haec, hoc*. Dan. 2: 18, 28, 30, 36, 43, 47. al. כְּדָנָה *as this, so, thus*, Ezra 5: 7 כְּדָנָה כְּהִיב *thus it was written*. Jer. 10: 11. Dan. 2: 10 מְלָה כְּדָנָה a word like this, *such a word*. עַל דָּנָה *on this account, therefore*, Dan. 3: 16. Ezra 4: 14, 15. אַחֲרֵי דָנָה *after this, afterwards*, Dan. 2: 29. — In the Targums mostly fully written דָּן, דְּנָן, דְּנָן, for Heb. דָּנָה thus.

\* דָּנָג obsol. root, prob. *to be tenacious, cohesive*, sc. when extended or stretched, see r. דָּנָג. Hence דָּנָג wax.

דָּנָה (low ground, r. דְּנָן) pr. n. of a city in Judah, Josh. 15: 49.

דְּנָה דִּי (perh. for דְּנָה דִּי lord i. e. place of plundering, q. d. Robber's den; comp. نَهَبَ to rob, to plunder,) pr. n. of an Edomitish city, Gen. 36: 32. 1 Chr. 1: 43.

דָּנִיֵּאל (judge of God, i. e. who acts as judge in the name of God,) *Daniel*, pr. n. of the celebrated Heb.



wise man and prophet, attached to the court of Babylon, Dan. 1: 6; also דַּנְאֵל Ez. 14: 14, 20. 28: 3.

\* דָּנָן obsol. root, Arab. دَن = دَانَ med. Waw, to be low, depressed. Hence דָּנָה.

דָּע m. pp. infin. of רָדַע, as Subst. *what one knows, knowledge, opinion.* Job 32: 10 אֶחָדָה דָּעִי אֶת־אֲנִי I also will shew my opinion. v. 6, 17. 36: 3. Plur. תְּמִיִּם דָּעִים perfect in knowledge, or wisdom, Job 37: 16.

דָּעָה (fem. of preced.) a knowing, knowledge, seq. acc. Is. 11: 9 דָּעָה אֶת־יְהוָה pp. a knowing Jehovah, i. e. knowledge of Jehovah. 28: 9. Ps. 73: 11. Job 36: 4.

דָּעָה Prov. 24: 14, see Index at the end of the volume.

\* דָּעָה obsol. root, i. q. Arab. دَعَا to call. A trace of this root is found in pr. n. אֶל־דָּעָה, and in

דְּעוּאֵל (invocation of God) pr. n. m. Num. 1: 14. 7: 42; for which in 2: 14 רְעוּאֵל.

\* דָּעָה i. q. Syr. دَخَر, to go out, to be quenched, extinguished, pp. of a light, lamp, Prov. 13: 9 יָרַר רָשָׁעִים יִדָּעַךְ the lamp of the wicked shall be put out, i. e. their good fortune shall perish; comp. the Arabic proverb اَلدَّهْرُ اَطْفَا

سِرَاجِي ill fortune has put out my lamp. Prov. 20: 20. 24: 20. Job 18: 5, 6. 21: 17. Trop. of the destruction of enemies, Is. 43: 17. — Also of water drying up, see Niph.

NIPH. to become extinct, e. g. water, to dry up, Job 6: 17. — Comp. extinguiere aquam Liv. 5. 16, succum Curt. 6. 4, mammas Plin. 23. 2.

PUAL to be quenched, destroyed, e. g. enemies, Ps. 118: 12.

דָּעַת inf. fem. of רָדַע as Subst. like דָּעָה and דָּעָה.

1. a knowing, knowledge, acknowledged-

ment; sometimes seq. acc. Jer. 22: 16 אֲנִי הִדַּעְתִּי אֵת־יְהוָה Hos. 4: 1. 6: 6, and κατ' ἐξοχὴν הִדַּעְתִּי Hos. 4: 6 a knowing or knowledge of God. דָּעַת without knowing, unawares, (opp. on purpose, with intent,) Deut. 4: 42. 19: 4. Josh. 20: 5. מִבְּלִי דָּעַת Is. 5: 13 because of no knowledge, i. e. because of their lack of knowledge of God, religion, comp. Hos. 4: 6 where once הִדַּעְתִּי; not unexpectedly, suddenly, as in Comment. on Is. l. c. Sept. correctly, δὲ τὸ μὴ εἰδέναι αὐτοὺς τὸν Κίριον. Deut. 4: 42. 19: 4. Josh. 20: 5.

2. intelligence, understanding, insight, wisdom, i. q. הִבְיָנָה, הִבְיָמָה. Prov. 1: 4. 2: 6. 24: 5. al. בְּבִלִי דָּעַת without wisdom, unwisely, Job 35: 16. 36: 12. 38: 2. 42: 3. יִרְדַּע to have wisdom, Prov. 17: 27.

\* דָּפָה obsol. root, Arab. دَفَى, دَفَا to thrust, to push sc. so as to make fall, to wound, also to slay; comp. the similar roots دَفَر, دَفَعَ, دَفَقَ. — Hence

דָּפִי in pause דָּפִי m. Ps. 50: 20, prob. ruin, destruction, Sept. Vulg. σκάνδαλον, offendiculum, which comes from the same etymology. The Rabbins, by a false conjecture drawn from the other hemistich, explain it by דָּבַה דָּפִי evil report, slander.

\* דָּפַק 1. to thrust, to beat, to knock sc. at a door, Cant. 5: 2. Comp. Hithpa.

2. to drive hard, to over drive a flock, Gen. 33: 13. — Arab. دَفَقَ to go swiftly, pp. to be thrust forward, propelled.

HITHP. part. מִתְּדַפְּקִים knocking in rivalry at a door, i. e. emulously, eagerly, Judg. 19: 22. This seems here to be the force of conj. Hithp. — Hence

דָּפְקָה Dophkah pr. n. of a station of the Israelites in the desert, Num. 33: 12. Seetzen compares a place called el Tobbachá; see Zach's Monatl. Correspond. XXVII. p. 71.

דָּק adj. f. דָּקָה (r. דָּקַק) 1. beaten small, fine, minute, spoken of dust.

Is. 29: 5 דָּק אֶבֶן *small dust, fine*. Lev. 16: 12. Hence subst. *any thing small, minute*, q. d. *small dust, atom*, Ex. 16: 14. Is. 40: 15.

2. *slender, thin, lank, withered*; e. g. hair Lev. 13: 30; of kine and ears of grain Gen. 41: 3 sq. So of a person *tabid*, withered, dwarf, or having a withered member, Lev. 21: 20. Also *small, light, slight*, of a sound or whisper, 1 K. 19: 12.

דָּק m. pp. inf. of r. דָּקַק, *fineness, thinness*; hence *thin fine cloth*, a garment, curtain, etc. Is. 40: 22.

\* דָּקַל obsol. root, Arab. دَقَل,

Aram. דָּקָלָא, palm-tree.

דִּקְלָה f. Gen. 10: 27, *Diklah* pr. n. of a district of Joktanian Arabia, prob. abounding in palm-trees; of such there are several in Arabia. One famous place of palm-trees existed at the very entrance of Arabia Felix, called by the Greeks Φοινίκων Ptol. 6. 7; but this was remote from the other territories of the Joktanidae. With Bochart therefore, Phaleg. II. 22, I would understand the district of the *Minæi*, which was also rich in palm-trees, Plin. 6. 28.

\* דָּקַק praet. דָּק, fut. יִדֹּק, i. q. דָּבַד, q. v. and Arab. دَقَق, onomatopoeic.

1. *to beat small, to break in pieces, to crush*, espec. by pounding, stamping, threshing. Is. 41: 15 *behold, I will make thee as a new sharp threshing-sledge...* תִּדְּשׁ הָרִים וְתִדְּשׁ הַבְּרָכִים *thou shalt thresh the mountains and crush them small*. There is a play upon the double signif. in Is. 28: 28 לֶחֶם יִדְּשׁוּ כִּי לֹא לִנְצָח אֲדֹשׁ *bread-corn is beaten out, yet they are not ever threshing it... nor do they crush it*. Here the first יִדְּשׁ is i. q. יִדְּשׁ in v. 27 (perh. it should be so read) to beat or tread out with a dray or horses, opp. רָחַב v. 27; יִדְּשׁוּ denotes the *crushing* of the kernels, which the husbandman avoids.

2. intrans. *to be beaten small, crushed,*

*to be made fine*. Ex. 32: 20 וַיִּטְחֵן עַד וַיִּשְׁרֹדֶקְקֵהוּ *and he brake it in pieces until it was made fine, like powder*. Deut. 9: 21.

הִרְדֵּק הָרֶק i. q. Kal. no. 1, *to beat or stamp small, to break in pieces*, e. g. altars, idols, 2 K. 23, 6: 15. 2 Chr. 15: 16. 34: 4, 7. Inf. הִרְדֵּק adv. *very small, fine*, like powder, Ex. 30: 36. Metaph. Mich. 4: 13 *thou shalt beat in pieces many nations*. Inf. הִרְדֵּק 2 Chr. 34: 7. Fut. c. suff. אֲדִרְקֶם for אֲדִרְקֶם 2 Sam. 22: 43.

הוֹרֵד pass. Is. 28: 28, see Kal no. 1. Deriv. דָּק, דֶּק.

דָּקַק Chald. id. *to be beaten small, broken in pieces*; in Peal only דָּק Dan. 2: 35, the form being borrowed from דָּוִק.—APH. הִדְּקַת *to beat small, to break in pieces*, in 3 praet. fem. הִדְּקַת Dan. 2: 34, 45; fut. תִּדְּקַת, part. מִדְּקָה f. מִדְּקָה Dan. 7: 7, 19.

\* דָּקַר fut. O, *to thrust through, to pierce, to stab*, as with a sword, spear.

Aram. דָּקַר id. Num. 25: 8. Judg. 9: 54. 1 Sam. 31: 4.

NIPH. pass. Is. 13: 15.

PUAL id. Jer. 37: 10. 51: 4. Lam. 4: 9 *happier those slain with the sword than those slain with hunger*, שָׁהָם רָבּוּ מִדְּקָרִים מִתְּנוּבוֹת שָׂדֵי *for these pine away, being thrust through (perishing) for want of the fruits of the field*; here מִדְּקָרִים by the force of antithesis is put for those perishing of famine, as in the preceding member חָלְלֵי רָעָב, opp. חָלְלֵי הָרָב, comp. Is. 22: 2. Vulg. *contabuerunt consumti a sterilitate terrae*.

Deriv. מִדְּקָרוֹת, and

דָּקַר (a thrusting through) pr. n. m. 1 K. 4: 9.

דָּר m. Esth. 1: 6, commonly taken as i. q. Arab. دَرّ, *a pearl*, espec.

a large pearl, from r. דָּרַר to glance, to glitter. Nor indeed would pavements inlaid with pearls be foreign from Asiatic luxury; see Bochart Hieroz. II. 708 sq. Yet I would prefer to under-

stand *a stone resembling pearl*, perhaps mother of pearl, or pearl stone, or some kind of alabaster.

דָּר Chald. i. q. דָּר, *age, generation*. Dan. 3: 33. 4: 31.

דָּר v. דָּר.

\* דָּרָא obsol. root. Arab. دَرَّ i. q.

دَرَّ, *to thrust away from oneself, to repulse*, espec. evil. Hence the two following:

דָּרְאוֹן m. *repulse*; hence *aversion, abhorrence*. Dan. 12: 2 *and these to shame עוֹלָם לְדָרְאוֹן to everlasting abhorrence*. Theod. αἰσχύνῃ. Syr. دَرَّ.

דָּרְאוֹן m. Is. 66: 24, *an abhorrence, object of horror*.

\* דָּרַב obsol. root. i. q. Arab. دَرَب *to be sharp, pointed*. Hence

דָּרְבוֹנוֹת only in plur. דָּרְבוֹנוֹת (dörbônôth, comp. Lehg. p. 43) *goads*, βούντρα, Ecc. 12: 11.

דָּרְבָן m. (dörbân, for Metheg see Lehg. p. 43) *a goad, ox-goad*, βούντρον, 1 Sam. 13: 21. — Ewald in his Heb. Gram. p. 143, prefers to read this and the preceding form as *dâ-r'bon, dâ-r'ban*; but this he has silently retracted in his small Grammar, § 159. p. 214. Indeed Dag. lene is not more necessary in דָּרְבָן than in אֲבָדָן Esth. 8: 6, and in מְלָכִית, מְלָכִית.

\* דָּרַג obsol. root. Arab. دَرَج *to go on, to advance*, espec. *by steps*, and so *to ascend by steps*, cogn. דָּרַג. Hence מְדַרְגָּה.

דָּרְדָּה (pearl of wisdom, compounded from דָּר, and דָּע = דָּע, wisdom,) Darda pr. n. of a wise man cotemporary with Solomon or a little before him, 1 K. 4: 31 [5: 11].

In the parall. passage 1 Chr. 2: 6 by contraction or corruption דָּרַע.

דָּרְדָּר m. *a plant growing luxuriantly and worthless*, collect. *weeds*, Gen. 3: 18. Hos. 10: 8. Syr. دَرْدَر for Gr. τριβόλος, see L. de Dieu ad Gen. 3: 18. Arab. دَرْدَر id. R. דָּרַר no. 3.

דָּרְרָם m. (for דָּרְרָם, from r. דָּרַר no. 2,) pp. bright sunny region, and hence *the South*, the southern quarter, (opp. צָפוֹן region covered with darkness, comp. Hom. πρὸς Ἡὸν τὴν ἡλιόνην, and πρὸς ζόφον.) Ez. 40: 24 sq. 42: 12 sq. Ecc. 1: 6. Poet. for *the south wind*, Job 37: 17.

דָּרְדֹר m. 1. pp. *swift flight, a wheeling, gyration*; hence concr. for a bird which flies in circles, wheels in gyrations, according to the Heb. intpp. *the swallow*; (in the other member is צָפֹר a sparrow;) according to the ancient versions *a turtle-dove*, i. q. דָּר, which is less suited to the context. Ps. 84: 4. Prov. 26: 2. Comp. r. דָּרַר n. 1.

2. *spontaneous flow, a flowing freely and abundantly*, comp. r. דָּרַר no. 3. Ex. 30: 23 מִרְדְּרוֹר myrrh *flowing spontaneously*, q. d. pure. — Hence

3. *a letting go free, freedom, liberty*, comp. דָּדָה, דָּדָה. So דָּרְדֹר לְ to proclaim liberty to any one, Is. 61: 1. Jer. 34: 8, 15, 17; seq. בְּ Lev. 25: 10. שְׁנַת הַדָּרְדֹר year of liberty, i. e. of the manumission of slaves, i. q. year of jubilee, Ez. 46: 17.

דָּרְיוֹשׁ Darius pr. n. of several Median and Persian kings.

1. *Darius the Mede*, Dan. 6: 1. 9: 1. This was Cyaxares II, the son and successor of Astyages, and uncle of Cyrus; who held the empire of Media between Astyages and Cyrus, 569—536 B. C. yet so that Cyrus was his colleague and viceroy, on which account he alone is mentioned by Herodotus. Xenophon makes frequent mention of Cyaxares, Cyr. 1. 4. 7. ib. 1. 5. 2. ib. 8. 7. 1. So Josephus says correctly of Darius the Mede, Ant. 10. 11. 4, ἡν Ἀστυάγου

νὸς, εἰσρον δὲ παρὰ τοῖς Ἑλλησιν ἐκαλεῖτο ὄνομα. The various opinions of interpreters and historians on this subject are collected and reviewed by Bertholdt, in his Comment. on Daniel, p. 842 sq.

2. *Darius Hystaspis*, king of Persia, Ezra 4: 5. 5: 5. Hagg. 1: 1. Zech. 1: 1.

3. *Darius Nothus*, king of Persia, Neh. 12: 22.

NOTE. As to the origin of the *form* of this name, דָּרְיוֹשׁ is prob. i. q. Pers.

سراب, داریا royal, from کسری, king, and the syllable ویش, which in

modern Persian denotes *likeness*. However this may be, the sagacity of Grotefend has deciphered with great probability, from the cuneiform inscriptions of Persepolis, (Niehbuhr's Reisebeschr. Part II. Tab. 24. G and B,) the original form *Darheush* or *Darjeush*, to which latter the Heb. nearly approaches; see Heeren's Hist. Werke XI. p. 347. The same would seem to have been known to Strabo, (XVI. p. 785,) if with Salmasius for Δαριάτης we read Δαριάτης, or still better Δαριάτης.

דָּרְיוֹשׁ Ezra 10: 6, see דָּרַשׁ.

\* יָדָרָה fut. דָּרַךְ 1. to tread, to trample with the feet. Syr. and Chald.

id. Kindred are دَرَج, طَرِيف; سَرَج

a way, Gr. τρέχω; and of the same family are also دَرَس, pp. to rub, beat, pound, טָרַד; and from the occidental languages *tero*, δρέω, *trappen*, *treten*, to tread; in all which the initial letters or sounds *tr* imitate the sound of the foot planted firmly upon the ground, espec. as in stamping any thing in pieces, *TReTen*, *zertreten*, Engl. to *TReAd*. — Spec. a) דָּרַךְ Job 24: 11, or דָּרָה, Lam. 1: 15. Is. 63: 2, to tread the wine-press etc. i. e. in order to break the fruit and express the wine or oil. Also דָּרַךְ יָנֵן Is. 16: 10, דָּרַךְ זֵית Mic. 6: 15, and simpl. דָּרַךְ, to tread sc. the grapes, Judg. 9: 27. Jer. 25: 30. Metaph. of enemies trodden down as grapes Is. 63: 3; and so also Judg. 5: 21 אָז הִדְרָכִי בַּפְּשִׁי עֹז then, O my soul,

thou didst tread down strength i. e. the mighty. — b) דָּרַךְ קֶשֶׁת to tread a bow, i. e. to bend a bow by placing the foot upon it, as is usually done when the bow is strong and stiff, comp. Arrian. Ind. 16. Diod. Sic. 3. 8. So Ps. 7: 13. 11: 2. 37: 14. 1 Chr. 5: 18. 8: 40. 2 Chr. 14: 7. Is. 5: 28. al. Trop. and without reference to the origin of the phrase, also דָּרַךְ הַצֵּרִים to bend the arrows Ps. 58: 8. 64: 4.

2. Spec. to tread a way or place, by going or walking upon it, entering into it; hence to tread in or upon, to walk, to enter a place, Mic. 5: 4; in a place, seq. בְּ Deut. 11: 24, 25. Josh. 1: 3. 14: 9. Is. 59: 8; seq. acc. Job 22: 15; seq. עַל 1 Sam. 5: 5; seq. מִן to tread forth out of a place, to come forth, Num. 24: 17. דָּרַךְ עַל is also to tread upon, to walk or go upon any thing, Job 9: 8. Ps. 91: 13.

HIPH. 1. causat. of Kal no. 2, to cause to tread, go, walk. Is. 11: 15 וְהִדְרִיךְ בַּצֵּלִים he causes them to tread [the channel of the Euphrates] in shoes, i. e. to pass over dry-shod, scarcely wet. Seq. בְּ, to cause to tread in a way, Ps. 107: 7 וַיְדִרִיבם בְּדֶרֶךְ יִשְׂרָאֵל he caused them to go in a right way, he led them forth in a right way. 119: 35. Is. 42: 16. 48: 17. Prov. 4: 11. Ps. 25: 5 וְהִדְרִיבֵנִי בְּאַמְתָּךְ cause me to walk [lead me] in thy truth. v. 9.

2. i. q. Kal no. 1, to tread a threshing-floor, i. e. to tread out the grain, Jer. 51: 33; also a bow, but metaph. Jer. 9: 2 וַיִּבְרְכוּ אֶת-לְשׁוֹנָם קֶשֶׁתָּם they bend (tread down) their tongues, as their bow, for lies. — Also i. q. Kal no. 2, to tread a way, to walk in it, poet. c. acc. Job 28: 8.

3. i. q. Arab. اَدْرَكَ and Syr. Aph. to tread upon, i. e. to overtake in pursuing, seq. acc. Judg. 20: 43.

Deriv. מְדַרְךְ and

דָּרַךְ i. q. דָּרַךְ, way, only in the Dual דְּרָכִים עָקַשׁ perverse in his double way, spoken of a double tongued deceitful person. Prov. 28: 6, 18.

דָּרַךְ comm. gend. (m. 1 Sam. 21:



6. f. Ezra 8: 21, c. Suff. דְּרָבִי, plur. דְּרָבִים constr. דְּרָבִי.

1. pp. the act of treading, walking, going; a going, way, journey; e. g. עָשָׂה דֶּרֶךְ, ποιεῖσθαι ὁδόν, to make one's way Judg. 17: 8, and הִלַּךְ דֶּרֶךְ to go one's way Prov. 7: 19, i. e. to be on one's way, to journey. 1 K. 18: 27 לִן דֶּרֶךְ pp. a way is to him, i. e. he is journeying, or perh. he is gone out, is away from home. יוֹם דֶּרֶךְ a day's journey 1 K. 19: 4; see Rosenm. Alterthmsk. I. p. 161. שְׁלֹשֶׁת יָמִים דֶּרֶךְ three days' journey Gen. 30: 36, comp. 31: 23. Ex. 5: 3.

2. a way, path, in which one treads, goes; very freq. a) Seq. genit. of place, it is i. q. the way leading to that place; comp. on the Attic usage Valek. ad Hippolyt. 1197. E. g. דֶּרֶךְ עֵץ the way to the tree Gen. 3: 24; דֶּרֶךְ שָׂאֵל Prov. 7: 27: comp. Gen. 16: 7. 35: 19. 38: 14. Ex. 13: 17. Rarely another word is interposed, as Hos. 6: 9 דֶּרֶךְ יִרְצָחוּ שְׂכֵמָה they murder in the way to Shechem. In the Accus. it approaches to the force of a preposition, the way to, i. q. towards; e. g. דֶּרֶךְ הַדְּרוֹם towards the south, דֶּרֶךְ צְפוֹנָה towards the north, Ez. 8: 5. 21: 2. 40: 20 sq. 41: 11, 12. Deut. 1: 19 we passed through the desert. . . דֶּרֶךְ הַר הָאֱמֹרִי towards the mountains of the Amorites. — b) Seq. genit. of pers. the way of any one, i. e. the way by which he is wont to go or pass, e. g. דֶּרֶךְ הַמֶּלֶךְ the king's way, i. e. the public high-way, military road, Num. 20: 17. 21: 22; comp. ἡ ὁδὸς βασιλικῆς Herod. 5. 53. הֵלֵךְ בְּדֶרֶךְ to go on in one's way, to proceed on one's journey by the usual road, Gen. 19: 2. 32: 2. Num. 24: 25. Josh. 2: 16. דֶּרֶךְ בְּלִי-הָאָרֶץ the way of all the earth i. e. of all mankind, the way to Sheol, 1 K. 2: 2. Josh. 23: 14. — Sometimes it includes a whole region or district in or through which a way passes; Is. 8: 23 הָיָם דֶּרֶךְ הַיָּם way i. e. region of the sea, the coast of the sea of Galilee.

3. a way, i. e. course, mode, manner, in which one walks, lives, which one follows; like Gr. ὁδός, Arab. طَرِيقٌ,

سَبِيلٌ, Aeth. ወገን: ወገን: ወገን:

Germ. einen Gang nehmen. — Gen. 19: 31 בְּדֶרֶךְ בְּלִי-הָאָרֶץ after the manner of all the earth, of all mankind. Spec. a) way of living, acting, one's walk, conduct, life. Prov. 12: 15 דֶּרֶךְ אֱוִיל הַיָּמִין the way of a fool is right in his own eyes. 1: 31 פְּרִי דֶּרֶכָם the fruit of their ways, the good or evil resulting from their own conduct. 1 Sam. 18: 14 and David acted wisely בְּכִלְ-דֶּרֶכָיו. Often the figure of a way is retained, comp. הֵלֵךְ בְּדֶרֶךְ, בְּדֶרֶכִּי פ, to walk in the way of any one, to imitate his conduct, 1 K. 16: 26. 22: 43. 2 K. 22: 2. 2 Chr. 17: 3. 21: 12. 22: 3. Is. 8: 1. דֶּרֶךְ, דְּרָכָה, spoken of men, a way or conduct which Jehovah approves, and in which men ought to walk, Ps. 5: 9. 27: 11. 25: 4; spoken of God, his mode of acting, agency, Ps. 18: 31. Deut. 32: 4; spec. of the creation, as the effect of the agency, operation of God, Prov. 8: 22 יְהוָה קָנְנִי בִּרְאשִׁית דֶּרֶכָיו Jehovah created me in the beginning of his way, i. e. of his agency, operation. Plur. ways of God, i. e. his works, Job 26: 14. 40: 19 [14]. — b) way of worshipping God, worship, religion; comp. سَبِيلٌ, مَنَاجِحٌ, Pers. راه, ὁδός Act. 19: 9, 23.

So Amos 8: 14 בְּאֶרֶשֶׁבַע דֶּרֶךְ the way of Beer-sheva, i. e. idol-worship. Ps. 139: 24 דֶּרֶךְ עֵצָב idol-way, idolatry; et ibid. דֶּרֶךְ עוֹלָם the way of old i. e. the father's way, the true and genuine worship; comp. שְׁבִירַי עוֹלָם Jer. 18: 15. c) Sometimes pass. way, manner of one's experience, i. q. lot, how it goes with any one. בְּדֶרֶךְ מִצְרַיִם after the manner, lot, of Egypt Is. 10: 24. Ps. 37: 5 יִי דֹרְכֶךָ commit thy way, lot, fate, unto Jehovah. So, retaining the figure of a way, Job 3: 23. Amos 2: 7.

הָרַבְמֹן m. Ezra 2: 69. Neh. 7: 70—72, a daric, a Persian gold coin, i. q. אֲדָרְכֹן q. v. from which however it differs in its origin, being i. q. Pers.

סֶרֶךְ the king's bow, as bearing the image of an archer.

דָּמָשֶׁק i. q. דָּמָשֶׁק Damascus 1 Chr. 18: 5, 6. The Dagesh forte is by Syriasm resolved into ר.

\* דָּרַע Chald. i. q. Heb. דָּרַע, the arm, Dan. 2: 32. — Hence דָּרַע, אֲדָרַע.

דָּרַע pr. n. see דָּרַע.

\* דָּרַק obsol. root Chald. i. q. דָּרַק to strew, to scatter; Arab. دَرَف to hasten. — Hence

דָּרַק pr. n. m. Ezra 2: 56.

\* דָּרַר an onomatopoetic root, not in use, imitating the sound of swift rotary motion, like Engl. to drill, to twirl, to whirl; comp. kindr. דָּרַר and the roots there quoted; also τόγρος, τρογρεύω, Germ. dör, drillen, trillen, trillern, Engl. to trill. In Arabic spoken of a spindle, دَرَسْ a spindle, مَدَرْ a woman turning her spindle. — Hence in Hebrew

1. to fly in circles, to wheel in flight; hence דָּרֹר the swallow, so called from its gyrations. Also, to run swiftly in a circle, as a horse, comp. דָּרַר; whence Arab. دَرَسْ a fleet horse. —

— From the idea of swift motion comes the sense

2. to glance, to sparkle, to radiate. Hence דָּרַר radiant star, דָּרַר

a pearl, (although this might also be so called from its roundness,) and דָּרוֹם for דָּרוֹם bright region. — Also

3. to flow out like rays, to spout, as milk, blood, rain; Arab. دَرَّ ap. Gol. no. 1 — 3, دَرَّة abundance of milk.

Hence to flow freely, spontaneously, see דָּרֹר no. 2, 3. Trop. to grow luxuriantly, exuberantly, as a plant; see דָּרַר.

NOTE. These significations are somewhat differently arranged in Comment. on Is. 66: 11; that of glancing, spark-

ling, being there taken as primary. But this now seems to me only secondary.

\* דָּרַשׁ fut. O, pp. Lat. terere, to rub, to beat, to stamp, to tread with the feet, like Syr. دَرَسْ to tread or beat a path, Arab. دَرَسْ to rub, to beat, to thresh; trop. terere libros, i. e. to learn, to study. The kindr. roots are collected under דָּרַךְ, all having the common idea of treading. The letter r being softened into a vowel, there comes from this root the biliteral דָּרַשׁ, comp. דָּרַךְ, דָּרַךְ; and both forms are also found in the Teutonic stock in the sense of threshing, e. g. Germ. dreschen, Engl. to thresh, Belg. dörschen, low Germ. dörschen. — Hence in Hebrew

1. pp. to tread a place, i. e. to go or come to it, to frequent, c. acc. 2 Chr. 1: 5. Amos 5: 5; seq. דָּרַשׁ Deut. 12: 5. Part. pass. דָּרוּשָׁה a city frequented, celebrated, Is. 62: 12. Hence c. acc. of pers. to go or come to any one with prayers, to have recourse to, to seek unto any one for his aid; דָּרַשׁ אֶת־יְיָ Ps. 34: 5. 69: 33. 105: 4; elsewhere, chiefly in the later Hebrew, seq. לְ 2 Chr. 15: 13. 17: 4. 31: 21, אֶל Job 5: 8. Comp. Niph. no. 1. — Further, the signif. of going or coming to a place or person, is also transferred to express the ideas of seeking, inquiring, demanding, and also caring for; hence the following:

2. to seek, to search for, c. acc. of thing, Lev. 10: 16; seq. אַחֲרָי to search after, Job 39: 8.

3. to seek from any one, i. e. to ask, to inquire, Judg. 6: 29. Deut. 13: 15. 17: 4, 9. Seq. acc. of pers. or thing, about or into which one inquires; 2 Chr. 32: 31 דָּרַשׁ חֲמוּנֵי־יְהוָה to inquire concerning the miracle. 1 Chr. 28: 9 דָּרַשׁ יְהוָה בְּלִבְבוֹתָיָהּ Jehovah inquireth into all hearts, i. e. examines, searches them; also seq. לְ 2 Sam. 11: 3, עַל 2 Chr. 31: 9. Ecc. 1: 13. Spec. to inquire of any one, to ask an oracle, to consult, e. g. God, c. acc. Gen. 25: 22. Ex. 18: 15. 2 K. 22: 13; also idols, magicians, seq. בְּ, pp. to inquire at any one, 1 Sam. 28: 7. 2 K. 1: 2. 1 Chr. 10: 14; אֶל, pp. to go with inquiry to any one, Is. 8: 19. 19: 3. Deut. 18: 11; לְ Ez. 14: 7; מִן הַסֵּפֶר יֵצֵא out of the book of

Jehovah Is. 34: 16. The prophet *by* or *through* whom one inquires of God, is put with בָּעֵץ 1 K. 14: 5, בָּאֵת 2 K. 3: 11. 8: 8, בְּ Ez. 14: 7; e. g. 1 K. 1. c. the wife of Jeroboam cometh לְדָרֵשׁ דְּבַר לְיָהוָה to ask an oracle of thee concerning her son.

4. to ask for, to demand, to require, c. acc. of thing and מִן, מִנֶּמֶץ of pers. Deut. 22: 2. 23: 22. Mich. 6: 8. Absol. to ask bread, to beg, Ps. 109: 10 דְּרִשׁוּ מִתְּרוֹמַתָּם let them beg far from the desolations of their home. Also to require, or demand back, seq. מִיָּד Ez. 34: 10; and hence also by impl. to avenge, to punish, absol. Ps. 10: 4 יִרְשֶׁה אֱלֹהִים God will not punish. v. 13. Deut. 18: 19. Spec. דְּרִשׁ דֶּם מִיָּד to require blood at the hand of or from any one, i. e. to punish bloodshed, to avenge murder, (comp. גָּאֵל,) Gen. 9: 5. 42: 22. Ez. 33: 6. Ps. 9: 13.

5. to seek, i. e. to apply oneself unto, to regard, to follow, to practise; comp. אֲרַס to apply oneself, to study,

Aeth. ረፈሰ; to compose a book with study. — E. g. to seek or practise justice, Is. 1: 17. 16: 5; good Am. 5: 14; the divine law Ps. 119: 45. 1 Chr. 28: 8. טוֹבָת פ' דְּרִשׁ שְׁלוֹם, to seek the good, the welfare of any one, Deut. 23: 7. Ezra 9: 12; דְּרִשׁ לְשָׁלוֹם Jer. 38: 4, דְּרִשׁ רַעַת Ps. 38: 13. Prov. 11: 27. 31: 13 דְּרִשְׁהָ צֶמֶר she applieth herself to wool, etc. — Hence, to care for, to take care of any thing, comp. 1 and פָּקַד. Deut. 11: 12 אֲרַץ אֲצִיר דְּרִשׁ לָהּ a land which Jehovah careth for. Job 3: 4. Ps. 142: 5. Ez. 34: 5. Hence יִרְשֶׁה אֱלֹהִים to care for or regard God (i. q. יִרְעֵה יְיָ) i. e. to reverence, to worship him, Ps. 14: 2. Hos. 10: 12. Is. 58: 2. For other senses of this phrase, see in no. 1, 3.

NIPH. נִדְרַשׁ, inf. absol. אֲדַרֵּשׁ for אֲדַרֵּשׁ Ez. 14: 3, 1 fut. אֲדַרֵּשׁ.

1. pass. of Kal no. 1, to let come to oneself, to grant access to any one, seq. ה'; hence of God, to hear and answer any one, to listen to his prayer. Ez. 14: 3 הֲאֲדַרֵּשׁ אֲדַרֵּשׁ לָהֶם should I listen unto them? i. e. to their prayer. 20: 3. 31. Is. 65: 1 שִׁאֲלֵהוּ אֲנִי I have listened unto those that asked not.

So with accus. of the thing granted, Ez. 36: 37; comp. עָנָה c. accus. to bestow, I. no. 3. cc.

2. pass. of Kal no. 2, to be sought, I Chr. 26: 31.

3. pass. of Kal no. 4, to be required, e. g. blood, Gen. 42: 22.

PIEL inf. דְּרִישׁ Ezra 10: 16, if the reading be genuine, for דְּרִישׁ, comp. under r. דָּלָה no. 1.

Deriv. מְרִירָה.

\* דָּשָׁא to sprout, to spring up, hence to be green, to flourish, Joel 2: 22. — In Arab. this signif. lies in the cogn.

root دَسَّ, whence دَسَّ sprouts from the earth.

HIPH. to cause to sprout, to bring forth herbage, e. g. the earth, Gen. 1: 11. Comp. הוֹצִיא v. 4. — Hence

דָּשָׁא m. the first shoots from the earth, tender grass, young herbage, Gr. ἁλόη, (so Sept. five times,) Is. 66: 14; as clothing the meadows Deut. 32: 2. 2 Sam. 23: 4; as the more delicate food of beasts Job 6: 5. יֶרֶק דָּשָׁא greenness of the herbage, green herbage, Ps. 37: 2. — Diff. from הָצִיר ripe grass, ready for mowing, Prov. 27: 25; and also from עָשָׂב an herb full grown and setting seed, Gen. 1: 11, 12. Chald. דִּתְאָה, Syr. transp. دُتْأ, Zab. دُتْأ.

\* דִּישֵׁן to be or become fat, Deut. 31:

20. Arab. دَسَم id. د and ن being interchanged.

PIEL 1. to make fat, marrowy, e. g. the bones. Prov. 15: 30 שְׂמֹנֶה טוֹבָה good news maketh the bones fat, q. d. fills them with marrow, gives strength. — Hence also to anoint, Ps. 23: 5.

2. to pronounce or regard as fat. Ps. 20: 4 עוֹלֶתֶהּ יִרְשָׁהּ and pronounce fat thy burnt-offering, i. e. regard it favourably, accept it. For הֵּ parag. comp. 1 Sam. 28: 15. — Kimchi here takes it as denom. from דִּישֵׁן, comp. no. 3, i. e. to reduce to ashes sc. by fire from heaven, comp. 1 K. 18: 24, 36.

3. denom. from דִּישֵׁן, to cleanse from

ashes, to take away ashes, Ex. 27: 3. Num. 4: 13.

Pual pass. of Pi. no. 1, only trop. to be made fat, i. e. to be satiated, abundantly satisfied. Prov. 13: 4 **נפש הרצים תדשן** the desire of the diligent shall be abundantly satisfied. 28: 25.

HOTH. **הדשן** for **התדשן** to be anointed with fatness, to be smeared, e. g. a sword, Is. 34: 6.

The derivatives here follow.

**דשן** adj. fat, comp. **שמן**. 1. rich, fertile of soil, Is. 30: 23.

2. full of sap, fresh, of a tree Ps. 92: 15.

3. rich, opulent, of persons, Ps. 22: 30.

**דשן** m. c. Suff. **דשני** 1. fatness, fat, Judg. 9: 9. Meton. of fat food i. e. sumptuous, Job 36: 16. Is. 55: 2. Jer. 31: 14. Trop. fertility, abundance, Ps. 65: 12.

2. ashes, pp. fat ashes, from the victims consumed upon the altar, Lev. 1: 16. 4: 12. 6: 3, 4. 1 K. 13: 3; also from corpses burned, Jer. 31: 40. Diff. from **אפר** q. v. — Ashes were also used by the ancients, as by us, for fattening i. e. manuring the soil; see Plin. 17. 9.

**דת** f. constr. **דת**, plur. **דתיים** constr. **דתי**, a word of the later Hebrew and Chaldee, (see below,) prob. of Persian origin, i. q. Heb. **הק** a statute, pp. something set, placed, a positive law, Germ. *Gesetz*, Pers. **دائ** right, justice, from **دائن** to give, to set, to command, Pehlvi. *Dadha*, *Dadestan*, Zend. *Daetie*, Arm. **դատ** judgment; comp. Syr. **دائ**, **دائ** placitum. — Hence in Hebrew

1. a law, statute, Esth. 1: 13, 15, 19. 2: 12. **דתה יהיה** according to the law of today, as today, 9: 13.

2. a command, edict, decree, Esth. 3: 14, 8: 13. 9: 14. Hither also would I refer Deut. 33: 2, **אש דת למנו** at his (Jehovah's) right hand fire, a law to them, to the Israelites, i. e. to direct their course, in allusion to the column of fire. Others fiery law, the law as given from fire; Vulg. *lex ignea*, and so Syr. Chald. Arabs.

**דת** Chald. f. 1. a law, Dan. 6: 9, 13, 16. **דתא דאיה** the law of God, Ezra 7: 12, 21.

2. law, i. q. religion, system of faith and worship. Dan. 6: 6 **דתא דאיה** in his religion, comp. 7: 25. — So the Rabbins call the Christian and Mohammedan religions.

3. an edict, decree, Dan. 2: 13, 15.

4. counsel, purpose, plan. Dan. 2: 9 **דתה דתה דתה** this only is your counsel, plan.

**דתא** st. emph. **דתאדה** Chald. i. q. Heb. **דשא**, tender grass, young herbage, Dan. 4: 12, 20.

**דתבר** m. Chald. (pp. Pers.) Dan. 3: 2, 3, one skilled in the law, a judge; compounded from **דת** law, and the ending **בר**, **ואר**; comp. **גזבר**. In Pehlvi *Datouber* is a judge, Pers. **دستوران** lawyers, jureconsulti.

**דתין** (two wells, Dual of Chald. **דה** a well,) Gen. 37: 17, contracted **דתן** 2 K. 6: 13. comp. Lehrs. p. 536; *Dothain*, *Dothan*, pr. n. of a place in the north of Samaria, Gr. *Δωθαίμ* Judith 4: 6. 7: 18, *Dothaim* 3: 9.

**דתן** (perh. *fontanus*, from **דת**=**דת** a well,) *Dathan*, pr. n. of one of the conspirators with Korah, Num. 16: 1. 26: 9. Deut. 11: 6. Ps. 106: 17.

ה

**He**, **הא**, the fifth letter of the Hebrew alphabet, as a numeral denoting 5. The signification of the name is unknown.

As a guttural, **ה** holds a middle place between the softer **ח** and the harsher **ח**. — It is interchanged with **ח**, see p.

1 rarely with **ה**, as **החן**, **החן**, **החן**, **החן**.





lay out that money בִּבְקָר וּבַצֹּאן וּבַיִּין וּבַשֶּׁכֶר. Ex. 31: 4 לַעֲשׂוֹת בַּזָּהָב וּבַכֶּסֶף to work in gold and silver. Lam. 4: 2 מְדוּלָּה מִסֵּלָאִים Is. 1: 22 wine בְּמִים. Ex. 2: 3 and daubed it (the ark or skiff) בַּחֹמֶר וּבִזְפָּת with bitumen and pitch. 2 K. 9: 30 וַתִּשֶׂם בְּפָנֶיהָ she put her eyes in paint, painted them. Comp. Is. 28: 7. 40: 19. 43: 24. Comp. Heb. Gramm. § 107. n. 1.

b) before abstract nouns, like Gr. τὸ πολιτικόν, τὸ ὑπικόν, espec. before the names of virtues and vices, comp. Fr. 'la modestie convient à la jeunesse, la superstition engendre l'erreur,' where Engl. omits the article. So בְּשֶׁכֶר הַלֵּךְ Jer. 23: 14, comp. 51: 19. 16: 4, 5. Is. 29: 21. Prov. 25: 5 יָבוֹן בְּצָדֶק כְּסֹא. Yet freq. in such cases the article is omitted. Also before words signifying evils and calamities; e. g. מוֹת בְּצָמָא to perish of thirst Is. 41: 17. 50: 2. Judg. 15: 18; בְּסִיגְרוֹת blindness, which in Engl. also is indefinite, though we say the plague, the small-pox, Gen. 19: 11 he smote them בְּסִיגְרוֹת. Is. 45: 16 יָחֲדוּ הָלָכּוּ בְּכִלְמָה i. e. into disgrace, shame; comp. 32: 19 בְּשַׁפְּזָה הַשָּׁפֵל into the lowness sinks the city. 46: 2 גַּפְשָׁם בְּשִׁבִּי הָלָכָה בַּחֲשָׁה comp. 60: 2.

c) The most frequent use of the article in this manner is after כִּי, the particle of comparison; since a thing can be compared only with that which is presupposed as being well known. See Heb. Gram. § 107. no. 1. Comp. in Engl. 'quick as the bird in the air, as the fish in the water; white as the driven snow.' So בְּצֹאֵן Is. 53: 6. Ps. 49: 15; בְּשֶׁה Is. 53: 7; בְּבֶקֶר 11: 7. 65: 25. Job 40: 15; בְּצֹמֶר Is. 1: 18. 51: 8; בְּחֵלֶם פְּשָׁנִים Job 17: 8. 14: 2; בְּחֵלֶם פְּשָׁנִים as the coccus, as crimson, Is. 1: 18. How very widely this usage is extended, is apparent from the following examples taken from the single book of Isaiah; e. g. 5: 24 בְּמִקֵּי יְהִיָּה v. 25 בְּסוּדָה v. 28 בְּצָר and בְּסוּדָה, comp. 66: 15. Jer. 4: 13; Is. 10: 14 בִּגְנֹן 13: 8 בְּיִגְרָה (and so always in this word, Ps. 48: 7. Is. 42: 14. Jer. 6: 24. 30: 6. 49: 24. Mich. 4: 9, 10.) 14: 17 בְּמִדְבָּר (comp. 27: 10.

Jer. 9: 11. Hos. 2: 5.) 22: 18 כְּדוּר as the ball, comp. 29: 3. 24: 20 כְּשֹׁכֵר like the drunkard, etc. see 30: 17, 29. 34: 4. 35: 6. 38: 14. 41: 15. 42: 13. 43: 17. 44: 22. Here it is to be noted, that the article is mostly omitted before the noun or object of comparison, wherever this is rendered definite by an adjective or in any other way; comp. בִּגְנֹן Is. 10: 14, but בִּגְנֹן מְשָׁלָה 16: 2; כְּמִץ Ps. 1: 4, but כְּמִץ עֲבָר Is. 29: 5; כְּבַחַל שׁוֹטֵף 30: 28, כְּצִיפְחִית בְּדָבָשׁ Ex. 16: 31.

The following usages with the article are more commonly known:

d) before Collectives, see Lehrg. p. 653. Heb. Gr. § 107. 1, 2.

e) sometimes the article is put before a noun which more accurately would be made definite by a suffix; comp. De Sacy Gramm. Arab. II. § 482. 1; as when a woman calls her husband καὶ ἐξοχήν, the husband; or a servant his master, the master. So Is. 9: 6 מְשָׁרְתּוֹ הַמְּשָׁרָה for מְשָׁרְתּוֹ, which the Engl. Vers. expresses; v. 2 הַמְּשָׁרָה for שְׂמִימָתּוֹ. So too is prob. to be explained הַעֲלָמָה Is. 7: 14, which with the Hebrew intpp. and Grotius, I understand as for עֲלָמָתִי.

After this exposition it is hardly necessary to repeat, that every noun which has the article, is and ought to be taken as definite and demonstrative. As to the examples which we have elsewhere cited in support of the contrary opinion, Lehrg. p. 655, they may be explained as follows: 1 Sam. 17: 34 הַאֲרִי the lion, as the known and perpetual enemy of flocks, comp. ὁ λύκος John 10: 12, Arab. الغول الذئب; Ex. 2: 15 הַבְּאֵר the well of that region. Num. 11: 27 הַיָּעָר the young man, i. e. the servant, minister; and so Gen. 14: 13 הַפְּלִיט the fugitive, the only one who escaped. 1 Sam. 17: 8 לו, I am the Philistine הַפְּלִשְׁתִּי, i. e. he who challenges you to single combat. So in Is. 66: 3 אִישׁ מִבֵּה אִישׁ שׁוֹחֵט הַשּׁוֹר וְהַכֶּבֶד עֵרָף פֶּלֶב. Here it may be asked why the words שׁוֹר וְהַכֶּבֶד, take the article, while אִישׁ וְהַכֶּבֶד omit it. The reason is, that the slaughterers of oxen and sheep really existed and could be pointed out by the writer as with

the finger; but homicides and sacrificers of dogs are here only supposed, for the sake of comparison; the ox-slaughterer is as a homicide, etc. — The precept is also correctly given by Grammarians, that the *predicate* of a sentence does not take the article; comp. *χαλεπά τὰ καλά* and *τὰ χαλεπά καλά*. Yet examples to the contrary are to be found in Deuteronomy and Jeremiah; as Jer. 19: 13 the houses of Jerusalem... were *הַטְּמְאִים* defiled. Deut. 4: 3. 3: 21. In like manner before the participle for the finite verb, Is. 40: 22, 23. 46: 6. Ps. 18: 33, 48.

NOTE. The vowels with which ה is to be written, may be specified as follows;

1. Commonly before letters not guttural, it takes Pattah followed by Dag. forte, *הַשְׁמַח*.

2. The gutturals do not admit Dagesh forte, and before them ה therefore takes different vowels; e.g. a) before א, which wholly rejects all duplication, the Pattah is every where prolonged into Kamets, as *הָאָדָם*, *הָאָרֶץ*, *הָאָשָׁם*. So also before ר, as *הָרֶגֶל*, *הָרֹבֵל*; and often also before ע and ה, as *הָעֵם*, *הָהָר*. — b) On the other hand, the harsher gutturals ה and ח admit a certain degree of duplication, although no Dagesh forte is marked in them by the Grammarians; (just as Germ. *sicher*, *verglichen*, are pronounced almost as if with double *ch*;) and the syllable being therefore more acute, the Pattah is mostly retained, as *הַחֵדָּשׁ*, *הַהֵדָּא*. — c) But whenever the guttural has Kamets, the Pattah passes over into Segol, according to the general rule, Heb. Gram. § 27. n. 2. b. So espec. before ח, as *הַחֲזֹן*, *הַחֲדָשׁ*, *הַחֲדָה*. Before ה and ע in monosyllables the vowel is Kamets, (see above in a,) as *הָעֵם*, *הָהָר*; and Segol stands only in dissyllables or trisyllables, where the tone is thrown forward towards the end, as *הַהָרִים* (although *הָהָר*), *הַהָרִיחַ*, *הַהָרִיחַ*, *הַהָרִיחַ*.

הַ, הֵ, הֶ, for the origin and various use of which forms see the note below; adv. of interrogation, like Arab.

هـ, a prefix put before the first word of

a clause, and apocopated from the fuller הֵל (Deut. 32: 6 in the reading of the Nehardeenses, see Kennic. and De

Rossi,) Arab. هَلْ.

1. in simple and direct interrogation, i. q. Lat. — *ne*? Job 2: 3 *הֲשִׁמַּח לְבָבְךָ* hast thou observed my servant Job? Ex. 10: 7. 33: 16, etc. —

a) The interrogation is often so put as to require a negative answer; and then the question itself has the force of a negative; i. q. Lat. *num*? Gen. 4: 9 *הֲשִׁמְרָא אֶנְכִּי* am I my brother's keeper? i. e. I am not his keeper. Job 14: 14 *אִם יָמוּת אִם יִחְיֶה* if a man die, shall he live again? i. e. he shall not revive. 8: 11. 21: 22. Comp. Job 23: 6. 36: 19, where the negative answer is given by the speaker. A striking example is 2 Sam. 7: 5 *הֲאֵתָה תִּבְנֶה לִּי בַּיִת* 17: 4 is expressed without interrogation in the negative, *לֹא אֵתָה*. — b) Sometimes an affirmative answer is implied, and then the interrogation has an affirmative force, equivalent to a negative question in Engl. Gen. 30: 2 *הֲתֵהָה אֵלַי* am I [not] under God? 27: 36. 50: 19. Job 20: 4 *הֲיָדַעַתָּ* knowest thou [not] this? 1 Sam. 2: 27. Jer. 31: 20. Ez. 20: 4. Elsewhere *הֲלֵא*, is put in the same sense; comp.

Gr. *ἢ ἄρα*; and *ἢ γὰρ οὐ*; for is not? and Lat. — *ne* for *nonne*? see also Heusinger ad Cic. Off. 3. 17. — c) In disjunctive questions, where the latter clause is preceded by *אִם* and *וְאִם*, see above on p. 68; e. g. *אִם — הֲ* *utrum? an?* more rarely *אִו — הֲ* Job 16: 3. Ecc. 2: 19. — But in the poetical books *אִם — הֲ* and *וְאִם — הֲ* are frequently employed, where two questions expressing the same or a like sense in different words, follow one another in poetic parallelism, i. q. *num — an? num — et?* (not *utrum — an?*) though even here there is a sort of disjunctive relation, which however lies more in the words than in the sense. Job 4: 17 *הֲאִנֹּשׁ מֵאֲלֹהִים יַעֲדֶק אִם מַעֲשֵׂהוּ יִטְהַר*, comp. 6: 5, 6. 8: 3. 10: 4, 5. 11: 2, 7. 22: 3. Hence in such parallelism, the second member is often preceded merely by the simple copula, as *וְ — הֲ* Job 6: 26. 10: 3. 13: 7. 15: 7, 8, 11. 18:



4; comp. espec. 13: 7, 8; and even the copula is omitted 22: 4.

2. in indirect interrogation, *whether*, (comp. אֵם B. 2.) after verbs of proving, trying, Ex. 16: 4. Judg. 2: 22. Deut. 8: 2. 13: 4; of seeing, Ex. 4: 18. Gen. 8: 8. In a disjunctive proposition, seq. אֵם Gen. 18: 21; or הֲ, Num. 13: 18 *and see the land and the people, הֲחֶזֶק הָיָא הַרְפָּה הִמָּעַט הָיָא אִם-רַב whether they be strong or weak, whether few or many.*

Prefixed to other particles, as הֲאֵם, see אֵם; הֲכִי, see כִּי; הֲלֵא, see לֵא.

NOTE. This interrogative particle, as well as ה demonstrative, derives its origin from the demonstr. הֵל, אֵל; just as most interrogatives in other languages also, are strictly in themselves affirmatives or negatives, and have afterwards assumed the interrogative power. Comp. the affirmatives, Heb.

אֵם, Syr. הֵן, Arab. أَف, Gr. ἤ,

see Passow; also the negatives, Heb. אֵי from אֵין, Lat. *ne*, Germ. *nicht wahr?* — As to the vowels under ה, we note the following: a) Before letters not guttural, and which have not Sheva simple, the interrogative ה takes the Hhateph-Pattah, הֶהָ, הֶהָהָ, the vividness of interrogation causing it to be made still shorter than in the demonstrative הֶהָ. — b) Rarely it takes the same form with the Article, as הֶהָיִיטב Lev. 10: 19; mostly before letters with Sheva simple, as הֶהָלֵבֶן Gen. 17: 17. 18: 21. 37: 32. — c) So too it coincides with the Art. in form before gutturals, as הֶהָאֵלֶּה; also d) before gutturals with Kamets, as הֶהָחֶזֶק. See a multitude of examples in Nöld. Concord. Partic. p. 856 sq.

הֵא Chald. interj. *lo! behold!* Dan. 3: 25. Syr. הֵא, Arab. هَا id.

הֵא Heb. and Chald. id. Gen. 47: 23. Ez. 16: 43. In Chaldee pleon. Dan. 2: 43 *הֵא בְּדִי lo as, etc.* So Syr. הֵא often.

הֵא interject. onomatopoeit. of joy, rejoicing, *aha!* Lat. *aja!* Is. 44: 16. Ps. 35: 21, 25. Also of exultation over a fallen enemy, Ps. 40: 16. Ez. 25: 3.

הֵב imperat. of the verb יָהֵב q. v.

הֵבֵהבִים m. plur. Hos. 8: 13, pp. *gifts, offerings*, here sacrificial for יָהֵבֵהבִים, from r. יָהֵב to give.

\* הֵבֵל fut. יִהְיֶהֱל 1. pp. *to breathe, to breathe out, to exhale*; for the idea of *breathing* as connected with the syllable הֵב, see under אָהֵב. Hence הֵבֵל *breath, something vain, vanity*; whence also

2. *to be or become vain, to act vainly*, i. e. idly, foolishly. 2 K. 17: 15 יִהְיֶהֱלוּ אַחֲרֵי הֵבֵל הָהֵבֵל *they followed after vanity* (i. e. idolatry) *and acted vainly.* Jer. 2: 5. Job 27: 12 מַלֵּה-הֵבֵל הָיָה לָמָּה תִּתְהַבֵּל *why then do ye thus act (or speak) so vainly?* Also *to cherish vain hopes*, Ps. 62: 11 בָּנֵה לֹא תִתְהַבֵּל *place not vain hope in robbery.*

HIPH. *to make vain, to seduce to vanity* i. e. to idolatry, Jer 23: 16.

הֵבֵל c. Suff. הֵבֵלִי; plur. הֵבֵלִים, constr. הֵבֵלִי.

1. *a breath, breathing*, e. g. of air, a gentle breeze, Is. 57: 13. Vulg. *well, aura*; Sept. less well *καταφυγῆς*. — *Of tenuous breath of the mouth*, Kimchi אֵיר שְׂפָתָא מַפָּה, Aqu. ἀνῆλ, Symm. ἀνῆλός, which word in Wisd. 7: 25 the Syr. Vers.

translates הֵבֵל. In O. Test. only trop. and mostly of any thing evanescent, transient, frail; Job 7: 16 בִּי הֵבֵל *for my days are a breath.* Prov. 13: 11 מִהֵבֵל הֵיוֹן מִהֵבֵל יִמָּעַט *riches vanish more swiftly than a breath.* Ecc. 11: 10 *for childhood and youth are a breath.* 21: 6. 31: 30. Ps. 39: 6. Ecc. 1: 2, 14. 2: 11, 17, 23. 4: 4, 8. 5: 9. 6: 9. al. — Hence the signif. *vainity*, i. e. something *vain, empty, fruitless*, Lam. 4: 17. Jer. 10: 3, 8; also adv. *in vain, vainly*, Job 9: 29. 21: 34. 35: 16. Is. 30: 7. Ps. 39: 7. Spec. of idols as things vain and worthless, and also of their worship, 2 K. 17: 15. Jer. 2: 5. Plur. Ps. 31: 7 הֵבֵלִי שִׁנָּה *vain idols.* Jon. 2: 9.

2. *an exhalation, vapour, mist*, which one cannot see through; so of an abortion, Ecc. 6: 4 *for he cometh in mist and departeth in darkness*, seen by none. 11: 8 כֹּל-שֶׁפָּה הֵבֵל *all that cometh is mist*, i. e. shrouded in darkness. 8: 14.



3. pr. n. *Abel*, Sept. *Ἀβελ*, the second son of Adam, prob. so called from the shortness of his life. Gen. 4: 2 sq.

**הַבֵּל** i. q. **הָבֵל** no. 1, *breath*, hence *vanity*, with Chaldee form **הַבֵּלִים** Ecc. 1: 2. 12: 8.

\* **הָבַן** obsol. root, i. q. **הָבֵן**; hence

**הַבְּנִי** pp. stony, (qs. **הָבֵנִי**, from **הָבֵן** a stone,) whence plur. **הַבְּנִים** Ez. 27: 15 Keri, in Chethibh **הַבְּנִים**, *ebon-wood, ebony*, q. d. stone-wood, so called from its hardness. This etymology is so obvious, that we need not look for another, much less for a foreign one. The Semitic name is preserved in the Gr. and Lat. *ēbēnos, eburnum, ebony*, see Bochart Hieroz. II. p. 141; and from the Greek it has been transferred back with an epenthesis into the Arabic and Persian, where it is written **ابنوس**, **ابنوش**. The Hebrews use the plural, because this wood was cut up into pieces or sticks for exportation, called by the Greeks *φάλαγγες*. Comp. **הַבְּנִים**, **עֲצִים**.

\* **הָבַר** to cut, to cut up, to divide out, i. q. Arab. **هَبَرَ**. Once Is. 47: 13 Keri **הַבְּרִי שָׁמַיִם** the sky-dividers, i. e. astrologers, who divide up the heavens for augury, or to take a horoscope. Sept. *ἀστρολόγοι τοῦ οὐρανοῦ*. Vulg. *augures coeli*. Chethibh **הַבְּרִי שׁ** (**הַבְּרִי**) See Comment. on Is. II. 351 sq. — Others take **הַבְּרִי** as i. q. **חָבַר** to know; and others still prefer to read **הַבְּרִי**, comparing **הַבְּרִי** v. 10.

\* **הָבַג** obsol. root, Arab. **هَبَج** IV, to set on fire, to kindle, **هَبَجَ** heat. Hence **הָבֵג**.

\* I. **הָהָה** fut. **הָהָה** 1. to murmur, to mutter, to growl, pp. to utter a low rumbling sound, nearly i. q. **הָמָה**. Spoken of the growling of the lion over his prey Is. 31: 4, Gr. *ὑποβρυχάομαι*; (to roar is *βρυχάομαι*;) also of low thunder, see **הָהָה** Job 37: 2; of

the muttering of enchanters, see Hiphil; of the clanging tones of a harp, see **הָהָה** Ps. 9: 17. 92: 4; of the murmuring or cooing of doves, Is. 38: 14. 59: 11; of the mourning and sighing of men, *οἰμώζειν*, Is. 16: 7. Jer. 48: 31.

2. poet. i. q. to speak. a) absol. pp. to utter a sound, Ps. 115: 7. b) c. acc. of thing, Job 27: 4. Ps. 37: 30. Is. 59: 3. Prov. 8: 7. Hence to speak of, i. q. to sing, to celebrate, (comp. **הָהָה**,) Ps. 35: 28 **וְשִׁנִּי תְהַדָּה בְּרִקְקָה** my tongue shall speak of (sing) thy righteousness. 71: 24.

3. to meditate, pp. to speak with oneself in a low murmuring voice, as is often done by a person in deep meditation; comp. no. 1, and **הָהָה**, **הָהָה**. Seq. **ב** to meditate in or on any thing, to think upon it; Josh. 1: 8 **וְהָיָה בְּיָדְךָ וְיָדְךָ בְּיוֹמָם וּלְיָלֵה** and thou shalt meditate thereon (the law) day and night. Ps. 1: 2. 63: 7. 77: 13 **וְהָיָה בְּכָל-פְּעֻלָּתְךָ** I meditate on all thy works. 143: 5. (Synon. **שִׁחַ**.) Prov. 15: 28 **וְהָיָה לִבְנוֹת הַצְּדִיק** the heart of the righteous meditateth what to answer. Seq. acc. to think upon, to remember, Is. 33: 18 **וְהָיָה לִבְךָ תִּהְיֶה לִבְךָ** thine heart remembereth the time of terror. Also in a bad sense, to devise, to plot; Ps. 2: 1 **וְהָיָה לִבְנֵי הָעַמִּים** and why do the nations devise a vain thing? i. e. attempt sedition in vain. Prov. 24: 2. Is. 59: 13. — Syr.

**הָהָה** to meditate, to read by syllables; Pa. to meditate, to contemplate; Ethpa. to read. Comp. Aeth. **ሰሰ**; to murmur, to utter inarticulate sounds, to speak, to meditate; Conj. IV, to read. Arab. **هَبَّ** to mutter.

Po. inf. **הָהָה** i. q. Kal no. 2, Is. 59: 13.

Hiph. part. plur. **הָהָהִים**, the muttering, i. e. sooth-sayers muttering enchantments; or the sighing, the whimpering, i. e. jugglers pretending to imitate the low thin voice of the shades, Is. 8: 19.

Deriv. **הָהָה**, **הָהָה**, **הָהָה**.

II. **הָהָה** i. q. **הָהָה** no. II, to be separated, taken away, comp. **הָהָה** and **הָהָה**. Transit. to separate, to take away; Prov. 25: 4 **הָהָה רִגְוִים מִבְּסֵסָה** separate

the dross from the silver, where it is Inf. absol. for the imperat. Symm. *ἀφαιρε*, Vulg. *aufer*. v. 5. (Others read here *הגו* i. e. Hiph. of *הגה*.) Here too is apparently to be referred Is. 27: 8 *הגה* *הקשה ביום קריו* *he taketh them away with his strong wind in the time of the east-wind*. Kianchi well *הסיר*.

*הגה* m. (r. *הגה* no. I) 1. *a muttering, growling of thunder*, Job 37: 2.

2. *a sighing, mourning*, Ez. 2: 10.

3. *a meditation, thought*, Ps. 90: 9. Comp. *הגות*.

*הגות* f. (Kamets impure,) *meditation, thought*, Ps. 49: 4. R. *הגה* no. I.

*הגיו* (r. *הגג*) *heat, fervour of mind*. Ps. 39: 4 *בַּהֲגִיגִי אֵשׁ* *in my fervour the fire burst forth*. Hence *fervent cry, prayer*, Ps. 5: 2.

*הגיון* m. constr. *הַגְּיוֹן*, c. Suff. *הַגְּיוֹנִי* Ps. 19: 15. Lam. 3: 62.

1. *murmur, sound of the harp or cithara*; see r. *הגה* no. I. 1; and comp. *המיה* Is. 14: 11. — Ps. 92: 4 *עֲלֵי הַגְּיוֹן* *with the murmurs of the harp*, with its murmuring tones; Sept. *μετ' ᾠδῆς ἐν αὐτάρᾳ*. In Ps. 9: 17 *הַגְּיוֹן סִלָּה* is a musical sign, Sept. *ὁδὴ διαψάλματος*, and so Symm. Aqu. Vulg. see in *סִלָּה*.

2. *meditation*, Ps. 19: 15; *device, machination*, Lam. 3: 62; comp. Ps. 2: 1.

*הגין* m. adj. *convenient, commodious, suitable*, i. q. Talmud. *הַגִּין* and *מִהַגִּין*. Ez. 42: 12. R. *הגן*.

\* *הגן*, *to be convenient, commodious*; but not found in this signification in any of the cognate languages.

\* *הגר* obsol. root, Arab. *هجر* *to flee*, whence *هجر* *Hegirah*, flight of Mohammed; cogn. *הרג*. — Hence

*הגר* (flight) pr. n. *Hagar*, the handmaid of Sarah, of Egyptian birth, the mother of Ishmael; so called as

having fled from her mistress. Gen. 16: 1. 25: 12.

*הגרי* (fugitive) *Hagri* 1 Chr. 11: 38. 27: 31. Plur. *הגרים* Ps. 83: 7, and *הגריאים* 1 Chr. 5: 10, 19, 20, *Hagrim, Hagarenes*, pr. n. of an Arabian people, with which the tribes living beyond Jordan carried on war. It doubtless corresponds to the Arab. *هجرى*, whence the gentile n. *هجرى*, a

people and region adjacent to the Persian Gulf, called *Ἀγχαῖοι* in Strabo XVI. p. 767 Casaub. *Ἀγχαῖες* Dionys. Perieget. 956, in the province now called *Bahhreïn*.

*הדר* m. i. q. *הִידֵּר*, *shout of joy, rejoicing*, Ez. 7: 7; comp. Is. 16: 9, 10. R. *הדר*.

*הדברין* m. plur. Chald. *counsellors of state, ministers, viziers*, Dan. 3: 24. 4: 33. 6: 8; also *הַדְּבָרִי מַלְכָּא* 3: 27 *the king's counsellors*. As to the etymology, it is most prob. Chald. *הַדְּבָרִין* (r. *דבר*) *leaders, governors*, with the Heb. article prefixed, which then coalesced with the word itself; as elsewhere the Arabic article also with several Heb. words, see *אל* p. 55. From the syllable *בר* (comp. *גִּזְבֵּר*, *הַתְּבַר*) I formerly conjectured that the word was of Persian origin, like other nouns of office in these chapters; but no meaning could then be assigned to the syllable *הד*.

\* *הדר* obsol. root, Arab. *هذر* pp. *to break*, cogn. *הָחַת*; in Heb. trop. *to break forth into joy, to shout for joy*, comp. *רָנָה*, *פָּצַח*. Hence *הִידֵּר*. — The Arabic root is likewise transferred to sound, comp. *هذر* cry of the camel, a deep hoarse voice, *هزان* the sound of waves dashing upon the shore, *هذر* a crashing, fragor.

*הדר* pr. n. of a king of Edom, Gen. 36: 35. 1 Chr. 1: 46 coll. 50. —

Elsewhere it is also the name of a Syrian idol, see בֶּן-הַדָּד p. 157.

הַדָּדֶזֶר pr. n. (*Hadad* i. e. Adod is his *help*, see in בֶּן-הַדָּד p. 157,) *Hadadezer* a king of Syria-Zobah, contemporary with David, 2 Sam. 8: 3 sq. Elsewhere read הַדָּדֶזֶר 10: 16, 19. 1 Chr. 19: 16, 19. But there are also Mss. which every where retain the better and genuine form with ד.

הַדָּדְרִמּוֹן *Hadadrimmon*, pr. n. of a place in the plain near Megiddo, Zech. 12: 11; afterwards according to Jerome called *Maximianopolis*. Both *Hadad* and *Rimmon* were names of Syrian idols, q. v.

\* הָדָה i. q. יָדָה, (comp. יָדָה and יָהָדָה,) pp. to *throw* sc. the hand, i. e. to *stretch out*, to *put* or *lay* the hand; once Is. 11: 8. — Arab. *أدى* to lead right, to shew the way; Syr. *ܫܕܝܬ*, *ܫܕܝܬܐ* way, custom, Gr. *ὁδός*.

הָדָד (for הָדָדָה), Syr. *ܫܕܝܬܐ*, Arab. *أند*, *India*, Esth. 1: 1. 8: 9. In Zend and Pehlvi *Heando*.

הָדוֹרָם Gen. 10: 27, *Hadoram*, pr. n. of a tribe of the Joktanites in Arabia Felix. They would seem to be the *Adḡaḡūtai*, *Atramitae*, Ptolem. VI. 7, and Plin. VI. 28 or 32, on the southern coast of Arabia, between the Homeritae (Hamyarites) and the Sachalitae.

הָדָד pr. n. m. 2 Sam. 23: 30; for which in the parall. passage 1 Chr. 11: 32 is הָדָדָה.

\* הָדָדָה to tread down to the ground, to trample under foot, once Job 40: 12. Kindr. roots are דָּבַדָּה, דָּבַדָּה, דָּבַדָּה. Arab. *أدك* to throw or tear down sc. a house, to destroy.

\* הָדָם obsol. root, Arab. *أدم* to throw or tear down, to destroy houses; pp. to level with the ground. Hence הָדָם a footstool, pp. the ground, floor.

הָדָם Chald. Pa. *ܕܗܡ*, *ܕܗܡܐ*, to cut in pieces; Syr. *ܕܗܡܐ* pass. Comp. Arab. *أدم* to cut up quickly sc. food, to eat hastily. — Hence

הָדָם Chald. a cut, a piece, Syr. *ܕܗܡܐ* membrum. *עַבְדֵי הָדָמִין* Dan. 2: 5, Gr. *μέγῃ ποιεῖν* 2 Macc. 1: 16, pp. to make into pieces, i. e. to cut or hew in pieces, a species of punishment common to many ancient nations. Comp. *ܫܕܝܬܐ* Barhebr. p. 218.

הָדָם a stool, footstool, every where seq. *רַגְלִים* pp. a foot-floor, see *רַגְלִים*. Only trop. Is. 66: 1 the earth is thy footstool. Ps. 110: 1 until I make thine enemies thy footstool. — Spec. the ark of the covenant is called the footstool of God, because his presence was supposed to be always upon it. 1 Chr. 28: 2. Ps. 99: 5. 132: 7. Lam. 2: 1.

\* הָדָם obsol. root. Talmud. to leap, to spring, to hasten.

הָדָם plur. *הָדָמִים*, m. the myrtle, so called as some think because it leaps or springs up rapidly and grows quickly; like *salix à saliendo* according to Verrius, see Isid. Orig. 17. 7. — Neh. 8: 15. Is. 41: 19. 55: 13. Zech. 1: 8. 10: 11. See Celsius Hierob. P. II. p. 17 sq. Arab. *أدس* id. in the dialect of Yemen; among the other Arabs this tree is called *أس*.

הָדָסָה (myrtle) pr. n. *Hadassah*, the earlier Jewish name of Esther, Esth. 2: 7.

\* הָדָם fut. *יָהָדָה* 1. to thrust, to push, to smite. Chald. *ܕܗܡܐ* id. Comp. *דָּבַק*, *דָּבַק*. Num. 35: 20, 22. Ez. 34: 21. Job 18: 18 *יָהָדָהּ מֵאוֹר אֶל-חֹשֶׁךְ* they shall thrust him from the light into darkness. — Hence, to thrust down, to overthrow, to prostrate, Is. 46: 15.

2. to thrust away, to repulse, 2 K. 4: 27. Prov. 10: 3.

3. to thrust out, to drive out, Deut. 6: 19, 9, 4. Jos. 23: 5.

\* **הָרַר** 1. pp. like cogn. **אָרַר**, to be large, ample; also in height, to be swollen up, tumid, and trans. to make tumid.

Arab. **أَرَجَّ** tumid, **أَرَجَّ** to become tumid. — Hence part. pass. **הָרַר** swollen, tumid, raised. Is. 45: 2 **הָרַרְתִּי** the tumid (raised) places will I make plain, level. LXX. ὄρη, unless perh. they read **הָרַרְתִּי**. So *tumidos montes* Ovid Amor. 2. 16, 51. Comp. Engl. a swell, i. q. a low hill.

2. Trop. to be proud, haughty. Part. pass. Is. 63: 1 **הָרַר בְּלָבוֹשָׁיו** proud in his apparel, i. e. bearing himself proudly.

3. Trop. also of ornament and splendour, in allusion to the wide and flowing robes of Oriental pomp; hence to decorate, to adorn, pp. of apparel, see **הָרַר**. Also to honour a person, seq. **הָרַר פָּנָיו** to honour the face, person of any one, to reverence, Lev. 19: 32; also in a bad sense, to favour his cause, to be partial in judgment, like **נָשָׂא פָנָיו**, Lev. 19: 15. c. acc. of pers. Ex. 23: 3.

NIPH. praet. plur. in Pause **נִהְרָרְוּ**, were honoured Lam. 5: 12. Comp. Kal no. 3.

HITHP. to shew oneself proud, to carry oneself proudly, Prov. 25: 6.

The derivatives follow.

**הָרַר** Chald. Pa. **הָרַר**, to honour, Dan. 4: 31, 34.

**הָרַר** m. 1. ornament, decoration, splendour, pomp, Ps. 45: 4. 96: 6. Ez. 16: 14. **קָדָשׁ הָרַרְתִּי** holy ornaments Ps. 110: 3. Prov. 20: 29 **הָרַר זָקֵנִים שֵׂיבָה** the ornament of old men is the gray head. Lev. 23: 40 **עֵץ הָרַר** ornamental trees. — Spec. of the splendour, majesty of God. Ps. 104: 1 **הוֹד וְהָרַר לְבִשָּׁתְךָ** thou art clothed with splendour and majesty. Job 40: 10. Ps. 29: 4 **קוֹל יְהוָה** the voice of Jehovah is in majesty.

2. honour, Ps. 149: 9.

**הָרַר** m. ornament, splendour. Dan. 11: 20 **מִלְכּוּת הָרַר נִשְׁלַח מִלְכּוּת** sending forth an exactor of tribute through the

ornament of the kingdom, i. e. Palestine, q. d. the best part of the kingdom, like **אֶרֶץ הַצִּבּוֹר** v. 16, comp. Zech. 8: 6. For the historical allusion, comp. 2 Macc. 3: 1 sq. — Others understand tribute, census, by a Graecism like *τιμή*. But see our remarks in Gesch. d. Heb. Sprache p. 64.

**הָרַר** f. constr. **הָרַרְתִּי** i. q. **הָרַר**, ornament, decoration, Prov. 14: 28 **קָדָשׁ הָרַרְתִּי** holy ornaments, i. e. apparel worn on solemn festival occasions, (not sacerdotal as some suppose,) Ps. 29: 2. 96: 9. Comp. **הָרַרְתִּי** Ps. 110: 3.

**הָרַרְתִּי**, so written sometimes for **הָרַרְתִּי** q. v.

**הָה** interj. expressing grief, onomatopoeitic, like **אָה**, ah! wo! Ez. 30: 2.

**הָה** interj. expressing grief, onomatop. like **הוּי**, O! wo! alas! Am. 5: 16.

**הוּא** 1. pron. of 3 pers. sing. masc. he, Lat. *is*, neut. *id*. The letter **א** in **הוּא** and **הוּא** is not paragogic and in otio, but radical; as is rightly shown by Ewald, Heb. Gramm. p. 176, ap-

pealing to the Arabic **هُوَ**, and to the Vulgar Arabic, in which it is pronounced *hue*, *hié*; see Caussin de Perc. Gramm. Arabe p. 51, 55. Comp. also Maltese *hùà*, *hùae*; *hùà*, *hùae*, see Vassalli in Gramm. Melitensi p. 146; and Aeth. **ሁኃ** f. **ሁኃ** in

which the syllables **ה**, **ה**, have a demonstrative force. Similar is the *e* in Germ. *sie*, *wie*, *die*. In Syriac the **א** is dropped, **ሁ**, **ሁ**, which form is extant also in the Heb. pr. n. **אֱלֹהֵי**, and perh. Jer. 29: 23 Chethibh, which should apparently be read **אֱלֹהֵי יִרְעָה**. The Persians have the same pronoun without the **ה** (as in Aeth.) **وی**, **او**; in the Teutonic dialects are the forms *ho*, *hu*, *hue*, *hua*, *he*, *hei*. See a multitude of examples in Fulda's Germ. Wurzelwörter, p. 223, 224; comp. Schmitthenner Ursprachelehre p.



228. — In the Pentateuch **הוא** includes also the feminine gender, and is put for **היא**, which latter (according to the Masora on Gen. 38: 25) is read only eleven times in the whole Pentateuch. The punctators, who prob. did not notice this idiom of the Pentateuch. wherever **הוא** refers to a feminine object, seem to have regarded it as an error, and wrote it **היא**, signifying that **היא** ought to be read. Besides the Pentateuch, **הוא** is found as fem. in 1 K. 17: 15. Job. 31: 11. Is. 30: 33, where it is also written by the punctators **הוא**.

Spec. a) i. q. *self, himself, ipse, αὐτός*, Gen. 14: 15 **הוא וְעַבְדָּיו** *he and his servants, himself and servants*. 20: 5 **לֵבָרְךָ הֵלֵא הוּא** *said he not himself unto me?* Is. 7: 14 **יִתֵּן אֲדֹנָי ה' לָנוּ אֵימָה** *therefore the Lord himself will give you a sign*. In this emphatic sense it is in some phrases referred directly to God; although not to be reckoned as one of the divine names, as some have done; see Simonis Onomast. V. T. p. 549. Deut. 32: 39 *see ye that I, even I, am He, αὐτός, and besides me there is no God, i. e. He, the One who alone is to be adored, who alone created and sustains the world*. Is. 43: 10, 13, 25. 48: 12. Jer. 14: 22. al. So in the pr. names **אֱלֹהֵיהוּ** whose God is *He*, **אֲבִיהוּ** whose father is *He*. Here too may be referred the examples in Ps. 44: 5 and 2 Sam. 7: 28 **הוּא אֲתָהּ** *thou art He, God*. — b) *this, that, the same, οὗτος*. Gen. 4: 4 **וַהֲבִיל הָיָה** *and Abel, he (the same) also offered etc.* 2: 11 **הוּא הַסָּבִב אֶת כָּל-אֶרֶץ הַחַוִּילָה** *this it is which surroundeth the land of Havilah*. Often with a subst. where it also takes the article when the noun has it, e. g. **הוּאִישׁ הַזֶּה** *this man* Job. 1: 1; **בְּמָקוֹם הַזֶּה** *that place* Gen. 21: 31; **בְּיוֹם הַזֶּה** *in that day*, often referred in the prophets to time future, Is. 2: 11, 17, 20. 3: 7, 18. 4: 1, 2. 5: 30. 7: 18, 20, 21, 23. 10: 20, 27. al. Sometimes spoken in contempt, like **οὗτος, iste**; 2 Chr. 28: 22 **הוּא הַמֶּלֶךְ** *he the king* Ahaz; comp. **הוּא** *rex iste, that king* Ahaz; comp. **הוּא**. Elsewhere also **δαυταως** for pers. pron. 1 pers. like Lat. *hic homo*, Job 13:

28. Comp. Tibull. Eleg. II. 6. 7, and the commentators.

2. Very often it includes the idea of the substantive verb, *he is, this is, was, will be, etc.* Gen. 2: 11 see in no. 1. b. Gen. 20: 7 **הוּא כְּבִיא הוּא** *for he is a prophet*. 24: 65 **הוּא אֲדֹנָי** *this is my master*. 15: 2 *the possessor of my house*, **הוּא ר' אֵלִיעֶזֶר** *he will be Eliezer of Damascus*. Hence often for *id est, that is*, in explanations; Gen. 14: 8 **בֵּלַע זֶה הוּא** *Bela, which is (now) Zoar*. v. 7 **עֵין מִשְׁפַּט הוּא קָדֵשׁ** *En-mishpat which is (now) Kadesh*. Deut. 4: 48. Esth. 2: 16. 3: 7. More rarely it is put for the substantive verb itself, Gen. 17: 12 **הוּא לֹא מִזְרַעְךָ** *who is not of thy seed*; comp. Lehrs. § 196. 1.

**הוא** Chald. i. q. Hebr. Dan. 2: 21, 22, 28, 32, 38, 47. 4: 19. al.

**הוא** Chald. i. q. **הוא** q. v.

**הוא** prob. by aphaeresis for **הוא**, from a root **הוה**, Arab. **نهى**, to lift up oneself, to rise upward or above; med. Damm. to be eminent, distinguished, beautiful. Hence

1. *majesty, splendour*, e. g. a) of the majesty of God, often coupled with **הוה**, Ps. 21: 6. 96: 6. 104: 1. 111: 3. Job 40: 10. — b) of kings and princes, 1 Chr. 29: 25. Dan. 11: 21. Comp. Num. 27: 20. — c) of a voice of majesty, Is. 30: 30. Job 39: 20 [23].

2. *beauty, brightness*, e. g. of complexion, Dan. 10: 8 **הוּא הָיָה עָלַי** *my beauty (bright complexion) was changed upon me*, i. e. I turned pale from terror. Hos. 14: 7 **כִּנּוֹר הוּא** *his beauty (freshness) shall be as the olive*. — Spoken of ornament, decoration, Zech. 10: 3. 6: 13.

3. pr. n. 1 Chr. 7: 37.

**הוה** (perh. i. q. **הוה** praise ye Jehovah) pr. n. m. a) 1 Chr. 5: 24. b) 9: 7. c) Ezra 2: 40.

**הוה** (id.) 1 Chr. 3: 24.

**הוה** (splendour of God) pr. n. i. q. **הוה** b. Neh. 7: 43.

**הוה** (id.) pr. n. of several Levites, Neh. 8: 7. 9: 5. 10: 11, 14, 19.

\* **הוה** pp. *to breathe*, Arab. **هوى** *to breathe, to blow, as a wind, zephyr, air, light breeze; comp. the kindred roots אבה, אהב*. This primary signif. is then referred:

1. to the vital breath of animate beings; hence *to live*, see **חיה, חיה**; and in common parlance *to exist, to be*, i. q. the more usual **היה**. In Aramaean this is the most usual form for the substantive verb, Chald. **הנה**, Syr. **ܗܝܬ**; in Hebrew it rarely occurs, and only in the poets and later writers. That it is however the primitive form, and earlier than **היה** is apparent from the fact that Vav conversive (see **ו**) is derived from it; and also because the form itself has obviously an onomatopoeic origin. Hence then **הנה** comes from **הנה**, as **הנה** from **חנה**, which latter indeed seems to be primary. — Part. **הנה** Neh. 6: 6. Ecc. 2: 22. Imp. **הנה**, **הנה** Gen. 27: 29. Is. 16: 4. Fut. apoc. **יהנה** Ecc. 11: 3, for **יהנה** from **הנה**.

2. *to breathe after, to desire*, i. q. **אהב**, **אהב** I. 2. Arab. **هوى** *to desire, to love, to will*. Hence **הנה** no. 1, *desire*. — Also

3. intens. *to strive eagerly, to rush headlong; hence to fall headlong, to fall from on high*, i. q. **הוה**. Job 37: 6 **כִּי הוֹרֵד לַשֶּׁלֶג יֹאמַר הַהוּא אֶרֶץ** *for to the snow he saith, Fall (rush down) upon the earth*. Vulg. *ut descendat in terram*. Sept. as in no. 1, *καὶ ἵκνῃ ἐπὶ τὴν γῆν*.

**הנה** and **הנה** Chald. *to be*, i. q. Heb. **היה**. Fut. **יהנה** and **יהנה**. To this future is sometimes prefixed the particle **ל**, like Engl. *to* c. inf. i. q. *that, in order that*; and then for the most part the preformative of the Fut. falls away; e. g. **לִהְיוֹן** *that they may or might be*, Dan. 2: 43. 6: 2, 3; **לִהְיוֹן** Dan. 5: 17. Comp. Winer Chald. Gramm. § 44. 4. [Riggs' Chald. Man. § 50. 2.] — Often joined with the participle of another verb, thus forming a frequent periphrasis for the aorist, e. g. **הוֹרֵה הָרְיָה** *thou wert seeing*, i. e. *thou sawest*, Dan. 4: 7, 10. 7: 2, 4. al.

**הנה** f. verbal of Piel from **הנה**.

1. *desire, cupidity*, see the root no. 2. Prov. 10: 3 **הֵנָּה רֵשָׁעִים יִדְּהוּ** *he repelleth the desire of the wicked*; parall.

**הוה** Comp. **הוה**. Arab. **هوى** *desire, will*.

2. *fall, ruin*, Arab. **هوى**, from r. **הנה** no. 3. Hence *calamity, destruction*; Ps. 57: 2 **עַד-יַעֲבֹר הַדּוֹת** *until these calamities are overpast*. 91: 3 **פֶּשַׁע הַדּוֹת** *fatal pestilence*. 94: 20. Prov. 19: 13. Job 6: 2. 30: 13. (In Job ll. cc. Keri **הנה**.) Hence also, '*destruction which one brings upon another, mischief, wickedness*'; Ps. 5: 10 **קִרְבָּם הַדּוֹת** *their inward part (or mind) is wickedness*. 38: 13 **הֵדְבִירוּ הַדּוֹת** *they speak mischief, mischievous things*. 52: 4, 9. 55: 12. Prov. 11: 6. 17: 4 **מִזֶּן עַל-הַדּוֹת** *giving ear to a wicked tongue*. Job 6: 30.

**הנה** i. q. **הנה** no. 2, *fall, ruin, calamity*, Is. 47: 11. Ez. 7: 26.

**הנה** (prob. for **יהנה**, whom Jehovah impels, r. **הנמ**,) *Hoham* pr. n. of a king of Hebron, Josh. 10: 3.

**הנה** interj. onomatopoeic like **הנה**.

1. of threatening, *ho! wo! o!*, seq. acc. Is. 1: 4 **הִנֵּה הוֹי הַנֶּפֶס** *wo, sinful nation!* 5: 8, 11, 18, 20, 21. 10: 5. 28: 1. 29: 1, 15. 30: 1. 31: 1; seq. **הנה** Jer. 48: 1, 50: 27. Ez. 13: 3, 13: 18.

2. of grief, *O! wo! alas!* 1 K. 13: 30 **הוֹי אָחִי** *alas, my brother!* Is. 17: 12.

3. of exhortation, *ho!* Zech. 2: 10 [6]. Is. 18: 1. 55: 1.

\* **הנה** Chald. *to go*, a softened form from **הנה**; comp. **הנה** and **הנה**, **הנה** and **הנה**; and in modern languages Engl. *to talk, to walk*, (in which the *h* is not pronounced,) Fr. *doux* from Lat. *dulcis*, *fauz* from *falsus*. Fut. **הנה** (the only instance in verbs) Ezra 5: 5. 6: 5. 7: 13. Infin. **הנה** 7: 13.

**הנה** f. plur. **הנה**, *folly*, Ecc. 1: 17. 2: 12. Verbal from **הנה** in Po.

הַיְלָלוֹת f. id. Ecc. 10: 13.

הִלֵּל m. (Milël) Is. 41: 7, see הִלֵּם.

\* הָמוּ to put in motion, to throw in-  
to commotion, consternation, to agitate;  
cogn. הָמָה, הָמָם. Deut. 7: 23 הָמָם  
הָיְיָ מֵהוֹמָה גְּרוֹלָה he will bring upon them  
great consternation. — Hence הָמוּ pp.  
raging ocean.

NIPH. fut. הָמוּ to be moved, to be in  
commotion, as a city, land, Ruth 1: 19. 1  
Sam. 4: 5. 1 K. 1: 45.

HIPH. to make commotion, to make a  
noise, (comp. הִשְׁקִיט to keep quiet,)   
spoken of a noisy multitude Mic. 2: 12.  
Of an unquiet mind, internal commo-  
tion, Ps. 55: 3.

Deriv. מְהוֹמָה, מְהוֹמָה.

הוֹמָם (destruction, r. הָמָם) pr. n.  
m. 1 Chr. 1: 39; for which in Gen. 36:  
22 הִימָם.

\* הוֹן i. q. Arab. هَانَ, to be light,  
easy; comp. cogn. הוֹן, הוֹן. Hence

1. to be light, of little moment; Arab.  
Conj. II, IV, X, to think light of, to  
contemn. So in Heb. HIPH. Deut.  
1: 41 וַתְּהַיְיָ לַעֲלוֹת ye made light of it  
to go up, i. e. ye acted lightly and in-  
considerately in that ye went up.  
Others, ye contemned (the divine com-  
mand) and went up. Comp. Num. 14: 44.

2. to be or live at ease, to live in com-  
fort, to be rich; comp. הוֹן no. 3, 4. —  
Hence הוֹן, and

הוֹן m. 1. riches, wealth, substance,  
Prov. 1: 13. 6: 31. 8: 18. Ps. 44: 13  
הוֹן בְּלֹא הוֹן for nought, pp. for no wealth.  
Plur. הוֹנוֹת Ez. 27: 33.

2. adv. enough, Prov. 30: 15, 16.  
So Sept. ἀγαθῶν, Chald. Syr. Arabs.

Arab. هون facility, comfort; comp.

أَوَّان med. Waw, to live in comfort and  
quiet, أَوَّان quiet, comfort, هוֹן wealth,  
substance.

הוֹר and הוֹר 1. an old and less  
usual word, i. q. הוֹר, a mountain, Gr.

ὄρος. Gen. 49: 26 הוֹרֵי עֵד (i. e. הוֹרֵי  
עֵד) eternal mountains, parall. with  
עוֹלָם גְּבוּעוֹת everlasting hills in the  
other hemistich. — The Masorites di-  
rect it to be read עֵד הוֹרֵי, and seem to  
point to the interpretation followed by  
the Vulg. and Chald. i. e. taking הוֹרֵי  
as particip. of the verb הוֹרָה, i. q. my  
parents, progenitors, and referring עֵד to  
the words following. But against this  
is the comparison of the similar passa-  
ges in Deut. 33: 15. Hab. 3: 6; and al-  
so the parallelism of the members.

2. Hor pr. n. of two mountains: a)  
One on the borders of Idumea, one  
and a half day's journey from the  
Dead Sea towards the South; at its  
foot lay the city Petra. At the present  
day it takes its name from Aaron, who  
died on it, جبل نبى هارون  
Djebel Nebi Harûn mountain of Aaron  
the prophet, or سيدنا هارون Sid-  
na Harûn Our Lord Aaron. See  
Comment. on Is. 16: 1. — Num. 20: 22.  
33: 32. — b) The other was a spur of  
Lebanon towards the northeast, Num.  
34: 7, 8.

הוֹשַׁע (for הוֹשַׁע, whom  
Jehovah heareth,) pr. n. m. 1 Chr. 3: 18.

הוֹשַׁע (deliverance, safety, see r.  
הוֹשַׁע Hiph. and Niph.) pr. n. Hoshea,  
Hosea.

1. Joshua, the minister and succes-  
sor of Moses, at first so called, Num. 13:  
8, 16.

2. a king of Israel, 2 K. 15: 13. 17:  
1 sq. 18: 1 sq.

3. a prophet, Sept. Ὁσηέ, Hos. 1:  
1, 2.

הוֹשַׁעִיָּה (whom Jehovah help-  
eth, r. הוֹשַׁע) pr. n. of several men: a)  
Neh. 12: 32, 33. b) Is. 42: 1. 43: 2.

\* הוֹת see הוֹתָה.

\* הוֹדָה to dream, to talk in one's  
dreams, Is. 56: 10. Kindr. is הוֹדָה;  
and the primary idea seems to be that  
of nocturnal vision. Sept. ἐνυπνιαζόμε-  
νοι, Aqu. φανταζόμενοι, Symm. ὄραμα-  
τισται. — Arab. هذى and هذى to

talk at random, espec. of one delirious ; and nearly the same in the Talmud.

הָיָה (for נָהָה from r. נָהָה, as בָּוֹל for רָבֹוֹל) *wailing, lamentation, wo*, Ez. 2: 10.

הָיָה 1. pron. of 3 pers. sing. fem. *she*, Lat. *ea*, neut. *id.* Syr. ܐܝܬܐ, Arab. *هي*.

Comp. in הָיָה. Sometimes in the Masoretic text it is read הָיָה, viz. where הָיָה taken in a neuter sense is referred to the masculine, and the Jewish critics expected הָיָה, e. g. Job 31 : 11. Ecc. 5: 8. Ps. 73: 16. But the remarks made above upon the masc. הָיָה, apply also to the fem. הָיָה. — Spec. a) i. q. *self, ipsa, αὐτή*, Josh. 6: 17. b) *this, that, the same, αὐτή*, espec. when strengthened by the article ; as בַּעֲתָה הָיָה *at that time* Mic. 3: 4 ; *the same* i. K. 19: 8.

2. Not unfreq. it stands in place of the substantive verb, as Lev. 11: 39.

הָיָה Chald. i. q. Heb. Dan. 2: 9, 20, 21, 27, 44. 7: 7. Ezra 6: 15.

הַיְיֹוד m. (r. הָיָה) *shout of joy, joyful acclamation*, e. g. a) of vintagers treading the grapes, *vintage-shout*, Jer. 25: 30. 48: 33. b) of soldiers rushing to battle, *battle-shout*, Jer. 51: 14. Is. 16: 9, 10, where these two senses are put in antithesis.

הַיְיֹודִים plur. f. Neh. 12: 8, *songs of praise, hymns* ; comp. 11: 17. It is derived from הָיָה to praise, Hiph. of r. יָדָה ; and is synon. with תְּהִלָּה. But the form is without analogy.

\* הָיָה, fut. יִהְיֶה, apoc. יִהְיֶה, c. Vav convers. וַיִּהְיֶה, inf. absol. יִהְיֶה, constr. הָיָה, once הָיָה Ez. 21: 15, c. Pref. הָיָה, בְּהָיָה, i. q. הָיָה, Chald. הָיָה, Syr. ܐܝܬܐ, ܐܝܬܐ.

1. *to be, to exist*, the usual substantive verb ; for its origin see the note below. Absol. Gen. 2: 5 שָׁמַיִם וָאָרֶץ הָיוּ *the plants of the field were not yet in the earth*, did not

yet exist. It often serves as copula, to connect the subject with the predicate, whether the latter be contained in an adjective or substantive, or marks the place where one is. Gen. 1: 2 וַיִּהְיֶה אֲרָץ וַיְהִי תְהוֹמָה וְבוֹהוּ וַיִּתְּנָהשׁ הָאֱלֹהִים 3: 1 לֹא טוֹב הָיָה הָאָדָם 2: 18 עָרֹם כִּי הוּא הָיָה אִם כָּל- 3: 20 לְבָדֹו. 4: 8 וַיְהִי בְּהִירוֹתָם בְּשָׂדֶה הָיָה and it came to pass, when they were in the field. 2: 25. 4: 14. — On the ellipsis of הָיָה see Lehrg. p. 849.

Seq. הָיָה, i. e. הָיָה a) *to be to any one, i. e. to be possessed by him*, i. q. conversely of the pers. *to have*. Ex. 20: 3 *there shall be to thee no other gods*, i. e. thou shalt have no other gods. Deut. 21: 15. 2 Sam. 12: 2. Is. 45: 14. Hos. 1: 9 אֲנֹכִי לֹא אֶהְיֶה לָּכֶם I will not be to you, i. e. I will not be your God. So very freq. וְשׁ לֹא וְשׁ לֹא וְשׁ לֹא. — b) *to be for any thing*, i. e. to serve for or as any thing. Gen. 1: 14, 15 וַיִּהְיֶה לְהָאֵשׁ וַיִּהְיֶה לְהָאֵשׁ and they shall be for lights, luminaries, i. q. they shall be lights. v. 29. Ex. 4: 16 וַיִּהְיֶה לְהָאֵשׁ וַיִּהְיֶה לְהָאֵשׁ he shall be to thee for a mouth, and thou shalt be to him for God, i. e. instead of a mouth, or of God ; i. q. thou shalt suggest to him words, as God to the prophet. 2: 16. Gen. 28: 21. Num. 10: 31. C. gerund, Is. 44: 15 וַיִּהְיֶה לְהָאֵשׁ וַיִּהְיֶה לְהָאֵשׁ il (the wood) is to a man for burning, i. q. it is for a man to burn. Also, *to shew oneself to be such and such* ; 1 Sam. 4: 9 וַיִּהְיֶה לְהָאֵשׁ be ye for men, shew yourselves men ; and c. dat. of pers. 18: 17 וַיִּהְיֶה לִּי לְבָן חַיִּל be thou to me for a valiant man, i. e. shew thyself valiant for me. — Seq. לְ before an infin. c) *to be about to do any thing*, Gen. 15: 12 וַיִּהְיֶה וַיִּהְיֶה וַיִּהְיֶה the sun was about to go down, was in setting. Josh. 2: 5 וַיִּהְיֶה הַשַּׁעַר וַיִּהְיֶה הַשַּׁעַר and the gate was about to shut, i. e. to be shut. Is. 6: 13. Deut. 31: 17. — d) *to be intent upon doing any thing, to be eager to do it*. 2 Chr. 26: 5 וַיִּהְיֶה לְהָאֵשׁ וַיִּהְיֶה לְהָאֵשׁ he was intent to serve the Lord. — For הָיָה as omitted in these modes of expression, see Lehrg. § 211.

Seq. הָיָה, i. e. הָיָה, *to be with any*



one: a) to be on his side, of his party, 1 K. 1: 8; see עם. Comp. *ἐνταίμετά τινος* Matt. 12: 30. — b) הָיָה עִם אִשָּׁה to be with a woman, i. q. to lie with her, Gen. 39: 10. 2 Sam. 13: 20.

Syr. ܚܝܐ ܒܥܝܢܝ פ' — הָיָה בְּעֵינַי פ' to be in the eyes of any one, to seem to him, see עֵינַי no. 1. b.

With the participle of another verb, it forms a periphrasis for the imperfect. Gen. 4: 17 וַיְהִי בָהּ יוֹדֵן i. q. יוֹדֵן. This occurs mostly in writers of the later age, Job 1: 14. Neh. 1: 4. 2: 13, 15.

Comp. Syr. ܚܝܐ ܥܠܗ he slew.

2. to become, to be made or done. Ab-sol. i. q. to exist, to arise; Gen. 1: 3 וַיְהִי אֹרֶךְ... וַיְהִי אֹרֶךְ let there be light... and there was light, i. e. light came into existence. v. 6. Is. 66: 2 וַיְהִי כֻלָּם וַיְהִי אֵלֶיהָ all these things have been i. e. have arisen, existed. Also a thing is said to be done, to come to pass, opp. to fail, to miscarry; Is. 7: 7 לֹא תִהְיֶה וְלֹא לֹא תִהְיֶה לֹא תִהְיֶה seq. ל of author, Is. 19: 15 לֹא תִהְיֶה לְמִצְרַיִם מִעֲשֵׂה there is done by the Egyptians no work. Further, to become or be made any thing, seq. acc. Gen. 19: 26 וַתֵּהִי נֶצֶב מַלְּחָה and she became a pillar of salt. 4: 20, 21; oftener seq. הָ, Gen. 2: 7 וַיְהִי הָאָדָם and man was made, became, a living soul. v. 24. 17: 4. 18: 18. 32: 11. Ex. 4: 4. Is. 1: 31. — The form הָיָה also signifies: a) to be or come to any one, e. g. the word of the Lord, Ez. 32: 1. b) to be or fall to any one, as a prey, portion, to become a portion for any one, Is. 7: 23. 17: 2. 61: 7. Spec. of a woman, הָיְתָה לְאִשׁ, like Syr. ܚܝܐ ܠܐܝܫ ܠܘܫܬ, to fall to a husband, to become a husband's, Hos. 3: 3. Jer. 3: 1. Ruth 1: 12.

Seq. הָ, i. e. הָיָה, pp. to become as any one, to be made like to any one, Gen. 3: 5, 22; then, i. q. to experience the same as another, Is. 1: 9 כִּסְדֵם הָיְינוּ we should have been made as Sodom. Gen. 18: 25 וַיְהִי כִּסְדֵם כִּי־יִשְׁעָהּ that it should be done so with the righteous as with the wicked. Num. 17: 5. Is. 17: 3. 24: 2. 28: 4. 29: 7. 30: 13. Hos. 4: 9.

Job 27: 7. Cant. 1: 7. So in Is. 10: 9. 20: 6, where הָיָה is omitted.

In the historical books, a very frequent formula is וַיְהִי וַיָּבֵר, and it was so, and it came to pass that, as in N. T. καὶ ἐγένετο οὕτως. In like manner in the prophets וַיְהִי and it shall come to pass, it shall be so, even where the same word is repeated; Is. 3: 24 וַיְהִי וַיָּבֵר and it shall come to pass, instead of sweet odour there shall be stench. 2: 2. 7: 23.

NOTE. As the notion of the substantive verb is too abstruse and metaphysical to be regarded as primitive, Etymologists have with good reason sought after the origin of the Heb. verbs הָיָה and הָיָה. With some I have formerly embraced the conjectural opinion, that the primary idea was that of falling, comp. Arab. هوىruit, decidit; and that the sense of falling out, coming to pass, was derived from this; in support of which one might appeal to Pers. افتادن to fall, to fall out, to happen. At present I cannot regard the signif. of falling as the primary one. The notion of existence would seem rather to come from that of living, applied metaph. even to inanimate things; so that then the verbs הָיָה, הָיָה, and הָיָה, may all be referred to the same origin. Of these הָיָה and הָיָה signify primarily to breathe, to blow, (comp. אָהָה, אָהָה, אָהָה,) which notion then passes over into the signif. partly of breathing after, desiring, rushing, and partly of living, existing. See more under הָיָה.

NIPH. הָיָה, qs. pass. of Hiph. and hence i. q. Kal no. 2, but less frequent.

1. to be made or done, to become, to be brought to pass. Seq. הָ to become or be made any thing, Deut. 27: 9. Prov. 13: 19 תַּאֲוָה הָיְתָה a desire brought to pass, accomplished, fulfilled, comp. v. 12 where the corresponding word is בָּאָה. So of wages given Zech. 8: 10. 1 K. 1: 26 אִם מָאָה אֶנִּי הַמֶּלֶךְ הָיְתָה הַדָּבָר is this thing done by my lord the king? i. e. does it proceed from him. 12: 24. Also to happen, to come to pass,

Deut. 4: 32. Judg. 19: 30. 20: 3, 12. Ezr. 21: 12. 39: 8. Neh. 6: 8.

2. Sometimes with the accessory notion of being ended, past, as in Engl. *to be done*, i. e. *to be over, ended, gone*, (comp. *fuimus* Troes,) Dan. 2: 1 שָׁנָהוּ נְהִיָּתָה עָלָיו *his sleep was done for him*, i. e. *was over for him, was gone*; here עָלָיו is by Syriasm for אָלָיו i. q. *to*, (not for מֵעָלָיו.) 8: 27 נְהִיָּתִי וְנִחַלְתִּי in vulg. Engl. *I was done up and was sick*, i. q. *it was over with me, I fainted*; Vulg. *langui et aegrotavi*.

הִיָּה f. in Keri Job 6: 2. 30: 31, for הָרָה *fall, ruin, calamity*.

הִיָּה a form imitating the Chaldee for הִיָּה *how?* 1 Chr. 13: 12. Dan. 10: 17. — Freq. in Chaldee writers; Samar. 𐤇𐤊 id.

\* הִיָּבֵל quadrilit. not in use, Arab.

הִיָּבֵל *to be great, high*. Hence

הִיָּבֵל comm. gend. once at least fem. Is. 44: 28. Arab. هَيَّابٌ, Syr. ܚܝܝܒܐ, Aeth. ሆሃብ; id. — Plur. 𐤇𐤊, once ṯ Hos. 8: 14.

1. *a large and magnificent building, a palace*, Prov. 30: 28. Is. 39: 7. Dan. 1: 4.

2. *palace of Jehovah*, i. e. *the temple* at Jerusalem, 2 K. 24: 13. 2 Chr. 3: 17. Jer. 50: 28. Hagg. 2: 15. Zech. 6: 14, 15; elsewhere יְהוָה בֵּית יְהוָה. Spoken also of the sacred tabernacle in use before the building of the temple, comp. בֵּית no. 1. 1 Sam. 1: 9. 3: 3. Ps. 5: 8; not 2 Sam. 22: 7. Ps. 29: 9, where the heavens are to be understood. Poet. *for the heavens*. Ps. 11: 4. 18: 7 et 2 Sam. 22: 7. Ps. 29: 9. Mich. 1: 2. Sometimes the epithet *holy* is added.

3. Spec. *for a part of the temple of Jerusalem*, ὁ ναὸς καὶ ἐξοχή, corresponding to the body or nave of modern cathedrals, between the entrance and the most holy place (הַבֵּיִר) 1 K. 6: 5, 17. 7: 50. — But הִיָּבֵל does not stand for the holy of holies itself.

הִיָּבֵל emphat. הִיָּבֵלָא, Chald. as in Hebr.

1. *palace of the king*, Dan. 4: 1, 26. Ezra 4: 14.

2. *the temple*, Dan. 5: 2, 3, 5.

הִיָּלֵל Is. 14: 12, according to Sept. Vulg. Targ. Rabbin. Luth. *brilliant star*, i. e. *Lucifer*, the morning star. Aptly, since it is followed by בֶּן-שָׁחַר *son of the morning*; and in Chaldee also this star is called נִגְדָה, in Arabic سَهَرٌ, i. e. *splendid star*. In this sense הִיָּלֵל would be derived from הָלַל to shine, as a participial noun from a conj.

הִיָּטֵל comp. Arab. بَيَّطَ, Syr. ܒܝܬܐ, and the like; or it might come from a quadrilit. הִיָּלֵל, comp. הִיָּבֵל, הִיָּדֵר. — But the form הִיָּלֵל itself occurs as Imperat. Hiph. of the verb יָלַל in the signif. *wail, lament*, Ez. 21: 17 Zech. 11: 2. This gives also here an equally apt sense; and so in Syr. Aqu. Jerome.

הִיָּם see הָם.

הִיָּמָן (i. q. מְהִימָן Chald. and Syr. faithful) *Heman* pr. n.

1. of a wise man who lived before the times of Solomon, of the tribe of Judah, 1 K. 5: 11. 1 Chr. 2: 6.

2. a Levite, of the family of the Kohathites, one of David's chief singers, 1 Chr. 6: 18 [33]. 15: 17. 16: 41, 42. Ps. 88: 1. Comp. Thes. p. 117.

הִין *a hin*, a measure of liquids containing twelve בָּגָג, or two Attic χόαι, according to Jos. Ant. 3. 9. 4. — Num. 15: 4 sq. 28: 5, 7, 14. Ez. 4: 11. Sept. εἷν, ἔν, ὕν. The etymology is doubtful; if derived from הִין it might mean a *light measure*, i. e. small.

הִבִּי see בִּי.

\* הִבֵּר in Kal. not used, Arab.

הִכָּר and הִכָּר, *to be stupified, stunned*.

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admiration or vehement admiration, i. e. stupor. Kimchi after R. Jonah גדלה תמיהה great admiration. The primary idea, which A. Schultens (on Job 19: 3) suspected to lie in the notion of *being stiff, rigid*, I would refer without hesitation to the notion of *beating, pounding*, stunning by repeated blows; comp. the syllables חק, חק, which include the idea of beating, cutting by a stroke, etc. see the cognate

verbs חבל, חָפַץ, חָקַר, חָקַק, חָבַס.

Hiph. to stun, Job 19: 3 לֹא תִבְזֹשׁ תִּהְיֶה תִּהְיֶה לִי shameless ye stun me; so Cromayer, Schultens in Animadvers. The form תִּהְיֶה seems to be for תִּהְיֶה, comp. וַיִּדְרֹכֶה Jer. 9: 2. It might also be taken for Fut. Kal; but on account of the Dat. לִי, which case more usually follows verbs in Hiphil, (Lehrg. p. 817,) the common method of explanation is preferable.

הִכְרָה f. (verbal of Hiph. from r.

נָכַר, after the form הִצֵּיָה, See Heb. Gr. § 83. 28. § 84. I,) a knowing, a taking knowledge of. Is. 3: 9 הִכְרָה הִכְרָהם the knowing of their countenance, i. e. what their countenance lets be known, i. q. shew.

\* הִלּ 1. The article, Arab. اَلْ, in Hebr. הִלּ, the letter הִ being assimilated to the next letter and inserted in it; see Lehrg. p. 197, and above on p. 262, 264.

2. Particle of interrogation, Arab. هَلْ, whence comes הִלּ interrogative, q. v. The full form is found once Deut. 32: 6, according to the reading of the Nahardeenses; who separate הִלּ הִלּ, which the rest all write as one word, הִלְהוּהוּ. In that case, הִלּ is to be construed with the accusative, as often.

\* הִלָּ to remove, or to be removed, remote, in Kal. not used. Cogn. is

Syr. elongavit, rejecit, removit, and Arab. هَلَّ II, retro mansit, abscessit, recessit.

Niph. partic. הִלָּה, removed, remote; collect. the far removed, the remote, Mic. 4: 7. — Hence

הִלָּ (a segolate form, like מָרָה, אָרָץ) subst. remoteness, distance, farness, always c. He parag. מִלָּל, and therefore without Metheg; as Adv. to a distance, farther, farther off.

1. Of space. Gen. 19: 9 גִּשְׁתְּהִלָּה stand off, stand back; see in גִּשַׁח no. 2. Sept. ἀπόστα ἐκεί, Vulg. recede illuc. See Comment. on Is. 49: 20. (Others, come nearer, but inaptly.) 1 Sam. 10: 3 מִשָּׁם וְהִלָּה from thence farther. 20: 22 מִמֶּךָ וְהִלָּה from thee farther i. e. beyond thee. v. 37. (Opp. הִלָּה מִמֶּךָ this side of thee.) Num. 32: 19. Is. 18: 2 נִזְרָא מִן-הוּא a people terrible and farther off than he, beyond. v. 7. — מִהִלָּה farther off than, beyond, as Am. 5: 27 מִהִלָּה beyond Damascus.

2. Of time, farther, forward, onward. 1 Sam. 18: 9 וְהָיָה מִיָּמָיוּם from that day forward. Lev. 22: 27.

Syr. اَلْبَعْدُ id. اَلْبَعْدُ beyond, Chald. הִלָּה, הִלָּה, all which belong to the form הִלָּה; see in הִלָּה.

הִלָּלִים m. plur. verbal of Piel from r. הִלָּל, days of rejoicing, thanksgiving festivals, after the in-gathering of the fruits and harvest, Judg. 9: 27. Lev. 19: 24.

הִלָּם see הִלָּם.

הִלָּה pron. demonstr. comm. gend. this, these. Masc. Judg. 6: 20. 1 Sam. 14: 1. 17: 26. 2 K. 23: 17. Zech. 2: 8. Dan. 8: 16. Fem. 2 K. 4: 25. — The fuller form is הִלָּה, which is apocopated also in Arabic, اَلَّذِ, اَلَّذِ Gol.

col. 2122.

הִלֵּל (Milēl) m. *this*, Gen. 24: 65. 37: 19. It is compounded from הל and the full form of the article הַל, Lamed being doubled as in the cognate אָלָה. Corresponding is Arab.

أَلَى, which also takes the form of a relative. — Hence by apoc. הִלֵּי, by aphaeresis لَذَى.

הִלֵּי id. once Ez. 36: 36, joined with אָרָץ, and therefore fem.

הִלֵּה or הִלֵּה m. *a going, step*. Job 29: 6 הִלֵּכִי *my steps*. R. הִלֵּךְ.

הִלִּיכָה f. only in plur. R. הִלֵּךְ. 1. *goings, progress*, Nah. 2: 6. Spec. *pomp, processions* in honour of God, Ps. 68: 25.

2. *ways*, Hab. 3: 6 הִלִּיכוֹתָ עֵלַיִם לוֹ *the ancient ways are to him*, i. e. he goeth his ways as of old, as formerly. — Trop. *ways of life*; Prov. 31: 27 הִלִּיכוֹת בֵּיתָהּ (*she looketh well*) *to the ways of her household* i. e. to her domestic affairs.

3. *companies of travellers, caravans*, Job 6: 19.

\* הִלֵּךְ and הִלֵּךְ (see Heb. Gramm. § 77) fut. הִלֵּךְ, הִלֵּךְ, from הִלֵּךְ, once c. Yod הִלֵּכָה Mich. 1: 8; poet. הִלֵּכָה from הִלֵּךְ, once תִּהְיֶה Ps. 73: 9; imp. הִלֵּךְ, c. He parag. הִלֵּךְ, or He being dropped הִלֵּךְ (see in its order), fem. הִלֵּכִי, rarely הִלֵּכִי Jer. 51: 50; inf. abs. הִלֵּכִי, constr. הִלֵּכִי, c. Suff. הִלֵּכִי; part. הִלֵּכִי.

1. *to go, to walk, to go forth*, etc. Kindr. roots are אָרָה, הוֹךְ, q. v. Spoken also of inanimate things; as a ship, Gen. 7: 18; fame, rumor 2 Chr. 26: 8; a boundary Josh. 16: 8; letters Neh. 6: 18. — 2 Sam. 15: 20 הִוֵּלֵךְ אֲנִי הוֹלֵךְ עַל אֲרָצִי הַזֶּה *I indeed go whithersoever I can go*; comp. 1 Sam. 23: 13.

The place *whither*, i. e. *to which* one goes, is put with הִלֵּךְ Gen. 26: 26, 1 Sam. 23: 18. 2 Chr. 8: 17; sometimes with הִלֵּךְ 2 Sam. 15: 20, 1 K. 19: 4. Is. 45: 16. 46: 2, pp. to go into, to enter in.

Or also it is put in the accus. as Judg. 19: 18. 2 Chr. 9: 21 אֲנִיּוֹת הַלִּבְנוֹת שִׁפֵּי תַרְשִׁישׁ *ships going to Tarshish*; or c. He parag. 2 K. 5: 25.

The following constructions are also to be noted: a) c. acc. i. q. *to go through or over a place*, as Deut. 1: 19 הִלֵּכְנוּ אֶת כָּל-הַמִּדְבָּר *we went through all that desert*. 2: 7. Job 29: 3. So also הִלֵּךְ *to go through or by a way, road*, Num. 20: 17. 1 K. 13: 12; elsewhere הִלֵּךְ בְּדֶרֶךְ Prov. 7: 19. — b) seq. הִלֵּךְ, i. q. *to go with any one*, i. q. to take along with oneself, to lead out, Ex. 10: 9. Hos. 5: 6. Comp. הִלֵּךְ C. 1, and see another sense above. — c) c. הִלֵּךְ or אָתָּה (*את*) *to go in company with*, i. e. *to have intercourse with*, to be familiar with, Job 34: 8. Prov. 13: 20. Comp. Job 31: 5. — d) c. הִלֵּךְ *to go after any one, to follow*, Gen. 24: 5, 8. 37: 17. הִלֵּךְ אַחֲרֵי אֱלֹהִים, בְּעֵלִים *to go after God, after Baal*, i. e. *to worship*, Deut. 4: 3. 1 K. 14: 8. Jer. 2: 8. Also *to pursue*, Jer. 48: 2 אַחֲרֵיךְ תִּלָּכֶה הָרֶב *the sword shall pursue thee*. e) c. dat. pleonast. הִלֵּךְ לוֹ *to go away*, see no. 3.

2. Trop. *to walk* i. e. *to live, to follow a way of life and conduct*; comp. הִלֵּךְ no. 3. Ps. 15: 2 הִלֵּךְ תָּמִים *who walketh uprightly*. Ps. 1: 1 הִלֵּךְ בְּעֵצַת רָשָׁעִים *to walk in the counsel of the ungodly*, i. e. *to live and act as they do*. 1 K. 9: 4. So הִלֵּךְ בְּדֶרֶךְ בְּדֶרֶכִי פ' *to walk in the ways of any one*, i. q. *to imitate his life and conduct*; hence הִלֵּךְ בְּדֶרֶכִי יי *to walk in the ways of Jehovah*, to follow his precepts, Deut. 19: 9. 28: 9. Ps. 81: 14. Rarely c. acc. (like הִלֵּךְ דֶּרֶךְ ) Is. 33: 15 הִלֵּךְ צְדָקוֹת *walking in righteousness*, living uprightly. Mic. 2: 11 הוֹלֵךְ הַיֵּךְ רוּחַ וְשִׁקָּר *living in wind (vanity) and falsehood*. Prov. 6: 12 הוֹלֵךְ עֲקֻשָּׁה *walking in perverseness of mouth*, i. e. *whose life is a series of falsehoods*.

3. Spec. *to go away, to pass away, to vanish*, Ps. 78: 39. Job 7: 9. 19: 10. 14: 20. Espec. seq. dat. pleonast. הִלֵּךְ לוֹ, Fr. *s'en aller*, Ital. *andarsene*, Cant. 2: 11. 4: 6; often in imp. הִלֵּךְ Gen. 12: 1. 22: 2. — Hence i. q. *to depart, to die*, Gen. 15: 2. Ps. 39: 14. So in Arabic

مضى، ذهب، عبرى، مضى،



סֵרַח, and more fully מִצֵּי  
 אֶל־סִבְיָא to go his way; Syr. ܣܒܝܐ

to migrate, to travel; Aeth. ሆዘ and

ለተ: But different is Gen. 25:32  
 אֲנֹכִי הֹלֵךְ לָמוּת, i. e. not, 'I am going  
 to die,' but 'I am daily exposed to die,  
 I go daily unto death.'

4. of liquids, to flow, to run, Is. 8: 7.  
 — In Hebrew expressions of this sort  
 are frequent: *the hills flow down with  
 milk, with water*, i. e. milk and water  
 flows in abundance from the hills; see  
 Heb. Gramm. § 135. 1. n. 2. Lebrg. § 218.  
 4. So Joel 4: 18. In like manner Ez. 7:  
 17 and 21: 12 פָּלַתְּ בְּרַפְּיָם תִּלְכְּדָהּ מִן  
 Vulg. *omnia genua fluent aquis*, sc. for  
 fear. Comp. Virg. Georg. 2. 166 *auro  
 plurima fluxit*.

5. to go on, to go forward in any  
 thing, i. q. to go on adding, to increase,  
 in various constructions: a) c. infin.  
 pleon. הֹלֵךְ and a participle of another  
 verb; Gen. 26: 13 וַיֵּלֶךְ הֹלֵךְ וְגָדַל pp. *he  
 went on going on and growing*, i. e. he  
 continued to grow daily, grew more  
 and more. Judg. 4: 24 וַתֵּלֶךְ יָרָד בְּיָדָהּ  
 וַתֵּלֶךְ וַתִּשְׁרָאֵל הָלוֹךְ וְקָשָׁה  
 the Israelites went on going on and being  
 hard, i. e. grew daily harder upon Ja-  
 bin. 1 Sam. 14: 19. 2 Sam. 5: 10. 18:  
 25. — b) Instead of the first הֹלֵךְ, is not  
 unfrequently put the verb itself which  
 expresses the action thus increased, as  
 Gen. 8: 3 וַיָּשֻׁבוּ הַמַּיִם מֵעַל הָאָרֶץ  
 וַיֵּלֶךְ הָלוֹךְ and the waters returned  
 (flowed) from off the earth more and  
 more. 12: 9; comp. Gen. 8: 5. — c) c.  
 partic. הֹלֵךְ and a particip. of another  
 verb; 1 Sam. 17: 41 וַיִּפְגְּשׁוּהוּ  
 הֹלֵךְ and the Philistine came on  
 approaching more and more. 1 Sam. 2:  
 26 וַתֵּצֵר שְׁמוּאֵל הֹלֵךְ וְגָדַל וְטוֹב  
 and the child Samuel grew on more and  
 more etc. 2 Sam. 3: 1. Esth. 9: 4. Jon.  
 1: 11. Prov. 4: 18. 2 Chron. 17: 12. Comp.  
 in French, *la maladie va toujours en  
 augmentant et en empirant*. See Heb.  
 Gramm. § 128. 3 and notes.

נִפְחָה pp. to be made to go,  
 hence to go away, to be gone, to vanish,  
 Ps. 109: 23.

PIEL. הִלָּךְ i. q. Kal; but with the  
 exception of 1 K. 21: 27, only poetic.  
 In Chald. and Syr. the usual form. —  
 Spec.

1. i. q. Kal. no. 1, to go, to walk, Job  
 24: 10. 30: 28. Ps. 38: 7. 104: 3.

2. i. q. Kal no. 2. Ps. 86: 11. 89: 16.  
 131: 1. Eccl. 11: 9.

3. i. q. Kal. no. 3. Ps. 104: 26.

4. perh. to go upon any one, to at-  
 tack, to rob, like Lat. *grassare* from  
*gradior*; hence מַדְלִיךְ a highwayman,  
 robber, *grassator*, Prov. 6: 11; parall.  
 אִישׁ מִדְּלָה. Comp. עָרָה אֶל to go, to  
 attack, to rob. Others understand a  
 wanderer, vagrant. Comp. Hithpa.

הִילָּךְ (from הִלָּךְ), rarely הִילָּךְ  
 Ex. 2: 9; part. מַהֲלִיכִים Zech. 3: 7 from  
 הִלָּךְ, formed in the Chaldee manner.

1. causat. of Kal. no. 1, pp. to cause to  
 go; hence to lead, Deut. 8: 2. 2 K. 24:  
 15. Is. 42: 16. al. Part. מַהֲלִיכִים leaders,  
 companions, Zech. 3: 7. — Of things,  
 to take away, to carry, Zech. 5: 10. Eccl.  
 10: 20. Ex. 2: 9 וְהִילָּכְתִּי אֶת־הַיֶּלֶד הַזֶּה  
 take away this child. 2 Sam. 13: 13  
 וְהִילָּכְתִּי אֶת־הָאִיִּלָּה אֵי־יָרָה  
 whither shall I  
 carry my shame? whither shall I go  
 with it?

2. causat. of Kal. no. 3, to cause to  
 perish, to destroy, Ps. 125: 5.

3. causat. of Kal. no. 4, to cause to  
 flow, e. g. a river Ez. 32: 14; to cause  
 to flow off or out, e. g. the sea or tide,  
 Ex. 14: 21.

HITHPA. הִתְהַלָּךְ 1. pp. to go for  
 oneself, comp. Gr. *πορεύομαι*; hence  
 to walk up and down, as for exercise or  
 amusement, Gen. 3: 8. 2 Sam. 11: 2;  
 to go about, to walk about, Ex. 21: 19.  
 Job 1: 7. Zech. 1: 10, 11. 6: 7; to go,  
 to walk, Ps. 35: 14. Seq. acc. (like  
 Kal.) Job 22: 14 וַתֵּהַלֵּךְ הַשָּׁמַיִם  
 he walketh the vault of the heavens.

2. Trop. like Kal. no. 2, Piel. no. 2,  
 to walk, to live. בְּאֵמֶת, בְּהֶאֱמָתָהּ  
 to walk in truth, in uprightness, i. e. so  
 to live, Ps. 26: 3. 101: 2. Prov. 20: 7.  
 23: 31. To walk before God Gen. 17: 1,  
 24: 40. 48: 15, and to walk with God  
 5: 22, 24. 6: 9, i. q. to live in a manner  
 well pleasing unto God.

3. i. q. Kal. no. 4, to flow, e. g. wine,  
 Prov. 23: 31.

4. Part. מְהַלֵּךְ Prov. 24: 34 a robber, grassator; or, a wanderer, vagrant. Comp. Pi. no. 4.

Deriv. besides those here following, are הִלֵּךְ, הִלְכָה, מְהַלֵּךְ, מְהַלְכָה; see also הִלְכָה.

הִלֵּךְ Chald. Pa. to go, to walk, Dan. 4: 26.

APH. id. Part. מְהַלְכִין Dan. 3: 25. 4: 34.

הִלֵּךְ m. 1. a way, journey; then i. q. אִישׁ הִלֵּךְ a way-farer, traveller, 2 Sam. 12: 4. Comp. Heb. Gram. § 104. 2. a.

2. a flowing, stream. 1 Sam. 14: 26 הִלֵּךְ a flowing of honey, i. e. honey flowed. Comp. הִלְכָה no. 4.

הִלֵּךְ m. Chald. a way-tax, toll, Ezra 4: 13, 20. 7: 24.

\* הִלֵּל 1. to be clear, brilliant, pp. of a tone, sound; comp. Germ. hell, hallen, and the cogn. שָׁלַל, schallen, gellen. See Piel.

2. transferred to light, to be clear, bright, to shine, Arab. هَلَّ; comp.

Germ. helle Farben. See Hiph. and subst. —Hence

3. Trop. of persons to shine, to make a show, i. e. in external things and in words, i. q. to boast, to glory, Ps. 75: 5. Part. הִלְלִים the proud, Ps. 5: 6. 73: 3. 75: 5. —Hence

4) to be foolish; see Po. In the minds of the sacred writers the idea of boasting and pride, is always connected with that of folly; as on the other hand modesty and humility are the attendants of wisdom and piety. Comp. נָבֵל.

PIEL pp. to sing, to chant, see Kal no. 1; espec. the praises of any one, and hence to praise, to celebrate, mostly spoken of God, c. acc. הִלְלוּ-יְהוָה praise Jehovah Ps. 117: 1. 145: 2. In the later writers seq. ה, pp. sing unto Jehovah, 1 Chr. 16: 36. 25: 3. 2 Chr. 20: 21. 30: 21. Ezra 3: 11; c. ב Ps. 44: 9. Also Germ. to praise, Prov. 27: 2. 28: 4;

seq. אֵל, to praise to any one, to commend, Gen. 12: 15.

2. intrans. to glory; Ps. 56: 5 בָּאֱלֹהִים in God will I glory. Comp. Ps. 10: 3.

PUAL to be praised, celebrated, renowned, Ez. 26: 17. Part. מְהֻלָּל one to be praised, worthy of praise, e. g. God, Ps. 18: 4. 96: 4. 145: 3. —Ps. 78: 63 לֹא הֻלְלוּ as the vowels now stand: and their virgins were not praised, sc. in nuptial songs; comp. Chald. הֻלְלוּ nuptial song. But this does not accord with the parallel sentiment in v. 64; and therefore it is better to read הֻלְלוּ for הֻלְלוּ, they made no lamentation.

PO. הֻלַּל, fut. יְהוּלֵּל, causat. of Kal no. 4, to make foolish, Ecc. 7: 7. Also to shew to be foolish, to put to shame, Job 12: 17. Is. 44: 25 קָסָמִים יְהוּלֵּל and sheweth diviners to be fools, puts them to shame. —POAL, part. מְהוּלָּל pp. made foolish; hence mad, raving. Ps. 102: 9 מְהוּלָּלִי those mad against me, like קָמִי. Ecc. 2: 2.

HIPH. 1. causat. of Kal no. 2, to cause to shine, Is. 13: 10. Job 41: 10. Here too with Ewald, Heb. Gramm. p. 471, would I refer Job 29: 3 בְּהִלָּלוֹ, He preformative being dropped, when he caused his light to shine sc. God. Those who do not admit this syncope of ה, here take הִלָּלוּ as Inf. Kal after the form הִלָּל, with pleonastic Suffix, q. d. when it shined, his light, i. e. when his light shined; comp. Job 33: 20. Ez. 10: 3.

2. to shine, pp. to cause light, to give forth light, i. q. הִיאָר no. 2, Job 31: 26.

HITHPA. 1. pass. of Piel no. 1, to be praised, Prov. 31: 30.

2. to boast oneself, to glory. 1 K. 20: 11. Prov. 20: 14 אָזַל לוֹ אֶזְרוֹתָיו he goeth away, and then he boasteth sc. of his gain. Seq. ב of that in which one glories, Prov. 25: 14. 27: 1; espec. in God Ps. 34: 3. 64: 11. 105: 3. Once c. עַם Ps. 106: 5.

HITHPO. 1. to be foolish; hence to be mad, Jer. 25: 16. 51: 7. Nah. 2: 5 יְתֵהוּלְלוּ הָרֶכֶב the chariots are mad, i. e. rage, are driven furiously. Jer.

50: 38 פִּאֲרֵגִים יִתְהוֹלְלוּ *praeogn. they madly (foolishly) trust in their idols.*

2. *to feign oneself mad*, 1 Sam. 21: 14.

Deriv. הוֹלֵל, הוֹלֵלָה, הוֹלֵלִים, הוֹלֵלִים; pr. names מְהַלֵּל, מְהַלֵּלָה, מְהַלֵּלִים, מְהַלֵּלִים, and

הֵלֵל *Hillel*, pr. n. m. Judg. 12: 13, 15.

\* הֵלֵם fut. O Ps. 74: 6. 1. *to beat, to strike, to smite.* Judg. 5: 26 הֵלְמָה סִיסְרָא *she smote Sisera.* Ps. 74: 6. 141: 5. Is. 41: 7 הֵזְלִים פֶּעַם *who smote the anvil*, pp. הִזְלִים; for this change of accent see *Lehrg.* p. 175, 308. Of a horse's hoof smiting the ground, Judg. 5: 22. Metaph. הִזְלִינִי Is. 28: 1 *smitten of wine, drunkards*; comp. Gr. οἰνοπλήξ, Lat. *percussus tempora Baccho* Tibull. and for similar expressions in Arabic see *Comment.* on Is. l. c.

2. *to smite in pieces, to break*, Is. 16: 8.

3. *intrans. to break up*, e. g. an army, i. q. *to disband, to scatter themselves.* 1 Sam. 14: 16 וַיִּזְּלוּ וַיִּפְּצוּ *and they went on and were scattered*, i. e. dispersed themselves more and more.

Deriv. the three following, and יִהְיֶה, מְהַלְמוֹת.

הֵלֵם adv. of place. 1. *hither*, to this place, Ex. 3: 5. Judg. 18: 3. 1 Sam. 10: 22. עַד-הֵלֵם *hitherto* 2 Sam.

7: 18. Corresponding is Arab. هَلَمَّ

(not هَلَم, as in former editions)

*come hither*, which is declined as an imperative, whence fem. هَلِمْ. Per-

haps also the Hebrew word may have been originally an imperative signifying *come hither*, from הִלֵּם q. d. *to beat the earth with the feet, to tread*; comp. פָּעַם. As to the sense comp. also Gr. δειύω, δειύει, plur. δειύετε.

2. *here*, in this place, Gen. 16: 13.

הֵלֵם (stroke) pr. n. m. 1 Chr. 7: 35.

הַלְמוֹת f. a hammer, mallet, Judg. 5: 26. R. הֵלֵם.

הֵם or הָם *Ham*, pr. n. of a region or district otherwise unknown, the residence of the *Zuzim*, prob. in or near the country of the Ammonites. Gen. 14: 5.

הֵם or הָם only in Plur. c. Suff. הֵמָּה for הֵמֵיהֶם *their riches, wealth.* Ez. 7: 11 לֹא מָהֶם וְלֹא מְהֵמוֹנָם וְלֹא מְהֵמָה [there shall remain] *nothing of them, neither of their multitude, nor of their wealth.* The paronomasia of the words מָהֶם, מְהֵמוֹנָם, מְהֵמָה, seems to have given occasion for this new or at least unusual form. R. הֵמָּה.

הֵם and הֵמָּה pers. pron. 3 plur. masc. *they*; sometimes less correctly put for the fem. *cae*, Zech. 5: 10. Ruth 1: 22. — Joined with the article it becomes demonstrative, *these*; see הֵנָּה. Not unfreq. it stands in place of the substantive verb, 1 K. 8: 40. 9: 20. Gen. 25: 16. So even with feminines, Cant. 6: 8; and for the second person, Zeph. 2: 12 ye also, Cushites, הֵלֵלִי הָרִבִּי הֵמָּה *ye shall be pierced with my sword.* Comp. הֵנָּה.

\* הֵמָּה fut. הֵמָּה onomatop. like Engl. *to hum*, Germ. *hummeln*, of bees, whence *Hummel* humble-bee, comp. also Germ. *brummen, summen*, Arab. هَمْس, هَمْسَم, هَمْسَم; pp. spoken of any murmuring, confused noise or sound; similar to הִנָּה q. v. Hence

1. of the sounds uttered by certain animals, e. g. *to growl* as a bear Is. 59: 11; *to growl or snarl* as a dog Ps. 59: 7, 15; *to coo* as a dove Ez. 7: 16. Trop. of the *sighing, moaning* of men Ps. 55: 18. 77: 4; which also is compared with the growling of bears Is. 59: 11, and the cooing of doves Ez. 7: 16.

2. of various sounds and noises, genr. *to sound, to make a noise*; so of the humming sound of the harp, comp. Germ. *Hummel* as the name of a species of harp or guitar, Is. 16: 11, comp. 14: 11; also of other musical instruments Jer. 48: 36; of rain 1 K. 18: 41; of waves, *to rage, to roar*, Ps. 46: 4. Is.

51: 15. Jer. 5: 22. 31: 35. 51: 55; also of a tumultuous crowd, *to be noisy, clamorous*, Ps. 46: 7. 59: 7. 83: 3. Is. 17: 12. Hence הַמְּנוֹת poet. *noisy places*, i. e. the public streets, Prov. 1: 21. — Prov. 20: 1 לִץ הַיַּיִן הַמָּה שִׁכָּר wine is a mocker, strong drink is raging, noisy. Comp. Zech. 9: 5.

3. Trop. of *internal emotion, tumult*, of a mind agitated and disquieted by cares, anxiety, pity, and the like, i. q. *to moan internally, to be disquieted*, Ps. 42: 6, 12. Jer. 4: 19. 31: 20; comp. Cant. 5: 4. — This internal moaning or commotion is sometimes compared by the poets to the sound of musical instruments, comp. no. 2; just as Forster relates of the natives of some of the islands in the Pacific, that they call pity 'the barking of the bowels.' Is. 16: 11 גַּמְעִי לְמוֹאֵב בְּכִנּוֹר יְהוָה my bowels' sound (moan) like a harp for Moab. Jer. 48: 36 לְבִי לְמוֹאֵב בְּחִלְצִים like my heart shall sound for Moab like pipes. — Hence

4. of a person roving about from inquietude, q. d. *to buzz about, to ramble*, e. g. an adulterous woman Prov. 7: 11. 9: 13.

Deriv. הָם or הֵם, הִמְיָה, הִמְיָן.

הָם see הֵם.

הַמּוֹן and הַמּוֹן Chald. pers. pron. 3 pers. plur. m. *they*, Dan. 2: 34. Ezra 4: 10, 23, i. q. Heb. הֵם.

הַמּוֹן (r. הִמְיָה) m. once fem. Job 31: 34.

1. *noise, sound*, e. g. of rain 1 K. 18: 41; of singing Ez. 26: 13. Am. 5: 23; espec. of a multitude 1 Sam. 4: 14. 14: 19. Job 39: 7. — Hence

2. meton. *a multitude, crowd of men*. הַמּוֹן קוֹל the noise of a multitude, Is. 13: 4. 33: 3. Dan. 10: 6. הַמּוֹן גּוֹיִם Gen. 17: 4, 5, עַמִּים Is. 17: 12, *a multitude of nations*. הַמּוֹן נָשִׁים *a multitude of women, many wives*, 2 Chr. 11: 23. Espec. of troops, *a host, army*, Judg. 4: 7. Dan. 11: 11, 12, 13. Also *a multitude of waters* Jer. 10: 13. 51: 16.

3. *multitude of possessions*, i. e. *riches, wealth*, Ps. 37: 16. Ecc. 5: 9. Is. 60: 4.

4. *emotion of mind, disquietude*. Is.

63: 15 הַמּוֹן גְּמִידָה pp. *the sounding (moaning) of thy bowels*, i. e. thy compassion. Comp. r. הִמְיָה no. 3.

הַמּוֹן see הִמְיָה.

הַמּוֹנָה (multitude) prophetical name of a city in a valley, where the slaughter of Magog is to take place, Ez. 39: 16.

הַמִּיָּה f. *sound of a harp*, Is. 14: 11. R. הִמְיָה.

\* הַמֶּל obsol. root, Arab. همل to rain continually, kindr. with הִמְלָה. The primary idea is prob. that of *noise, sound*; comp. הִמְיָה spoken of rain 1 K. 18: 41. — Hence

הַמִּלָּה and הַמּוֹלָה f. *noise, sound*, i. q. הַמּוֹן. Jer. 11: 16. Ez. 1: 24 בְּלִבָּתָם קוֹל הַמִּלָּה בְּקוֹל מִחְנָה [heard] as they went the voice of their noise as the voice of a host. Comp. קוֹל הַמּוֹן Is. 13: 4. 33: 3. 1 K. 20: 13, 28; espec. Dan. 10: 6.

\* הִמְיָה fut. הֵם, i. q. הֵם, pp. *to put in motion*; hence

1. *to impel, to drive*. Is. 28: 28 הִמְיָה גַּלְגָּל עֲגָלָתוֹ he driveth the wheels of his car i. e. threshing-dray. Comp. Arab. حَمَّ to drive or urge on a beast.

2. *to put in commotion, consternation*; *to disturb, to discomfit*, e. g. God his enemies, Ex. 14: 24. 23: 27. Josh. 10: 10. Ps. 144: 6 וַתִּפְּצֵם חֲצֵידֵי וַתִּשְׁלַח שֵׁנֵי חֲצֵידֵי וַתִּפְּצֵם sc. the enemies. Ps. 18: 15. 2 Chr. 15: 6 אֱלֹהִים הִמְיָהם בְּכָל-צָרָה God did discomfit them with all affliction. — Hence

3. *to destroy utterly, to make extinct*, Deut. 2: 15. Esth. 9: 24 joined with אָבַד. Jer. 51: 34 joined with אָכַל.

\* הִמְיָה ἡμᾶς λεγόμεν. i. q. הִמְיָה, הִמְיָה, *to make a noise, to rage*. Inf. Ez. 5: 7 יַעַן הִמְיָהם מִן-הַגּוֹיִם because ye raged (against God) more than the nations that are round about you, i. e. were more obstreperous against God. Comp. הִמְיָה Ps. 2: 1.





strative particles into interrogatives is easy; comp. Heb. **ה**, **אם** lett. B; also Syr. **ܠܐ** lo! which is used interrogatively in some formulas, as **ܠܐ ܐܢܝܢ** is not? Lat. *ecquid?* for *en quid* or *ecce quid*.

3. As a conditional particle, i. q. **אם** lett. C, *if*, like Chald. **ܐܝܢ**, Syr. **ܐܝܢ**; but chiefly in the later books which verge towards Chaldaism. E.g. 2 Chr. 7: 13 where **אם** follows. Job 40: 23. Is. 54: 15. Jer. 3: 1. The manner in which this signification has arisen, is apparent from the following passages of the Pentateuch: Lev. 25: 20 *what shall we eat the seventh year?* **לֹא** **נָזַרְעָה** for *lo! we shall not sow* etc. i. q. unless we sow, *if* we do not sow. Ex. 8: 22.

**ה** Chald. 1. *lo! surely*, Dan. 3: 17.

2. *whether*, Ezra 5: 17.

3. *if*, Dan. 2: 5, 6. 3: 15, 18. Repeated, *if—or, whether—or*, Ezra 7: 26.

**הֵנָּה** 1. pers. pron. 3 pers. plur. fem. *they, eae*, Gen. 41: 19. Also *themselves, ipsae, udrai*, Gen. 33: 6; c. art. *these* 1 Sam. 17: 28.—Often as including the substantive verb, Gen. 6: 2 **הֵנָּה** **בְּיָמֵינוּ** or put directly for it, Gen. 41: 26 **שָׁבַע פְּרוֹת הַטְּבוֹת שָׁבַע** **הֵנָּה** **שָׁבַע** v. 27.—With Prefixes, e.g. **הֵנָּה** **בְּהֵימָה** Lev. 5: 22. Num. 13: 19; **הֵנָּה** **בְּהֵימָה** Lev. 4: 2. Is. 34: 16; **הֵנָּה** **בְּהֵימָה** Ez. 1: 5, 23; **הֵנָּה** **בְּהֵימָה** Gen. 41: 19. Job 23: 14, as they, i. q. such; **הֵנָּה** **כְּהֵימָה** *such and such things* 2 Sam. 12: 8.

2. Adv. of place: a) *hither, to this place*, compounded from **הֵן** no. II, *lo*, *here*, and **ה** parag. local; Gen. 45: 8. Josh. 3: 9. al. **הֵנָּה** **וְהֵנָּה** *hither and thither*, this way and that way, Josh. 8: 20. 1 Sam. 20: 21 **הֵנָּה** **מִמֶּנִּי** *from thee hither*, i. e. *on this side of thee*, opp. **מִמֶּנִּי** **וְהֵנָּה**, see **הֵנָּה**.—So **הֵנָּה** **הֵיכָל** *hitherto* Num. 14: 19. 1 Sam. 7: 12; *hither* 2 Sam. 20: 16. 2 K. 8: 7; spoken of time, *hitherto*, as yet, Gen. 15: 16. 1 Sam. 1: 16, etc. Contracted into **הֵנָּה**, q. v.—b) *here, in this place*, Arab.

**هنا**, where **ه** is merely demonstra-

tive, Gen. 21: 29. Repeated, *here ... there* Dan. 12: 5; **הֵנָּה** **וְהֵנָּה** *here and there* 1 K. 20: 40.

**הֵנָּה**, rarely **הֵנָּה** Gen. 19: 2, i. q.

**הֵן**, c. **ה** parag. having a demonstrative power, (like **אֵי**, **אֵי**), a demonstrative particle, interj. *lo! behold!* For the etymology or rather analogy, see in **הֵן** no. II. It serves to point out both persons and things, places and actions; Gen. 12: 19 **הֵנָּה** **אֲשֶׁתְּךָ** *behold thy wife*. 16: 6. 18: 9 **הֵנָּה** **בְּאֶהֱלִי** *behold, in the tent*. 20: 15, 16. 1: 29 **נָתַתִּי** **לְךָ** **הֵרְבֵּה** *lo! I give unto you every herb* etc. Espec. in descriptions and in lively narration, animated discourse; Gen. 40: 9 **בְּחִלְמִי** **וְהֵיכָן** **נִצָּן** **לְפָנַי** *in my dream, lo, a vine was before me*. v. 16. 41: 2, 3. Is. 29: 8; comp. Dan. 2: 31. 7: 5, 6. Sometimes it serves for incitement, exhortation; Ps. 134: 1 **יִי** **הֵנָּה** **בְּרַכּוּ** **אֶת** **יְיָ** *behold! bless ye Jehovah*.

When the thing to be pointed out is expressed by a personal pronoun, this is appended to **הֵנָּה** as a Suffix; as in Plautus *eccum* for *ecce eum*. The forms are: **הֵנָּה** **הֵנָּה** *behold me*, the pron. being in the accus. since the particle contains a verbal idea, see Heb. Gramm. § 36. 2; in Pause **הֵנָּה** Gen. 22: 1, 11. 27: 1, and **הֵנָּה** 22: 7. 27: 18. **הֵנָּה** *behold thee* Gen. 20: 3, once **הֵנָּה** 2 K. 7: 2; from **הֵנָּה** Gen. 16: 11. **הֵנָּה** *behold him*, *eccum*, Num. 23: 17. **הֵנָּה** *behold us* Josh. 9: 25; in Pause **הֵנָּה** Job 38: 35, **הֵנָּה** Gen. 44: 16. 50: 18. **הֵנָּה** Deut. 1: 10, **הֵנָּה** Gen. 47: 1.—The forms **הֵנָּה** *behold me!* **הֵנָּה** *behold us!* are used by way of answer when persons are called, and imply readiness, prompt obedience, Gen. 22: 1, 7, 11. 27: 1, 8. Num. 14: 40. 1 Sam. 3: 8. Job 38: 35. Is. 52: 6. 58: 9. 65: 1.—Further, **הֵנָּה** c. Suff. is very often in animated discourse put before a participle standing for a finite verb, and espec. for the future; Gen. 6: 17 **הֵנָּה** **מְבִיא** **אֶת** **הַמַּבּוּל** pp. *behold me about to bring a deluge*, i. e. *behold, I will bring* etc. 20: 3 **הֵנָּה** **מֵת** *behold thee about to die*, i. e. *behold thou art a dead man*. Is. 3: 1. 7: 14. 17: 1. Jer. 8: 17. 30: 10. Also for the praeter, Gen. 37:

7. 1 Chron. 11: 25; and the present, Gen. 16: 14. Ex. 34: 11. Rarely a finite verb follows, the person being changed; as Is. 28: 16 **הִנְדִּי יִסֵּר** *behold me, who lay etc.* for **יִסֵּר יְהוָה** or **יִסֵּר**.

**הַנְחָה** f. (verbal of Hiph. from **נח** (נָח) *permission of rest, rest, quiet*, Esth. 2: 18. The LXX and Chald. understand a remission of tribute.

**הִנּוּם** *Hinnom*, see in **גִּנֵּי** lett. a.

**הֵנֶה** *Hena* pr. n. of a city of Mesopotamia, the same prob. which was later called *Ana*, Arab. **عَنْاء**, situated on a ford of the Euphrates. 2 K. 18: 34. 19: 13. Is. 37: 13.

\* **הִסָּה** in Kal. not used; cogn. **הִשָּׂה**, *σίζω*.

PIEL. Imper. apoc. **הִס** Engl. *hist!* i. e. *be still, keep silence*, onomatopoeic like *hist!* *st!* from which indeed the roots **הִסָּה**, and **הִשָּׂה** have their origin. Hab. 2: 20. Zeph. 1: 7. Zech. 2: 17. Judg. 3: 19. Amos 6: 10. Adv. *silently* Am. 8: 3, Sept. *σιωπήν*. Plur. **הִסוּ** Neh. 8: 11.

HIPH. *to silence, to still*, e. g. a people, Num. 13: 30.

**הַפְּוּגָה** f. *intermission, pause*, Lam. 3: 49. R. **פּוּג**.

\* **הִפֵּן** fut. **יִפֵּן** Aram. **ܦܝܢ**, Arab. **أَفَّ**.

1. *to turn, to turn about or over*, i. q. a cake Hos. 7: 8, a dish 2 K. 21: 13. **הִפֵּךְ** **יְדֶךָ** *turn thy hand or thy side*, i. e. turn about, return, 1 K. 22: 34. 2 Chr. 18: 33. Comp. 2 K. 9: 23. **הִפֵּךְ עֲרֹף לִפְנֵי** *to turn the back (neck) to any one*, Josh. 7: 8. — Intrans. like *στρέφειν* and in Hom. sometimes also *στρέφειν*, *to turn about, to turn oneself*, 2 K. 5: 26; hence *to turn the back, to flee*, Judg. 20: 39, 41. Ps. 78: 9.

2. *to overturn, to overthrow, to destroy* cities, Gen. 19: 21, 25. Deut. 29: 22; seq. **פ** Am. 4: 11. — Arab. **الموتفكات**

*the overturned, destroyed*, *κατ' ἐξοχήν* of Sodom and Gomorrah.

3. *to turn, to convert, to change*, Ps. 105: 25. Seq. **ל** *to turn into any thing*, Ps. 66: 6. 105: 29. 114: 8. Jer. 31: 13. — Intrans. (as in no. 1,) *to be turned, changed*, seq. acc. *into any thing*; Lev. 13: 3 **בְּנֹגַע הַפֶּךָ לָבָן** *the hair in the plague (spot) is turned white*. v. 4, 10, 13, 20.

4. *to turn away, to pervert*, e. g. the words of any one, Jer. 23: 36. — Intrans. *to be perverse*; Is. 29: 16 **הַפְּכֻם** *O your perverseness!*

NIPH. **נִפְּהָךְ**, inf. absol. **נִפְּהֹךְ**.

1. *to turn oneself about, to turn back*, e. g. an army Josh. 8: 20. Prov. 17: 20 **נִפְּהָךְ בְּלִשְׁנוֹ** *who turns about, is versatile, with his tongue*. Seq. **ב** *to turn against any one* Job 19: 19; **עַל** *to any one* Is. 60: 5. 1 Sam. 4: 19 **עָלֶיהָ נִפְּכָהּ** *her pains turned upon her*, i. e. came upon her; also seq. **ל** Lam. 5: 2.

2. *to be overturned, overthrown, destroyed*, Jon. 3: 4.

3. *to be turned*, i. e. *to be changed*, seq. **ל** Ex. 7: 15. Lev. 13: 16, 17; seq. acc. Lev. 13: 25. Spec. *to be changed for the worse, to degenerate*, Jer. 2: 21. Comp. Ps. 32: 4. Dan. 10: 8.

HOPH. **הִפֵּךְ** seq. **עַל** *to be turned or to turn against any one, to assail*, Job 30: 15.

HITHPA. 1. *to turn oneself*. Gen. 3: 24 **מִתְהַפֵּכֶת חֶרֶב** *a sword continually turning itself*, i. e. brandished, glittering. Of a cloud turning itself, i. e. moving about on the sky, Job 37: 12.

2. *to be turned, changed*, Job 38: 14.

3. i. q. *to roll oneself, to tumble*, Judg. 7: 13.

Deriv. those here following, and also **מִתְהַפֵּכָה**, **מִתְהַפֵּכֶת**, **מִתְהַפֵּכָה**.

**הִפְּךָ** and **הִפֵּךְ** m. *the reverse, the contrary*, Ez. 16: 34.

**הַפְּכָה** f. *overthrow, destruction*, Gen. 19: 29. R. **הִפֵּךְ** no. 2.

**הַפְּכָה** adj. *turning, winding, crooked*, Prov. 21: 8. Opp. **יֵשֶׁר**. R. **הִפֵּךְ**.

הַצִּלָּה f. verbal of Hiph. from *r. נָצַל*, a snatching away, deliverance, Esth. 4: 14.

\* הִצֵּן obsol. root, prob. i. q. *חֲצִן* and *חֲצִן*, the letters *ה* and *ח* being interchanged, to be firm, strengthened, fortified; whence *חֲצִן*

defence, weapons, Aeth. *ሀረ።*: iron, plur. iron instruments, weapons. — Hence

הִצָּן Ez. 23: 24, *weapons, arms*, as the Targums and Kimchi well. Many copies read *חִצָּן*.

\* הָרָה m. c. art. הָהָר, c. He local הָהָר Gen. 12: 8. 19: 17, 19. al. once הָהָר 14: 10; Plur. הָהָרִים, constr. הָהָרִים, c. art. הָהָרִים, m.

1. a mountain, mount, a primitive word, as if from a root *עָע*; whence it is likewise written הָרָר, הָרָר, also הָרָר q. v. Corresponding is Gr. *ὄρος*, Slavic *gora*. — It occurs very frequently; often as a mountainous tract or region Gen. 14: 10. Hence הָרֵי יְהוּדָה the mountains of Judah, i. e. the mountainous part of Judah, Josh. 15: 48 sq. also *ἄρα ἔξωθεν* Josh. 10: 40. 11: 16. ἡ ὄρεσις Luke 1: 39, 65. הָרֵי אֶפְרַיִם the mountains of Ephraim, see אֶפְרַיִם.

— Further הָרֵי הָאֱלֹהִים the mountain of God is: a) Sinai, as the place where the law was given, Ex. 3: 1. 4: 27. 18: 5. b) Zion Ps. 24: 2. Is. 2: 3; which also is often called *God's holy mountain*, mostly קָדְשֵׁי הָרֵי קָדְשֵׁי, where the Suff. refers to God, Is. 11: 9. 56: 7. 57: 13. Ps. 2: 6. 15: 1. 43: 3. Obad. 16. Ez. 20: 40. More fully Zion is called הָרֵי בֵּית יְיָ Is. 2: 2. c) once the mountain of Bashan, i. e. Hermon Ps. 68: 16, as being very high. d) genr. the Holy Land, Palestine, as being mountainous, Is. 57: 13; oftener in Plur. the mountains of God, Is. 14: 25. 65: 9. — On the superstition of the ancient nations and partic. of the Hebrews, by which they regarded mountains as sacred and the seats of the deity,

see Comment. on Is. Vol. II. p. 316 sq. Gramberg die Religionsideen des A. T. pref. p. XV sq. — הָרֵי הַמְּצֻחִית mount of the destroyer, i. e. fortress, spoken of Babylon, Jer. 51: 25.

2. In proper names: a) הָרֵי הָרָם (mount of the sun) a city of the Samaritans, Judg. 1: 35. b) הָרֵי יֶעָרִים, see יֶעָרִים.

הָרָה see הוֹרָה.

הָרָה (mountainous land) *Hura*, pr. n. of a region of Assyria, prob. *Media magna*, now called *عراق عجمي*, Irak Adjami, also *العجبال* el Djebâl, the mountainous. 1 Chr. 5: 26. See Bochart Phaleg III. c. 14.

הָרָאֵל (mount of God) put for the altar of burnt offering, Ez. 43: 15; called also there and in v. 16 אֲרִיאֵל q. v. no. 2.

\* הָרָג fut. יַהַרֵּג, to kill, to slay, a) persons, spoken not only of homicide between private persons (for which also רָצַח Gen. 4: 8 sq. Ex. 2: 14; but also of the slaughter of enemies in war, Is. 10: 4. 14: 20. Josh. 10: 11. 13: 23; and of any killing, 1 K. 19: 10 sq. 2 K. 11: 18. Esth. 9: 6, whether done with the sword Ex. 22: 23. 2 Sam. 12: 9. Am. 4: 10, or by a stone thrown Judg. 9: 54. Hence ascribed also to the pestilence Jer. 18: 21; to a viper Job 20: 16; and poet. even to grief, vexation, Job 5: 2. — b) beasts, Is. 27: 1; hence to slaughter sc. for eating, Is. 22: 13. — c) Metaph. of plants, like Engl. to kill. Ps. 78: 47 הָרָג בְּבָרָד גִּפְתָּם he killed their vines with hail; comp. מוֹת Job 14: 8, and see in מוֹת. Virg. Georg. 4. 330 *felices interfice messes*. — — Construed mostly c. acc. rarely seq. הָ, 2 Sam. 3: 30. Job 5: 2; also seq. בָּ, q. d. to slay among them, 2 Chr. 28: 9. Ps. 78: 31. Comp. בָּ A. 2.

NIPH. pass. to be killed, slain, Ez. 26: 6, 15.

PUAL id. Is. 27: 7. Ps. 44: 23.

Deriv. the two following:

הָרָג m a killing, slaughter, Is. 27:



7. 30: 25. Ez. 26: 15. Esth. 9: 5. Prov. 24: 11.

הַרְגָה f. id. הַרְגָה זֶאֵן *sheep for the slaughter* Zech. 11: 4, 7; comp. the verb Is. 22: 13. גִּיאַ הַהֲרָגָה *valley of slaughter* Jer. 19: 6.

\* הָרָה 1. *to conceive, to become pregnant*, spoken of a female, Gen. 4: 1, 17. 16: 4. 21: 2. 25: 21. 29: 32; seq. הָ of the man by whom one conceives, Gen. 38: 18, 25. Part. הוֹרָה *she that conceives*, hence poet. for a mother, Cant. 3: 4. Hos. 2: 7. The Heb. interpreters also affirm, that plur. הוֹרִים is put as if by Zeugma for both *parents* Gen. 49: 26; comp. Arab. أَبَان the

two fathers, i. e. the parents. But see under הוֹר.

2. *metaph. to conceive in mind; hence to meditate, to purpose any thing.* Ps. 7: 15 שָׁקַר וַיָּבִיט עָמָל הָרָה *he conceived mischief and brought forth disappointment.* Job 15: 35. Is. 33: 11. 59: 4.

Pual הָרָה pass. *to be conceived.* Job 3: 3 and (perish) *the night which said הָרָה אֶבְרָהָ a man-child is conceived.* Schultens well: "Inducitur nox illa (in qua Jobus conceptus sit) quasi conscia mysterii et exultans ob spem prolis virilis."

Po. inf. absol. הָרָה Is. 59: 13, i. q. Kal no. 2.

NOTE. Some have also ascribed to this verb the sense *to bring forth, to bear*, appealing to 1 Chr. 4: 17 בְּתוֹרָה — *את־מִרְיָם*. But here the writer only omits to mention the birth.

Deriv. הָרָוֶן, הָרִי, הָרִיּוֹן, and

הָרָה adj. only fem. הָרָה *pregnant, with child*, Gen. 16: 11. 38: 24, 25. Ex. 21: 22. al. הָרָה לָלֶת *with child near to be delivered* 1 Sam. 4: 19. הָרָה עוֹלָם *always pregnant* Jer. 20: 17. — Plur. הָרָוֶת Jer. ibid. C. Suff. הָרָוֶתִּיתָ (forms with Dag. f. impl. as if from Pi.) 2 K. 8: 12. 15: 16.

הָרָהֶר Chald. *conception, thought*, from הָרָהֶר *to think*, see Chald. הָרָהֶר.

Plur. Dan. 4: 2, *spoken of visions in dreams, like the synonym רִעְיוֹן* 2: 29, 30. 4: 16. Syr. ܪܝܘܢ, *phantasm, imagination.*

הָרָוֶן m. (r. הָרָה) *conception, pregnancy*, Gen. 3: 16. Tseri *impure*. R. הָרָה.

הָרִי i. q. הָרָה, fem. הָרִיָּה, whence הָרִיּוֹתֵינוּ Hos. 14: 1.

הָרִיּוֹן m. (r. הָרָה) *conception*, Ruth 4: 13. Hos. 9: 11.

הָרוּסָה f. (r. הָרָס) *something torn down, a ruin*, e. g. a house demolished, Am. 9: 11.

הָרוּסוֹת f. (r. הָרָס) *a tearing down, destruction*, Is. 49: 19.

\* הָרָם obsol. root, i. q. אָרָם, *to be high.* Arab. هَرَمَ to make great, to lift up; whence هَرَمَ a pyramid, lofty building. — Hence הָרָמֶן and

הָרָם (height, after the form עוֹלָם; or mountaineer, from הָר with the ending ָם) pr. n. of a Canaanitish king, Josh. 10: 33.

הָרָם (made high) pr. u. m. 1 Chr. 4: 8.

הָרָמֶן i. q. אֶרְמֶן, *a fortress, castle*, sc. of an enemy, Am. 4: 3. R. הָרָם. — Some understand it of the women's apartment, harem; others of Armenia.

הָרָן (mountaineer, from הָר) *Haran* pr. n. a) of the brother of Abraham, Gen. 11: 26, 27. b) 1 Chr. 23: 9. הָרָן בֵּית הָרָן see p. 145. n.

\* הָרָס fut. יִהָרָס Job 12: 14. Is. 22: 19, and יִהָרָס Ex. 15: 7. 2 K. 3: 25. 1. *to pull or tear down, to destroy.* The primary signif. lies in the syllable רָס, which like רָץ, Gr. ῥῆσσω, ῥῆσθαι, Germ. *reissen*, is onomatopoeitic, with the notion of tearing, rending, pulling in pieces, etc. Comp. רָצַח, רָצַץ, al-

so פָּרַץ, פָּרַס, פָּרַץ etc. Arab. **هَرَس** to tear in pieces, to lacerate. — Pp. and mostly to *tear down* houses, cities, walls, 1 K. 18: 30. 19: 10. Is. 14: 18. Jer. 1: 10. 45: 4. Lam. 2: 2. Ez. 13: 14. 16: 39. Mic. 5: 10. al. Elsewhere also to *tear out teeth*, i. e. to *break out* Ps. 58: 7; to *pull down from a station* Is. 22: 19; to *pull or tear down a people, to destroy*, Ex. 15: 7; and hence of a kingdom, Prov. 29: 4 *a king by justice establisheth the land, יְהַרְסֵהּ* but he that loveth bribes pulleth it down, i. e. an unjust king destroys it. Those who here ascribe to הָרַס the signif. of *corrupting* morally, overlook the sense of the passage. The kingdom is compared to a building, which a just king builds up and strengthens; but which the unjust king tears down and destroys.

2. intrans. to *tear through, to break in*, Ex. 19: 21 **פָּן יַהֲרֹסוּ אֶל־יְיָ** lest they break through unto Jehovah. v. 24.

NIPH. to *be torn down, overthrown, destroyed*, Ps. 11: 3. Joel 1: 17. Ez. 30: 4. al. Also of mountains, Ez. 38: 20.

PIEL i. q. Kal no. 1. Ex. 23: 24. Is. 49: 17.

Deriv. הֲרִיסָה, הֲרִיסָה, and

הָרַס **ἡραξ λεγόμεν.** and of doubtful authority, *destruction*, Is. 19: 18; where most Mss. and editions, as also Aqu. Theod. Syr. read: **עִיר הַהָרָס וְאַמֵּר** *one (of these five cities) shall be called, The city of destruction*, i. e. in the idiom of Isaiah, *one of these cities shall be destroyed*, comp. קָרָא Niph. no. 2. γ. The Jews of Palestine, who approved this reading, referred it to Leontopolis and its temple, which they abhorred, and the destruction of which they supposed to be here predicted. Iken supposes the name of this city to be figuratively expressed in these words; comp.

**هَرَس** dilacerator i. e. a lion; see

Dissertatt. philol. crit. no. XVI. — But the more probable reading is הָרַס q. v. See more in Comment. on Is. l. c.

\* הָרַר, once c. Suff. הָרָרִי Jer.

17: 3, and הָרַר, only c. Suff. הָרָרִי Ps. 30: 8; Plur. constr. הָרָרִי, c. Suff. הָרָרִי Deut. 8: 9, i. q. הָר, *a mountain*, but mostly poetic. Jer. l. c. הָרָרִי **לִבִּי אֶתֶן בְּשָׂדָה** — *my mountain (Zion) with the field... will I give as spoil*; in the parall. clause is **בְּמִזְבְּחֵי בְּהֵטָאָתָם** i. e. with their idols.

\* הָרַר Chald. in Kal not used, kindr. with Heb. הָרָה to *conceive*, PALP. הָרָה to *conceive* in mind, to *think*. Hence הָרָה.

הָרָרִי 2 Sam. 23: 33, and הָרָרִי v. 11, *a mountaineer*, inhabiting the mountainous tract of Ephraim or Judah.

הָשֵׁם (perh. i. q. הָשֵׁם fat) pr. n. m. 1 Chr. 11: 34; in the parall. passage 2 Sam. 23: 32 is הָשֵׁן.

הִשְׁמַעוֹת verbal of Hiph. from r. שָׁמַע, i. q. inf. *a causing to hear*. Ez. 24: 26 **אֲזַיְהִים לְהִשְׁמַעוֹת** to *cause thine ears to hear*.

הִתְוַהֵב verb. Hiph. from נָתַח, *a melling*, Ez. 22: 22.

הִתְוַהֵב pr. n. of a eunuch in the court of Xerxes, Esth. 4: 5. Bohlen compares **הִתְוַהֵב** verity.

\* הִתַּל a root not used in Kal, and secondary, formed from Hiph. of the verb תָּלַל. Indeed most of the forms exhibit manifestly an origin from תָּלַל; while in others the letter ה acquires the nature of a radical. The former is the case in Praet. הִתַּל Gen. 31: 7, inf. הִתַּל Ex. 8: 25, fut. תִּהְיֶה Job 13: 9, pass. הִתַּל Is. 44: 20; all which are real forms of Hiph. and Hoph. from תָּלַל. The latter has place in תָּלַל 1 K. 18: 27, Jer. 9: 4, and the derivatives מִתְּהַלֵּם, מִתְּהַלֵּם; in all which ה is retained as if radical. These forms signify:

1. to *deceive*, seq. ב Gen. 31: 7. Judg. 16: 10, 13, 15. Job 13: 9. Jer. 9: 4.

2. to *mock, to deride*, 1 K. 18: 27. See the derivatives.

In the cognate languages the root חלל is both primary and secondary, and the guttural preformative (ה) assumes also the power of a radical letter.

Thus Arab. <sup>فَلَّ</sup> is to *cause to fall*, to *prostrate*; whence Hiph. <sup>הִחָל</sup> to *deceive*, like <sup>רָמָה</sup>, <sup>σφάλλω</sup>, *fallo*; which trop. sense also belongs to the cogn.

<sup>طَلَّ</sup> to *defraud*. Then from <sup>חָלַל</sup>, the letter ה being changed for a harsher guttural, comes <sup>خَنَّ</sup> to *deceive*, to *defraud*, <sup>خَنَّ</sup> fraud, cunning. Comp.

Ewald, Heb. Gramm. p. 487, where he errs only in denying that ח is at all radical. Other secondary roots of this kind, in which one or another servile letter becomes radical, are <sup>נָחַח</sup>, <sup>שָׁחַח</sup>, <sup>תָּחַח</sup>, q. v. Also from the kindred languages we may add: <sup>חָשַׁח</sup> bow from <sup>קוּשׁ</sup>, and thence <sup>חָשַׁח</sup>; <sup>חָמַח</sup>;

from <sup>חָמַח</sup>, thence Rabb. <sup>חָמַח</sup>; <sup>חָמַח</sup> before, from <sup>חָמַח</sup>, thence <sup>חָמַח</sup>.

Deriv. <sup>חָמַח</sup>, and

<sup>חָמַח</sup> m. plur. *mockings, derisions*, poet. for *mockers*, Job. 17: 2.

\* <sup>חָמַח</sup> in Kal not used, prob. i.

q. <sup>חָמַח</sup>, <sup>חָמַח</sup>, to *break*; whence to *break in upon, to set upon, to assail* any one. Hence <sup>ἄπαξ λέγειν</sup>.

Po. Ps. 62: 4 <sup>עַד אֲנִי הִחָחָה עַל אִישׁ</sup> *how long will ye break in upon a man?* i. e. set upon him. Sept. <sup>ἐπιτίθεσθαι</sup>, Vulg. *irruitis*. — Less well others refer this form to a root <sup>חָח</sup>; R. Jonah or Abulwalid assigns to it the sense of *talking, prating*, comp. Arab. <sup>حَات</sup>, which does not suit the context.

י

Vav, the sixth letter of the Hebrew alphabet; as a numeral denoting 6. The name Vav, <sup>וּ</sup>, sometimes written <sup>וַי</sup>, denotes a *peg, nail, hook*, see in its order; to which its present form still bears a resemblance. The more ancient form, as found in the Phœnician remains, is similar; except that the hook above is larger. See e. g. Inscr. Melit. biling. lin. 2.

For the twofold power and office of this letter, as moveable and quiescent, see the Grammars. As a consonant, it is rarely found at the beginning of a root, Yod (י) being mostly substituted for it, as <sup>וַיֵּד</sup> for <sup>וַיֵּד</sup>; in the middle of a root it is sometimes moveable, and is there interchanged with <sup>ב</sup> q. v. but oftener it is quiescent, see Lebrg. p. 406; at the end of a root it is quiescent, except in a few examples, as <sup>וַיֵּלֶךְ</sup>, <sup>וַיֵּלֶךְ</sup>.

י, or י seq. Sheva moveable or the letters <sup>במָה</sup>, also י before monosyllables and barytones espec. when marked with

a distinctive accent, see Lebrg. § 155; Conjunction copulative, *and, et, και*;

Arab. <sup>وَ</sup>, in Vulgar Arabic pronounced

<sup>û</sup>, *oo*; Syr. <sup>و</sup>, Aeth. <sup>Ⲱ</sup>. The use of this particle in Hebrew is of wide extent; since the Hebrews, in very many cases where sentences are to be connected, did not distinguish with accuracy the exact manner of connexion, but in the simplicity of an early language rested satisfied with this one copula, where more cultivated tongues employ various particles, adversative, causal, final, etc. To its very frequent use is to be ascribed especially an appearance of loose simplicity which is characteristic of the Hebrew. — Primarily and most frequently, then, it is

1. *copulative*, serving to connect words, as <sup>וַיֵּשְׁמִינֵם וַיְהַאָרֶץ</sup> Gen. 1: 1, <sup>וַיְהִי וַיְהִי</sup> 1: 2; and also sentences, espec. as *continuation* of discourse, e. g. Gen. 1: 2 <sup>וַיְהַאָרֶץ הָיְתָה הָאָרֶץ וַיְהִי</sup>. Special uses are the following: a) Where

three, four, or more nouns or verbs are connected, the copula is inserted, either before each one after the first, Gen. 6: 21. Deut. 14: 26. Is. 51: 19; or between the second and third Gen. 13: 2, and then also before the fourth and fifth 2 K. 23: 5 *לְבַעַל לְשִׁמְשׁ וְלִצְרָה וְלִמְזֻלֹת* *לְבַעַל לְשִׁמְשׁ וְלִצְרָה וְלִמְזֻלֹת*; or, what is more remote from our usage, between the first and second, and not before the subsequent ones, Ps. 45: 9 *וְאַהֲלֹתָ בִּי*, Job 42: 9. Is. 1: 13. — For the omission of the copula, *constructio asyndeta*, see Lehrs. 842.

b) Sometimes two nouns are connected by the copula, where the second strictly depends upon the first as a genitive upon its governing noun; this is the Hendiadys, *ἐν διὰ δύοιν*, of Grammarians. Gen. 1: 14 *תִּהְיֶינָה הַמּוֹצָאוֹת וְהַמַּזְמָרִים* *for signs and seasons*, i. e. pp. signs of seasons. 3: 16 *אֶמְכָּר אֶת צָרְךָ וְאֶת הַהָרָה* *I will multiply thy sorrow and thy pregnancy*, i. e. the sorrow of thy pregnancy. Job 10: 17 *וְיִצְבֹּא הָחֹסֶה* *changes and a host*, for hosts continually succeeding each other. 2 Chron. 16: 14. Yet the application of this figure is liable to abuse; see Winer, Diss. de Hypallage et Hendiadys, Erl. 1826. 4.

c) In a similar manner the copula is inserted by way of *explanation* between words standing in apposition, like Engl. *even*, *and that too*. 1 Sam. 28: 3 *בְּרָמָה וּבְעִירוֹ* *in Ramah, even in his own city*. 17: 40. Ps. 68: 10 *נִחַלְתָּהּ וְגו'* *thou didst refresh thy people, and that when weary*. Am. 3: 11. 4: 10. Jer. 15: 13. Lam. 3: 26. Is. 2: 13, 14. 57: 11. Ecc. 8: 2. In the Chaldee text belongs here Dan. 4: 10 *עִיר וְקָדִישׁ* *an angel even a holy one*. — Sometimes it is intensive or cumulative, *even*, *yea*, Heb. *גַּם*. Job 5: 19 *מִשֵּׁשׁ צָרָה לָאֵלֶּיךָ* *from six troubles he hath delivered thee, and (i. e. yea) in seven there shall no evil touch thee*. In a like sense, Prov. 6: 16. 30: 15, 18 sq. 21 sq. 29 sq. Am. 1: 3. 6, 9, 11. See Lehrs. p. 702. Comp. Arab. *و* in Hamasa ed. Schult. p. 320,

ibique Taurizi.

d) Put in like manner before verbs and sentences by way of *explanation*, where also the *relative* would properly

stand. Gen. 49: 25 *מֵאֵל אָבִיךָ וְיִצְרָךְ* *from the God of thy father, and he (who) hath helped thee; and from the Almighty, and he (who) hath blessed thee*. Job 29: 12 *לִי דִלְוָה וְלֹא עֲזָרָה לִּי* *for I delivered the poor ... and there was none to help him, i. e. to whom there was no helper*. Is. 13: 14. Ps. 55: 20. — On the intimate relation between the copula and the relative, see Harris' *Hermes*, Book I. c. 5 penult.

e) It serves to introduce the apodosis, (like Arab. *ف*, see De Sacy Gramm. Arabe II. § 551—556, espec.

where *ألم* precedes,) where it may usually be rendered by *then*, as being strictly a particle of time and of continuation; Gen. 3: 5 *בְּיוֹם אָכַלְכֶם מִמֶּנּוּ* *in the day ye eat thereof, then your eyes shall be opened*. Often preceded by *אָם*, as Ps. 78: 34 *וַיִּרְשְׁוּהוּ* *when he slew them, then they sought him*. Judg. 4: 18. — So very frequently, and not without a certain force or emphasis, it is put after words or clauses which stand absolutely, espec. those which imply time or a condition. Ex. 16: 6 *עָרֵב יִרְעֶתֶם* *at evening, then shall ye know*. Prov. 24: 27 *אַחֵר וּבְנִיתָ בֵּיתְךָ* *afterwards, then build thy house*. Gen. 2: 4, 5 *בְּיוֹם עָשָׂה יי אֶרֶץ וְשָׁמַיִם* *in the day that I created heaven and earth*. 40: 9. 48: 7. Ex. 12: 15 *כֹּל-אֹכֵל וְנִבְרָה* *i. e. if any one eat leaven, then he shall be cut off etc.* 1 Sam. 2: 13. Also after a nominative of the subject, Job 36: 26 *וְלֹא תִחַר שָׁנָיו* *his years, and there is no searching out, i. q. Engl. his years, they are not to be numbered*. Prov. 23: 24. Job 23: 12. 28: 5. 1 Sam. 25: 27. Lehrs. p. 723. These last examples can also be aptly explained from the signif. in no. 5 below.

f) It is put between words (1 Sam. 12: 15) and clauses which are to be compared together, and then marks resemblance, (comp. *עַם* no. 1. e.) called by Grammarians *וְהַשְׁתוּאָה* *Vav adaequationis*. 1 Sam. 12: 15 *הַיָּד הַזֹּאת הָיְתָה לָאֵלֶּיךָ וְעַתָּה הָיְתָה לָאֵלֶּיךָ* *the hand of the Lord shall be against you and (it was) against your fathers, i. e. as against your fathers*. Job 5: 7 *מָנוּעַ לָאֵלֶּיךָ* *man is born to trouble, and the*



*sons of lightning fly on high*, i. e. as the birds of prey to soar in the air. 12: 11. 14: 19. 34: 3. Prov. 25: 25. — So the Arabs, espec. in proverbs, e. g. **السوقية والكلاب السلوقية** merchants and Seleucian dogs, sc. are like each other; see Elnawab. ed. H. A. Schultens, no. 3. Carmen Togr. Vers. 2.

g) Repeated, וְ — וְ i. q. Engl. *both* — and, Num. 9: 14. Josh. 7: 24. Ps. 76: 7. Is. 16: 5. Jer. 32: 24.

h) For *Vav* conversive of the Praeter, which strictly is a mere *continuative*, see Lehrs. § 88, and Ewald's Heb. Gramm. p. 547.

2. Vav is also put before *adversative* clauses, and may there be rendered *but*, Gen. 2: 17. 17: 20, 21. Hos. 1: 7. Also, and yet, Judg. 16: 15 *why sayest thou to me, I love thee*, וְלִבְךָ אֵין אִתִּי and yet thy heart is not with me. Ruth 1: 21; so espec. before personal pronouns, e. g. וְאֶנֶּכִי and yet I, Gen. 15: 2. 18: 13, 27; וְאַתָּה Ps. 50: 17; וְהוּא Is. 53: 7, comp. Comment. on Is. in loc. וְאַתָּה Gen. 26: 27; וְאַתָּם ibid. comp. Arab. **ولو**

**الحال**, espec. before pronouns, as **وانت**. — Hence, *although*, Job 6: 26. 15: 5. Mal. 2: 14; *else, otherwise*, Job 6: 14. Ps. 51: 18. 143: 7.

3. Before *disjunctive* clauses, *or*, Ex. 21: 17. Repeated. וְ — וְ *whether—or*, Ex. 21: 16. Lev. 5: 3. Deut. 24: 7. — But 1 Sam. 17: 34 וְאַתָּה הֲרֹגָהּ is not, 'there came a lion or a bear,' which would be absurd; see v. 36, 37, and on this passage see אֵת p. 113.

4. Before *causal* clauses, i. e. those which assign a cause or reason, like **כי**, *because, for*. Gen. 20: 3 *behold thou art a dead man, because of the woman thou hast taken*, וְהוּא בְּעֵלְתָּ בַעֲלָה *for she is a man's wife*. Ps. 60: 13. Ps. 5: 12 *let them ever shout for joy, because thou defendest them*. So after verbs of anger, Gen. 18: 32. (Is. 64: 5.) of swearing Josh. 2: 12; of believing Gen. 30: 27. Is. 43: 12 *ye are my witnesses*, וְאֵין אֵל *for (that) I am God*.

5. Before *inferential* clauses, i. e. those which express a conclusion, *therefore, wherefore, then*. Ez. 18: 32 *I desire*

*not the death of the sinner ...* וְהִשְׁיבוּ וְחִיּוּ *wherefore turn ye and live*. Zech.

2: 10. Hither are to be referred most of those examples, where Vav stands at the beginning of a sentence; since there is usually here some reason implied in the preceding circumstances, from which the proposition to which Vav is prefixed, is a conclusion; Engl. *then, so then*. 2 K. 4: 41 וַיֹּאמֶר וְקַח and he said, *Then bring meal*, i. e. since these things are so. Is. 3: 14 וְאַתָּם בְּעֵרְתֶּם הַכֶּרֶם *so then ye have eaten up the vineyard*. Ps. 4: 4 וְדַעְתֶּם *now therefore*, 2: 10 וְעַתָּה מַלְכִים *now therefore, O ye kings*, comp. v. 6. 2 Sam. 24: 3. Is. 47: 9. 58: 2. — Ex. 2: 20 and he said unto his daughters, (who had told him of Moses,) וְהֵיכָן *where then is he?*

6. Before *final* and *consecutive* clauses, i. e. those marking end or aim and event, *that*, i. q. a) *in order that*, τελικώς, followed by the fut. and mostly the fut. apoc. or paragog. see Lehrs. p. 873. Is. 13: 2. Job 10: 20. Gen. 42: 34. — b) *so that*, ἐκβατικώς, Num. 23: 19 *God is not a man that he should lie*. 1 K. 22: 7. Is. 41: 26.

NOTE. In the manual Heb. and Germ. Lex. edit. 3. no. 9, I have further regarded Vav as serving to connect question and answer, comp. Job 28: 20, 21; and also as sometimes put for the *logical copula* or substantive verb, comp. Job 4: 6. 2 Sam. 15: 34. But this now seems to me less certain. In Job c. 28, the questions contained in v. 20 have the force of a negative, and the sense is: *but wisdom is no where to be found*, 21. and it is hidden from the eyes etc. The examples in Job 4: 6. 2 Sam. 15: 34, fall under no. 1. e. Thus Job 4: 6 תִּקְוֶתְךָ הֵם דְּרִבֶּיךָ *thy hope, this is the uprightness of thy life*, i. e. thy hope rests in thy uprightness etc. 2 Sam. 1. c. אֶבְדָּ אֲבִירָךְ וְאֵין בָּאֵז *a servant of thy father, that was I heretofore*.

וְ — and before gutturals וּ, a letter which, prefixed to the forms of the Future, gives to them the sense of the Imperfect; hence called by Grammarians וְהַתְּפִיץ *Vav conversive*, as *converting* the Fut. into an Imperfect; e. g. וַיִּקְטֹל he will kill, וַיִּקְטֹל he killed.

This prefix has arisen out of the substantive verb הָהָה, which at first prob. was spoken in full, הָהָה יִקְטֹל *it was that he should kill*; then the ה (which in Syriac also is suppressed in this word, ܡܫܬܐ) was dropped, and הָהָה

by the help of Dagesh forte conjunctive was contracted into יִקְטֹל, just as in הָהָה יִקְטֹל, מָה יִקְטֹל, מָה יִקְטֹל. Hence then, יִקְטֹל is strictly a compound tense, and corresponds entirely with the usual Arabic form

كَانَ يَغْتُلُ *it was (that) he should*

*kill, fuit (ut) interficeret*, Aeth. ሀለወ፡

፡፡፡ baptizabat, Amhar. fuit

(ሰረ) *ut tingeret, for tingeat*; see

Lehrg. § 87. — For the use of this form of the Future, see Heb. Gramm. § 126.

3. We here note only, that Vav conversive very frequently includes also the copulative power of Vav, as וַיֹּאמֶר and he said, for וַיֹּאמֶר, which last is never found; and therefore this Vav stands for the most part at the beginning of a clause or sentence connected with a preceding one. Yet I would not admit that Vav every where has this power, as is supposed by some; who therefore deduce וַיֹּאמֶר from וַיֹּאמֶר, or regard it as not originally differing from Vav copulative; see Ewald's Heb. Gramm. For, the Fut. conversive stands sometimes at the beginning of whole books, and of such too as plainly cannot have been connected with any thing preceding; e.g. Ruth 1: 1. Esth. 1: 1. Nor can a contrary appeal be properly made to Ex. 1: 1. 1 K. 1: 1. Ezra 1: 1, where Vav copulative is also found at the beginning; because in these books the histories begun in former books are continued.

וְדָן *Vedan* pr. n. of a place in Arabia<sup>2</sup> Ez. 27: 19. The letter ו is here radical and not copulative; see Michaelis Spicileg. Geogr. Hebr. p. 274. Nor is it necessary to read וְדָן.

וְהָב a doubtful word, found only in Num. 21: 14 אֶת-וְהָב. Some regard it as the pr. n. of a place, according to Le Clerc i. q. מִתָּן v. 18, coll. וְהָב to give i. q. נָתַן. But Kimchi

found it in Mss. written in one word אֶת-וְהָב, which would be Aram. Ethpa. of the verb וְהָב i. q. יְהוָה, *Jehovah dedit se in turbine*. But the whole passage is abrupt and fragmentary; and therefore very obscure.

וְרִים plur. m. (Kamets impure) a peg, nail, hook, spoken only of the pins or hooks from which the curtains of the tabernacle were suspended, Ex. 26: 32, 37. 27: 10, 11, 17. 36: 36, 38. 38: 10sq. The etymology is unknown.

\* וָזָר, Arab. وَزَرَ to bear, to carry, portare; (whence وَزِير Vizier,

pp. porter of public business; comp. bajulus used in the writers of the middle ages for an envoy, chargé d'affaires, whence Germ. baillif, Ital. bailo; ) also in Pass. to be laden with guilt, borne down with punishment. Sin and guilt in the Semitic idioms is a burden laid upon the wicked, Ps. 38: 4. Is. 53: 11; hence נָשָׂא, αἰέμα, to take off or away, i. q. to pardon. — Hence

וָזָר m. laden with guilt, guilty, Prov. 21: 8.

וְיָוֶה (Pers. وَیژه pure, pp. white, see בָּרָךְ, ) Pers. pr. n. of the youngest son of Haman, Esth. 9: 9.

\* וָלָד i. q. יָלַד to bear, to bring forth. Arab. وَلَدَ. — Hence the two following:

וָלָד m. a child, offspring, Gen. 11: 30.

וָלָד m. id. 2 Sam. 6: 23. — Keri וָלָד, and so the occidental Mss.

וְנִיָּה pr. n. m. Ezra 10: 36.

וְפָסִי (perh. i. q. יָפְסִי additamentum meum) pr. n. m. Num. 13: 14.

וְשֹׁנִי pr. n. m. 1 Chr. 6: 13; apparently a corrupted form, since in v. 18 and 1 Sam. 8: 2 יוֹאֵל is read for it.

וְשֹׁתִי (Pers. وَشْتی a beauty, la belle,) Vashiti, the queen of Xerxes, Esth. 1: 9.

*Zayin*, זַיִן, the seventh letter of the Hebrew alphabet; as a numeral denoting 7. The name is i. q. Syr. ܙܝܢ.

a weapon; with which the figure of this letter compares in all the ancient alphabets. — In Arabic there are two corresponding letters, differently pronounced, viz. ڏ dz, and ڙ z, as ڏبح

to slaughter; ڙرع seed.

For the former in Aramaean is put ܕ; for the latter, ܙ is also retained; hence ڏبح to slaughter; ڙرع to sow, etc. Comp. in lett. ڎ.

But ڏ and ڙ are also interchangeable; e. g. ڏزر and ڙزر to help; ڏجم and ڙجم to cut off.

Further, ڙ is interchanged: a) With ڙ ts, in ڏעק and ڙעק to cry out; ڏעל and ڙעל to exult, to shout; ڏهب gold, comp. ڏهب yellow, tawny. — b) With ڏ, ڙ, as ڏزر and ڙزر to go away; ڏעל and ڙעל to exult; ڏזה, Syr. ܕܙܗ, to despise; ڏסר harm, from ڏסה, ڏسى to harm.

\* ڏاب obsol. root, Arab. ڏاب to frighten, to terrify. Hence perhaps

ڏاب (Tseri impure) m. 1. a wolf, so called as terrifying the flocks, unless perh. the verb itself is a denominative. Arab. ڏيب, Syr. ܕܝܒ.

Gen. 49: 27. Is. 11: 6. 65: 25. Jer. 5: 6. ڏاب evening wolves, prowling at night, Hab. 1: 8. Zeph. 3: 3; comp. ڏاب νυκτεγνῶσι Oppian. Cyneget. 3. 266, νυκτεγνῶσι ibid. 1. 440.

2. Zeeb, pr. n. of a Midianitish prince, Judg. 7: 25. 8: 3. Ps. 83: 12.

ڏאת this, haec, fem. of the pron. ڏ q. v.

\* ڏبب obsol. root, i. q. Arab. ڏبب to float, to hover, to move up and down in the air, spoken of winged insects; comp. ڏبب to creep on the earth, of reptiles. The former we may render as to sense, 'to swarm in the air;' and the latter, 'to swarm on the earth.'

Deriv. ڏبب, ڏبب.

\* ڏب once Gen. 30: 20, to give, to present with any thing, to endow, Lat. donare. Sept. well δεδωρηται, Vulg. dotavit. Comp. Chald. Saad. Abulw. In Arabic ڏب has the same signif.

see Djauhari in Schult. Orig. Heb. I. p. 49. Schultens, who supposes this word to be used in Arabic of a small gift or present, has devised a new and far fetched interpretation, in which he is not to be followed. In Syriac the root itself is not found, (yet see Inscr. Palmyr. no. 4. lin. 5,) but the Zabian dialect has the noun ڏب a gift, present; see Cod. Nasar. III. p. 26. — That it was in frequent use in Hebrew, is shewn by the many pr. names derived from it; e. g. those which here follow, and also ڏبب, ڏبب, ڏبب, ڏبب.

ڏب m. a gift, dowry, Gen. 30: 20.

ڏب (gift) Zabad pr. n. m. a) 1 Chr. 2: 36. b) 1 Chr. 7: 21. c) ibid. 11: 41. d) 2 Chr. 24: 26. In the parall. passage 2 K. 12: 22 is ڏبب.

ڏبب (prob. for ڏبب gift of Jehovah) Zabdī pr. n. m. a) Josh. 7: 1; in the parallel passage 1 Chr. 2: 6. ڏبب. — b) 1 Chr. 8: 19. c) 1 Chr. 27: 27. d) Neh. 11: 17.

ڏبب (gift of God) Zabdīel pr. n. m. Neh. 11: 14. Comp. ڏبب 1 Macc. 11: 17.

ڏبب (gift of Jehovah) Zebe-

*diah, Zebedee*, Gr. *Ζεβεδαῖος*, pr. n. of several men, 1 Chr. 8: 15, 17. 12: 7. 27: 7. Ezra 8: 8. 10: 20.

**זְבִידִיָּהּ** (id.) pr. n. m. a) 1 Chr. 26: 2. b) 2 Chr. 17: 8. c) 19: 11.

**זָבוּב** m. (r. זָבַב) *a fly*, Is. 7: 18. Ecc. 10: 1 **זָבוּבֵי מָוֶת** *deadly flies*, venomous. **בַּעַל זָבוּב** Beelzebub, see in **בַּעַל** no. 5. b.

**זָבוּד** (donatus) pr. n. m. 1 K. 4: 5.

**זִבְחִיב** (id.) Ezra 8: 14 Chethibh.

**זִבְוָהָה** (donata) pr. n. f. 2 K. 23: 36 Keri; but Cheth. is **זִבְוִדָּהָה**.

**זָבֹל** and **זָבֹל** m. (r. זָבַל) 1. *a dwelling, habitation*, spec. of God. 1 K. 8: 13. 2 Chr. 6: 2. Ps. 49: 15. Is. 63: 15. Hab. 3: 11 **זָבֹלָהּ עֲמֵד יָרֵחַ וְיָמֵשׁ** *sun and moon stand still in their habitation*, i. e. in the sky. Comp. also under **מִזְבֹּחַ**. 2. pr. n. m. Judg. 9: 28.

**זָבֻלֹן**, **זָבֻלֹן**, **זָבֻלֹן** (habitation, see Gen. 30: 20,) *Zebulun* pr. n. of the tenth son of Jacob, born of Leah; also of the tribe descended from him, the territory of which is described in Josh. 19: 10 sq. — The gentile n. is **זָבֻלָנִי**, from a form **זָבֻלֹן**, Num. 26: 27.

\* **זָבַח**, kindr. with **טָבַח**, Arab.

**זָבַח**, Syr. **ܙܒܚܐ**, Zab. **ܙܒܚܐ** and **ܙܒܚܐ**, Aeth. **ዘብሐ**. Perhaps from the same stock is Gr. *σφαῖσσω*, σφαῖζω, i. e. *σφαίλ*.

1. *to slaughter, to kill animals*, sc. for eating, Gen. 31: 54. 1 Sam. 28: 24. 1 K. 19: 21. Ex. 39: 17.

Spec. *to kill for sacrifice, to sacrifice, to immolate victims*, 1 Sam. 1: 4; seq. of the deity to whom sacrifice is offered 1 K. 8: 63, also **לִפְנֵי** 1 K. 8: 62. 2 Chr. 7: 4. Lev. 9: 4. — This verb is not used of the priests as slaughtering victims in sacrifice; but of private persons offering sacrifices at their own cost.

PIEL **זָבַח**, fut. **יִזְבֹּחַ**, *to sacrifice*, i. q. Kal no. 2. 1 K. 12: 32. 2 K. 12: 4. Spoken also of repeated or customary sacrifice, 1 K. 3: 2, 3. 11: 8.

Hos. 4: 14. al. So Arab. **زَبَحَ** to sacrifice much, often.

Deriv. **מִזְבֵּחַ**, and

**זָבַח** m. c. Suff. **זָבָחִי**, plur. **זָבָחִים**, **זָבָחִי**, once **זָבָחוֹת** Hos. 4: 19.

1. pp. *a slaughtering*, then *the flesh of slaughtered animals*, q. d. *repast, banquet*, Gen. 31: 54. Ez. 39: 17. Prov. 17: 1 **זָבָחֵי-רִיב** *banquets of strife*, quarrelsome feasts.

2. *a sacrifice, victim*; opp. both to **מִנְחָה** a bloodless offering 1 Sam. 2: 29. Ps. 40: 7, and to **עֹלָה** burnt-offering; so that **זָבַח** denoted a sacrifice which was only in part consumed by fire, such as were the sin and trespass-offerings, the thank-offerings, etc. Ex. 10: 25. Lev. 17: 8. Num. 15: 5. **זָבַח** **תְּשַׁלְּמִים** *a victim of thank-offering* Lev. 3: 1. 4: 10. al. — Spoken also genr. of any great and solemn sacrifice and of sacrificial feasts. **זָבַח הַיָּמִים** *the yearly sacrifice* 1 Sam. 1: 21. 20: 6. **זָבַח מִשְׁפָּחָה** *a family sacrifice* 20: 29, comp. 9: 12, 13. 16: 3.

3. *Zebah* pr. n. of a Midianitish prince, Judg. 8: 5. Ps. 83: 12.

**זָבִי** pr. n. m. Ezra 10: 28. Neh. 3: 20 Keri; perh. a corrupt reading for **זָבִי**, as is read in Ezra 2: 9. Neh. 7: 14.

**זִבְוִדָּהָה** see **זִבְוִדָּהָה**.

**זָבִינָה** (bought) *Zebina* pr. n. m. Ezra 10: 43.

\* **זָבַל** 1. pp. prob. i. q. **זָבַל** to be round, *to make round*, whence Talm. **זָבַל** **זָבַל** *dung in balls*, round dung, as of goats, camels; Syr. and Arab. **زَبَلًا**, **زَبَلًا**.

2. *to dwell*, see in **דָּוַר** no. 2. Gen. 30: 20 **יִזְבֹּלָנִי** *he will dwell with me*, sc. my husband, with the accessory idea of conjugal intercourse, as in Engl. *to cohabit*. Other verbs of dwelling also



take the accus. in the sense 'to dwell with,' see גר, שכן.

Deriv. זבול, זבולין.

זבל see זבול.

זבלון see זבולין.

\* זבן Chald. to get for oneself, to buy, to gain, as in Syr. and Samar. Dan. 2: 8 זבנן זבנן *that ye would gain the time*, i. e. make delay. Comp. זמן.

Deriv. pr. n. זבנא.

זג m. Num. 6: 4, the skin of a grape, husk, as being transparent. R. זגג.

\* זגג to be clean, transparent; comp. Samar. זגג i. q. זכך to be pure.

Arab. زجاج glass, i. q. זכוכית;

Chald. זגג to be clean, transparent. — Hence זג.

זג m. verbal adj. from זגר, זיר, proud, arrogant, (pp. boiling, swelling, inflated,) with the accessory notion of shameless wickedness and impiety, comp. in זגל no. 3, 4. — Is. 13: 11. Jer. 43: 2. Ps. 19: 14. 119: 21, 51, 69, 78, 85, 122.

זגן constr. זגן as if from a root זג = זיר; c. Suff. זגן 1 Sam. 17: 28. Jer. 49: 16; pride, arrogance, haughtiness, combined with insolence, Prov. 11: 2. 13: 10. 21: 24. זגן לבד the pride of thy heart, proud insolence, Jer. 49: 16. Obad. 3. Deut. 17: 12. Concr. spoken of haughty Babylon, Jer. 50: 31, 32. R. זגר or זיר, comp. זג.

זה c. Pref. זה, fem. זאת; more rarely זה Ecc. 2: 2. 5: 15, 18. 7: 23. 9: 13, זו Hos. 7: 16. Ps. 132: 12 (here relat.) once זאתה Jer. 26: 6 Chethibh. Plur. זאה q. v.

1. pron. demonstr. this, Lat. hic, haec, hoc. Arab. هذا hic, Syr. هـ haec, Aethiop. ዘ fem. ዘ: ዘ: Hence the Aram. די, ד, and Aeth.

ה, which have passed over into relatives. Corresponding is Saner. sas, sa, tat. On demonstrative forms in general, as mostly beginning with the demonstrative sound d, either simple or sibilated, see the note under אפ p. 111; and add Germ. da. — The pron. זה stands either alone, or with a substantive; and in the latter case, like adjectives, it is mostly put after the substantive, and takes the article when the noun has it; as זה הדיבר this word, ביום הזה this day, to day, Gen. 7: 11. — Elsewhere also זה is put without the article before a substantive, viz. a) Where it stands as the predicate of a proposition, זה הדיבר this (is) the word, thing, Ex. 35: 4. Judg. 4: 14. b) Where it is demonstrative with a certain emphasis, δεικνύων, Engl. this same, this very. Ps. 104: 25 זה הים הזה this same great sea. Ezra 3: 12 זה הבית this house. Judg. 5: 5 זה סיני this Sinai. Josh. 9: 12 זה לחמנו this our bread. Ps. 48: 15 זה אלהים זה this very God. 1 K. 14: 4. Is. 23: 13. Comp. Gr. τοῦτο τὸ θεῖον. This more emphatic construction, which in Syriac and Chaldee is very frequent (זה דנה Dan. 4: 15,) is not unusual in the Hebrew poets and later writers. Sometimes also, like Gr. οὗτος and Lat. iste, it is an expression of contempt, as Ex. 32: 1 זה משה this Moses. v. 23. comp. 10: 7. 1 Sam. 10: 27. It likewise has this emphatic demonstrative power, when subjoined to interrogative pronouns in order to increase their force; Is. 63: 1 מי זה who is this that cometh? Job 38: 2. 42: 2; (elsewhere מי הוא, see הוא,) and more fully זה הוא מי Jer. 30: 21. Ps. 24: 8. So also מה זה pp. what is this? q. d. how is it? how then? Gen. 27: 20; why then? Judg. 18: 24. 1 K. 21: 5; זה למד id. Gen. 18: 13. 25: 22. Arab. هـ. — Rare-

ly in this emphatic sense is זה put after the subst. Dan. 10: 17 אדני זה and c. pron. אתה זה thou there Gen. 27: 21, comp. Lat. ille ego. — The pron. זה refers both to what precedes, Ecc. 6: 9; and also to what follows,

as Gen. 5: 1 in the inscription of the chapter, *this is the book of the genealogy of Adam*. Ex. 30: 13 מַחְצִיתָהּ — יְהוָה יִתְּנֶהּ *they shall give... half a shekel*. Ps. 7: 4 אִם עָשִׂיתִי זֹאת *if I have done this*, sc. what follows. 42: 5. Is. 56: 2. 58: 6. 66: 2. So plur. אֲנִיָּה q. v. Gr. οἷτος, see Passow h. v. no. 2. — Repeated זֶה — זֶה *this — that, one — another*, Job 1: 16. 1 K. 22: 20; זֶה זֶה *one to another* Is. 6: 3.

2. Rarely and only in poetic style it is put for the relative, like Engl. *that*, which is both demonstr. and relat. Comp. the relatives as derived mostly from demonstratives, under אֲשֶׁר p. 111, - הָ no. 1. — Ps. 104: 8 אֶל-מְקוֹם זֶה *unto the place which thou hast founded for them*, i. e. destined. Prov. 23: 22. Job 15: 17. Ps. 78: 54. In this signif. it seems, like אֲשֶׁר, to be indeclinable, and is put also for the plur. Job 19: 19. — Also as a mere sign of relation, like אֲשֶׁר no. 2. Ps. 74: 2 הָר צִיּוֹן זֶה שְׂכֻנָּתְךָ *mount Zion, wherein thou dwellest*. Is. 25: 9.

3. It passes over into an Adv. a) of place, *here*, for בְּזֶה *in this* sc. place, Gen. 28: 17. Num. 13: 17. al. מִזֶּה *from here, hence*, Gen. 37: 17. Ex. 11: 1. מִזֶּה וּמִזֶּה *hence and hence*, i. e. on this side and on that side, Num. 22: 24. Josh. 8: 33. So with a demonstrative force, δεικτικῶς זֶה *lo here! see here!* Cant. 2: 8. 1 K. 19: 5. — b) of time, pp. *at this time, now*. Mic. 5: 4 וְהָיָה זֶה *and now there shall be peace*. 1 K. 18: 24 זֶה יִדְעָתִי *now I know*. זֶה עַתָּה *just now*, this moment, Ruth 2: 7. 1 K. 17: 24. In this signif. it is often put before numerals, as Gen. 27: 36 זֶה פַּעַמַּיִם *now twice*. 31: 38 זֶה עֲשָׂרִים שָׁנָה *this twenty years, now for twenty years*. v. 41. 43: 10. 45: 6. Num. 14: 22. Judg. 16: 15. Zech. 7: 3 זֶה בְּכָמָה שָׁנִים *this (now) so many years*.

4. With prefixes: a) בְּזֶה *in this* sc. place, *here*, comp. no. 3. Gen. 38: 21. Ex. 24: 14. Trop. of time, *then*, Esth. 2: 13. — b) זֶה זֶה *thus and thus, so and so* Judg. 18: 4. 2 Sam. 11: 25. 1 K. 14: 5.

\* צָהַב obsol. root, prob. i. q. צָהַב, *to shine, to glitter* as gold.

זָהָב constr. זֶהָב, once יָהָב Gen. 2: 12, m.

1. gold. Arab. نَهَبٌ, Syr. Chald. ܢܗܒܐ id. Gen. 24: 22, 53. 36: 39. Ex. 3: 22. al. Where numerals precede, the weight שֶׁקֶל *shekel* is to be supplied, e. g. Gen. 24: 22 עֶשְׂרֵה זָהָב *ten (shekels) of gold*.

2. metaph. of the *golden brightness* of the sky, perhaps for the sun itself, Job 37: 22. Also for *golden oil*, i. e. pure and bright as gold, Zech. 4: 12.

\* זָהָה obsol. root, Arab. زَهَا *to shine, to be bright and beautiful*; also to be proud; زَهْوٌ brightness, beauty, espec. of flowers, and hence a flower; comp. زَهْرٌ flower, from زَهَرَ *to shine*. Syr. ܐܘܪܐ *to be proud*, Ethpa. *to be made bright, splendid*.

Deriv. יָרָה, and יָרָה.

\* זָהָם in Kal not used, Arab. زَهَمَ *to stink, to be rancid*, spoken of fat; Chald. *to be stinking, filthy*. In the Zabian dialect this verb is used of stinking water. Kindr. are זָהָן, זָהָת, זָהָח.

PIEL, *to regard as stinking, hence to nauseate, to loathe*. Job 33: 20 יִזְמַתֵּנִי הֵם *he loatheth it, the bread*. The suffix is pleonastic; see Lehrs. § 195. 2.

זָהָה (loathing) pr. n. m. 2 Chr. 11: 19.

\* זָהָר in Kal not used, i. q. זָהָר, *to be bright, to shine*, comp. צָהַר. Hence זָהָר.

HIPH. הִזְהִיר 1. *to cause to shine, to make light*, i. e. metaph. a) *to enlighten, to teach*, c. dupl. acc. of pers. and thing, Ex. 18: 20; c. acc. of pers. 2 Chr. 19: 10. — b) *to admonish, to warn* of any thing, 2 K. 6: 10; seq. מִן

warn from any thing, Lev. 15: 31. Ez. 3: 18 **לְהַזְהִיר רָשָׁע מִדֶּרֶכּוֹ הָרָשָׁעָה** to warn the wicked from his evil way, to admonish him to turn from it. But Ez. 3: 17 et 33: 7 **הַזְהַרְתִּי אֹתָם מִמֶּנִּי** warn thou them from me, i. e. in my name, by my authority. Syr. Pa. et Aph. Chald. Aph. id.

2. intrans. to give light, to shine, Dan. 12: 3. Chald. **אֶזְהַר** id.

NIPH. to be taught, admonished, Ps. 119: 12. Also to receive instruction, admonition, to take warning, Ecc. 4: 13. Ez. 33: 4, 5, 6. Seq. **מָן** Ecc. 12: 12.

**זָהָר** Chald. id. Part. pass. **זָהִיר** admonished, cautious, Ezra 4: 22. Syr. Ethpe. to take heed, to be watchful over any thing.

**זָהָר** m. brightness, splendour, sc. of the heavens, Ez. 8: 2. Dan. 12: 3. R. **זָהָר**.

**זָר** m. i. q. **זֵיר** which is read in many Mss. (pp. for **זָהִיר** from r. **זָהָר**), brightness, beauty, espec. of flowers; hence as the name of the second Hebrew month, *Ziv*, from the new-moon of May to that of June, or according to the Rabbins from the new-moon of April to that of May; q. d. month of flowers. 1 K. 6: 1, 37. Chald. **זֶרַח** month of the brightness of flowers. The same month is called in

Chald. Syr. Arab. **أَيَّار**, **أَيَّار**, **أَيَّار**, also from brightness, splendour. Comp. Germ. *Lenz*, Swed. *Glenz*, spring, so called in like manner from brightness, q. d. *glance*.

**זָר** see **זָהָר**.

**זָר** comm. gend. i. q. **זָרָה** and **זָרָה**.

1. pron. demonstr. Ps. 12: 8. Hab. 1: 11 **זֶה כֹּחַּ לַאֱלֹהִים** this his strength is his god.

2. Oftener as relat. comp. **זָרָה** no. 2. Ex. 15: 13. Ps. 9: 16. 142: 4. Also as a sign of relation, Is. 43: 21. 42: 24 **זָרָה** against whom we have sinned. — In the Talmud **זָר** is not unfreq. put for **זָהָר**, and also in compounds. Among the Tayitic Arabs, **زور** is often

used for **الذى**; see Schult. ad Har. II. p. 75.

\* **זָרַב** 1. to flow, pp. of water, Ps. 78: 20. 105: 41. Is. 48: 21. Often also of the catamenia in women, Lev. 15: 25; of the seminal flux or gonorrhoea in men, Lev. 15: 2. — To flow with any thing is also by an idiom of language said of a person or thing in or from which any thing flows; so of a woman having the menstrual flow Lev. 15: 19; of a man having gonorrhoea Lev. 15: 4 sq. 22: 4. Num. 5: 2. 2 Sam. 3: 29. Espec. also of affluence, abundance, c. acc. of that with which any thing flows or overflows; Ex. 3: 8 **אֶרֶץ זָבַת חֵלֶב וְדָבַשׁ** a land flowing (with) milk and honey. v. 17. 13: 5. 33: 3. Lev. 20: 24. Num. 13: 27. 14: 8. 16: 14.

2. trop. to flow away, i. e. to pine away, to die, Lam. 4: 9.

Aram. **ܙܪܒ**, **ܙܪܒ**, to flow, to flow down, to melt. Arab. **زَاب** to pine away, sc. with hunger, disease. See under r. **زَاב**.

**זָרַב** m. a flowing, flux, as of the semen in men, gonorrhoea benigna, Lev. 15: 1—15; of the monthly courses in women, Lev. 15: 16 sq.

\* **זָרַב** or **זֵרַב** 1. i. q. kind. **זָרַב**, to boil, to boil over, as water; onomatopoeic, like Engl. to seethe, Germ. *sieden*, Gr. *ζέω* whence *ζύθος*, (Germ. *Sud*, *Absud*, Engl. *suds*,) comp. the similar *σίζω*. See Niph. and Hiph. no. 1.

2. Trop. of the mind, to boil, to be fervid, like Gr. *ζέω* and Lat. *ferveo*; spoken of the excess, fierceness of a mind boiling with passion, comp. **פָּחַז** and Arab. **دَغَا**, Schultens Opp. min. p. 80; also of pride, insolence, wickedness. Hence, to act proudly, wickedly towards or against any one, seq. **עָל** Ex. 18: 11, **עָלָה** Jer. 50: 29. In this signif. it is cogn. with **זָרַב**.

NOTE. Both the Arabic roots, **زَاب** med. Waw, and **زَاب** med. Je, have significations derived from the idea of

boiling; but only secondary. The former, for **זָוַן**, signifies, to prepare provisions for a journey, **זָוַן**; provision for a journey, from the idea of cooking, boiling. The latter, for **זָוַן**, is, to increase, to exceed, from the idea of boiling over.

**NIPH. part. זָוֵר**, from the form **זָרַר**, see *Lehrg.* p. 411, (nor is it necessary to assume a root **זָרַר**,) something seethed, sodden, pottage, *Gen.* 25: 29.

**HIPH. 1. to seethe, to cook**, see *Kal* no. 1; to prepare by boiling, seething. *Gen.* 25: 29 **וַיִּזְרַק יַעֲקֹב בְּזֵיד** and *Jacob sod pottage.* Sept. ἔψησεν δὲ Ἰακώβ ἐψήμην.

2. to act insolently, presumptuously, wickedly, spoken mostly of those who knowingly and purposely violate the precepts of God and commit sin. *Deut.* 1: 43. 17: 13. *Neh.* 9: 16, 29; seq. gerund *Deut.* 18: 20; seq. **עַל** of pers. *Ex.* 21: 14 **כִּי יִזְדֶּה אִישׁ עַל רֵעֵהוּ** if a man act wickedly against his neighbour in slaying him with guile. *Neh.* 9: 10.

Deriv. **זָרַר**, **זָרַרְתִּי**, **זָרַרְתָּ**.

**זָרַר** Chald. id. *Aph. Inf.* **זָרַרְתָּ** i. q. *Heb. Hiph. no. 2, to act proudly, wickedly*, *Dan.* 5: 20.

\* **זָרַר** obsol. root. 1. pp. i. q. *Chald.* **זָרַר**, to move, to move about. Hence **זָרַרְתָּ** and **זָרַרְתִּי** no. 1.

2. Trop. to glance, to sparkle, to radiate, from the idea of rapid motion; comp. **זָרַרְתִּי**, **זָרַרְתָּ**, and the like series of significations in **זָרַרְתִּי**. Hence, to flow out like rays, to spout, e. g. milk; whence **זָרַר** a full breast.

**זָרִים** *Gen.* 14: 5, *Zuzim*, pr. n. of a people on the borders of Palestine, the same perhaps with the **זָמְזָמִים** q. v. the aborigines of the Ammonitish country. Sept. ἔθνη ἰσχυρά, and so *Syr. Onk. Syr.*

\* **זָרַר** obsol. root, Arab. **زَوَى** to hide, to conceal, sc. by putting away; VII, to hide oneself, to get in a corner; in *Heb.* also prob. to lay up, to hoard.

Deriv. **זָמַר** and

**זָרִית** or **זָרִית** (*Kamets impure*) only in plur. **זָרִיתִּים**, f. corners, from *r. זָרַר*. *Syr.* **زَوَايَا**, Arab. **زَوَايَا**.

Spoken of the corners of an altar, *Zech.* 9: 15. Meton. of the corner-columns of a palace, *Ps.* 144: 12 **בְּנוֹתֵינוּ כְּזָרִית** lit. that our daughters may be as corner-columns finely sculptured, in allusion prob. to the *Caryatides*, or columns representing female figures, so common in Egyptian architecture. *Aqui.* ὡς ἐπὶ γώνια, *Vulg.* quasi anguli.

**זָרַחַת** pr. n. m. 1 *Chr.* 4: 20. A root **זָרַח** is no longer found, either in Hebrew or in the cognate languages.

\* **זָרַח** 1. i. q. **זָרַח**, to shake out, to pour out; once *Is.* 46: 6 **הַזָּהָבִים יִזְרוּ** they pour out gold from the bag, lavish it. Arab. **زَال** IV, to make light of.

2. to remove, to put away or aside; comp. Arab. **زَال** med. *Waw et Je*, to remove, to put away; intrans. i. q. to go away, to desist, to fail. — Hence

**זָרַחַת** f. pp. removal, putting aside; only in st. constr. **זָרַחַת**, et c. Suff. **זָרַחַתִּי**, **זָרַחַתְךָ**, with the force of a preposition, besides, aside from, except. E. g. **זָרַחַתִּי** besides me, aside from me, pp. I being removed, *Is.* 45: 5, 21; constr. 2 *K.* 24: 14. Sometimes c. Yod parag. **זָרַחַת** for **זָרַחַתִּי** *Deut.* 1: 36. 4: 12. — Once as a Conj. for **זָרַחַת** except that, save that, 1 *K.* 3: 18.

\* **זָרַח** in *Kal* not used; *Chald. Syr.* and *Sam.* to nourish, to feed, to pasture.

**חֶזֶר** *Jer.* 5: 8 **חֶזֶר מְזֻנִּים** Cheth. fed horses, i. e. well fed, fat. — *Keri* has **מְזֻנִּים**, which according to *Schultens*, is derived from **זָרַח** to weigh, in the sense: ponderibus instructi, bene vasati, i. e. pondera i. q. testes, e. g. *Catull.* 62. 5. *Stat. Silv.* 3. 4. 77. Comp. *Engl.* stone-horses. Sept. ἵπποι θηλυμαυεῖς. — Deriv. **זָרַח**.



זָרַךְ Chald. id. ITHPE. fut. יִתְזַרֵּץ.  
pass. Dan. 4: 9.

Deriv. מְזוֹרֵךְ.

זֹנֶה f. a harlot, prostitute, part.  
fem. of ר. זָנָה q. v.

\* זָרַע, very frequent in Syr. Chald.  
Zab. i. q. Gr. σείω, σείω, (comp. זָרַע  
σείω,) pp. to shake, to agitate, see Pil.  
and זָרַע. In Kal intrans. to be shaken,  
agitated; hence

1. to move oneself, Esth. 5: 9.

2. to quake, to tremble, Ecc. 12: 3.

PIL. part. מְזַעֵזֵעַ, to agitate, to dis-  
quiet, to maltreat, Hab. 2: 7. Aram.  
and Arab. id.

Deriv. זָעָה, and those here follow-  
ing.

זָרַע Chald. to tremble, to fear, seq.  
מֶן. Part. זָרָעִין, or as in Keri זָרָעִין,  
Dan. 5: 19. 6: 27.

זָרַעָה f. (r. זָרַע) with Vav movea-  
ble.

1. agitation, i. e. disquiet, maltreat-  
ment. Jer. 15: 4 לְכָל מְמַלְכוֹת הָאָרֶץ  
מִמְלַכּוֹת הָאָרֶץ I will give them over  
for maltreatment to all the kingdoms of the  
earth. 24: 9. 29: 18. 34: 17. 2 Chr. 29:  
8. — Keri has every where the form  
זָרַעָה q. v. as being more easily pro-  
nounced.

2. a quaking, terror. Is. 28: 19.

\* זָרַח obsol. root, in Chald. to bor-  
row. Hence pr. n. זָרַח.

\* 1. זָרַח 1. to press, to press to-  
gether, to press out. Syr. ܙܪܚ, ܙܪܚ to

press in the hand, to grasp, Arab. ٤٥-  
٤٦. to compress, to pinch, spec. the lip of  
a horse. The primary idea is to  
straiten, to bring into a narrow com-  
pass; comp. the kindr. roots ٤٧, ٤٨,  
٤٩. — Fut. Judg. 6: 38 ٥٠-  
٥١ he pressed out the fleece, wrung  
it out. Job 39: 15 ٥٢-  
٥٣ and (the ostrich) forgetteth

that the foot may press them, i. e. may  
crush her eggs; comp. Is. 56: 5. — In-  
trans. Praet. ٥٤, for which intrans.  
form see Lehrs. p. 401. Is. 1: 6 ٥٥-  
٥٦ they have not been pressed out, sc. the  
wounds, i. e. not cleansed from blood.

Deriv. מְזוֹרֵךְ no. I.

\* II. זָרַח kindr. with סָרַח and  
גָּרַח.

1. to go off, to turn aside or away, to  
depart, like Arab. ٥٧ med. Waw  
Conj. VI, VIII; seq. מִן from any one  
Job 19: 13. Ps. 78: 30; espec. from  
God Ps. 58: 4. So from the way of  
truth and right, whence מְזוֹרֵךְ false-  
hood, ٥٨ a falsehood, lie, ٥٩ Conj.  
I, to speak falsehood. Comp. ٦٠ and  
Arab. ٦١.

2. to turn aside to a place or person,  
sc. in order to lodge, to take lodging;  
Arab. ٦٢ to visit any one. Hence  
to be strange, to be a stranger, Arab.  
٦٣ a visitor, stranger; only in

Part. זָר strange, a stranger, for-  
eigner. Spec. a) one of another na-  
tion, not an Israelite, Ex. 30: 33. With  
this is often connected the accessory  
idea of an enemy, a barbarian; just as  
Lat. hostis was primarily a stranger,  
Cic. de Off. 1. 12, and Gr. ξένος also  
denoted an enemy, Hdol. 9. 11; and  
vice versa Samar. ٦٤ pp. a hater,  
then a stranger. So Is. 1: 7. 25: 2. 29:  
5. Ps. 54: 5. Ez. 11: 9. 28: 10. 30: 12.  
Hos. 7: 9. 8: 7. Obad. 11. ٦٥ a  
strange god, i. e. the domestic god of  
another people, foreign to the Hebrews,  
Ps. 44: 21. 81: 10; ellipt. זָר Is. 43: 12.  
Plur. זָרִים Deut. 32: 16. Jer. 3: 13. 5:  
19.

b) of another family. Fem. זָרָה a  
strange woman, the wife of another,  
(i. q. ٦٦ Prov. 6: 29,) spoken  
espec. in respect to unlawful inter-  
course with her, an adulteress, prostitute,  
Prov. 2: 16. 5: 3, 20. 7: 5. 22: 14. 23: 33.  
(Syr. and Sam. ٦٧, ٦٨ is to  
commit adultery, pp. to lodge with.)  
So זָרִים strangers, i. q. adulterers, de-  
bauchees, Jer. 2: 25. Ez. 16: 32. ٦٩

זרים *children of strangers*, i. e. bastard children, Hos. 5: 7.

c) Opp. to true, right, lawful, *strange*, i. q. *unlawful*; so זרה אש *strange fire* i. e. unlawful, profane, opp. to the sacred fire, Lev. 10: 1. Num. 3: 4. 26: 61. זרה קטרת *strange incense* Ex. 30: 9.

d) Opp. to oneself, i. q. אחר, *another*, Prov. 11: 15. 14: 10. 20: 16. 27: 2, 13. 1 K. 3: 18.

e) Trop. *strange*, i. e. *new, unheard of*, Is. 28: 21.

NOTE. The form זרה Job 19: 17, see under r. זר.

NIPH. i. q. Kal no. 1. Is. 1: 4.

HOPH. part. מזר *made strange, estranged*, Ps. 69: 9.

Deriv. מזר no. II.

זרה m. once Is. 59: 5 זרהה and is (an egg) *crushed, a viper breaks forth*. If the vowels are right, זר is part. pass. of the verb זר no. I, with the ending זה for זה fem. as in Zech. 5: 4; although in both places this would seem to be an error of orthography. A more suitable mode of pointing would be זרהה part. act. after the form of the praeter זר Is. 1: 6.

\* זרה in Kal not used, i. q. Arab.

זח and זחח to move, to shove, to displace; Aram. זח, זחח.

NIPH. to be moved, shoved, displaced, Ex. 28: 28. 39: 21.

\* זחל 1. to creep, to crawl. Part. זחל-עפר pp. *crawlers of the dust*, serpents, Deut. 32: 24. Mic. 7: 17. — Hence

2. to fear, to be afraid; pp. to creep timidly along, see דחל. Job 32: 6 על-כן זחלתי ואירא therefore I was afraid and feared.

זחלת (serpent) Zohelath, pr. n. זחלת i. q. stone of the serpent, near Jerusalem, 1 K. 1: 9.

זר see זר.

זר adj. m. (r. זר) *boiling, swelling, raging*, e. g. waters, Ps. 124: 5.

זר Chald. m. *brightness, splendour*, (contr. from זרה, i. q. Heb. זר, from r. זרה q. v.) Dan. 2: 31. 4: 33. Plur. of a bright and cheerful countenance, *bright looks*, Dan. 5: 6, 9 זרה שנה his bright looks were changed, i. e. his cheerful countenance grew pale. v. 10. 7: 28. Comp. the Heb. in c. 10. 8. Syr. افسر splendour. Arab. زينة and زينة ornament.

זר m. (r. זר) 1. any moving thing, whatever lives and moves; so poet. זר שדה what moves on the field, i. q. beasts of the field, Ps. 50: 11. 80: 14. Comp. Gr. κνώδαλον beast, for κνώδαλον; also κνώπαιον, κνώπ, from κνώω; πρόβατον from προβαίνω.

2. a full breast, see r. זר no. 2. So, retaining the image, Is. 66: 11 למען תזנה ותהנה את עצמכן that ye may suck and delight yourselves (i. e. suck with delight) from her full breast, i. e. overflowing with milk. Parall. משד תזנה.

זר (fulness, abundance) pr. n. m. a) 1 Chr. 4: 37. b) 2 Chr. 11: 20.

זרה (id.) pr. n. m. 1 Chr. 23: 11; for which in v. 10 זרה.

זר (motion) pr. n. m. 1 Chr. 5: 13.

זר (borrowed, r. זר) Ziph, pr. n. a) of a city in the tribe of Judah, Josh. 15: 55. 2 Chr. 11: 8; also a desert of like name in its vicinity, 1 Sam. 23: 14, 15. Gentile n. זרפתי Ziphite 2 Sam. 23: 19. 26: 1. — b) of a man, 1 Chr. 4: 16.

זרקות plur. f. (for זרקות, from r. זר, burning arrows, fiery darts, Is. 50: 11; i. q. זר Prov. 26: 18, where many Mss. read זרקות. Syr. افسر a weapon, thunderbolt. — On the form, comp. the examples collected in Lehrs. p. 145, and add קיצון for קיצון ארש, קיצון for קיצון.

\* זִיר, Arab. زائر med. Je, to loathe; intrans. to be loathsome. Job 19: 17 רוחי זרה לאשתי my breath is loathsome to my wife. — Others, whom I formerly followed, with the Syriac translation, my mind is (i. e. I am) estranged from my wife.

Deriv. זָרָא for זָרָה loathing.

זֵית, constr. זֵית, plur. זֵיתִים, m.

1. an olive, olive-tree, Judg. 9: 9; more fully זֵית שָׁמֶן Deut. 8: 8. זֵית olive-oil, Ex. 27: 20. 30: 24. Lev. 24: 2. הַר הַזֵּיתִים Mount of Olives, near Jerusalem, Zech. 14: 4. 2 Sam. 15: 30; used as a high-place for sacrifice, 1 K. 11: 7.

2. an olive, the fruit. זֵיץ הַזֵּית an olive-tree Hagg. 2: 19. זֵירָה to tread olives, in order to express the oil, Mic. 6: 15.

3. an olive-branch, Zech. 4: 11, comp. v. 12.

NOTE. This word is current in all the kindred dialects; Syr. زينة olive-

tree, Arab. زيت olive-oil, زيتون

olive, Aeth. ḤṢṢ: olive and oil; hence it passed into the Coptic

ⲁⲩⲱⲩ olive, and Span. azeyte oil.

The etymology is prob. to be sought in the root זָהָה q. v. and זָיָה to

shine, זָיָה to adorn, whence זָיָה

fine form, brightness, shining, Heb. זָר, Chald. זִיר; hence זֵירָה would be pp.

fem. of the form זָיָה, and denote brightness, shining. This might be referred either to the freshness and beauty of the olive-tree, comp. זָרָה; or, better, to the shining of the oil, comp.

זָהָה oil, from זָהָה to shine, also זָהָה spoken of shining and transparent oil Zech. 4: 12. After the true etymology had become neglected or forgotten, the

came to be regarded as a radical letter; and hence it is that זֵירָה is of the masc. gender, and the Arabs have thence formed a new verb, زات to pre-

serve in oil; II, to take care of the oil.

זֵירָה (olive-tree, Arab. زيتون) pr. n. m. 1 Chr. 7: 10.

זָהָה and זָהָה, fem. זָהָה, adj. clean, pure, e. g. oil Ex. 27: 20, frankincense 30: 34. Trop. in a moral sense of the heart and life, Job 8: 6. 11: 4. 33: 9. Prov. 16: 2. 20: 11. 21: 8. R. זָהָה.

\* זָהָה i. q. זָהָה, to be clean, pure, every where in a moral sense, Job 15: 14. 25: 4. Ps. 51: 6. Mic. 6: 11. — Arab. زكا, Syr. زكا and زكا id.

From the same stock are Greek ἄγιος, ἁγρός, and prob. Lat. sacer, sancio, transp. castus.

PIEL, to cleanse, to make clean, pure, e. g. one's way, heart, Ps. 73: 13. Prov. 20: 9. Ps. 119: 9 בְּמַה-יְזַכֶּה נַעַר אֶת-הוּא how shall a young man cleanse his way? i. e. keep himself pure.

HITHPA. הִתְזַכֶּה for הִתְזַכֶּה to cleanse oneself, to make oneself clean, pure, Is. 1: 16.

זָכָה Chald. f. purity, innocence, Dan. 6: 23.

זָכָה f. once Job 28: 17, glass or crystal. Arab. زجاج, Syr. زجاج id. R. זָכָה. Comp. זָג,

זָכָר m. i. q. זָכָר, a male, spoken both of men and of animals, Ex. 23: 17. 34: 23. Deut. 16: 16. 20: 13.

זָכָר (mindful) Zaccur, pr. n. of several men. Num. 13: 4. 1 Chr. 4: 26. 25: 2. Neh. 3: 2. 10: 13. 13: 13.

זָכָר (pure, innocent) pr. n. m. see זָכָר.

\* זָכָה i. q. זָכָה q. v. to be clean, pure, physically of things, Lam. 4: 7; in a moral sense, Job 15: 15. 25: 5. Comp. זָג.

HITH. to cleanse, to wash, Job 9: 30. Deriv. זָהָה, זָהָה, זָכָה, and pr. n. זָכָר.

\* זָכָר fut. זָכָר, Arab. زكى, Syr.

and Chald. זָכַר, *to remember, to recollect, to call to mind*; Lat. *meminisse, recordari, reminisci*, for the difference of which words comp. Cic. pro Ligar. 12. 35, and Doederlein Lat. Synonymie und Etymologien I. 166. — Seq. acc. Gen. 8: 1. 19: 29. al. more rarely לָּ Ex. 32: 13. Deut. 9: 27. Ps. 25: 7. 136: 23; בָּ Jer. 3: 16; seq. כִּי Job 7: 7. 10: 9. Deut. 5: 15. — Spec. a) *to remember, i. e. to bear in mind, to be mindful of*, Ps. 9: 13. 98: 3. 105: 5. 42. 2 Chr. 24: 22. Ex. 13: 3 זָכַר אֶת הַיּוֹם הַזֶּה *remember this day, be mindful of it*. 20: 8. זָכַר אֶת הַבְּרִית *to remember a covenant, to bear it in mind*, Gen. 9: 15. Lev. 26: 43. Am. 1: 9. — b) *to bear in mind, to consider, to reflect*. Deut. 5: 15 *remember that thou wast a servant in Egypt*. 15: 15. 16: 12. 24: 18. Job 7: 7 חַיִּי כִּי רוּחַ הָיִי *O consider, that my life is a breath!* Ps. 103: 14. — c) *to recall to mind and contemplate*, Lat. *recordari*. Ps. 119: 55 זָכַרְתִּי בַּלַּיְלָה שְׁמִךְ יְיָ *I call thy name to mind in the night, O Lord!* i. e. I meditate upon it. v. 52. 143: 5. 63: 7. — d) *to call to mind, to recollect*, Gr. ἀναμνησκειν, opp. to forget. Gen. 40: 23 זָכַר שָׂר הַמִּשְׁקִים אֶת-23 יוֹכֶנֶת וַיִּשְׁכַּחְהוּ v. 14. 42: 9. Num. 11: 5. Ecc. 9: 15. Job 21: 6. Jer. 44: 21 synon. with לָּבַח. Often with the accessory idea of care, kindness, *to renew one's care for any one*, i. q. פָּקַד, Gen. 8: 1. 19: 29. 30: 22. — e) Seq. dat. of pers. and acc. of thing, *to remember a thing to or for any one*, i. e. to bear it in mind either to his advantage or disadvantage; e. g. for good, Neh. 5: 19 לִי אֶלְהִי לְטוֹבָה כָּל זָכְרָה לִי אֶלְהִי לְטוֹבָה כָּל זָכְרָה לִי אֶלְהִי לְטוֹבָה *remember to me for good, O my God, all that I have done*, i. e. so that I may at last obtain from thee reward. 13: 22; for evil Neh. 6: 14. 13: 29. — f) Referred also to things future, i. q. *to think upon, to consider*, comp. Lat. *memento mori*. Lam. 1: 9 she remembereth not her latter end. Is. 47: 7. Hence also i. q. *to think of, to meditate, to attempt*, Job 40: 32 זָכַר מִלְחָמָה *think of the battle*, i. e. prepare to attack.

NIPH. 1. *to be remembered, recollected, to be called to mind*, which often im-

plies the same as *to be mentioned*. Job 24: 20 עוֹד לֹא יִזְכָּר *he shall be no more remembered, no more mentioned, he shall sink into oblivion*. Jer. 11: 19 עוֹד לֹא יִשְׁמוּ *that his name be no more mentioned*. Ex. 3: 19. Is. 23: 16. Zech. 13: 2. Esth. 9: 28 הַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנִשְׁכָּחִים *these days shall be remembered and kept*. זָכַר אֶל יְהוָה Ps. 109: 14 and לִפְנֵי יְיָ Num. 10: 9, to be remembered with or before God, to be borne in mind by him. — Seq. לָּ, *to be remembered to any one*, i. e. to his detriment, comp. in Kal lett. e, Ez. 18: 22. 33: 16.

2. denom. from זָכַר, *to be born a male*, Ex. 34: 19. Arab. فذكر IV, to bear a male.

HIPH. הִזְכִּיר 1. *to cause to remember, to bring to remembrance with or before any one*, Gen. 40: 14 הִזְכִּירְתִּי אֶל-פַּרְעֹה *bring me to remembrance before Pharaoh*. 1 K. 17: 18. Ez. 21: 28. 29: 16. Jer. 4: 1 הִזְכִּירוּ לַגּוֹיִם *announce to the nations!* In the titles of Ps. 38 and 70 הִזְכִּיר לָּ *to bring to remembrance sc. oneself before God*, which is well adapted to the contents of these Psalms.

2. *to mention, to make mention of*, 1 Sam. 4: 18. Ps. 87: 4. Spec. *to mention with commendation*, i. q. *to praise, to celebrate*, Ps. 45: 18. 71: 16. 77: 12; e. g. שָׁם יְהוָה Is. 26: 13, and בָּשָׂם Josh. 23: 7. Ps. 20: 8. Am. 6: 10. (Comp. קָרָא בָּשָׂם.) Is. 48: 1. 63: 7. Once causat. *to cause to praise, to let be praised*, Ex. 20: 21 [24]. — Arab. Conj. IV, to mention, to praise.

3. i. q. Kal, *to remember, to call to mind*, sc. with oneself, Gen. 41: 9. Is. 19: 17. 49: 1.

4. in the ritual language, *to offer as a memorial*, as a remembrance offering, called מִזְבֵּיחַ, Is. 66: 3.

5. *memoriae prodere, to cause to be remembered*, i. e. *to record, to register*. Part. מִזְבֵּיר subst. 1 K. 4: 2. 2 K. 18: 18, 37. 2 Chr. 34: 8. Is. 36: 3, 22, pp. recorder, register, i. e. a historiographer, the king's annalist, one of the high officers of the Hebrew kings, whose duty it was to record the events of the king's reign, and especially what took



place near his person. The same office is mentioned as existing in the Persian court both ancient and modern, Hdot. 6. 100. ib. 7. 90. ib. 8. 100. Charadin Voyage T. III. p. 327, where it is called *Vaka Nuwis*; also in the time of the Romam emperors Arcadius and Honorius under the name of *magister memoriae*.

Deriv. the five here following, and זָכוֹר, זָכוֹר, זָכוֹר.

זָכוֹר m. a male, as the sex through which the remembrance, memory, of parents and ancestors is propagated, comp. 2 Sam. 18: 18. Spoken of men, Gen. 1: 26. 5: 2. 17: 10sq. 34: 15 sq. and also of animals, Gen. 7: 3, 9, 16. Ex. 12: 8. Plur. זָכוֹרִים Ezra 8: 4 sq. Comp. זָכוֹר Niph. no. 2, and זָכוֹר. Arab. نَكَرٌ, Syr. زَكَا id. the first also spoken of the male genitals.

זָכוֹר and זָכוֹר Ex. 17: 14. Is. 26: 14. Prov. 10: 7, (where however other Mss. have Tseri, comp. J. H. Michaelis Nott. crit.) c. Suff. זָכוֹרִי, m.

1. remembrance, memory, Arab. نَكَرٌ.

Ex. 17: 14 *I will utterly put out the remembrance of Amalek.* Deut. 25: 19. 32: 26. Ps. 9: 7. 34: 17. 109: 15. al.

2. memorial, i. e. name, by which one is brought to remembrance, mentioned, i. q. שָׁם. Ex. 3: 15 זֶה-שְׁמִי לְעוֹלָם זֶה-שְׁמִי לְעוֹלָם this is my name forever, so shall ye name me throughout all generations. Ps. 40: 5 הוֹדוּ לַיהוָה שֵׁם קָדְשׁוֹ הוֹדוּ לַיהוָה שֵׁם קָדְשׁוֹ praise his holy name. Hos. 12: 6.

3. praise, laud, Ps. 6: 6. 102: 13. Arab. نَكَرٌ laud.

זָכוֹרִין m. constr. זָכוֹרִין, plur. זָכוֹרִים and זָכוֹרִים.

1. remembrance, memory, Josh. 4: 7. Ex. 12: 14. Ecc. 1: 11. 2: 16. So זָכוֹרִים stones of remembrance, memorial stones, i. e. the two ornamental stones upon the shoulder-braces of the high-priest's ephod, Ex. 28: 12. 39: 7. מִנְחָה זָכוֹרִין a memorial sacrifice Num. 5: 15. זָכוֹרִים to set up one's remem-

brance, a memorial of oneself, sc. by procreating children, Is. 57: 8.

2. a memento, record, Gr. ὑπόμνημα, Fr. *mémoire*. Ex. 17: 14 כָּתוּב זֶה כְּתוּב זֶה כְּתוּב write this as a memento in a book. סֵפֶר זָכוֹרִין Mal. 3: 16, and Plur. סֵפֶר הַזָּכוֹרִינוֹת Esth. 6: 1, book of records, annals, register or journal, comp. זָכוֹרִין. Also of a memorial sign, Ex. 13: 9.

3. a day of memorial, a celebration, festival, Lev. 23: 24. Comp. the verb in Esth. 9: 28. Ex. 20: 8.

4. i. q. מְשָׁל, a memorable saying, maxim, ἀποφθέγμα, Job 13: 12.

זָכוֹרִי (remembered, renowned, comp. נִסְסִי renown,) Zichri, pr. n.

of several persons, Ex. 6: 21. 1 Chr. 8: 19, 23. 9: 15. 2 Chr. 23: 1. Neh. 11: 9. al.

זָכוֹרִיהוּ and זָכוֹרִיהוּ (whom Jehovah remembers) pr. n. Zechariah, Gr. Ζαχαρίας.

1. a king of Israel, son of Jeroboam II, put to death by Shallum after a reign of six months, B. C. 773. 2 K. 15: 8—11.

2. a prophet who flourished after the exile, whose writings are preserved in the sacred canon, son of Barachias and grandson of the prophet Id-do, see in זָכוֹר no. 1. Zech. 1: 1, 7. Ezra 5: 1. 6: 14.

3. a son of Barachias, cotemporary with Isaiah, prob. also a prophet, Is. 8: 2, comp. v. 16.

4. a prophet, son of Jehoida the priest, slain in the court of the temple during the reign of Joash, 2 Chr. 24: 20 sq.

5. a prophet at Jerusalem in the reign of Uzziah, 2 Chr. 26: 5. — Also of several other persons.

\* זָלָג obsol. root, prob. i. q. Arab. هَاسٍ hausit, cogn. זָלָה. Hence זָלָג, מִזְלָגָה, מזלג, fork.

זָלָה f. trembling, terror, Ps. 12: 9. R. זָלָל.

זָלָל only in plur. זָלָלִים, m.

shoots, twigs of a vine, so called from their waving and tremulous motion, Is. 18: 5. R. זָלַל, see espec. Niph. Comp. also זָלַל, זָלַל, זָלַל, זָלַל.

\* זָלַל, corresponding to Germ. schültern, schütteln, schütten, i. e. to shake, cogn. with זָלַל and the roots there compared.

1. to shake, to make tremble, see Niph.

2. to shake out, to pour out, trop. to squander, Germ. ausschütten, ausschüteln. Part. זָלַל a squanderer, prodigal, Prov. 23: 21. 28: 7. Deut. 21: 20. Prov. 23: 20 זָלַל זָלַל squanderers of their own body, voluptuous, debauchees. Comp. זָלַל. — And as one shakes out and casts away only worthless things, hence

3. intrans. to be abject, vile, despised, Jer. 15: 19. Lam. 1: 11. Arab. زَلَّ

id. زَلَّ vileness, dejection of mind.

Syr. ܙܠܐ to be vile. Comp. Hiph.

NIPH. זָלַל, comp. for this form Lehg. § 103. n. 7; to be shaken, to tremble, to quake, Is. 64: 2 מִפְּנֵי הָרִים הַזֵּה at thy presence the mountains quaked. So also Judg. 5: 5 הָרִים הַזֵּה being for זָלַל, Lehg. § 103. n. 15. Sept. well ἐσαλεύθησαν, (the root זָלַל corresponding in etymology also with σάλλω, σαλεύω,) and the same is expressed by Chald. and Syr. Arab. زَلَّ

to shake the earth, زَلَّ earthquake. See זָלַל.

HIPH. הִזְלִיל, with Chaldean flexion, causat. of Kal no. 3, to lightly esteem, to despise, Lam. 1: 8.

\* זָלַל quadrilit. not used, i. q. זָלַל, to be hot, to glow, the letter ז being inserted, comp. Lehg. p. 864. Other etymological attempts, espec. as brought forward by Eichhorn ad Simonis' Lexicon, and resting upon false significations of Arabic words, we have reviewed and refuted in the Hallische Literatur-Zeitung, 1820. no. 123. — Hence

זָלַל and זָלַל, plur. זָלַל —

Ps. 11: 6. Lam. 5: 10, violent heat, glow, espec. of a wind Ps. 11: 6, prob. the wind called السيموم el Simoom, i. e. the

poisonous. Also of a famine, Lam. 5: 10; comp. Ez. 5: 2 and v. 12, 16, 17. λιμός αἴθου Hes. Op. 361, ignea fames Quinctil. Declam. 12. Arab. آذر fire of famine, Hariri Con- sess. Of anger, Ps. 119: 53.

\* זָלַל obsol. root, Chald. Pa. to drop, to trickle, i. q. זָלַל. Hence

זָלַל (a dropping, trickling) Zilpah, pr. n. of Leah's maid, Gen. 29: 24: 30: 9.

זָמַה f. (r. זָמַה) 1. purpose, counsel, plan, e. g. for evil, Prov. 21: 27: 24: 8; more rarely for good, Job 17: 11, where see more under r. זָמַה, note.

2. mischief, wickedness, crime, Ps. 26: 10. 119: 150. Spec. of crimes arising from unchastity, as rape, incest; Lev. 18: 17 זָמַה this is wickedness. Job 31: 11. Ez. 16: 27. 22: 9, 11.

3. pr. n. m. 1 Chr. 6: 5, 27. 2 Chr. 29: 12.

זָמַה f. i. q. זָמַה no. 1, purpose. Plur. זָמַה for זָמַה my purposes Ps. 17: 3. Comp. Heb. Gram. § 88. n. 1. So at least according to the accents; since the word זָמַה is Milra. But by changing the accent, זָמַה is I purpose, and the sentence is more flowing if we render: (for) I am purposed, my mouth shall not transgress.

זָמַה f. (r. זָמַה) plur. זָמַה Nah. 2: 3.

1. a vine-shoot, twig, so called from being pruned, Num. 13: 23. Is. 17: 10.

2. genr. a twig, shoot, branch, Ez. 15: 2. 8: 17 and lo, they put the branch to their nose; spoken in allusion to the custom of the Persians (Parsees) who adore the rising sun holding in their left hand a bundle of twigs called Barsom; see Strabo XV. p. 733 Casaub. τὰς δ' ἐπωδὰς ποιοῦνται πολὺν χρόνον ὀύβδων μυρικώνων λέπτων δέσμην κατέχοντες. Comp. Hyde de Rel. vett. Persarum p. 350. Zendavesta ed. Anquetil du Perron, II. 532.

\* זָמֹום quadril. obsol. i. q. Arab.

onomatop. like Germ. *summen*, i. e. to hum, to buzz, to make a noise,

whence זִמְזִמָּה noisy multitude. — Hence

זִמְזִמִּים m. plur. (noisy nations)

*Zamzumim*, pr. n. of a race of giants dwelling anciently in the territory of the Ammonites, but extinct before the time of Moses, Deut. 2: 20. Comp. זִמְזִמָּה.

זָמִיר m. Cant. 2: 12, *pruning-time*, i. e. for vines, (ר. זָמִיר, after the form בָּצִיר, חָרִישׁ, Lehrs. § 120. no. 5.) Sept. well *καὶρός τῆς τομῆς*. Symm. *τῆς κλαδέουσας*. Vulg. *tempus putationis*. Others, *tempus avium cantus, time of the singing of birds*, but contrary to the usage of the verb זָמִיר and to the analogy of nouns of the form קָטִיל.

זָמִיר Is. 25: 5, plur. זִמְרֹות, a song, Ps. 119: 54. 2 Sam. 23: 1. Spec. song of praise, hymn, Is. 24: 16. Job 35: 10 *who giveth songs in the night*, i. e. joy, rejoicing in misfortune. Also song of triumph Is. 25: 5. R. זָמִיר, espec. Pi.

זִמְרָה (song) pr. n. m. 1 Chr. 7: 8.

\* זָמַם praet. זָמַמְתִּי and זָמַמְתִּי; fut. יִזְמֹם, plur. יִזְמְמוּ for יִזְמְמוּ, see Heb. Gram. § 66. n. 11. Lehrs. p. 372, (a root יִזְמֹם proposed by some being wholly fictitious,) pp. to tie together, to bind, i. q. cogn. זָמַם, and Arab. زَمَّ to bind,

to fasten together, whence זָמַם a cord. Then trop.

1. to plot, to lie in wait, seq. הָאֵלֵּיךְ against any one, Ps. 37: 12; to plot, to purpose evil Prov. 30: 32, seq. gerund Ps. 31: 14.

2. genr. to plan, to purpose, to propose to oneself, seq. acc. Gen. 11: 6. Lam. 2: 17. Prov. 31: 16 זָמַמְתָּ שָׂדֶה she layeth a plan for a field, and acquirith it. Seq. gerund, Zech. 1: 6.

NOTE. As to the primary idea and etymology above proposed, it is enough

to remark, that verbs signifying to tie, to braid, to knit, to weave, etc. are often transferred to plan, purpose, counsel, espec. evil purpose, examples of which see under אָבַב. Allusion is made to this etymology in Job 17: 11 זָמֹותַי כִּתְקוּ my purposes are broken off, i. e. like a cord; since a purpose or plan devised is compared by the orientals to a cord or plait, e. g. Vit. Tim. T. I. p. 90 שָׁדַח חֲזָאֵם אֶל־חֲזָאֵם *firmiter strinxit funiculum propositi*. The metaphorical sense is also found in Arab. وَاسَّ to propose to oneself, to intend.

Deriv. זָמַמְתָּ, זָמַמְתָּ, and

זָמַם m. a plan, purpose, device, sc. for evil, Ps. 140: 9.

\* זָמַן in Kal not used, to determine, to fix, to appoint, cogn. with זָמַם.

PIEL זָמַן id. frequent in Chaldee. Plur. part. מְזַמְּנִים Ezra 10: 14. Neh. 10: 35, and מְזַמְּנֹות 13: 31, appointed times, stated times. — Hence

זָמַן plur. זָמְנִים, m. time, spec.

an appointed time, season, Arab. زَمَنٌ,

זָמַן, time. Syr. زَمَن id. Ecc. 3: 1 *to every thing a stated time*, i. e. every thing remains but for a time, all things are frail and fleeting. Neh. 2: 6. Esth. 9: 27, 31. It is a word of the later age, instead of the earlier יָמָה.

זָמַן Chald. PA. to determine, to appoint, to prepare.

HITHPA. הִזְמִינִי *convenire inter se, to agree together*, pp. to appoint time and place with each other, Dan. 2: 9 Keri. Comp. Am. 3: 3 Targ. The Chethibh is to be read הִזְמִינִי, and is Aphel; which however is not used in Syriac or Chaldee, but only in the Samaritan.

זָמַן and זָמַן, st. emphat. זָמְנָא plur. זָמְנִין, m. Chald.

1. time, an appointed time, season, Dan. 2: 16. זָמְנָא בְּהַהוּא at that time, Dan.

3: 7, 8. 4: 33. עַד זְמַן וְעַד even to a season and time. 7: 12. Spoken of sacred seasons, festivals, Dan. 7: 25. Comp. מוֹעֵד no. 3.

2. plur. times, Lat. vices, Dan. 6: 11. הַלְהָה זְמַנִּין three times. So Syr. وَقْتُ, and Arab. وَقْتُ, time, plur. times, Lat. vices.

\* זָמַר to prune, espec. a vine, Lev. 25: 3, 4. Hence מְזַמְרָה pruning-knife, מְזַמְרָה snuffers. Arab. زمر to prune a vine, the letters ז and ב being interchanged.

NIPH. pass. Is. 5: 6.

PIEL זָמַר 1. to sing, pp. as A. Schultens and Lowth have suggested, to cut off discourse at regular periods, to utter in rhythmical numbers, measures, caesuras; comp. قَرِصُ song,

pp. sermo incisus, from قَرَضَ to cut, to cut off. — Arab. زمر I, II; Syr. زَمَر and زَمَر, Aeth. Conj. II, id.

— Seq. dat. of the person celebrated, Judg. 5: 3. Ps. 9: 12. 30: 5. 47: 7; also acc. Ps. 47: 7. 66: 2. 68: 5, 33.

2. canere fidibus, to play on an instrument, Gr. ψάλλειν, Ps. 33: 2. 71: 22.

3. to dance, Arab. زمر, which is also done in rhythmical tact and accompanied by song and musical measures; comp. צִחֵק and צִחֵק. Hence זָמַר.

Deriv. זָמַר, זָמַר, זָמַר, מְזַמְרָה, מְזַמְרָה, and those here following.

זָמַר m. Chald. music of instruments, Dan. 3: 5, 7, 10, 15.

זָמַר m. Chald. a singer, Ezra 7: 24.

זָמַר m. once Deut. 14: 5, an animal of the deer or gazelle species, so called from its leaping and springing, comp. זָמַר Pi. no. 3, as דִּישוֹן from דִּישוֹן, דִּישוֹן. Arab. زمر salit caprea.

זָמַר f. song, music. a) of the voice Ps. 81: 3. 98: 5. b) of instruments, Am. 5: 23. — Meton. זָמַר הָאָרֶץ song of the land, i. e. its best and most celebrated fruits, Gen. 43: 11. Comp. Gr. ἀοιδίμος sung, celebrated in song, i. e. renowned.

זָמַר m. (sung, celebrated in song, ἀοιδίμος, renowned,) Zimri, pr. n. a) a king of Israel, who slew and succeeded Elah, B. C. 930. 1 K. 16: 9, 10. 2 K. 9: 31. Gr. Ζαυβελ. — b) of a phylarch or chief of the tribe of Simeon, Num. 25: 14. c) 1 Chr. 2: 6. d) 1 Chr. 8: 36. 9: 42. — e) apparently also as patronym. from זָמַרְנִי for זָמַרְנִי Zimranite, Jer. 25: 25.

זָמַר (id) Zimran, pr. n. of a son of Abraham by Keturah, and of an Arabian tribe descended from him. Gen. 25: 2. 1 Chr. 1: 32. We may compare perhaps Zabram, a city with a king, according to Ptolemy, situated between Mecca and Medina. Comp. זָמַר lett. e.

זָמַר f. i. q. זָמַר, song, meton. for the object of song or of praise. Ex. 15: 2. עֲדֵי הַזָּמֶר הַזֶּה Jehovah is my glory and my song. Ps. 118: 14. Is. 12: 2.

זָּ m. plur. זָּ form, sort, kind, manner; for the etymology see under r. זָּ. Ps. 144: 13. מִן זָּ מִן from sort to sort, of every sort. 2 Chr. 16: 14. Chald. et Syr. id.

זָּ Chald. id. Dan. 3: 5, 7, 10, 15.

\* זָּ, plur. זָּ, constr. זָּ, tail of an animal, Arab. ذنب and ذنب, Syr. ذنب, id. The verb ذنب to follow after, is secondary. — Ex. 4: 4. Judg. 15: 4. Job 40: 17. Metaph. end, extremity, זָּ הַאֵשׁ the two tails, ends, of the firebrands, Is. 7: 4. — Put also for something small, mean, contemptible, mostly in opp. to ראש. Deut. 28: 13. Jehovah will make thee the head, and not the tail. v. 44. Is. 9:



13. 19: 15. In the same sense the Arabs put in antithesis **أنف**

**ونب** nose and tail; see Comment

on Is. 9: 13. — Hence the denom. verb

PIEL. **נָבַב** pp. *to hurt or cut off the tail*; hence trop. *to smite the rear of an army, to defeat the rear-guard*, (Arab. also **نَب**, Gr. **οὐρά**, *οὐραγία*,) Deut.

25: 18. Jos. 10: 19. — Demonstrative verbs derived from nouns signifying members of the body, often have in the Semitic tongues this sense of injuring or cutting off those members; see Lehrg. p. 257. Ewald's Heb. Gram. p. 200.

\* **נָבַב** fut. **יִנְבֵּב**, apoc. **נִבֵּן** 1. *to commit fornication, to play the whore or harlot*. Arab. **نَبى** coivit, scortatus

est, Syr. **نَبى** id. Aethiop. **ዘጋጠ**.

although Nun is retained in **חֲבִי**.

semen coitus. — Pp. and chiefly spoken of a female, whether married, (where it may be rendered 'to commit adultery,') or unmarried, Gen. 38: 24. Lev. 19: 29. Hos. 3: 3. Constr. seq. acc. of the male paramour, Jer. 3: 1. Ez. 16: 28. Is. 23: 17 unless here **אֶת** is *with*; also seq. **בְּ** *with* Ez. 16: 17; **אֶל** Ez. 16: 26, 28; very often seq. **אַחֲרַי**, pp. *to go a whoring after any one, to run after a paramour*, Ez. 16: 34. Lev. 17: 7. 20: 5, 6. Deut. 31: 16. al. On the other hand, the husband *from* whom a woman departs in playing the whore, *against* whom she commits this crime, is put with **מִן** Ps. 73: 27. **מֵאַחֲרַי** Hos. 1: 2, **מִתַּחַת** 4: 12 and **מִתַּחַת** Ez. 23: 5 (comp. Num. 5: 19, 29, **מֵעַל** Hos. 9: 1 and **עַל** Judg. 19: 2 where however the reading is doubtful. Ez. 16: 15 **עַל** i. e. *with* a husband, having a husband, in spite of him. — Part. **זֹנֶבֶת** *a whore, harlot*, Gen. 38: 15. Deut. 23: 19. al. more fully **אִשֶּׁת זֹנֶבֶת** Lev. 21: 7. Jos. 2: 1. Judg. 11: 1; nor is there any ground to render it in Josh. 1. c. *hostess*, one who keeps a public house, as if from **זָנָן** to nourish. — Rarely this verb is applied to men, as Num. 25: 1 seq.

**נָבַב**; comp. Arab. **زَانٍ** for **زَانِي** whoremonger.

2. Trop. and often spoken a) of idolatry, *to go a whoring*, i. q. *to commit idolatry*; the relation existing between God and the Israelitish people being every where shadowed forth by the prophets under the emblem of the conjugal union, see Hos. 1: 2. Ez. 16: 22; so that the people in worshipping other gods are compared to a harlot and adulteress. For the prepositions with which it is construed, see above in no. 1. A very frequent formula is **זֹנֶבֶת אַחֲרַי** *to go a whoring after other gods* Lev. 17: 7. 20: 5, 6. Deut. 31: 16. Judg. 2: 17; also **זֹנֶבֶת מִתַּחַת אֱלֹהֵי** *to go a whoring from their God*, see in no. 1. Further, **זֹנֶבֶת אַחֲרֵי הַגִּוִּים** *to go a whoring after i. e. in the manner of the heathen* Ez. 23: 30. — b) of superstitions connected with idolatry, **זֹנֶבֶת אַחֲרֵי הָאֱבֹתָה** *to go a whoring after wizards, necromancers*, Lev. 20: 6. — d) of the intercourse and commerce of heathen nations among themselves, e. g. of Tyre, Is. 23: 17 *and commits fornication with all the kingdoms of the world*. Comp. Nah. 3: 4, and **אֶתְנָן**.

PUAL. **זֹנְנָה** pass. Ez. 16: 34.

HIPH. **הִזְנִיחַ**, fut. apoc. **יִזְנֹחַ** 1. *to seduce to fornication, to whoredom*, Ex. 34: 16; *to cause to commit fornication, to let be a whore*, Lev. 19: 29.

2. intrans. i. q. Kal. *to commit fornication*, Hos. 4: 10, 18. 5: 3.

Deriv. **זֹנֵבוֹת**, **זֹנֵבִים**.

**זִנְוֹת** (perh. marsh, bog, comp.

**זִנְה** Hiph.) pr. n. of two places in the tribe of Judah, Josh. 15: 34, 56. Neh. 3: 13. 11: 30. 1 Chr. 4: 18.

**זִנְוֵי** m. plur. R. **זִנְה** with formative Nun added, as **קָצִין** from **קָצָה**, **אֶתְנָן** from **תָּנָה**, see Lehrg. p. 508.

1. *whoredoms, adulteries*, Gen. 38: 24. Hos. 1: 2 **אִשֶּׁת זֹנֵבוֹת וְיִלְדֵי זֹנֵבוֹת** *a wife of whoredoms and children of whoredoms*, i. e. a wife who is a whore and bastard children. 2: 6. 4: 12. 5: 4. 2: 4 **וְתָסֵר זֹנְיָהּ מִפְּיָהּ** *and let her put*

away her whoredoms from her countenance, i. e. lay off her wanton countenance, 'vultum protervum,' Hor. Carm. 1. 19. 7, 8. Comp. Ez. 6: 9.

22. b) of the intercourse and commerce of heathen nations, Nah. 3: 4; comp. the verb in Is. 23: 17.

זָנוּת f. pl. זָנוּתִים, (r. זָנָה,) *whoredom, fornication*, only trop. a) of idolatry Jer. 3: 2, 9. Ez. 23: 27. 43: 7, 9. Hos. 4: 11. — b) of any breach of fidelity towards God, e. g. of a murmuring and seditious people, Num. 14: 33.

\* **זנה** 1. *to be foul, rancid, to stink*,  
see Hiph. Comp. Arab. زنج

Kindr. are **זֶהָם**, **זֶהָר**. **סִנְח**;  
foul water, turbid; and in

Greek *τάγγος* and *ταγγή* rancidity, *ταγγός* rancid, also *σιχχός* loathsome, *σιχχαίνω*.

2. *Metaph. to be loathsome, abominable.* Hos. 8: 5 *עֲגֵלְךָ שְׁמֵרֹן* thy calf; O Samaria, is an abomination. Then also trans. *to loathe, to spit out, i. e. to reject, to cast off, comp. דָּהַם.* Hos. 8: 3 *זָנָה יִשְׂרָאֵל טוֹב* Israel hath rejected good; often of Jehovah as rejecting a people, Ps. 43: 2 *לָמָּה זָנַחְתִּי* why dost thou cast me off? 44: 10, 24. 60: 3, 12. 74: 1. 77: 8. 89: 39. Seq. *בָּרַךְ* to thrust away, to repulse from any thing, Lam. 3: 17 *בָּרַךְ מִשְׁלֹם נַפְשִׁי* thou hast thrust me far away from prosperity, hast destroyed my welfare.

HIRH. 1. i. q. Kal no. 1, pp. *to stink, to emit a stench*. Is. 19: 6 הָאֲצִיחַת הַנְּהָרוֹת *the rivers stink*, i. e. fail, become shallow and foul. Sept. Vulg. *deficient flumina*. — The form הָאֲצִיחַת is scarcely Hebrew, and seems to be made up of two readings, הָאֲצִיחַת and אֲצִיחַת, the latter of which imitates the Chaldee.

2. i. q. Kal no. 2, *to reject, to cast off*, 1 Chr. 28: 9; seq. קָטַף 2 Chr. 11: 14. Causat. *to cause to cast away*, i. q. *to profane*, 2 Chr. 29: 19.

Deriv. דְּנִיחַ pr. n.

\* צר obsol. root, prob. i. q. Arab.

س (cogn. Heb. שָׁפַץ) to form, to shape, whence سِنْ form, appearance,

5. <sup>5</sup> **סִנְן** rule, mode. Hence Heb. **סִנְן** form, sort, species; (the origin of which has hitherto escaped etymologists;) although afterwards, the etymology being overlooked, it was inflected after the analogy of nouns from verbs. **סִנְן**.

\* זנק in Kal not used. Syr.

٧. **الذوق** to throw, to shoot an arrow,  
 spec. to a great distance. Talmud. to  
 spring, to leap forth; and so by trans-  
 pos. Arab. **ذرق**. The primary idea  
 seems to be that of *binding together*,  
 comp. **تق**; to bind underneath, Syr.

**قَابِلٌ** cord with which a load is bound.  
Spoken espec. of animals, which draw  
their feet together before a leap, ( comp.  
قَابِلٌ, قَابِلٌ ) pp. to contract the feet  
for a leap, to throw oneself forward;  
and so of an arrow.

PIEL to leap or spring forth, with violence, of the lion Deut. 33: 22.

Deriv. זָקִים for זָקִים arrows; also זִקּוֹת for זָקוֹת.

זָרַח f. *sweat*, as the effect of violent motion, from the root זָרַח, whence Tseri impure. Gen. 3: 19. Elsewhere also זָרַח. — Talmud. זָרַח sweat, זָרַח to sweat; Syr. ܙܪܚܐ sweat, whence a new verb ܙܪܚܐ to sweat.

**עָנָה** f. by transpos. of the letters  
for עָנָה (as עָנָה for עָנָה) pp. **a**  
*shaking, agitation*, i. e. *oppression, mal-*  
*treatment*, in Cheth. Deut. 28 : 25. Ez.  
23 : 46 ; in Keri Jer. 15 : 4. 24 : 9. 29 :  
18. 34 : 17.

זָעַר (inquiet, comp. זָעַדָּה) pr. n.  
m. Gen. 36: 27. 1 Chr. 1: 42.

זַעִיר m. (ר. זַעַר) *a little* Job 36:

2, like μαρόν. The form imitates the Chaldee.

זַעִיר Chald. *little, small*, Dan. 7: 8, i. q. Heb. זָעִיר; see r. זָעַר.

\* זָעַךְ i. q. דָּעַךְ, *to be extinguished, extinct*, once in

NIPH. id. Job 17: 1, where three Mss. read נדעכו, as if from דָּעַךְ.

\* זָעַם fut. יִזְעַם Num. 23: 8, and יִזְעַם Prov. 24: 24, Arab. زَعَم Conj.

V to foam at the mouth, spoken of a camel; also, to speak in anger. Of the same family is Germ. *Schaum, schäumen*, Engl. *to scum, to skim*, Fr. *écume*, comp. זָעַף. Hence

1. *to be very angry, to be indignant* towards any one; often with the idea of punishment, to pour out one's anger upon any one, to punish with indignation, seq. acc. Mal. 1: 4. Zech. 1: 12 זָעַף עָלֶיךָ יְהוָה אֱשֶׁר יִזְעַףְתָּהּ Judah upon which thou hast poured out thy indignation etc. Is. 66: 14; seq. זָעַל Dan. 11: 30. Part. יָזַעַף זָעַףְתָּ Dan. 11: 30. Part. יָזַעַףְתָּ Prov. 22: 14.

2. *to curse, c. acc.* Num. 23: 7, 8. Prov. 24: 24. Mich. 6: 10.

NIPH. as if pass. of Hiph. *to be provoked to anger, to be angry*. Prov. 25: 23 פָּנִים זָעִמִּים an angry countenance, i. e. morose, ill-natured, Vulg. *facies tristis*. Comp. זָעַף no. 2. — Hence

זָעַם m. 1. *anger, indignation*, espec. of God, as manifested in punishment; spoken of punishments inflicted of God, זָעַףְתָּ Is. 10: 5, 25. 26: 20, 30: 27. Dan. 8: 19. זָעַם בְּיּוֹם day of (divine) indignation, Ez. 22: 24. Dan. 11: 36 עַד זָעַם כָּלֵהּ until the divine indignation [punishment] be accomplished, comp. 8: 19.

2. *defiance, insolence*. Hos. 7: 16 נָשָׂא בָּזְזָה לְשׁוֹנָהּ because of the insolence of their tongue.

\* זָעַף fut. א. 1. *to be angry, seq.* זָעַף Prov. 19: 3, 2 Chr. 26: 19. The primary idea lies either in *foaming*, so as to be i. q. זָעַם, comp. the verbs from the stock *sap*, see זָפַף; or else

in *burning*, comp. Syr. اذى Ethpe. to be burned, and quadril. זָעַף.

2. *to be morose, gloomy, sad*; the connexion of the significations lying in the pain of mind, comp. in r. זָעַב. Part. זָעִים gloomy, sad, Gen. 40: 6, i. q. זָעִים in v. 7. Dan. 1: 10 of the countenance as fallen away from long fasting, and also sullen and sad. Theodot. aptly στυγερῶς, comp. Matth. 6: 16.

Deriv. the two following:

זָעַף m. adj. *angry, indignant*, 1 K. 20: 43. 21: 4.

זָעַף c. Suff. יִזְעַף, m. *anger, rage*, 2 Chr. 16: 10. 28: 9. Trop. of the raging sea Jon. 1: 15.

\* זָעַק fut. יִזְעַק, imp. זָעַק, infpq, i. q. זָעַק, which latter form belongs more to the earlier books of the O. T.

while זָעַק, זָעַף, is the common form in Chaldee. The Arabic, like the Hebrew, has both forms, صَعَق and زَعَق, also نَعَق; *to cry out, to exclaim*, espec. in pain, by way of complaint and for help. The person to whom one cries, whom one implores, is put with אֵל Ps. 22: 6. 142: 6. Hos. 7: 14; ה' 1 Chr. 5: 20; in acc. Judg. 12: 2. Neh. 9: 28. The thing or cause of complaint, is put after עַל Jer. 50: 15; ה' Is. 15: 5. Jer. 48: 31; מִלְּפָנֶיךָ 1 Sam. 8: 18; also in acc. as Hab. 1: 2, where both constructions are joined: אֶזְעַק אֶתְּךָ (how long) shall I cry out unto thee because of violence? comp. Job 19: 7.

NIPH. pass. of Hiph. no. 3, *to be called together, convoked*, Judg. 18: 22, 23; hence *to come together, to assemble*, 1 Sam. 14: 20. Judg. 6: 34, 35.

HIPH. 1. i. q. Kal, *to cry out*, pp. to make an outcry, Job 35: 9; *to proclaim*, to make proclamation, absol. Jon. 3: 7.

2. *to cry unto any one, to call upon, to invoke*, seq. acc. Zech. 6: 8. — Hence, as referring to many,

3. *to call together, to convoke*, 2 Sam. 20: 4, 5. Judg. 4: 10, 13.



זַעַק Chald. *to cry out*, Dan. 6: 21.

זַעַק m. *outcry, cry*, Is. 30: 19. More frequent is

זַעֲקָה f. *outcry, cry*, espec. from pain and sorrow, or as imploring help, Is. 15: 10. 65: 19. Neh. 5: 6. 9: 9. Jer. 18: 22. 20: 16. 50: 46. The genitive after זַעֲקָה is also put objectively, as Gen. 18: 20 זַעֲקַת כְּדָם *the cry concerning Sodom*.

\* זָעַר obsol. root, Aram. ܙܥܪ, זַעַר, *to be small*, i. q. Heb. צָעַר. Comp. in זַעַק. Hence זַעֲרִיר, זַעֲרִירָה.

\* זָפַח obsol. root, whence זָפַת pitch. It would seem to have had the signif. of flowing, pouring, and was afterwards referred to fluid and fusible substances, like many other verbs from the stock *sap, sp*, as סָבַח, שָׁפַח, שָׁפַם, שָׁפַח, Arab. وَفَّ to flow, to become liquid, and وَفَّ to become liquid, to melt and flow down; in occidental languages σπῆω, *spuo, spuma, sapa, sapo*; *speyen, Speichel, Saft*; *to spit, spittle, sap*, etc.

\* זָפַר obsol. root, Arab. نَفَرَ to emit sweet odours, to be fragrant, e. g. a garden.—Hence

זָפֹרָן (sweet odour) pr. n. of a city in the north of Palestine, once Num. 34: 9.

זָפַת f. *pitch*, Ex. 2: 3. Is. 34: 9. Arab. زَفَّتْ, Aram. ܙܦܬܐ, זָפַח, but also זָפַח, from r. זָפַח, which see. In Arabic the servile ה passes over into a radical; see in התהלך.

I. זָק or זֶק, only in plur. זָקִים (for זָקִים, from זָקַק to shoot an arrow,) *arrows*, espec. fiery arrows, fitted with combustibles, Prov. 26: 18. Another form is זָקוֹת, q. v.

II. זָק or זֶק, only in plur. זָקִים, *bonds, fetters, chains*, from r. זָקַק no. 1.

Ps. 149: 8. Is. 45: 14. Nah. 3: 10. Job 36: 8. Chald. זָקִין id. Talmud. also זָקִים. See זָקִים.

\* זָקַן comm. Is. 15: 2. 2 Sam. 10: 5, *the bearded chin* Lev. 13: 29, 30; meton. *the beard* 19: 27. 2 Sam. 20: 9.—Arab. زُقْنُ the chin; زَعْبُ beard, chin.—Hence

זָקַן fut. יִזְקֵן *to be or become old, to grow old, to be aged*; pp. to have the chin hanging down, from r. זָקַן, like זָקֵן an old man with a hanging chin,

decrepid; whence perhaps may come the Lat. *senex, senectus*, which some absurdly suppose to be for *seminex*. But זָקַן is spoken not only of decrepid, but also of vigorous old age, Gen. 18: 12, 13. 19: 31. 24: 1. 27: 1. 1 Sam. 2: 22. al. For the difference between this word and the synon. זָקֵן, זָקֵן, see these articles.

Hiph. intrans. *to grow old, to be old*, Prov. 22: 6; qs. to contract old age, comp. זָקַן, Heb. Gram. 52. 2. Also of plants, Job 14: 8; as Pliny, 'senescunt arbores.'

זָקַן, constr. זָקֵן Gen. 24: 2, plur. זָקִים, זָקִים, m. *old, aged, an old man*, Gen. 18: 11. 19: 4. 25: 8; seq. זָקִים older than some one, Job 32: 4 זָקִים-הָיָה לִי *for they were elder than he*. — זָקִי יִשְׂרָאֵל, הָעִיר, מִצְרַיִם *elders of Israel, of a city, of Egypt*, i. e. *proceres*, the chief men, magistrates, the notion of age being neglected, Ex. 3: 16. 4: 29. Deut. 19: 12. 21: 3, 4, 6. 22: 15, 17, 18. In like manner Arab.

شَيْخٌ *sheich*, an old man, chief of a tribe; and in the languages derived from the Latin, Ital. *Signor*, Fr. *Seigneur*, Span. *Señor* Engl. *Sir*, all which come from the Lat. *Senior* elder; as also Germ. *Graf*, Count, is pp. i. q. *graw, kraivo*, grey-headed. In no language however is this respect towards old age more at home, than in the Chinese; in which the ministers of the king, however young, are called *great*



king father; and persons of like rank or condition mutually address each other by the term *my elder brother*.—Metaph. of an old and decrepid people, Is. 47: 6. Plur. fem. זְקֵנוֹת *old women* Zech. 8: 4.

זָקֵן m. *old age*, Gen. 48: 10.

זְקֵנָה f. *old age*, Gen. 24: 36. Ps. 71: 9, 18. Metaph. of a people Is. 46: 4, comp. 47: 6.

זְקֵנִים m. plur. id. *old age*, Gen. 21: 2, 7. 44: 20. בְּנֵי-זְקֵנִים *son of old age*, i. e. born in one's old age, Gen. 37: 3.—On this form of denominatives, see Lehrg. § 122. 13.

\* זָקַף to *raise up*, trop. to *comfort*, sc. the afflicted, Ps. 145, 14. 146: 8. Syr. זַכַּף id.

זָקַף Chald. to *raise up*, to *hang up*, e. g. a criminal upon a stake or cross, Ezra 6: 11. Syr. זַכַּף to crucify.

\* זָקַף 1. to *bind fast*, to *fetter*, Chald. זָקַף id. Hence זָקַם and זָקַם bonds, fetters.

2. to *compress*, to *squeeze through* a strainer, etc. hence to *strain*, to *filter*, to *fine*, e. g. a) wine, see Pual; comp.

Arab. زَقَّى wine newly pressed; b) trop. metals, Job 28: 1.—In this signif. corresponding words are, Gr. σάκκος, σάκος sackcloth, strainer, σακκῶ, σακκῆν, σακκίζω, Lat. saccus, saccare, Heb. שַׁק and of the same family are Germ. seihen, seigen, seigern, sickern, a form appropriate to metals.

3. to *make flow*, i. e. to *pour*, to *pour out*, genr. as Fr. couler from Lat. colare, Job 36: 27.

PIEL זָקַק to *fine*, to *purify* gold, Mal. 3: 3.

PUAL, to *be strained*, *fined*, e. g. wine Is. 25: 6; metals 1 Chr. 28: 18. 29: 4. Ps. 12: 7.

Deriv. see in Kal no. 1.

זָר a *stranger*, *enemy*, see r. זָר no. II.

זָר m. a *border*, *wreath*, *crown*, around a table, the ark of the covenant, etc. Ex. 25: 11, 24, 25. 37: 2, 11, 26. Syr. זָר necklace, collar. R. זָר no. I.

זָרָה f. for זָרָה, once Num. 11: 20, loathsomeness, Vulg. nausea. R. זָר, זָרָה, q. v.

\* זָרַב in Kal not used, i. q. Syr. זָרַב to *compress*, to *make narrow*. Once

Pual, of streams, זָרַבָּה in the time when they become narrow, Job 6: 17.

Comp. Arab. مَرْأَب narrow channel.

זָרַבָּל (prob. for זָרַבָּל sown i. e. begotten in Babylon) pr. n. Zerubbabel, Sept. Ζοροβὰβελ, one of the descendants of David, who led out the first colony of Jews into their own country after the exile, Ezra 2: 2. 3: 2. Hag. 1: 1.

\* זָרַד obsol. root, Chald. to *prune* trees, to *remove* the superfluous boughs and foliage; also זָרַד exuberant growth of trees. Hence

זָרַד Zered pr. n. of a valley Num. 21: 12, and of the stream flowing through it Deut. 2: 13, 14, in the territory of Moab on the east of the Dead Sea. Targ. of Jonath. stream of willows, comp. זָרַד הָעֵרְבִים Is. 15: 7.

\* זָרָה 1. to *scatter*, to *cast loosely* about, Ex. 32: 20. Num. 17: 2 [16: 37]. Is. 30: 22.—Arab. زَرَى to scatter, as the wind dust; II, to winnow. Syr.

and Chald. זָרָה. The following are kindred roots, all having the primary idea of scattering, e. g. זָרַע, זָרַק,

זָרַק no. II, also זָרַח, Arab. زَرَعَ to sow. In the Indo-european tongues correspond Sanscr. stri to scatter, sēro; and with p or t added to the sibilant, Sanscr. stri, Gr. στρέω, Lat. sterno, Germ. streuen, Engl. to strew; σείρω, spargo, Goth. spreihan, Germ. sprühen, Spreu chaff.—Espec.

2. to winnow, sc. by casting up and scattering in the wind, Is. 30: 24. Jer. 4: 11. Ruth 3: 2 **הִנְהִיחַ זָרָה אֶת-הָאֶתָּה** *he winnoweth the threshing floor of barley*.—Trop. of enemies as routed and scattered, Jer. 15: 7. Is. 41: 16. Ez. 5: 2.

3. genr. to spread out; whence **זָרַח** a span.

NIPH. to be scattered, Ez. 6: 8. 36: 19.

PIEL **זָרַח** 1. to scatter, to strew, Prov. 15: 7; to scatter, to disperse, e. g. nations Lev. 26: 33. Ez. 5: 10, 6, 5. 12: 15. 30: 26.—Prov. 20: 8 *the king ... disperseth all evil with his look*.

2. to winnow, i. q. Kal no. 2, Prov. 20: 26. Hence i. q. to winnow out, to sift, i. e. to search out, to prove. Ps. 139: 3 **אֶרְבֵּי וּרְבֵעֵי זָרָתִי** *in my walking and my lying down thou provest me*; Jerome *eventilasti*, Sept. *ἐξελίσσας*. In Arab. trop. **دَرَى** to know.

PUAL, to be scattered, strewed, Job 18: 15; to be bestrewed, besprinkled, Prov. 1: 17.—The form **זָרַח** Is. 30: 24, which some refer hither, is to be taken as part. Kal impers. But the form **זָרַח** Ps. 58: 4, is from r. זָרַח.

Deriv. **זָרַח**, **מִזְרָח**, **מִזְרֵם**.

**זָרַח** fem. rarely masc. Is. 17: 5. 51:

5. Dan. 11: 15, 22, chiefly in signif. no. 2. Comp. Lehrgeb. p. 470. Plur. m. **זָרַחִים** and **זָרַח**. R. **זָרַח** no. 1.

1. the arm, Is. 17: 5. 40: 11. al. espec. the lower arm, below the elbow, in Lat. also called *brachium* **αὐτὸ ἐξ ὀφθαλμοῦ**, diff. from **קָנָה** the upper arm, Job. 31: 22. In animals the fore leg, shoulder, **βραχίον**, Num. 6: 19. Deut. 18: 3. Arab.

**زَرَأَع**, Aram. **זָרַע**, **זָרַע**, arm, also a cubit.—Hence **זָרַע נְטִיחָה** a stretched-out arm, as a gesture of threatening, ascribed to a people ready for battle, Ex. 6: 6. Deut. 4: 34. Ez. 20: 33, 34; in like manner **זָרַע רָמָה** Job 38: 15.

2. Trop. a) strength, might, power, 2 Chr. 32: 8 **זָרַע בָּשָׂר** an arm of flesh i. e. human might. Ps. 44: 4. Job. 40: 9. **זָרַעֵי יָדָיו** the powers (might) of his hands, Gen. 49: 24. Hence mili-

tary force, an army, Dan. 11: 15, 22, 31.—b) violence Job. 35: 9. **אֵישׁ זָרַע** the violent man Job. 22: 8. Here belongs the phrase, to break the arm of any one, i. e. to destroy his power, to put an end to his violence, 1 Sam. 2: 31. Job. 22: 9. 38: 15. Ps. 10: 15. 37: 17. Comp. Arab.

c) **زَعْفَرَان** strength as imparted to any one, hence help, aid, Ps. 83: 9. Is. 33: 2. So Arab. **عَض**, Pers.

**זָרַח** arm, also help, Syr. **زَرَّاح** son of the arm, i. e. helper; see more in Comment. on Is. l. c. Meton. a helper, ally. Is. 9: 29, comp. Jer. 19: 9, where it is **רַע**. Sept. cod. Alex. *ἀδελφός*.

Denom. **זָרַח**, with Aleph prosthetic.

**זָרַח** m. verbal of Pi. from r. **זָרַע** after the form **זָרַע** (הִבְרִיךְ), sown, to be sown, Lev. 11: 37. Plur. **זָרַעִים** things sown, garden herbs, Is. 61: 11.

**זָרַח** m. quadril. from r. **זָרַח** a pouring rain, violent shower, Ps. 72: 6. Syr. **زَرَّاح** shower, Talmud. **זָרַחֵי**

**דְּמִיָּה** adspersiones aquae, guttae.

**זָרַח** m. bound together, girded, from r. **זָרַח** no. I, q. v. the first radical being inserted in the last syllable, as in the word **זָרַח**. Once Prov. 30: 31 **זָרַח עַל זֵר מִתְנִיָּה** one girded about the loins, an epithet for the war-horse, as ornamented with girths and buckles around the loins, a species of ornament frequently seen in the bas-reliefs of Persepolis; comp. Bochart. Hieroz. T. I. p. 102. Schultens. ad. h. l. — Simonis understands the Zebra or wild ass of Abyssinia, as if so called from the stripes which gird its loins. Some of the Rabbins render it grey-hound.

\* **זָרַח** fut. **יִזְרַח** 1. to rise, as the sun Gen. 32: 31. Ex. 22: 2. 2 Sam. 23: 4. Ps. 104: 22. al. So of the light Is. 58: 10, the splendour or glory of God 60: 1, 2. Deut. 33: 2.—Pp. to scatter rays, comp. kind. **זָרַח**, **זָרַח**. In the kindred dialects this root has undergone various changes; in Arabic and Aethiop.

have come from it **זר** שָׁרִי, **זר** שָׁרִי,

in Aram. **זר** שָׁרִי, **זר** שָׁרִי.

2. Trop. a) of leprosy rising in the skin, 2 Chr. 26: 19. — Further, in the derivatives: b) of a foetus breaking forth from the womb, see **זר** and Gen. 38: 30; c) of a plant springing up, germinating, i. q. **זר**; see **זר**.

Deriv. **זר**, **זר**, pr. n. **זר** and those here following.

**זר** m. 1. a rising, of light Is. 60: 3.

2. **Zerah**, **Zarah**, pr. n. a) of a son of Judah by Tamar, Gen. 38: 30. Num. 26: 20. b) of a son of Reuel Gen. 36: 13, 17. c) m. Num. 26: 13, for which elsewhere **זר**. d) 1 Chron. 6: 6, 26. e) 2 Chron. 14: 8. — Greek **Zugá**.

**זר** patronym. from **זר** no. 2.

a. Num. 26: 13, 20. See **זר**.

**זרחיה** (whom Jehovah caused to rise, i. e. to be born, see **זר** no. 2. b.) **Zerahiah** pr. n. m. a) 1 Chr. 5: 32. 6: 36. Esr. 7: 4, for which **זרחיה** 1 Chr. 7: 3. — b) Ezra 8: 4.

\* **זר** to flow, to pour, i. q. **זר** q. v.

Seq. acc. to pour upon, to overwhelm, to wash away, Ps. 90: 5.

Po. to pour out, c. acc. with any thing, Ps. 77: 18. Hence

**זר** m. a pouring rain, violent shower, storm, Is. 4: 6. 25: 4. 28: 2 **זר** a storm of the wall, i. e. which prostrates walls, Is. 25: 4.

**זרמה** f. a flowing, emission of seed, spoken of seed-horses, Ez. 23: 20. R. **זרם**.

\* **זרע** fut. **זרע** 1. to scatter, to disperse, Zech. 10: 9. See the kindred roots beginning with **זר** under art. **זרה**. From the kindred sense of spreading out, expanding, comes **זרע** arem; as **זרה** space, from **זרה**. But a secondary form, and derived from **זרע**, **זרע**, is the Arabic verb **زرع** to at-

tack violently, to seize, IV to take in the arms.

2. Spec. to scatter seed, to sow, Arab.

**זרע**, Syr. **זרע**, Aeth. **HCCT** id.

Constr. a) absol. Job 31: 8. Is. 37: 30. b) c. accus. of the seed sown, e. g. **זרע** **חטים** to sow wheat Jer. 12: 13. Hagg. 1: 6. Lev. 26: 16. Ecc. 12: 6. c) c. acc. of the field sown, Gen. 47: 23. Ex. 23: 10. Lev. 25: 3. Jer. 2: 2 **זרע** **לא ארץ** a land not sown. d) c. dupl. acc. of the seed and field, Lev. 19: 19 **זרע** **לא תזרע** **באֵימ** thou shalt not sow thy field with mixed seed. Deut. 22: 9. Is. 30: 23, Judg. 9: 45. — **To scatter its seed** is said of a seed-bearing plant or tree, Gen. 1: 29, comp. v. 12. Metaph. to sow righteousness Prov. 11: 18, also to sow iniquity 22: 8, mischief Job 4: 8, the wind Hos. 8: 7, i. e. genr. to prepare for oneself the rewards or punishments of good or evil actions, which in the same connexion are also said to be reapt, harvested; comp. Gal. 6: 7, 8. In another construction, Hos. 10: 12 **זרעו** **לכם** **לצדקה**, **זרעו** **לכם** **לצדקה** sow for yourselves in righteousness, and reap according to your piety, comp. in **פה** no. 6. b. Ps. 97: 11 **זרע** **אור** **לצדק** light is sown for the righteous, i. e. happiness is prepared for him. — **To sow a people**, i. e. to increase, to spread, to multiply, Hos. 2: 25. Jer. 31: 27.

3. i. q. to plant, c. dupl. acc. Is. 17: 10.

NIPH. 1. to be sown, as a field Ez. 36: 9.

2. to be sown, scattered, as seed Lev. 11: 37. Trop. Nah. 1: 14 that no more of thy name be sown, i. e. thy name shall no longer be propagated.

3. trop. to be sown, spoken of a woman, i. e. to be made fruitful, to conceive, Num. 5: 28.

PUAL pass. of Kal no. 2. Is. 40: 24.

HIPH. 1. to bear seed, as a plant, Gen. 1: 11 **זרע** **מזרע**, comp. v. 29 where in the same connexion it is **זרע**.

2. to conceive seed, spoken of a woman, to be fruitful, Lev. 12: 2, comp. Niph. no. 3.

Deriv. the three following, and מְזַרֵּק, מְזַרְעָל, זָרַע, (אֶזְרֹעַ) זָרַע.

זָרַע, constr. id. once זָרַע Num. 11: 7, c. Suff. זָרַעִי; plur. c. Suff. זָרַעֲכֶם 1 Sam. 8: 15.

1. pp. a sowing, then seed-time, time of sowing, i. e. the winter in Palestine, Gen. 8: 22. Lev. 26: 5. Also a planting, plantation, Is. 17: 11. Comp. the root no. 3.

2. seed, which is scattered, sown, whether of plants, trees, or grain, Gen. 1: 11, 12, 29. 47: 23. Lev. 26: 16. Deut. 22: 9. Ecc. 11: 1. Meton. of what springs from seed sown, *field of grain, harvest*, 1 Sam. 8: 15; *crop, produce of the fields* Job 39: 12 (15). Is. 23: 3.

3. *semen virile*, Lev. 15: 16 sq. 18: 21. 19: 20; comp. r. זָרַע Niph. no. 3. Hiph. no. 2. — Hence a) i. q. *children, offspring, posterity*, Gen. 3: 15. 13: 16. 15: 5, 13. 17: 7, 10. 21: 13. al. Spoken also of *one child*, when an only one, (whence Gen. 3: 15 does not belong here,) Gen. 4: 25. 1 Sam. 1: 11 זָרַע זָרַע אֶנְשִׁים a male child. זָרַע זָרַעֶךָ seed of thy seed, i. e. children's children, grandchildren, Is. 59: 21. — b) i. q. a race, stock, family, זָרַע יִשְׂרָאֵל Ps. 22: 24. זָרַע הַמַּמְלָכָה, הַמִּלְכָּה the seed royal, royal line, 2 K. 11: 1, 14. — c) a race or class of men, as זָרַע קִנְזִי Is. 6: 13, זָרַע בְּרוּבִי יִי 65: 23; in a bad sense, i. q. *breed, brood*, זָרַע מְרָעִים Is. 1: 4, זָרַע שָׂקָר 57: 4. Comp. Heb. פְּרִיחָה, Gr. γέννημα Matth. 3: 17, Germ. Brut brood, Fr. race.

זָרַע Chald. id. Dan. 2: 43.

זָרַעִים and זָרַעֲנִים m. plur. pp. *seed-herbs, greens, vegetables*, i. e. vegetable food, such as was eaten in a half fast, opp. to meats and the more delicate kinds of food, Dan. 1: 12, 16. So Chald. and Talmud. Syr. ܙܪܥܝܢ id.

\* זָרַף obsol. root, Arab. زَرَفَ, to flow, to pour, of water; to flow as tears. Comp. זָרַם. Hence the quadril. זָרַף.

\* זָרַק to scatter, to sprinkle, kindr. זָרַה; זָרַע; a) things dry, as dust Job 2: 12. 2 Chr. 34: 4; cinders, soot,

Ex. 9: 8, 10; coals Ex. 10: 2. b) often of things liquid, as water Num. 19: 13; blood Ex. 24: 6. 29: 16, 20. Lev. 1: 5, 11. 3: 2. al. saepe. Seq. זָרַק to sprinkle upon Ex. 1. c. Intrans. Hos. 7: 9 יָרַקָה בּוֹ ye sprinkled upon him. Comp. Lat. spargere in the same sense, Prop. 3. 4. 24; and Arab. نَزَّ to sprinkle; med. E, to be grey on the front part of the head, pp. to be sprinkled with grey hairs, to begin to be grey.

Pual pass. Num. 19: 13, 30.

\* I. זָרַר obsol. root, i. q. Arab.

زَرَزَ to bind or fasten together, as with buckles, clasps, to buckle together, cogn. with זָרַר no. I, and also with צָרַר, צָוַר. Hence the nouns זָרָר, זָרָרִי. — Chald. זָרַר to bind around, to gird, comes from the quadril. זָרַר.

\* II. זָרַר pp. to scatter, like Arab.

زَرَزَ, kindr. with זָרַה, זָרַע, זָרַק. Hence

Po. זָרַר, to sneeze, which scatters the mucus from the nostrils. 2 K. 4: 35. Comp. Chald. זָרַר a sneezing, see Schult. ad Job 41: 40.

זָרַשׁ (gold, from Pers. زر gold, with the ending ش) pr. n. of the wife of Haman, Esth. 6: 13.

זָרַת f. a span Ex. 28: 16. 39: 9. 1 Sam. 17: 4. Aram. ܙܪܬ, ܙܪܬܐ id. R. זָרַת to spread out, to expand; whence זָרַ for זָרַת, f. זָרַת, as קָרַת from כָּרַת, פָּסָת from כָּסָת.

\* זָרַת obsol. root, perh. i. q. Aram.

זָרַת = דָּשָׂא to sprout; hence

זָרַת pr. n. m. Ezra 2: 8. 10: 27. Neh. 7: 13. 10: 15.

זָרַת (perh. i. q. זָרַת olive) pr. n. m. 1 Chr. 23: 8. 26: 22.

זָרַת (perh. i. q. שָׁתַר star) pr. n. of one of the eunuchs of Xerxes, Esth. 1: 10.



## ה

*Hheth* or *Cheth*, הֵית, the eighth letter of the Hebrew alphabet, as a numeral denoting 8. The figure of this letter on Phœnician monuments and on Hebrew coins, is **ה** **ה**, whence the

Greek *H*; and the name הֵית prob. signifies *an enclosure, fence*, from ר.

חָבַל, חָבַל, to surround, to enclose, ה and ט being interchanged. The name corresponds to that of the Ethiopic letter **ሀ** *Haut*.

As to pronunciation, this letter, the harshest of the gutturals, seems anciently to have been uttered sometimes in a softer manner, like a double *hh*, and sometimes more forcibly and harshly, like the letters *kh*; which double pronunciation was afterwards marked in Arabic and Ethiopic by different letters or characters, viz. *hh* by ח, **ሀ** (*Haut*), and *kh* by خ, **ሀ** (*Harm*); although at a still later period this distinction was neglected in Ethiopia, and both letters softened down into the simple *h*. Hence the same Hebrew root is often written in Arabic in two ways, as, רָצַח to kill, Arab. رَضَح and رَضَح to break or dash in pieces.

Still more frequently, however, the various significations of one Hebrew root are distinguished in Arabic by this double manner of pronouncing; as חָלַק a) to be smooth, Arab. حَلَق trans. to make smooth or bare, to shear; b) to smooth, to form, Arab. خَلَق to form, to create; also חָלַל a) to pierce, to perforate, Arab. خَلَل Conj. I, V; b) to open, to loose, Arab. خَلَلَ. Comp. the roots חָבַר, חָבַט, חָרַם, חָרַשׁ.

It is interchanged chiefly with ה q. v. Besides the gutturals, it passes over also on account of the similar sound into the palatals, espec. ג, comp. the

roots חָבַל and חָבַל; חָבַל and חָבַל; חָבַר and חָבַר.

Sometimes also, like א and ה, it is prefixed to trilateral roots, and thus forms quadriliterals, as חָבַטְמַל, see Lehrs. p. 863.

חב c. Suff. חָבִי, m. (ר. חָבִי q. v.) the bosom, lap, so called from cherishing, Job 31:33. Chald. חָבַט, חָבַט, חָבַט, id. Samar. חָבִי.

\* חָבַט in Kal not used, i. q. חָבַט to hide, to conceal, comp. the kindr. roots חָפַט, חָפַט. Arab. حَبَا, Aeth. ḥḥ: to hide; also حَبَا for حَبَا to put out fire, pp. to hide or cover it, Conj. X to hide oneself.

NIPH. to hide oneself, to lie hid, Gen. 3:10. Judg. 9:5. Job 29:8 the young men saw me and hid themselves, i. e. gave place to me from reverence and modesty. v. 10 the voice of the nobles lay hid, i. e. they held their peace. Seq. חָבַט Josh. 10:16. 2 Sam. 17:9; חָבַט 1 Sam. 10:22. Seq. infin. it may be rendered by an adverb, (as λανθάνειν c. part.) Gen. 31:27 לָמָּה נִחַבְתָּ לְבָרְיָהּ wherefore hast thou secretly fled away?

PUAL id. pp. to be made to hide oneself, Job 24:4.

HIPH. to hide, to conceal, Josh. 6:17, 25. 1 K. 18:13. 2 K. 6:29.

HOPH. pass. Is. 42:22.

HITHP. i. q. Niph. 1 Sam. 13:6. 14:11. al.

Deriv. מִחְבֹּט, מִחְבֹּט.

\* חָבַב to love, once Deut. 33:3.

Arab. حَبَّ I, III, X. Syr. حَبَّ Pe. and Pa. id. The primary idea lies in breathing upon, warming, cherishing; whence חָב lap, bosom, in which we cherish; comp. further under the root חָבַב. A manifest trace of this origin is in Syr. حَبَّ to burn, as fire,

**חָבַל** a burning, heat, espec. from blowing.

Deriv. **חָב**, and

**חָבֵב** (beloved) pr. n. of the father-in-law of Moses, Num. 10: 29. Judg. 4: 11. Comp. **חָבֵר**, **חָבֵר**.

\* **חָבֵה** i. q. **חָבֵה** to hide oneself, in Kal once Imper. **חָבֵה** Is. 26: 20.

NIPH. inf. **חָבֵה** id. 1 K. 22: 25. 2 K. 7: 12.

Deriv. **חָבִיב**, and pr. names **חָבִיב**, **חָבִיב**.

**חָבִילָה** f. Chald. (r. **חָבַל**) evil deed, crime, Dan. 6: 23; comp. the root Neh. 1: 7.

**חָבֹר** (joining together, r. **חָבַר**) pr. n. *Habor*, i. e. *Chaboras*, a river of Mesopotamia which rises in Mount Masius near *Rās el ain*, and flows into the Euphrates near *Circesium*, 2 K. 17: 6. 18: 11. 1 Chr. 5: 26. Arab. **خابور**, *Khabūr*. See more under **חָבַר**.

**חָבֹרָה** and **חָבֹרָה** Is. 53: 5, f. a stripe, weal, bruise, i. e. the mark or print of blows in the skin, Gen. 4: 23. Is. 1: 6. 53: 5. Ps. 38: 6. R. **חָבַר** no. 3. q. v.

\* **חָבַט** fut. **יִחָבֵט**, to beat off or out with a stick or club, Arab. **خبط** to beat off leaves with a stick. Hence

1. to beat off apples or olives from a tree, Deut. 24: 20. Is. 27: 12.

2. to beat out grain with a stick or flail, to thresh, Judg. 6: 11. Ruth 2: 17. Arab. **خبط**.

NIPH. pass. of no. 2. Is. 28: 27.

**חָבִיה** (whom Jehovah hides, i. e. protects, r. **חָבֵה**) pr. n. m. Ezra 2: 61. Neh. 7: 63.

**חָבִיב** m. a covering, veil, Hab. 3: 4. R. **חָבֵה**.

\* **חָבַל** 1. to tighten a cord, to twist, and so to bind, to bind fast. Corresponding is Arab. **حبل**, for which see Camoos p. 1219. Kindr. are the

roots **חָבַל**, **חָבַל**, also **חָבַר**, **חָבַל**. Hence **חָבַל** a cord, rope. — Part. **חָבֵל** pp. binding, a binder, bond, poet. for a cord. So is prob. to be understood the parabolic name of the staff or crook, plur. **חָבִלִים** *Bands*, Zech. 11: 7, 14, i. e. a crook of cords, bands, which being broken, the fraternal league between Judah and Israel is dissolved, v. 14. Luther, *der Stab Wehe*.

2. to bind by a pledge, to take a pledge of any one, c. acc. of pers. Job 22: 6. Prov. 20: 16. 27: 13. Also seq. acc. of thing to take as a pledge or in pledge, spoken of one who compels a debtor to give pledges, Deut. 24: 6, 17. Ex. 22: 25. Job 24: 3. Ibid. 9 **יָחַבְלוּ** **עַל** **עֲנִי** **וְאֵשֶׁר** **עַל** **עֲנִי** and what is on the poor man (his garment) they take as a pledge, comp. **עַל**. Part. pass. **חָבִיל** taken in pledge Am. 2: 8. Comp. Arab.

**حبل** to make a league, **حبل** league, covenant, and with Kha **خبل** debt, usury, see Camoos p. 1434; Syr. **ܚܒܠܐ**, Chald. **חָבִילָה** id.

PIEL pp. to writhe, to be in pain; then of a female, to travail, to bring forth, Cant. 8: 5. Ps. 7: 15. **חָבַל** a throe, pain.

Deriv. **חָבַל** — **חָבֵלָה**, **חָבַל**, **חָבַל**, **חָבַל**, **חָבַל**.

II. **חָבַל** fut. **יִחָבֵל**, **יִחָבֵל**, i. q. Arab. **خبل**.

1. to spoil, to corrupt, to destroy, see Piel.

2. to act corruptly, wickedly. Job 34: 31 **לֹא** **אֶחָבֵל** *I will no more do corruptly*. Seq. **לֹא** Neh. 1: 7. Arab. **خبل** med. E, to be foolish, silly. Syr. and Chald. Pa. to act corruptly. Interpreters have well seen, that this root has a different origin from **חָבַל**, **חָבַל**, no. I. Perhaps as kindred with the present root, we may regard **חָבַל** to be vain, to act vainly.

NIPH. to be destroyed, Prov. 13: 13.

PIEL, to spoil, to destroy, Ecc. 5: 5; spoken of persons Is. 32: 7; of countries, i. q. to lay waste, Is. 13: 5. 54: 16. Mich. 2: 10.

PUAL pass. Job 17: 1 **רֵיחִי** **חָבַלָה** *my breath is destroyed*, i. e. my vital

powers are exhausted. Is. 10: 27 חֲבֵלֵי יִשְׂרָאֵל נִשְׁמָדוּ and the yoke (of Israel) is destroyed, broken, for fatness, where Israel is thus compared to a fat and wanton bullock which shakes off the yoke; comp. Deut. 32: 14. Hos. 4: 16.

Deriv. חֲבֹהָה.

חֲבַל Chald. PA. 1. to hurt, to harm, Dan. 6: 23.

2. to spoil, to corrupt, to destroy, Dan. 4: 20. Ezra 6: 12.

ITHPA. to be destroyed, e. g. a kingdom Dan. 2: 44. 6: 27. 7: 14.

חֲבָל Is. 66: 7, mostly in plur. חֲבָלִים, constr. חֲבָלָי, m. writhings, pains, pangs, espec. of a woman in travail, throes, (comp. r. חֲבַל no. I, Pi.) Gr. ὠδίνες, Syr. ܡܠܬܐ id. Is. 13: 6. Jer. 13: 21. 22: 23 חֲבָלִים יָבִיאוּ when pangs come upon thee. Is. 66: 7. Hos. 13: 13. Job 39: 3 חֲבָלֵיהֶם תִּשְׁלַחֲנָה pp. they cast forth their pangs, i. e. they bring forth their young with throes; and since the pangs cease with the birth, the mother may strictly be said to cast forth her pains with her young. In like manner the Greeks put ὠδὴς, ὠδίνες, for a foetus brought forth with pain, Eurip. Ion. 45. Aeschyl. Agam. 1427.—Once of other pains, Job 21: 17.

חֲבַל m. once f. Zeph. 2: 6, c. Suff. חֲבָלָי; plur. חֲבָלִים, constr. חֲבָלָי Ps. 18: 5. 116: 3, and חֲבָלָי Josh. 17: 5.

1. a cord, rope, Arab. حبل, Syr. ܡܠܬܐ, Aethiop. 𐩧𐩢𐩨. Corresponding is Gr. κάμιλος, Fr. and Engl. cable; nor is there any good reason why philologists should regard this Greek word as spurious, see Passow Greek Lex. art. κάμιλος.—Josh. 2: 15. Ecc. 12: 6 חֲבַל הַכֶּסֶּד the silver cord, i. e. made of silver threads.

2. spec. a measuring-line, Am. 7: 17. 2 Sam. 8: 2.—Hence a) a portion measured out, as of land, and assigned to any one by lot, Josh. 17: 14. 19: 9; and so genr. portion, possession inherit-

ance, Ps. 16: 6 חֲבֵלִים נָפְלוּ-לִי בְּעֵינַיִם my portion has fallen to me in pleasant places. Deut. 32: 9 חֲבֵל נַחֲלָתוֹ Jacob is his possession.—b) genr. a tract, district, region, Deut. 3: 4, 13, 14. חֲבֵל הַיָּם region of the sea, sea-coast, Zeph. 2: 5, 6.

3. a snare, gin, noose, Ps. 140: 6. Job 18: 10 חֲבָלֵי מָוֶת, snares of death, of Sheol, Ps. 18: 5, 6. 116: 3.

4. as in Engl. a band of men, i. e. a company, 1 Sam. 10: 5, 10.

חֲבַל m. a pledge, Ez. 18: 12, 16. 33: 15. Comp. r. חֲבַל no. I. 2.

חֲבָלָה f. id. Ez. 18: 7.

חֲבַל Chald. hurt, harm, Dan. 3: 25.

חֲבַל Chald. m. hurt, damage, Ezra 4: 22.

חֲבַל once Prov. 23: 34, according to the force of the form, intens. for חֲבַל or חֲבַל a rope; prob. a large rope of a ship, perhaps spec. a cable, which would give a very apt sense: thou shalt be as one lying חֲבַל בְּרֹאשׁ at a cable's end, i. e. deep in the sea; the other hemistich has, one lying in the heart of the sea.—I have formerly taken this word for a mast, so called from its ropes, stays, and derived from חֲבַל; but examples are wanting of denominative nouns of this form. The conjecture of Ewald, Heb. Gram. p. 240, that we are to understand Sheol, as being the destroyer, (see Piel of חֲבַל no. II,) will be satisfactory to few.

חֲבַל m. (denom. from חֲבַל a ship's rope,) a ship-man, sailor, Jon. 1: 6. Ez. 27: 8, 27—29.

חֲבַצְלֶת f. Cant. 2: 1. Is. 35: 1, a flower growing in meadows and pastures, which the ancient versions render sometimes the lily, and sometimes the narcissus; more accurately however the Syriac translator, who uses the same word, ܡܬܥܬܠܐ, which according to the Syriac lexicographers, (cited in full in Comment. on Is. 35: 1,)

signifies the *colchicum autumnale* of Linn. or *meadow saffron*, an autumnal flower similar to saffron, springing from poisonous bulbous roots, and of a white and violet colour. — As to the etymology, there doubtless lies in this quadriliteral, the triliteral word **בָּצַל** bulb; while the ח is either the guttural sound prefixed, as is also the case with other roots, comp. **חֲשִׁמְזִים** Lehg. p. 863; or else, as Ewald supposes (ad Cant. l. c.) this quadriliteral is compounded from **חֲמִץ** and **בָּצַל**, and signifies *acid bulbs*.

**חֲבַצְנָה** pr. n. m. Jer. 35: 3. As an appellative, perh. light or lamp of Jehovah, from Chald. **בִּזְצִינָא** lamp, and **יָה** Jehovah, the ח being prefixed; see in **חֲבַצְלָה**.

\* **חָבַק** in Kal only three times, inf. **חָבַק** Ecc. 3: 5, part. **חָבַק** 4: 5. 2 K. 4: 16; elsewhere only in

PIEL **חָבַק**, fut. **יִחָבֵק**, part. **מִחָבֵק**, to embrace, to clasp in one's arms, seq. acc. Gen. 33: 4. Prov. 4: 8. 5: 20; seq. dat. Gen. 29: 13. 48: 10. To embrace the rock, the dung-hill, i. e. to make a bed of them, Job 24: 8. Lam. 4: 6.

2. seq. **יָדִים**, to clasp or fold the hands, spoken of a slothful inert person, Ecc. 4: 5. — Hence

**חֲבִק** m. a folding of the hands, as characteristic of the sluggard, Prov. 6: 10. 24: 33.

**חֲבַקּוּק** (embrace, after the form **חֲבַקּוּק** (**חֲבַקּוּק**) *Habakkuk*, pr. n. of the prophet, Hab. 1: 1. 3: 1. Sept. *Ἀμβακούμ*, after the form **חֲבַקּוּק**, and with \* corrupted into **μ**.

\* **חָבַר** pp. to bind, to bind together, kindr. with **חָבַל** no I; see Piel. Hence

1. to join together, but almost always intrans. to be joined together, to adhere, Aram. **ܚܒܐ**, Aeth. **ሐበረ** id. Ex. 26: 3. 28: 7. 39: 4. Ez. 1: 9, 11. Spoken of nations, to be confederate, allied, Gen. 14: 3 **כָּל-אַחֵיהֶם חָבְרוּ אֶל-עֶמֶק** all these came together as allies

in the vale of Siddim. Part. pass. Hos. 4: 17 **חָבְרוּ עִצְבִּים** allied with idols.

2. to bind with spells, to fascinate, to charm, spoken of a species of magic which was practised by binding magic knots, Gr. *καταδέω*, *κατάδεσμος*, comp. Germ. *bannen* = binden, and other words of binding, which are transferred to magic incantation, as Aeth. **ሕሠረ**. Deut. 18: 11. Ps. 58: 6 of the charming of serpents.

3. to be bound around with stripes, i. e. to be marked with lines or stripes, to be striped, Arab. **حَبَر**, whence **حَبْرَة** a striped garment, Pass. **حَبِرَ** the skin

is striped, i. e. covered with stripes and marks of blows, see Camoos p. 491. — Hence **חָבְרָה** a stripe, weal, and **חָבְרָה וְחָבְרָה** the stripes and spots of a leopard. Comp. Schult. ad Har. Cons. V. p. 156, 157.

PIEL **חָבַר** 1. to join together, to connect, Ex. 26: 6 seq.

2. to join in a league, to confederate. 2 Chr. 20: 36 **וַיַּחְבְּרֵהוּ עִמּוֹ** and he made alliance with him.

PUAL **חָבַר**, once **חָבַר** Ps. 94: 20.

1. to be joined together, Ex. 28: 7. 39: 4. Eccl. 9: 4 Keri. Ps. 122: 3 of Jerusalem as restored, **כְּעִיר יְיָ-חָבְרָה** as a city that is joined together, compacted, i. e. whose stones and ruins so long thrown down and scattered, are now again brought together.

2. to be confederated, allied. Ps. 94: 20 **וְהַיִּחְבְּרֶךָ כִּסֵּא הָרוֹת** shall the throne of iniquity be confederate with thee?

HIPH. to join in league with any one, to make a league. Job. 16: 4 **אֶחְבְּרָה עָלֶיְכֶם בְּמִלִּים** I would make a league with words against you; the metaphor being taken from a warlike alliance.

HITHP. **הִתְחַבֵּר** and by Syriasm **אֶתְחַבֵּר**, to join oneself with any one, to make a league with, to be confederate, 2 Chr. 20: 35, 37. Dan. 11: 6. Infin. in the Syriac manner **הִתְחַבְּרוּת** Dan. 11: 23.

Deriv. see in Kal no. 3, also **מִחְבְּרָת**, **מִחְבְּרוֹת**, pr. n. **חָבְרוֹת** and those here following, **חֲבָרָת** — חֲבָרָת.



**חֵבֵר** m. *an associate, companion*, i. q. **חֵבֵר**. Job 40: 30, where fishermen are to be understood, who follow their vocation in partnership; see **בָּרֶה**.

**חֵבֵר** m. *an associate, companion*, Cant. 1: 7. 8: 13. Judg. 20: 11 **בְּאִישׁ אֶחָד חֵבְרִים** associated as one man, joined or knit together. Ps. 119: 63. Ps. 45: 8 **מֵחֵבְרִיךָ** above thy companions, fellows, i. e. other kings; comp. Barhebr. p. 328.

**חֵבֵר** m. Chald. id. Dan. 2: 13, 17, 18.

**חֵבֵר** m. 1. *society, company, community*, Hos. 6: 9. Prov. 21: 9 **בֵּית חֵבֵר** a common house. 25: 24.

2. *spell, enchantment*, Deut. 18: 11. Plur. **חֵבְרִים** Is. 47: 9, 12.

3. *Heber*, pr. n. of several men, a) Gen. 46: 17, for which **חֵבֵר** Num. 26: 45. b) Judg. 4: 11, 17. c) 1 Chr. 8: 17. d) 4: 18.

**חֵבְרֵי בְּרוֹת** f. plur. *variegated spots*, of the panther; or rather, *stripes, streaks*, of the leopard, Jer. 13: 23. See r. **חֵבֵר** no. 3.

**חֵבֵרָה** Chald. fem. *an associate, companion*, and then *fellow, other*, i. q. **רֵעִית**, Dan. 7: 20.

**חֵבֵרָה** f. *society, company*, Job. 34: 8.

**חֵבְרוֹן** (conjunction, alliance) *Hebron*, pr. n. 1. of an ancient city in the tribe of Judah, first called **קְרִיַת־אֲרָבֶעַ** Gen. 13: 18. 23. 2, comp. Judg. 1: 10; and which for a time, before the capture of Jerusalem, was the royal residence of David, 2 Sam. 2: 1. 5: 5. It is now called **الخليل**, *El-Khalil*, fully **خَلِيلُ الرَّحْمَانِ** i. e. [city of the] friend of the most merciful sc. God, i. e. Abraham.

2. of several men, a) Ex. 6: 18. 1 Chr. 5: 28. Patron. **חֵבְרִי** Num. 3: 27. b) 1 Chr. 2: 42, 43.

**חֵבְרִי** patronym. from pr. n. **חֵבֵר** lett. a. Num. 26: 45.

**חֵבֵרָת** fem. *a companion, wife*, Mal. 2: 14.

**חֵבֵרָת** f. *a joining, junction*, Ex. 26: 4, 10.

\* **חָבַשׁ** fut. **יִחָבֵשׁ**, once **יָחַבֵּשׁ** Job 5: 18.

1. *to bind, to bind on, to bind around*, e. g. a) a head-band, turban, Ex. 29: 9. Lev. 8: 13. Jon 2: 6 **סוּף חָבוּשׁ לְרֹאשִׁי** the sea-weed was bound around my head, as if my head-dress, turban. Ex. 16: 10 **וְאָחַבְשָׁךְ בִּשְׂשׁ** I bound thee around with byssus, i. e. adorned thy head with a turban of byssus. — b) *to bind up a wound*, Job 5: 18. Is. 1: 6. 30: 26; seq. **חָבַשׁ** Ez. 34: 4, 16. Is. 61: 1. Part. **חָבֵשׁ** a binder up, healer, sc. of the wounds of the state, Is. 3: 7; comp. 1: 6.

2. *to saddle an animal, which is done by binding on the saddle or panniers*, seq. acc. Gen. 22: 3. Num. 22: 21. Judg. 19: 10. 2 Sam. 17: 23.

3. *to bind fast*, i. q. **לִשְׁכּוּת**, Job 40: 13 [8] **פְּתִיחֵם חָבוּשׁ בְּטַמּוֹן** shut up their faces in darkness. See Piel no. 2.

4. *imperio coërcuit*, to bind to allegiance, i. e. *to rule, to govern*, Job 34: 17 **הֲאֵפָה שׁוֹנֵא מִשְׁפַּט יָחַבֵּשׁ** shall even he that hateth right, govern? Some here take **אָפָה** in the sense of anger; but not well, on account of the parall. passage c. 40: 8, 9.

PIEL 1. *to bind up wounds*, seq. **חָבַשׁ** of pers. Ps. 147: 3.

2. *to bind fast*, i. e. *to shut up, to stop, to restrain*. Job 28: 11 **מִבְּכֵי נְהָרוֹת חָבֵשׁ** he stoppeth up the streams, rills, that they trickle not, spoken of a miner shutting off water from flowing into the pits.

PUAL *to be bound up*, as a wound, Is. 1: 6. Ez. 30: 21.

\* **חָבַת** obsol. root, prob. *to cook*, to bake bread, Aethiop. **ḥabāt**: Arab. **خَبَزَ** bread, **خَبْز** to bake bread. Hence **מַחְבֵּת** cooking-pan, and

**חֲבִיתִים** m. plur. *things cooked or baked, pastry-work*, 1 Chr. 9: 31. Comp. **מַחְבֵּת**.

חג constr. חָג, and so seq. חָג Ex. 12:

14. Num. 29: 12; c. Suff. חָגִי, m. R. חָגִי.

1. a festival, feast, Ex. 10: 9. 12: 14. חָג, חָג, חָג, to keep a festival, Lev. 23: 39. Deut. 16: 10. In the Talnud spoken *חָג* *חָג* of the feast of tabernacles; and so 2 Chr. 5: 3, comp. 1 K. 8: 2.

2. meton. a festival sacrifice, victim. Ps. 118: 27 אֶסְרֶה-חָג בַּעֲבֹתָיִם bind the sacrifice (victim) with cords. Ex. 23: 18 חֵלֶב חָגִי the fat of my victim. Mal. 2: 3. Comp. מוֹדֵד 2 Chr. 30: 22.

חָגָה i. q. חָגָה which is read in many Mss. fem. vertigo, i. q. consternation, terror, Is. 19: 17. R. חָגָה no. 3.

\* חָגַב obsol. root, Arab. حَجَب to hide, to cover over. Hence

חָגַב m. 1. a locust, winged and edible, Lev. 11: 22; so called, they say, because it covers or hides the ground. Num. 13: 33. Is. 40: 22. Ecc. 12: 5.

2. Hagab, pr. n. m. Ez. 2: 46.

חָגַבָה (locust) pr. n. m. Ezra 2: 45. Neh. 7: 48.

\* חָגַג kindr. with חָגַג, pp. to move around in a circle. Hence

1. to dance, pp. in a circle, 1 Sam. 30: 16.

2. to keep a festival, to celebrate a holy-day, sc. by leaping and dancing, by sacred dances, Ex. 5: 1. Lev. 23: 41; spec. of a public solemnity, Ps. 42: 5.

חָגָה Syr. حَجَّ, id. Arab. حَجَّ to perform the Hadj, to make a pilgrimage to Mecca.

3. to reel, to be giddy, spoken of drunkards Ps. 107: 27. Also to be astonished, amazed, whence חָגָה terror, consternation.

Deriv. חָגָה, חָגָה, and the pr. names חָגִי, חָגִי, חָגִיָה, חָגִיָה.

\* חָגָה obsol. root, i. q. Arab. حَجَا to take refuge. — Hence

חָגִיָה m. plur. refuges, חָגִיָה-הַסֵּלֶע, asylums of the rocks, Cant. 2: 14. Obad.

3. Jer. 49: 16. Arab. مَوْجِلَة refuge, asylum. Syr. نَيْل, نَيْل, lofty rock, cliff.

חָגָר, verbal adj. intrans. (r. חָגַר) girded, Ez. 23: 15 חָגִיר־אֶזְוִיר girded with girdles; comp, 2 K. 3: 21.

חָגִיר, constr. id. (r. חָגַר, after the form קָטוּל) a girdle, absol. Prov. 31: 34; constr. 2 Sam. 20: 8 חָגִיר חָרָב; c. Suff. 1 Sam. 18: 4.

חָגִירָה f. (r. חָגַר) a girdle 2 Sam. 18: 11. Also an apron Gen. 3: 7.

חָגִי (festive, from חָג with the ending י i. q. י) Haggai, pr. n. of a prophet, Hag. 1: 1. Sept. Αγγαῖος.

חָגִי (id.) pr. n. of a son of Gad, Num. 26: 15. Patronym. is the same, ibid.

חָגִיָה (festival of Jehovah) pr. n. m. 1 Chr. 6: 15.

חָגִיָה (festive, fem.) pr. n. of a wife of David, the mother of Adonijah, 2 Sam. 3: 4. 1 K. 1: 5.

\* חָגַל obsol. root, Arab. حَجَلَ to hop, to advance by short leaps, in the manner of a bird, or of a person with his feet shackled. This trilateral seems to have come from the quadril. חָרַגָל q. v. by dropping ר. — Hence

חָגִילָה (partridge, like Arab. حَجَل) pr. n. f. Num. 26: 33. 27: 1. 36: 11.

\* חָגַר fut. יִחָגֵר, to bind around, to gird, to gird up, construed: a) c. acc. of the part to be girded, 2 K. 4: 29. 9: 1. Also c. ב of that with which one is girded, trop. Prov. 31: 17 she girdeth her loins with strength. — b) c. acc. of the garment or thing girded on, e. g. חָגַר אֶת-הַחֶרֶב to gird on one's sword, 1 Sam. 17: 39. 25: 13. Ps. 45: 4; חָגַר

\* ַּחֲרַף 1. to be sharpened, sharp,  
Prov. 27: 17, see in Hiph. Arab. حَرَفَ

חָדַיִר Chald. plur. *the breast*, Heb. חָדָה, Dan. 2: 32. In Targg. occurs Sing. חָדִי.

\* **חָדַל** and **חָדַל** fut. **יִחְדַּל** 1. *to leave off, to cease, to desist.* Arab. **خَذَلَ** id. also to desert, to forsake, see Scheid ad Cant. Hiskiae p. 53. Schultens ad Job. p. 72. The primary idea lies in *becoming languid, flaccid*, which is transferred to slackening and desisting from labour. It belongs to the family of roots quoted under **חָלַל**, which all express the idea of being pendulous, flaccid, flabby. — Construed a) seq. gerund, Gen. 11: 8 **וַיִּחְדְּלוּ** *and they left off to build the city.* 41: 49. 1 Sam. 12: 23. Prov. 19: 27; poet. also c. inf. Is. 1: 16 **חָדְלוּ** *cease to do evil*; or with a verbal noun, Job 3: 17 **חָדְלוּ רִנּוֹ** *they cease from tumult.* — b) absol. *to cease from labour*, 1 Sam. 2: 5 **רַעֲבִים חָדְלוּ** *the hungry do not labour.* Also *to rest*, Job 14: 6. Judg. 5: 6 *the highways rested*, were not travelled. — c) absol. i. q. *to cease to be*, to be at an end, Ex. 9: 34 *the rain and the hail ceased.* v. 29, 33. Is. 24: 8. Also *to fail*, to be wanting, Deut. 15: 11 *the poor shall never fail.* Job 14: 7.

2. *to cease from any thing, to desist from*, seq. **מִן** before an infin. 1 K. 15: 21. Hence i. q. *to beware of doing*, Ex. 23: 5, see in **עָזַב** no. 1; *to leave*, to give up, to renounce, 1 Sam. 9: 5. Prov. 23: 4, and so c. acc. Judg. 9: 9 sq. Also c. acc. of pers. *to leave, to let alone*, Ex. 14: 12, Job 7: 16. 10: 20; and seq. **מִן**, Is. 2: 22 **חָדְלוּ מִן הָאֲדָם** *cease ye from man*, i. e. leave the vain confidence ye have reposed in man. 2 Chr. 35: 21 **חָדְלוּ מִן הָאֱלֹהִים** *forbear ye from God*, i. e. no longer oppose him.

3. *to leave undone, to let alone, to forbear, not to do.* 1 K. 22: 6, 15 ... **וְהָגַדְתָּ** *shall we go ... or shall we not go* i. e. or let it alone. Ez. 2: 5. Jer. 40: 4. Job 16: 6. Zech. 11: 12. Seq. gerund, Num. 9: 13. Deut. 23: 23. Ps. 36: 4.

Deriv. the three following.

**חָדַל** m. verbal adj. 1. *ceasing to be, frail*, Ps. 39: 5.

2. *forbearing to do any thing*, Ez. 3: 27.

3. intrans. *left, destitute, forsaken*, comp. Arab. **مُخَذَّل** id. Is. 53: 3

**חָדַל אֲנִישִׁים** *forsaken of men*, comp. Job 19: 14.

**חָדַל** m. pp. *place of rest, region of the dead, hades*, Is. 38: 11. See r. **חָדַל** no. 1. b, comp. **חֲדָמָה**.

**חָדְלִי** (resting, r. **חָדַל** no. 1. b,) pr. n. m. 2 Chr. 28: 12.

\* **חָדַק** obsol. root, i. q. Arab. **خَذَقَ** *to prick, to sting*, with which are kindr. **خَذَقَ** to be sour, biting, as vinegar, and **خَذَقَ** to be sharp-sighted. Hence

**חָדָק** Mich. 7: 4, and **חָדָק** Prov. 15: 19, a species of thorn. Arab. **خَذَقُ** *melongena spinosa*, i. e. solanum insanum Linn. prickly mad-apple, see Abulfadli ap. Cels. in Hierob. II. p. 40 sq.

**חֲדָקֶל** pr. n. *Hiddekel*, i. e. the *Tigris*, Gen. 2: 14. Dan. 10: 14. In Aramaean **ܚܕܩܐ**, Arab. **سَجَلَة**, Zend. *Tedsherem*, Pehlev. *Tedshera*, whence have arisen both the Greek name *Tigris* and the Aram. and Arab. forms. In Heb. the **ח** is prefixed, as in the word **חֲשָׁמַיִם** and others.

\* **חָדַר** i. q. Syr. **ܡܕܪ** *to surround, to enclose*, e. g. with a wall or rampart; and in a hostile sense *to beset, to besiege*. This root is of the same family with **חָצַר** and **חָדַר** q. v. A secondary form is Arab. **خَدَرَ** curtain, and **خَدَرَ**

*to hide behind a curtain*; also Aethiop. **ሓደረ** to dwell. — Hence Ez. 21: 19 [14] **חֶרֶב הַחֲדָרָה לָהֶם** *the sword which besiegeth them*, which besets them on every side. Abulwalid derives the same sense of besetting, lying in wait, from the idea of dwelling or lurking; see Aethiop. and Arab. above. The ancient versions render, *the sword which terrifieth them*, as if i. q. **חָרְדָה**. — Hence



**חֲדָר** constr. **חֲדָר**, c. suff. **חֲדָרִי**, plur. **חֲדָרִים**, constr. **חֲדָרֵי**, m.

1. an apartment, chamber, espec. an inner one, either of a tent or house, Gen. 43: 30. Judg. 16: 9, 12. Hence, a bed chamber 2 Sam. 4: 7. 13: 10; female apartment, harem, Cant. 1: 4. 3: 4; a bride chamber, Judg. 15: 1. Joel 2: 16; a store chamber, Prov. 24: 4.

Arab. **خدر** curtain, hanging, by which

the inner apartment is concealed; the inner chamber, private apartment; comp. **יְרִיעָה** tent-curtain, and Syr. **ܡܢܬܐ** tent.

2. Metaph. **חֲדָרֵי-הַמֶּזֶן** Job 9: 9, chambers of the south, the remotest recesses of the south, comp. **בִּרְכֵּתֵי צָפוֹן**. Also **חֲדָרֵי-בֶּטֶן** chambers of the belly, the inmost breast, Prov. 18: 8. 26: 22. **חֲדָרֵי מָוֶת** chambers of death, i. e. the grave, Sheol, hades, Prov. 7: 27.

**חֲדָרָה** (dwelling, from **חָדַר** and **הָ** formative, as in **בְּנֵיָה**) *Hadrach*, pr. n. of a city and region eastward from Damascus, once Zech. 9: 1. No certain vestiges of it are found; since doubts may well rest on the credit of R. Jose Damasc. and Joseph Abassi, see J. D. Michaelis Suppl. p. 676. But see also Van Alphen de terra Hadrach et Damasco, Traj. 1723, 8, and in Ugolini Thes. T. VII no. 20.

\* **חָדַשׁ** in Kal not used, *to be new*, Arab. **حَدَّثَ** to be new, recent; IV, to produce something new; but Conj. III, IV, also to *polish* a sword. And in the notion of cutting, scraping, polishing, is prob. found the primary idea of this verb, as the etymologists have observed; see Dissertt. Lugd. p. 936; since it belongs to the same family with **חָדַק**, **חָדַק**, and the signif. of *being new* seems to be derived from the idea of a sharp, polished, glittering sword, comp. 2 Sam. 21: 16. Aram. **ܚܕܝܬܐ**.

PIEL *to make anew, to renew*, 1 Sam. 11: 14. Job 10: 17. Ps. 51: 12. Espec. buildings, cities, *to rebuild, to repair*, Is. 61: 4. 2 Chr. 15: 8. 24: 4.

HITHP. *to renew oneself*, Ps. 103: 5. Deriv. the three following.

**חֲדָשׁ** f. **חֲדָשָׁה**, adj. *new*, e. g. of a cart, threshing dray, 1 Sam. 6: 7. Is. 41: 15; of a house Deut. 20: 5. 22: 8; of a wife Deut. 24: 5, a king Ex. 1: 5; of a song Ps. 33: 3. 40: 4; a name Is. 62: 2. Often also it is i. q. *fresh, of this year*, spoken of grain (opp. **רֶשֶׁךְ**) Lev. 26: 10; *unheard of* Ecc. 1: 9, 10. So *new gods* i. e. not before worshipped, Deut. 32: 17. **חֲדָשָׁה** a new thing Is. 43: 19; plur. Is. 42: 9. For **חֲדָשָׁה** 2 Sam. 21: 16, see **חֲדָשׁ**.

**חֲדָשׁ** m. 1. *the new moon, day of the new-moon*, the first day of the lunar month, which was a festival to the Hebrews, Num. 29: 6. 1 Sam. 20: 5. 18: 24. Ex. 19: 1 **בַּחֲדָשׁ הַשְּׁלִישִׁי** in the third new-moon, i. e. on the first of the third month. Hos. 5: 7 **עַתָּה יֹאכֵלֵם חֲדָשׁ** now shall the new-moon consume them, i. e. in the time of the new-moon they shall be consumed.

2. *a month*, i. e. a lunar month, beginning at the new-moon, Gen. 8: 5. Ex. 13: 15. al. **חֲדָשׁ יָמִים** a month of time, for the space of a month, (see **יָמִים**), Gen. 29: 14. Num. 11: 20, 21.

3. pr. n. f. 1 Chr. 8: 9.

**חֲדָשִׁי** n. metronym. of **חֲדָשׁ** no. 3. 2 Sam. 24: 6.

\* **חֲדַת** Chald. *to be new*, i. q. **חָדַשׁ**. Hence

**חֲדַת** Chald. adj. *new*, Ezra 6: 4. Syr. **ܚܕܝܬܐ**.

**חֲדָה** see **חֲדָה**.


\* **חָדַב** in Kal not used, *to be or come under penalty, reum esse v. fieri*, like Syr. **ܚܕܐ**, Arab. **حَاب**; i. e. *to be in debt* (Ez. 18: 7), and *to be guilty*.

PIEL *to make guilty, to cause to forfeit*, Dan. 1: 10.—Hence

חוב m. *debt*, Ez. 18: 7.

חֻבָּה (hidden, hiding-place, r. חֻבָּה) *Hobah*, pr. n. of a place to the northward of Damascus, once Gen. 14: 15; comp. *Xωβά* Jud. 4: 4. 15: 4. Eusebius in Onomast. confounds this place with Cocaba, the seat of the Ebionites; see our note to Burckhardt's Travels in Syria etc. II. p. 1054. Germ.

\* חָוַג to describe a circle, to mark out with a compass, Job 26: 10. Syr.

חָוַג to move in a circle,  circle. Kindr. roots are חָגַג and עָוַג.

Deriv. מְחַוְּגָה and

חֹוֶג m. *circle, sphere*, e. g. the arch or vault of the heavens, Prov. 8: 27. Job 22: 14; the circuit of the earth, orbis terrarum, Is. 40: 22.

\* חָוַר 1. pp. i. q. Arab. حَاو med. Je. to turn aside; II, to tie knots; whence may be derived Heb. חִירָה an enigma, riddle, parable; hence

2. joined with חִירָה, to propose a riddle Judg. 14: 12 sq. to propose a parable Ez. 17: 2. Comp. מְלִיצָה and לוֹץ, also Gr. *ἐμπλέειν αἰνίγματα* Aesch. Prometh. Vincit. 610.—So usually, and not unaptly. Yet it is worth inquiry, whether חִירָה may not be for חִדָּה and denote a sharp saying; and then חוּר may be a denominative derived from it.

Deriv. חִירָה, חִירָה.

\* חָוַה in Kal not used. 1. pp. to breathe, comp. Piel. For this power in the syllable חָב, אָב, אָר, see under אָהָב, אָהָל, אָהָל. Hence

2. to live, i. q. חָיָה, comp. subst. חַיָּה.

PIEL חָוַה pp. to breathe out, hence to declare, to shew, a poetic word for the prose חָוַה. Chald. and Syr. חָוַה, Arab. transp. وَحَى, like אָוַה, Arab. وَصَى.—Job 32: 10, 17. Constr.

seq. dat. of pers. Ps. 19: 3; also c. accus. Job 32: 6; c. Suff. 15: 17. 36: 2.

Deriv. אֶחָוָה.

חָוַה Chald. in Kal not used.

PA. חָוַה i. q. Hebr. חָוַה, to declare, to shew, Dan. 2: 11; seq. חָוַה of pers. Dan. 2: 24; c. Suff. 5: 7.

APH. inf. חָוַה, fut. חָוַה, id. seq. חָוַה Dan. 2: 16. 24: 27; accus. חָוַה 6, 9. Deriv. אֶחָוָה.

חָוַה f. i. q. חָוַה. R. חָוַה i. q. חָוַה, comp. חָוַה and חָוַה

1. pp. חָוַה, and then pr. n. of the first woman, Eve, as the mother of all the living, אָמ כָּל-חָי, Gen. 3: 20. 4: 1. Sept. *Eva*, comp. חָוַה, *Evaños*, Vulg. *Heva*.


2. i. q. חָוַה no. 2, Arab. حَوَّي, family, tribe, spec. of nomades; hence a village, nomadic encampment, (as vice versa, أَهْل, أَهْل, pp. a tent, and then family, men,) Num. 32: 41. Deut. 3: 14. Josh. 13: 30. Judg. 10: 4. 1 K. 4: 13.—By another etymology it is usually derived in this sense from Arab. حَوَّي

to collect, to congregate, V. to roll oneself into a circular form. But this is not necessary.

\* חָוַה obsol. root. whence מְחַוְּוָה q. v.

חָוַה (seer, r. חָוַה) pr. n. m. 1 Chr. 33: 19.

\* חָוַה m. 1. a thorn, a thorn-bush, Job 31: 40. Prov. 26: 9. 2 K. 14: 9.—Plur. חָוִה Cant. 2: 2, and with Vav moveable חָוִה 1 Sam. 13: 6, thorn-bushes, thickets.—In the kindred lan-

guages is found  the sloe,

sloe-thorn; and in Heb. is the cogn. חָוַה and חָוַה. There is no verbal root of a suitable signification; and the noun itself seems to be primitive, following, sometimes the analogy of verbs חָוַה, and sometimes that of חָוַה; comp. חָוַה brother, and see Lehrs. p. 602.

2. i. q. חָוַה, a hook, ring, or the like, which was put through the nostrils of large fishes in order to let them down again into the water, Job 40: 26 [41: 2].

3. an instrument of like kind used in

binding captives, 2 Chr. 33: 11 ; comp. Am. 4: 2.

\* **חָנַט** Chald. *to sew, to sew together*, Syr. **ܚܢܬ**, Arab. **خاط** med. Je id.

APH. *to mend, to repair*, e. g. a wall, Ezra 4: 12. Comp. **רָפָא**. — Hence

**חֹתֶם** m. 1. *a thread*, Judg. 16: 12. Ecc. 4: 12. Cant. 4: 3. Proverbially, Gen. 14: 23 **וְעַד שְׂרוּךְ נֶעַל מִן חֹתֶם** *from a thread to a shoe-latchet*, i. e. neither a thread nor a sandal-thong, not even the least thing. Corresponding is the Lat. *neque hilum* Lucr. 3. 784. Enn. ap. Varr. L. L. 4. 22, for 'neque filum,' whence *nihil*. By a similar proverb the Arabs say **لَا فِتْيَلَا**, see Hamasa ed. Schult. p. 404.

2. *a cord, line*, Josh. 2: 18.

**חִוִּי** (perh. village, from **חָנָה** is q. **חִוָּה** no. 2,) gentile n. *Hivite*, often collect. *the Hivite, Hivites*, Sept. *Εὐαῖος*, a Canaanitish people dwelling at the foot of Hermon and Antilibanus, Josh. 11: 3. Judg. 3: 3 ; but scattered also in other places, as at Shechem, Gibeon, etc. Gen. 34: 2. 2 Sam. 24: 7. 1 K. 9: 20. Josh. 11: 19.

**חַוִּילָה** *Havilah*, pr. n. 1. a region of Arabia, inhabited by descendants of Joktan Gen. 10: 29, eastward of the Ishmaelites and Amalekites, Gen. 25: 18. 1 Sam. 15: 7. Probably the *Χαυλοταῖοι* of Strabo are to be understood, (XVI. p. 728 Casaub.) dwelling on the Persian Gulf, on the coast of which Niebuhr mentions a town and district **حَوِيلَة** *Chawila*, Descript. of Arabia p. 342 Germ.

2. a region of the Cushites, Gen. 10: 7. 1 Chr. 1: 9, which is to be sought in Ethiopia. Most prob. the *Avalitae*, dwelling on the *Sinus Avalites*, now *Zeila*, to the southward of the straits of Bab el Mandeb, Pliny 6. 28. Ptolem. 4. 7. So also Saadias apparently, who three times in Genesis for **חַוִּילָה** puts **زَيْلَة** = **زَيْلَة** *Zeila*.

3. The first *Havilah*, no. 1, enables us probably to ascertain the land of Ha-

*vilah, אֶרֶץ הַחַוִּילָה* Gen. 2: 11, abounding in *gold, pearls* (comm. bdellium) and gems, and flowed around by the river Pishon (Indus?); since the *Havilah* of Gen. 10: 29, is also enumerated among gold countries, and, as being on the Persian Gulf, was adjacent to India. Indeed we are here probably to understand *India*, in accordance with the ancient usage, in so far as it also embraced *Arabia*. See Assemani Bibl. Orient. T. III. P. II. p. 568 — 570. — Some with less reason understand *Chwala* on the Caspian sea, from which this sea takes the Russian name *Chwalinskoje More*.

\* **חָוַל** and **חָוִל**, fut. **יָחַוֵּל** and **יָחַוִּי**, apoc. **יָחַוֵּל** Ps. 97: 4, **יָחַוֵּל** 1 Sam. 31: 3, **יָחַוֵּל** Jer. 51: 29; imp. **חָוֵּל** Mich. 4: 10, and **חָוֵּל** Ps. 96: 9; pp. *to turn around, to twist, to whirl*, and intrans. *to be turned around, to be twisted*,

*to whirl or be whirled*. Arab. **حَال** med. Waw, *to be turned, converted*, changed, **حَوَّل** round about, **حَوَّل** a year, **حَوَّل** full of turns, wily. Kindred are **أَل** *to turn oneself about, to*

*return*, **عَال** *to turn away*; also Heb. **אָוַל**, Gr. *εἰλέω, εἰλύω, ἔλλω*; and with Vav as it were strengthened into Beth, **בָּחַל** no. I. — Hence

1. *to dance in a circle, to whirl* in the dance, Judg. 21: 21. Comp. Pil. no. 1, and subst. **מְחַוֵּל**.

2. *to be whirled, to be hurled* upon any person or thing, pp. of a sword Hos. 11: 6; of a whirlwind, seq. **עַל** Jer. 23: 19. 30: 23. Trop. 2 Sam. 3: 29 **לֹא חָלַה עַל רֹאשׁ יוֹאָב וְגו'** *let it (the murder of Abner) be hurled upon the head of Joab*. Lam. 4: 6 **לֹא חָלַה בָּהּ יְדַיִם** *and no (human) hands were hurled upon her*, i. e. laid upon her with violence. — Often in the Targums, see

Buxt. Lex. Chald. p. 719. Arab. **حَال** *to swing oneself upon a horse, to mount a horse*; IV *to rush upon one with a scourge*, seq. **عَلَى** and **بِ**.

3. *to twist oneself* with pain, *to*





*thou wast grieved for the ricinus* which perished; comp. Gen. 45: 20. — Hence

2. *to spare*, to treat with pity, seq. עָזַב, Neh. 13: 22. Jer. 13: 14. Ez. 24: 14. Joel 2: 17. Aram. ܥܙܒܐ seq. ܥܙܒܐ id.

NOTE. In connexion with this root, it is to be observed that the ideas both of pity and of sparing are attributed more frequently *to the eye* than to the person himself; as elsewhere *remissness* and *strength* to the hands, comp. רָפָה, רָחַם; longing or pining also to the eye, see בָּכָה. Hence we may gather, that the primary idea of the verb is that of a *gentle and humane countenance*; like Engl. *to overlook*, Germ. *nachsehn*, *Nachsicht*. So Deut. 7: 16 זָאֵחָחֹס זַעֲרֵיהֶם *spare them not*, pp. let not thine eye have pity on them, i. e. behold them not with a feeling of pity. 13: 9. 19: 13, 21. 25: 12. Is. 13: 18. Ez. 5: 11. 7: 4, 9. Gen. 45: 20 עֵינַיִךְ עַל כְּלִיבֶם *be not grieved for the stuff left behind*, pp. let not thine eye grieve. Once ellipt. 1 Sam. 24: 11 וְתָחַס עֵינִי *but [mine eye] spared thee*. In like manner the Arabs attribute pity to the eye; Vit. Timur. T. I. p. 542. I. 14.

חֹהַם, חוֹם m. *a coast, shore*, as washed by the sea, from r. חָפַח no. II to rub or wash away. Gen. 49: 13. Deut. 1: 7. Josh. 9: 1. — Hence Arab. حَافِئ, حَافِئ, margin, sea-coast.

Of the same origin are also ساحل<sup>5</sup> and ܥܒܐ sea-coast.

חֹפֶם (perh. coast-man, from חוֹם) pr. n. of a son of Benjamin Num. 26: 39; for which Gen. 46: 21 חֹפִים. — Patronym. חֹפִימִי Num. I. c.

\* חָוַץ obsol. root, Syr. ܡܥܝ, Pa. ܡܥܝ to enclose, to surround, comp. ܡܥܝ, ܡܥܝ, to surround. — Hence חָוַץ wall, and also

חֹוֶץ m. pp. *wall, side* of a building, and then spec. *the outside* of a

building; whence the frequent antithesis מִבְּנֵי וּמִחוּץ on the inside and on the outside, pp. on the house-side and on the wall-side or outside, Gen. 6: 14. Ex. 25: 11. Hence

1. Subst. *whatever is out of doors* or abroad, i. e. a) out of a house, *the street* Jer. 37: 21. Job 18: 17. Plur. הַחוּצוֹת Job 5: 10. Is. 5: 25. 10: 6. — b) out of a city, *the country, the fields, pastures, desert*, Aram. ܒַּר, Job 5: 10. Hence in opp. וְהַחוּצוֹת אֶרֶץ Prov. 8: 26 the [tilled] earth and the deserts; comp. Mark 1: 45.

2. Adv. *out of doors, without, abroad*, Deut. 23: 14, e. g. מִן־הַחוּץ born abroad, i. e. out of the house, Lev. 18: 9. Also *forth, forth abroad*, Deut. 23: 13. So also c. ה parag. הַחוּצָה abroad, without, 1 K. 6: 6; *forth abroad* Ex. 12: 46. c. art. הַחוּץ forth abroad Judg. 19: 25. Neh. 13: 8, pp. into the street; and so הַחוּצָה Gen. 15: 5. — With prepositions: a) בַּחוּץ without, in the street or open air, Gen. 9: 22. — b) מִחוּץ poet. id. Ps. 41: 7, and מִחוּצָה 2 Chr. 32: 5. — c) מִחוּץ from without, on the outside, opp. מִבְּנֵי Gen. 6: 14. מִחוּץ id. Ez. 41: 25. — d) לְחוּץ without, implying rest, e. g. לְחוּץ without the city, Gen. 19: 16. 24: 11. מִחוּצָה Ez. 40: 40, 44. — e) אֶל־מִחוּץ without, out of, after a verb of motion, Num. 5: 3, 4 אֶל־מִחוּץ לַמַּחֲנֶה without the camp Deut. 23: 11. Lev. 4: 12. — f) Metaph. מִחוּץ מִן except, besides, i. q. more than, Ecc. 2: 25. So Chald. ܡܢ, Syr. Samar. and Zab. ܡܢ.

Denom. הִצִּיץ.

חֹוֶץ i. q. הֹוֶץ the bosom, Ps. 74: 11 Chethibh.

\* חָוַר fut. יִחְוֹר to become white; and hence of the face, to become pale Is. 29: 22. — Aram. ܡܥܝ, id.

Arab. c. Waw quiescent حَار to be fulfilled white, as a garment. — Hence חָוֶר, חוֹר no. I, and חוֹר, חוֹר.

\* חָוֶר obsol. root, prob. to hollow out, to bore, or the like, as appears from the derivatives חוֹר, חוֹר no. II, a hole,

cavern, and the pr. names חרין, חרין, comp. some of the derivatives of r.

also <sup>5</sup>חֹר, <sup>5</sup>חֹרָאן, mouth of a river, bay of the sea. Kindred are the roots בור and גֹּר, whence <sup>5</sup>חֹר, <sup>5</sup>מְעָרָה, <sup>5</sup>מְעוּרָה, cavern.

I. חֹר and חֹר m. (r. חֹר) *fine white linen*, Sept. βύσσαν, Esth. 1: 6. 8: 15.

II. חֹר m. 1. i. q. חֹר no. II, *a hole*, as of a viper Is. 11: 8; also of a narrow and filthy subterranean prison, Is. 42: 22. [Comp. the *black hole* of Calcutta.] R. חֹר no. II.

2. *Hur*, pr. n. of several men: a) of a king of Midian, Num. 31: 8. Josh. 13: 21. b) of the husband of Miriam, Moses' sister, Ex. 17: 10. 24: 14. c) 1 Chr. 2: 19, 50. 4: 1, 4, comp. 2: 20. Ex. 31: 2. d) Neh. 3: 9. e) 1 K. 4: 8.

I. חֹר i. q. חֹר no. I, *white linen*, only plur. חֹרִי poet. for חֹרִים, *white linens*, cloths of linen or byssus, Is. 19:

9. Kindred is Arab. <sup>5</sup>حُرَيْر white silk,

Aethiop. ሐረር: cotton, according to Ludolf in Lex. Aeth. p. 36. R. חֹר.

II. חֹר m. 1. *a hole*, 2 K. 12: 10; spoken of a window Cant. 5: 4; of the socket of the eye Zech. 14: 12.

2. *a cave, cavern* Job 30: 6. 1 Sam. 14: 11; of the dens of wild beasts Nah. 2: 13.

חֹרִים *the free-born nobles*, see חֹר.

חֹר m. Chald. *white*, Dan. 7: 9. R. חֹר.

חֹרִי see חֹרִי.

חֹרִי (perh. worker in linen, r. חֹר no. I, like Arab. <sup>5</sup>حُرَيْرי Hariri,) pr. n. m. 1 Chr. 5: 14.

חֹרִי (id. Chald.) see חֹרִי.

חֹרִם (perh. free-born, noble, from

חֹר with the ending חֹרִם,) *Huram*, pr. n.

1. of a king of Tyre, cotemporary with Solomon, 2 Chr. 2: 2; elsewhere חֹרִם Hiram 2 Sam. 5: 11. 1 K. 5: 15.

2. of a Tyrian artificer, 2 Chr. 4: 11; elsewhere חֹרִם 1 K. 7: 40, חֹרִם 2 Chr. l.c. Chethibh, חֹרִם אֲבִי 2 Chr. 2: 12, and חֹרִם אֲבִיו 4: 16, where one or the other reading must be corrupt.

3. 1 Chr. 8: 5.

חֹרִן *Hauran*, pr. n. of a region beyond Jordan, eastward of Gaulanitis (גֹּלָן) and Bashan, and west of Trachonitis or *El Ledja*, extending from the Jabbok to the territory of Damascus, Ez. 47: 16, 18. Gr. Ἀυρανίτις, ὁρᾶνιτις, Arab. <sup>5</sup>حَوْرَان, doubtless so

called from the multitude of *caves* (חֹר); found there, which even at the present day serve as dwellings for the inhabitants. See a full description of this region in Burckhardt's *Travels in Syria*, etc. p. 51 sq. 211 sq. 285, 291 sq. or p. 111 sq. 393 sq. 446, Germ.

\* חֹרֵץ 1. *to haste, to hasten, to make haste*. Arab. حاش med Je, to flee hastily. This root is onomatopoeic, imitating the sound of rapid and hasty motion, like Germ. *huschen*, transit. *haschen*, also *hasten*, *Hast*, *hetzen*, Engl. *to haste, to whisk*. Kindr. are Arab. <sup>5</sup>حَز i. q. Germ. *hissen, hetzen*, to rouse up, to urge on, to chase, <sup>5</sup>حَز id. <sup>5</sup>حَز to rouse, to chase, intrans. to be

swift, חֹרֵץ to fear, Heb. חָסָה to flee, to take refuge, עָנָה, עָנָה, עָנָה, q. v. Constr. a) absol. 1 Sam. 20: 38; also i. q. to come hastily, to approach speedily, Deut. 32: 35. b) seq. gerund, to make haste to do anything, Ps. 119: 60. Hab. 1: 8. Also seq. dat. of a noun, Ps. 22: 20 לְעֹזְרֹתִי חֹרֵץ *make haste for my help*, i. e. to help me. 38: 23. 40: 14. 70: 2. 71: 12; and in the same sense c. dat. of pers. Ps. 70: 6 אֱלֹהִים חֹרֵץ *O God, make haste for me, help me quickly*. 141: 1. Part. pass. with active power, *hasting, hasty, quick*, Num. 32: 17.

2. Trop. of vehement emotion, inter-

nal haste or ardour. Job 20: 2 **בְּעִבּוּרִי** *because of my hasting within me*, i. e. the fervid impulse by which I am driven. Hence also

3. trop. of the passions appetites, lusts. Ecc. 2: 25 **מִי יֵאָכֵל וְיִשְׂתֶּה** *who doth banquet*, or *who is hasty*, i. e. ardent therein? i. q. who doth gratify his appetite, or enjoy the pleasures of life? — In the Mishna it is not unfrequently used of the feelings of pleasure and of pain. Syr. **ܠܚܝܩ** and **ܠܚܝܩܐ**

to feel, to perceive, **ܠܚܝܩܐ** emotion of mind, passion, **ܠܚܝܩܐ** lust, Arab.

**ܠܚܝܩܐ** to feel, whence **ܠܚܝܩܐ** and **ܠܚܝܩܐ** kindr. **ܠܚܝܩܐ**, Aethiop. **ሐዋሳ**: feeling, sense.

HIPH. 1. *to hasten*, to urge on, Is. 5: 19. 60: 22.

2. intrans. i. q. Kal, *to haste*, to make haste, Ps. 55: 9. Judg. 20: 37.

3. pp. to make haste to flee, i. e. to flee hastily, Is. 28: 16.

Deriv. **הָיֵשׁ**, and the three following pr. names.

**הוֹשֵׁה** (haste) pr. n. see **הוֹשֵׁה**. Patron. **הוֹשֵׁה** 2 Sam. 21: 18. 1 Chr. 11: 29. 20: 4.

**הוֹשֵׁי** (hasting) pr. n. *Hushai*, David's friend and ally in the war against Absalom, 2 Sam. 15: 32 sq. 16: 16 sq.

**הוֹשִׁים** (the hasting) pr. n. m. a) of a son of Dan, see **הוֹשִׁים**. b) 1 Chr. 7: 12. c) 1 Chr. 8: 8, 11.

\* **הוֹשֵׁה** a spurious root adopted by some on account of the form **הוֹשֵׁה** Hab. 2: 17. But this is for **הוֹשֵׁה** from **הוֹשֵׁה**.

**הוֹתֵם** m. (r. **הוֹתֵם**) 1. *a seal, signet-ring*, Ex. 28: 11, 21. Job 38: 14. 41: 7. Jer. 22: 24. al. The Hebrews, like the Persians of the present day, sometimes wore their signet-ring suspended upon the breast by a string, Gen. 38: 18; to which allusion is made in Cant. 8: 6.

Arab. **خاتم** and **خاتم**.

2. *Hotham* pr. n. m. a) 1 Chr. 7: 32. b) 11: 44.

**הוֹזֵה** pr. n. (whom God beholds, r. **הוֹזֵה**) pr. n. *Hazael*, king of Syria, 1 K. 19: 15, 17. 2 K. 8: 9, 12. **בֵּית ה'** house of Hazael, i. e. Damascus, Am. 1: 4.

\* **הוֹזֵה** fut. **הוֹזֵה**, apoc. **הוֹזֵה** Mich. 4: 11, in Pause **הוֹזֵה** Job. 23: 9, to see, to look, the common verb in Aramaean (**ܠܚܝܩܐ**, **ܠܚܝܩܐ**, **ܠܚܝܩܐ**) for Heb. **רָאָה**; in Heb. mostly poetic, like Engl. *to behold*, Germ. *schauen*, Ps. 46: 9. 58: 9. al. — Spec.

1. *to see God*, sometimes pp. of the actual vision of the divine presence, Ex. 24: 11. Job 19: 26, comp. 38: 1; elsewhere spoken of those who worship in the temple Ps. 63: 3. So *to behold the face of God* is metaph. i. q. to enjoy his favour, to find him propitious, the figure being drawn from the practice of kings who admit to their presence only those whom they favour, Ps. 11: 7. 17: 15.

2. Spoken espec. and as the usual word for what is presented by a divine influence to the prophet's mind, either in visions properly so called, or in revelations, oracles. Hab. 1: 1 **הוֹשֵׁה ה'** *the oracle which Habakkuk saw*, i. e. which was divinely presented to his mental vision, revealed to him. Is. 1: 1. 2: 1. 13: 1. Num. 24: 4. Am. 1: 1. Ez. 13: 6 **הוֹזֵה שְׁוֹא** *they behold lies*, false revelations. Zech. 10: 2. Seq. **הוֹזֵה**, to announce or declare visions or revelations to any one, Lam. 2: 14 **הוֹזֵה שְׁוֹא** *thy prophets announce unto thee lies*, false revelations. Is. 30: 10.

3. Seq. **הוֹזֵה**, to look upon, to gaze upon, to contemplate, Is. 47: 13; espec. with pleasure, to delight in beholding, to feast the eye upon, comp. **הוֹזֵה** B. 4. Ps. 27: 4. Cant. 7: 1. Job 36: 25. Mich. 4: 11.

4. *to look out for oneself, to choose, to select*, Ex. 18: 21. Is. 57: 8, comp. **הוֹזֵה** Gen. 22: 8.

5. Trop. *to see*, i. e. *to feel, to perceive, to experience*, mentally, Job 15: 17. 24: 1. 27: 12. See in **הוֹזֵה** no. 3. b. By a bold metaphor ascribed to the roots of

a plant, which *feel* the stones, i. e. meet with, strike upon the stones; Job. 8: 17 it (thy root) *seeth the stony place*.

Deriv. תִּזְהָה—תִּזְהוּת, תִּזְהוּן, תִּזְהוּתָהּ, and the pr. names תִּזְהוּתָא, תִּזְהוּתָהּ, תִּזְהוּתָהּ.

תִּזְהוּת and תִּזְהוּת Chald. *to see*, Dan. 5: 5, 23. 3: 19 חֲדָשְׁבָעָה עַל דִּי תִזְהוּת *one seven times more than* (ever was) *seen*. Inf. מִתְּזַהֵא Ezra 4: 14.

תִּזְהוּת m. (r. תִּזְהוּת) *the breast of animals*, pp. the part seen, front. Ex. 29: 26, 27. Lev. 7: 30, 31. Plur. תִּזְהוּת 9: 20, 21. — Chald. in plur. תִּזְהוּת q. v.

תִּזְהוּת m. (r. תִּזְהוּת) 1. *a steer, proph-et*, a word of the silver age of Hebrew, signifying i. q. נִבְרִיא, 1 Chr. 21: 9. 25: 5. 29: 29.

2. i. q. תִּזְהוּת no. 3 q. v. *a league, covenant, agreement*, Is. 28: 15. See Comment. on Is. l. c.

תִּזְהוּת perh. for תִּזְהוּת vision) pr. n. of a son of Nahor, Gen. 22: 22.

תִּזְהוּת emph. תִּזְהוּתָהּ, plur. תִּזְהוּתָהּ Chald. hence often תִּזְהוּתָהּ Prov. 16: 23, and m. Syr. تَزْهَوُت.

1. *a vision, sight, partaasia*, Dan. 2: 28. 4: 2, 7. 7: 7, 13.

2. *look, appearance*, Dan. 7: 20.

תִּזְהוּת m. (r. תִּזְהוּת) 1. *a vision from God*, Dan. 1: 17. 8: 1. 9: 24. — Hence

2. genr. *a revelation from God*, divine communication, 1 Sam. 3: 1. 1 Chr. 17: 15. Prov. 29: 18.

3. *an oracle*, often collect. Is. 1: 1. Obad. 1. Nah. 1: 1. Comp. ὄραμα Act. 12: 5. 16: 9.

תִּזְהוּת f. *a vision, revelation*, 1 Chr. 9: 29. R. תִּזְהוּת.

תִּזְהוּת Chald. *sight, view, prospect*, Dan. 4: 8, 17.

תִּזְהוּת f. Kamets impure, from r. תִּזְהוּת.

1. *look, appearance*, espec. something conspicuous, remarkable, comp. מִרְאָה.

Dan. 8: 5 קַרְנֵי תִזְהוּת *a horn of appearance*, i. e. *conspicuous*, large. v. 8 וַתֵּצְיֵנָה אַרְבַּע תִּזְהוּת *and there came up four conspicuous horns*; for so the sense seems to demand, on account of v. 5.

2. *a vision*, i. e. prophetic, Is. 21: 2.

3. *a revelation, revealed law*, and hence *league, covenant*; these two ideas being kindred in the mind of the Hebrew, whose whole religion is a covenant with God. Is. 28: 18, comp. תִּזְהוּת v. 15. Is. 29: 11.

\* תִּזְהוּת obsol. root, Arab. خَزَّ to pierce through, to transfix, e. g. with an arrow, حَزَّ to cut in, to perforate, to wound. Kindr. is תִּזְהוּת. — Hence תִּזְהוּת.

תִּזְהוּתָהּ (vision of God) pr. n. m. 1 Chr. 23: 9.

תִּזְהוּתָהּ (whom Jehovah beholds) pr. n. m. Neh. 11: 5.

תִּזְהוּתָהּ (vision) pr. n. m. 1 K. 15: 18. R. תִּזְהוּתָהּ.

תִּזְהוּתָהּ m. constr. תִּזְהוּתָהּ, plur. תִּזְהוּתָהּ.

1. *a vision* Job 4: 13. 7: 14. 20: 8.

2. *a revelation*, 2 Sam. 7: 17. גִּי תִזְהוּתָהּ Is. 22: 5 (comp. v. 1) valley of vision, or collect. of visions, i. e. Jerusalem, as the seat and home of the divine revelations, comp. Is. 2: 3. Luke 13: 33; perhaps also in allusion to הַצִּיּוֹן (whence Sept. Σιών), or to מִרְיָה, which latter is explained as signifying vision of Jehovah, Gen. 22: 2. 2 Chr. 3: 1. The city was situated on the side of a valley.

תִּזְהוּת or תִּזְהוּתָהּ m. (r. תִּזְהוּת) pp. *arrow*, hence *lightning*, Zech. 10: 1; more fully תִּזְהוּתָהּ קֶלֶת thunder-flash Job. 28: 26. 38: 25.

תִּזְהוּת m. *a swine* Lev. 11: 7. Syr.

تَزْهَوُت id. with Nun inserted, whence would seem to be de-



rived the verb חָזַר to have small eyes  
or swine's eyes.

חֲזִיר (swine) pr. n. m. 1 Chr. 24:  
15. Neh. 10: 21.

\* חָזַק fut. יִחְזַק 1. *to bind fast, to  
gird tight*, e. g. bands, ligatures. Arab.  
حَزَق and حَزَق id. Syr. to gird. Of  
the same family are Heb. חָשַׁךְ, and  
Gr. ἰσχω, ἰσχύω, ἰσχύς, both in the  
sense of adhering and of being strong.  
— Intrans. *to be bound fast, made tight*.  
Is. 28: 22. Hence

2. intrans. *to hold fast to any thing,  
to cleave, to adhere firmly*. 2 Sam. 18: 9  
וַיִּחְזַק בְּרֵאשׁוֹ and his head caught  
fast in the terebinth. So חָזַק בְּתוֹרָה to  
hold fast to the law, to be zealous in it,  
2 Chr. 31: 4. Seq. חָזַק c. infin. *to persist  
in any thing, to be constant, diligent in  
it*, Deut. 12: 23. Josh. 23: 6. 1 Cor. 28: 7.

3. trans. *to make firm, strong, to  
strengthen*. Verbs of binding, binding  
together, girding, are transferred also  
to the idea of strength, because the  
binding fast of the muscles and girding  
of the loins increases one's strength and  
activity; while on the other hand the  
feeble and indolent remain ungirded.  
See the roots חָזַל, חָזַב, חָזַק no. 6,  
קָשַׁר; also the similar Arabic usage in  
Bochart Hieroz. I. p. 514 sq. and  
Schultens Opp. min. p. 187 sq. — Trans.  
Ez. 30: 21; hence i. q. *to help* 2 Chr.  
28: 20. — Oftener intrans. *to be or become  
strong*; spoken of a prosperous people  
Josh. 17: 13. Judg. 1: 28; of a famine,  
which becomes severe, Gen. 41: 56, 57.  
2 K. 25: 3. Jer. 52: 6; of a strong and  
fixed purpose, will, 2 Sam. 24: 4. 1 Chr.  
21: 4. Seq. חָזַק *to be stronger than, to  
prevail over*, 1 Sam. 17: 50; seq. עָל id.  
2 Chr. 8: 3. 27: 5; c. acc. 1 K. 16: 22.  
Trop. a) of bodily health, *to grow  
strong, to recover*, Is. 39: 1. b) of the  
mind, *to be strong, firm, undaunted*, as  
in the formula חָזַק וְאִמָּץ (Gr. ἰσχυροί  
*be ye strong and of good courage* Deut.  
31: 23, comp. Dan. 10: 19; also in the  
same sense spoken of the hands of any  
one, Judg. 7: 11. 2 Sam. 16: 21. Comp.  
in חָזַק ult. — c) *to be confirmed, establish-  
ed*, e. g. a kingdom, dominion, 2 K. 14:

5. 2 Chr. 25: 3. d) in a bad sense, *to  
be firm, hardened, obstinate*, of the heart,  
Ex. 7: 13, 22; comp. Mal. 3: 13.

4. *to be strong upon any one*, i. e. *to  
be urgent, to press upon*, seq. עָל Ex. 12:  
33. Ez. 3: 14; seq. acc. Jer. 20: 7.

PIEL חָזַק 1. causat. of Kal no. 1,  
*to bind a girdle around any one, to gird*,  
seq. dupl. acc. Is. 22: 21. Nah. 2: 2.

2. *to make firm, strong, to strengthen*;  
espec. *to fortify a city*, 2 Chr. 11: 11, 12.  
26: 9; *to repair ruins, to build anew*, 2  
K. 12: 8, 9, 13, 15, seq. חָזַק 1 Chr. 26: 27;  
comp. Neh. 3: 19. — Spec. a) *to heal, to  
cure*, comp. Kal no. 3. a. Ez. 34: 4, 16.  
b) *to strengthen one's hand*, i. q. to en-  
courage him, Judg. 9: 24. Jer. 23: 14.  
Job 4: 3. 1 Sam. 23: 16. חָזַק יָדָיו *to  
strengthen one's own hands*, i. q. to take  
courage, Neh. 2: 18. c) *to help, to assist  
one*, 2 Chr. 29: 34. Ezra 6: 22. 1: 6 and  
all their neighbors בִּיְדֵיהֶם חָזַקוּ  
בַכֶּסֶף aided them with vessels of  
silver etc. i. e. made them presents. —  
d) in a bad sense, with עָל, *to harden  
one's heart*, to make obstinate, Ex. 4: 21.  
חָזַק לְפָנָיו *to harden one's own  
heart, face*, i. e. to be obstinate, perverse,  
Josh. 11: 20. Jer. 5: 3. Ps. 64: 6 יִחְזַקוּ  
לְפָנָיו דְּבַר רָע they are obstinate in  
wickedness.

HIPH. חָזַק 1. *to bind fast to any  
thing*, i. q. *to fasten to or upon*, e. g. in  
the formula חָזַק יָדוֹ בְּחֻזְקוֹ *to fasten one's  
hand upon any thing*, i. e. *to lay hold of,  
to take*, comp. Gr. ἰσχω to hold. Gen.  
21: 18 חָזַק יָדוֹ בְּחֻזְקוֹ fasten thine  
hand upon him, i. e. take him, hold him.  
— Elsewhere with תָּד impl. seq. בְּ of  
pers. or thing, *to lay hold of, to take, to  
seize a person or thing*, (comp. Gr. *καταί-  
νivos*, ) Ex. 4: 4. Deut. 22: 25. 25: 11;  
also seq. חָזַק 2 Sam. 15: 5; עָל Job 18: 9;  
poet. c. acc. Is. 41: 9, 13. Jer. 6: 23, 24.  
8: 21. 50: 43. Mich. 4: 9 חָזַק יָדָיו  
pangs have seized thee, and in the like  
sense Jer. 49: 24 חָזַק יָדָיו she hath  
seized on terror. So in Lat. *ignis com-  
prehendit ligna*, and vice versa *domus  
comprehendit ignem*; Engl. *the fire seizes  
the house, and the house takes fire*. Comp.  
Heb. חָזַק Job 18: 20. 21: 6. Gr. ἰσχω,  
see Passow ἰσχω no. 1. b. — Spec. a) i. q.  
*to hold fast, to retain*, Ex. 9: 2. Judg.

19: 4. b) *to take in, to hold*, as a vessel, 2 Chr. 4: 5. c) *to take or get possession of*, Dan. 11: 21.

2. *to hold fast to any thing, to cleave unto*, e. g. integrity, innocence, Job 2: 3, 9. 27: 6; seq. על of pers. Neh. 10: 30.

3. *to make firm, strong*, i. e. a) of buildings, *to repair, to rebuild*, Neh. 5: 16. Ez. 27: 9, 27. — b) of persons, *to strengthen* Ez. 30: 25. Intrans. *to be strong, powerful*, (comp. Lat. *robur facere*, Ital. *far forze*,) 2 Chr. 26: 8. Dan. 11: 32. — c) *to help, to aid*, seq. ב Lev. 25: 35; comp. מְחַזֵּק helper Dan. 11: 1, seq. acc. v. 6.

HITHP. 1. *to be strengthened, established, confirmed*, as a new king, 2 Chr. 1: 1. 12: 13. 13: 21. Also *to strengthen oneself*, i. e. to collect one's strength, powers, Gen. 48: 2; to take courage, 2 Chr. 15: 8. 23: 1. 25: 11.

2. *to show oneself strong, courageous, brave*, 2 Sam. 10: 12; seq. לְפָנַי against any one 2 Chr. 13: 7, 8.

3. *to shew oneself strong for any one*, i. e. *to help, to aid*, seq. ב and עם 2 Sam. 3: 6. 1 Chr. 11: 10. Dan. 10: 21.

Deriv. the eight following.

חָזַק m. verbal adj. 1. *firm*, in a bad sense, *hardened*, e. g. חָזַק-בְּמִצַּח hardened in heart, forehead, i. e. obstinate, perverse, Ez. 2: 4. 3: 7, 9, comp. v. 8.

2. *strong, powerful*. Is. 40: 10 בָּחֶזֶק as a strong one shall he come; see § no. 17.

חֹזֶק id. *strong, powerful, waxing strong*, Ex. 19: 19. 2 Sam. 3: 1.

חֲזָק c. Suff. חֲזָקִי, *strength*, in the sense of help, aid, Ps. 18: 2.

חֲזָק m. *strength, might*, Ex. 13: 3. 14, 16. Am. 6: 13.

חֲזָקָה pp. inf. of the verb חֲזָק.

1. בָּחֲזָקָתוֹ 2 Chr. 12: 1. 26: 16, in his becoming strong, i. e. when he had strengthened himself, had become strong.

2. Is. 8: 11 בְּחֻזְקַת-יְהוָה with the being strong of his hand, i. e. when God's hand was strong upon me, when

his Spirit impelled me; comp. the verb in Ez. 3: 14. Jer. 20: 7.

3. Dan. 11: 2 בְּחֻזְקָתוֹ בְּעָשְׂרוֹ in his being strong in his wealth, i. e. trusting in his riches.

חֲזָקָה f. (r. חָזַק) 1. *strength, force*, by force, violently, 1 Sam. 2: 16. Ez. 34: 4; vehemently, greatly, Judg. 4: 3. 8: 1.

2. *a strengthening, repairing*, of a building, 2 K. 12: 13. Comp. the verb Pi. no. 2.

חֲזָקִי (strong) pr. n. m. 1 Chr. 8: 17.

חֲזָקִיָּה and חֲזָקִיָּהוּ (strength of Jehovah, i. e. given from him, comp. Germ. *Gotthard*,) pr. n. *Hezekiah*, Gr. *Ἐζεκίας*, Lat. *Ezechias*, borne by several: a) a king of Judea 728—699 B. C. 2 K. 18: 1, 10; written also חֲזָקִיָּה and חֲזָקִיָּהוּ for יְחֲזָקִיָּהוּ, in the manner of derivatives from the future (as יְחֲזָקֶנָּה for יְחֲזָקֶנָּה) Hos. 1: 1. Is. 1: 1 — b) one of the ancestors of the prophet Zephaniah, supposed by many to be the same with king Hezekiah, Zeph. 1: 1. — c) 1 Chr. 3: 23. — d) Neh. 7: 21. 10: 18.

\* חֲזָר see חָזַר.

חֲזָה c. Suff. חֲזָהִי, plur. חֲזָהִים c. Dag. forte impl. Lebrg. § 38. 1; pp. a thorn, i. q. חֲזָה q. v. Hence

1. *a hook, ring*, inserted in the nostrils of animals, to which a cord was fastened, in order to subdue or tame them, 2 K. 19: 28. Is. 37: 29. Ez. 29: 4. Comp. Job 40: 26, and חֲזָה no. 2.

2. *a hook or clasp*, for fastening the garments of females, Ex. 35: 22. Comp. Fr. *épinglé*, Germ. *Spindel*, from *spinula*, see Tacit. Germ. 17. — Others understand a nose-ring, elsewhere called נָזָם, see Bochart Hieroz. I, p. 764.

חֲזָהִי i. q. חֲזָה, plur. Ez. 29: 4, where Chethibh חֲזָהִים.

\* חֲזָטָה fut. יִחְזָטָה 1. pp. *to miss*, not to hit the mark, spoken of an archer, slinger, see Hiph. in Judg. 20: 16;

also of the feet, *to miss, to make a false step, to stumble and fall*, Prov. 19: 2. The same primary idea lies in Arab.

حָطِ to miss, opp. صَاب to hit

the mark, see Djauhari in Spec. a Scheid. ed. p. 67—71; also in Gr. ἀμαρτάνω, spoken of a weapon Hom. Il. 10. 372. ib. 4. 491, of a way Od. 7. 292. — Also as opp. מִצָּא to find, to light upon. Prov. 8: 36 חָטְאִי הַמָּס נִפְשִׁי *whosoever missest me, doth not find me, harmeth his own life*, opp. מִצָּאִי v. 35. Job 5: 24 *thou mustepest thy pasture* (flocks) וְלֹא תִחָטֵּא *and missest nought, nothing is gone, all thy flocks are there*. In this sense corresponds Aethiop. ላጥላጥ not to find, not to have, see Ludolf Lex. Aeth. p. 288.

2. *to sin*, i. e. to err from the path of duty and right; seq. ל of him *towards* or against whom one sins, c. g. חָטֵא לַיהוָה Gen. 20: 6, 9. 1 Sam. 2: 25. 7: 6. al. Also seq. ב of that in which one sins, Gen. 42: 22. Lev. 4: 23. Neh. 9: 29; seq. עַל Lev. 5: 4. Num. 6: 11. Neh. 13: 26. Praegn. Lev. 5: 16 אֶת־מִזְבְּחֵי הַקֹּדֶשׁ חָטֵא אֲשֶׁר־אֶצְרָא *what he hath sinfully purloined of the holy things*.

4. *to sin away* any thing, i. e. to forfeit by sinning, to incur as penalty; seq. acc. Lev. 5: 7, comp. v. 11. Prov. 20: 2 חָטֵא נַפְשׁוֹ *he forfeiteth his own life*, i. e. exposes it to danger, comp. Hab. 2: 10. Gen. 43: 9 *if I bring him not again, וְיִחָטְאֵתִי וגו' then will I bear the blame all my life*.

PIEL חָטֵא 1. *to bear the blame or loss of any thing, to atone for*, seq. acc. Gen. 31: 39. Hence

2. *to offer as a sin-offering*, as a sacrifice of atonement or expiation, Lev. 6: 19 [26] הַמִּזְבֵּחַ אֹתָהּ *he who offereth it for sin, as a sin offering*. 9: 15 וַיִּחָטְאֵהוּ *and offered it as a sin offering*. Also

3. *to make atonement, to expiate*, i. e. to cleanse by a sacred rite, to purify, i. q. כִּפֵּר, as men Num. 19: 19. Ps. 51: 9; a building, vessels, etc. Lev. 14: 49, seq. עַל Ex. 29: 36.

HIPH. הִחָטֵא 1. i. q. Kal no. 1, *to miss, not to hit the mark, of a slinger* Judg. 20: 16. Arab. Conj. IV.

2. causat. of Kal no. 2, *to cause to sin*,

*to seduce into sin*, c. acc. Ex. 23: 33, 1 K. 15: 26 וַיְחַטְּאוּ אֲשֶׁר־הִחָטֵא אֶת־יִשְׂרָאֵל *and in his sin, which he made Israel to sin*, i. e. idolatry, as often. 16: 26, 2 K. 3: 3, 10: 29.

3. i. q. הִרְשִׁיעַ, *to pronounce guilty, to condemn*, as before a tribunal Is. 29: 21.

HITHP. 1. i. q. Kal no. 1, *to miss one's way, to lose oneself*, spoken of a person in astonishment and terror missing his way in precipitate flight, Job 41: 17 [25]. Comp. Schultens Opp. min. p. 94.

2. reflex. of Piel no. 3, *to purify oneself by a sacred rite*, Num. 19: 12 sq. 31: 20.

Deriv. the five following.

חָטֵא m. c. Suff. חָטְאִי, plur. חָטְאִים constr. חָטְאִי (which latter is from חָטֵא), *a sin, fault*, Lev. 19: 17. 22: 9. וְהִנֵּה חָטֵא בְּ *it is sin unto any one, he is guilty of a sin*, Deut. 15: 9.

חָטֵא m. (Kamets impure) 1. *one who bears the blame, one held culpable*, 1 K. 1: 21.

2. *a sinner* Gen. 13: 13.

חָטְאָה f. *a sin*, Gen. 20: 9.

חָטְאָה 1. fem. of חָטֵא, *a sinner*, Am. 9: 8.

2. i. q. חָטְאָה a) *a sin* Ex. 34: 7. Ezra 6: 17 Keri. — b) *punishment*, like חָטָא no. 3, Is. 5: 18.

חָטְאָה estr. חָטְאָה, plur. חָטְאָוֹת f.

1. *a sin*, Ex. 34: 7. Is. 5: 17. al. Also of that in which one sins, *the cause or occasion of sin*, as idols, Hos 10: 8. Deut. 9: 21; comp. 2 K. 13: 2. *Water of sin*, i. e. of expiation or purification for sin, Num. 8: 7.

2. *a sin-offering*, sacrifice of expiation, Lev. 6: 18, 23. On the difference between it and אֲשָׁם, see this latter.

3. *punishment for sin*, Lam. 3: 39. Zech. 14: 19. Hence i. q. *calamity, misfortune*, Is. 40: 2. Prov. 10: 16 opp. חַיִּים.

\* חָטַב 1. *to cut, to hew wood*, Deut. 29: 10 sq. Josh. 9: 21, 23. 2 Chr.

2: 10. Jer. 46: 22. Arab. حَطَبٌ



wood cut or hewed, חָטַב to go after wood. Kindr. is חָצַב to hew stones; also קָצַב and the roots there given.

2. intrans. like Arab. med. *E*, pp. to be cut with a whip, rod, etc. hence to be marked with stripes, to be striped, variegated, comp. חָבַר no. 3. Arab.

חָטַב to be striped, versicoloured, as a garment; and the same signif. is found in the kindr. root חָטַף, see Castell Heptagl. p. 3329. Hence plur. f. חֲטִיבוֹת q. v.

PUAL pass. of no. 1, to be hewn out, Ps. 144: 12.

חֲטִיבוֹת plur. f. tapestry, striped trappings, variegated coverings, Prov. 7: 16. Syr. *ḥṣḥ* a party-coloured garment, pp. striped. R. חָטַב no. 2.

חֹטֶה f. wheat, in the Sing. mostly of the plant as clothing the fields, Ex. 9: 32. Deut. 8: 8. Job 31: 9. Is. 28: 25. Joel 1: 11. But the following formulas are to be understood of the grain, e. g. חֹטֶה חֹטֶה fat of wheat Ps. 81: 7, and חֹטֶה חֹטֶה kidney-fat of wheat Deut. 32: 14; for here the fat denotes the marrow or flower, farina, *μυελὸν ἀνδρῶν*, and is also called חֹטֶה חֹטֶה Ps. 147: 14.

Plur. חֹטֶה wheat, i. e. the grains, collect. grain. Sing. חֹטֶה of a single grain, Mishna Chelaim 1. § 9. Hence קָצַר חֹטֶה Jer. 12: 13; חֹטֶה חֹטֶה Gen. 30: 14. 1 Sam. 15: 1; חֹטֶה חֹטֶה 1 Chr. 21: 20; חֹטֶה חֹטֶה 27: 5. By Chaldaism חֹטֶה Ez. 4: 9.

NOTE. In the kindred languages the corresponding word is חֹטֶה,

חֹטֶה, Chald. חֹטֶה, where some

have chosen to refer it to the root חֹטֶה to season, to spice. But the letter Nun can well have been inserted, as arising from the Tet doubled; so that the real root may then be חֹטֶה. Corresponding is prob. Gr. *σῖτος*, the aspirate being changed to a sibilant.

חֹטֶה (prob. assembled, r. חֹטֶה) pr. n. m. a) 1 Chr. 3: 22. Ezra 8: 2. b) Neh. 3: 10. c) Neh. 10: 5. 12: 2.

\* חֹטֶה obsol. root, Aram. *ḥṣḥ*

to dig, to explore, Arab. *ḥṣḥ* to cut in, to write. — Hence pr. n. חֹטֶה.

חֹטֶה m. Chald. a sin, c. Suff. חֹטֶה Dan. 4: 24. R. חֹטֶה i. q. Heb. חֹטֶה.

חֹטֶה Chald. i. q. Heb. חֹטֶה, a sin, Ezra 6: 17 Chethibh. R. חֹטֶה.

חֹטֶה (a digging, exploring) pr. n. m. Ezra 2: 42. Neh. 7: 45. R. חֹטֶה q. v.

חֹטֶה (waving) pr. n. m. Ezra 2: 57. Neh. 7: 59. R. חֹטֶה.

חֹטֶה (seized, captive) pr. n. m. Ezra 2: 54. Neh. 7: 54. R. חֹטֶה.

\* חֹטֶה obsol. root, Arab. *ḥṣḥ*

to be pendulous, loose, to wave to and fro; cogn. חֹטֶה. Hence pr. n. חֹטֶה.

\* חֹטֶה to muzzle an animal in order to subdue or tame it. Arab.

חֹטֶה, whence *ḥṣḥ* a muzzle.

Kindr. are חֹטֶה, *ḥṣḥ*, also חֹטֶה; comp. on the signif. of the syllables דָּם, טָם, חָם, what is said on p. 252. Of a kindred power with this root are Lat. *domare*, Germ. *dämmen*, *zudämmen*, *zähmen*, Engl. *to tame*. — Metaph. Is. 48: 9 חֹטֶה-חֹטֶה pp. I muzzle [myself] towards thee, i. e. refrain myself.

\* חֹטֶה f. חֹטֶה, i. q. חֹטֶה, to catch, to seize, to make captive, Judg. 21: 21. Ps. 10: 9. Aram. *ḥṣḥ*, Arab.

חֹטֶה id. — Hence pr. n. חֹטֶה.

\* חֹטֶה obsol. root, Arab. *ḥṣḥ*, kiadr. with the roots חֹטֶה, *ḥṣḥ*,



עַטָּל, and others, whose primary syllable is *dal, tal, sal*, implying the idea of being pendulous, of waving, or swinging to and fro; see under עָטָל p. 248; hence *to wave, to brandish* a rod, spear, etc. *to wag* the tail; see A. Schult. Hammas. p. 350, 351. Epist. ad Menken. II. p. 61. — Hence

חֹטֶר m. a rod, i. e. slender and flexible, Prov. 14: 3; a shoot, twig, Is.

11: 1. Arab. خَطَرٌ twig, branch, Syr.

חֹטֶה a staff, rod. Samar. 𐤇𐤕𐤁, Aleph and Heth being interchanged.

\* חָטַשׁ obsol. root, perh. i. q. חָטַשׁ to gather themselves together, to assemble, as a people. — Hence pr. n. חֲטָשִׁים.

חַי constr. חַי, fem. חַיָּה; plur. חַיִּים fem. חַיִּוֹת. R. חַי.

A) Adj. 1. *alive, living*, Gen. 43: 7 חַי הָעֵדֹת אֲבִירָם *is your father yet alive?* v. 27, 28. 45: 3, 20. 46: 30. חַי כָּל-חַי *all living* Gen. 3: 20. 8: 21. חַי-לְעוֹלָם *living forever*, i. e. God, Dan. 12: 7. — Often in the formula of an oath: חַי יהוה *living is Jehovah*, i. e. as Jehovah liveth, Ruth 3: 13. 1 Sam. 14: 41; חַי אֱלֹהִים 2 Sam. 2: 27; poet. חַי אֱלֹהִים Job 27: 2, and חַי אֲנִי as I live, where Jehovah himself speaks, Num. 14: 21, 28. Deut. 32: 40. Jer. 23: 24. Ez. 5: 11. 14: 15, 17, 19; and so of Jehovah as king, Jer. 46: 18. — חַיִּים *the living*, i. e. men, mankind, Ecc. 6: 8; אֶרֶץ חַיִּים *land of the living*, opp. Sheol, *hades* Ez. 26: 20. 32: 33.

2. *lively, vigorous, strong*, 2 Sam. 23: 20 Chethibh. (Keri חַיִּים) Comp. חַיִּה. Also *flourishing, prosperous*, 1 Sam. 25: 6.

3. *reviving*, whence metaph. חַיָּה Gen. 18: 10, 14. 2 K. 4: 16, 17, *with the reviving year*, i. e. *the coming spring*, when the winter shall be past and nature revives, περιπλομένου ἐνιαυτοῦ Od. 11. 247.

4. *live, raw*, of flesh, 1 Sam. 2: 15. Lev. 13: 14 sq.

5. *living, fresh*, e. g. of a plant, green, not dry, Ps. 58: 10; of flowing water

as opp. to stagnate and putrid, which latter is called in Arab. الماء الميت dead water. Gen. 26: 19. Lev. 14: 5, 20.

B) Subst. *life*, Lev. 25: 36. Often in the formula of an oath: חַי פרעה *by the life of Pharaoh* Gen. 42: 15, 16; חַי נַפְשִׁי *by the life of thy soul*, by thy life, 1 Sam. 1: 26. 17: 55. The name Jehovah in this formula is preceded by חַי, see in A. no. 1; whence חַי יְהוָה 1 Sam. 20: 3. 25: 26. — Far more usual in this sense is the

Plur. חַיִּים, once חַיִּין Job 24: 22, *life*, Gen. 2: 7. 3: 14, 15. 7: 15. al. רֵיחַ עֵץ חַיִּים *breath of life* Gen. 6: 17. עֵץ חַיִּים *tree of life*, i. e. of long life, θεοεὐλος, of immortality, Gen. 2: 9, comp. 3: 22, 24. — Hence a) *living, sustenance*, βίος, Prov. 27: 27. b) *refreshment, recreation*, Prov. 3: 22. 4: 22. c) *safety, welfare, prosperity, happiness*, Ps. 34: 13. Prov. 4: 22, 23. 12: 28. 13: 14. 14: 27. אֶרֶץ חַיִּים *way of life, safety*, Prov. 2: 19. 5: 6. Comp. Syr. ܚܝܝܢ Luke 19: 9 for Gr. σωτηρία.

חַי Chald. st. emph. חַיָּא, plur. חַיִּין.

1. adj. *alive, living*, Dan. 2: 30. 4: 14, 31. 6: 21, 27.

2. Plur. חַיִּין also subst. *life*, Ezra 6: 10. Dan. 7: 12.

חַיָּל (perh. for יְהִיָּאֵל God liveth) pr. n. m. 1 K. 16: 34.

חִידָה f. (r. חָדַר q. v. comp. Dan. 5: 12,) pp. something *entangled, intricate*. Hence

1. *artifice, trick, stratagem*, Dan. 8: 23.

2. *intricate speech, a riddle, enigma*, comp. מְלִיצָה. To propose a riddle is expressed by חָדַר q. v. to solve a riddle by חֲדָר, Judg. 14: 14.

3. i. q. מְשָׁל, a *sententious saying, maxim*, Prov. 1: 6; a *parable* Ez. 17: 2; a *poem, song*, Ps. 49: 5. 78: 2, comp. Hab. 2: 6; an *oracle, vision*, Num. 12: 8.

\* חִיָּה, inf. absol. חִיָּה Ez. 18: 9 and חִיָּו 3: 21. 18: 28; inf. constr. c. Suff. חִיָּוֹת Josh. 5: 8, c. Pref. חִיָּוֹת Ez. 33: 12; imp. c. Pref. חִיָּה Gen. 20: 7, plur. חִיָּוִה 42: 18; fut. יִחְיֶה, apoc. יִחְיֶה, יִחְיֶה.

1. *to live*, the usual and frequent word. Arab. <sup>حَى</sup>, which form is also in Heb. see <sup>חַיִּי</sup>. Aeth. <sup>ḥpō</sup>: Syr.

<sup>ḥpō</sup> id. The primary idea is that of *breathing*, as the manifestation of animal life, comp. <sup>נָפַשׁ</sup>; and its more ancient form is <sup>חָיָה</sup> q. v. The same origin belongs to the Gr. <sup>ζῶω</sup>, <sup>ζῶω</sup>, kindr. with <sup>ἄω</sup>, <sup>ἄγω</sup>, to breathe, and used by Aeschylus also of the winds as breathing, blowing; comp. Passow in <sup>ζῶω</sup>. It is perhaps likewise worth enquiry, whether we may not refer to the same family, Sanscr. *dshiv* to live, Gr. <sup>βίωω</sup>, Lat. *vivo*. — Seq. <sup>עָל</sup> to live on any thing, comp. <sup>עָל</sup> no. 1. a. δ. Often i. q. *to live well, prosperously, to prosper, to thrive*, Deut. 8: 1. 30: 16. Neh. 9: 29. <sup>יְחִי הַמֶּלֶךְ</sup> let the king live, prosper, flourish, 1 Sam. 10: 24. 2 Sam. 16: 16. <sup>יְחִי לְבַבְּךָ</sup> your heart shall live, i. e. be lively, cheerful, joyful, Ps. 22: 27. 69: 33.

2. *to live, to remain alive*, to not die, Josh. 6: 17. Num. 14: 38. Espec. in the formula <sup>וַיְחִי נַפְשִׁי</sup> my soul liveth, I remain alive, Gen. 12: 13. 19: 20. Is. 55: 3. Jer. 38: 17, 20.

3. *to live again, to revive*, Ez. 37: 5 sq. 1 K. 17: 22. Hence

4. *to become well, to recover* one's health, Gen. 20: 7. Josh. 5: 8; seq. <sup>מִן</sup> of disease, 2 K. 1: 2. 8: 8. Also *to recover, to revive*, spoken of one overcome with grief or fatigue, Gen. 45: 27. Judg. 15: 19.

PIEL <sup>חָיָה</sup> 1. *to make live, to give life* to any one, Job 33: 4. A woman is said *to make live* or *to quicken* the seed of a man, when she conceives by him, Gen. 19: 32, 34; and in like manner Hos. 14: 8, <sup>וַיְחִי הַגֶּן</sup> they shall quicken the corn, make it live and flourish, sc. in the deserted land, by tilling and sowing the fields anew. Metaph. Hab. 3: 2 *Jehovah, cause thy work to live*, i. e. accomplish it. Also *to cause to live prosperously, to make prosper*, Ps. 119: 156.

2. i. q. *to preserve alive, to let live*, comp. Kal no. 2. Gen. 12: 12. Ex. 1: 17. Ps. 40: 3. 138: 7. Job 36: 6; <sup>חַיָּה</sup> id. 1 K. 20: 31. Ps. 22: 30.

<sup>וַיְחִי זָרַע</sup> to preserve seed Gen. 7: 3. <sup>וַיְחִי בְקָר</sup> to keep cattle Is. 7: 21.

3. i. q. *to revive, to bring to life again, to restore to life*, 1 Sam. 2: 6. Ps. 30: 4. Deut. 32: 39. Hence, *to revive, to comfort, to refresh*, Ps. 71: 20. 85: 7; and trop. *to revive a city*, i. e. *to rebuild, to repair*, 1 Chr. 11: 8. Neh. 3: 34 <sup>וַיְחִי הָאֶתֶר־הַבְּנִינִים</sup> will they revive the stones again? i. e. again build them up. So Syr. <sup>ܢܨܬܐܪ</sup> suscitare ruinas.

HIPH. <sup>חָיָה</sup> 1. i. q. Pi. no. 2, *to preserve alive, to let live*, Gen. 6: 19, 20; with <sup>נָפַשׁ</sup> Gen. 19: 19; *to save one's life*, i. e. *to preserve from death*, Gen. 47: 25. 50: 20; seq. <sup>לֵ</sup> 45: 7. Also, *to permit to live, to grant one's life*, Josh. 6: 25. 14: 10. 2 Sam. 8: 2.

2. i. q. Pi. no. 3, *to restore to life*, 2 K. 5: 7. 8: 1, 5.

Deriv. <sup>מְחַיֶּה</sup>.

<sup>חַיָּה</sup> and <sup>חַיָּה</sup> Chald. id. Dan. 2: 4 <sup>מַלְכָּא לְעַלְמִין חַיָּה</sup> O king, live forever! a form of salutation towards a king. 3: 9. 5: 10. 6: 7, 22. Comp. Neh. 2: 3 <sup>וַיְחַיֵּם</sup> 1 K. 1: 31.

APH. part. <sup>מְחַיֶּה</sup> saving alive, preserving alive, Dan. 5: 19. Comp. Syr. <sup>ܡܚܝܐ</sup>.

<sup>חַיָּה</sup> adj. plur. f. <sup>חַיִּוֹת</sup>, lively, vigorous, strong, Ex. 1: 19. See <sup>חַי</sup> no. 2.

<sup>חַיָּה</sup> f. estr. <sup>חַיָּה</sup> and poet. <sup>חַיָּה</sup> c. Vav parag. Gen. 1: 24. Ps. 50: 10. 79: 2. 104: 11, comp. Heb. Gram. § 93. 2. Lehrs. § 127. 3; pp. fem. of the adj. <sup>חַי</sup>, i. e. *living*, or as neut. *living thing*; hence

1. *an animal, beast*. <sup>חַיָּה רָעָה</sup> a wild beast Gen. 37: 20, 37. Plur. <sup>חַיִּוֹת</sup> Ps. 104: 25. Is. 35: 8. Ez. 1: 5; but oftener also in the Sing. collect. <sup>כָּל חַיָּה</sup> every living thing, all beasts, Gen. 8: 17. 9: 5. Lev. 11: 46. — This word is used: a) in the widest sense, of all kinds of beasts, including also aquatic animals, Lev. 1. c. b) oftener of quadrupeds, as opp. to birds, Gen. 1: 30. 2: 19. 8: 19. 9: 2. Lev. 11: 2, 27. 17: 3. Is. 46: 1. c) of wild animals, as opp. to tame cattle (<sup>בְּהֵמָה</sup>) Gen. 1: 25. 2: 20. 7: 14, 21. 8: 1. 9: 10; spec. of wild

beasts, where it is sometimes more fully חַיַּת הַשָּׂדֶה, Ex. 23: 11. Lev. 26: 22. Deut. 7: 22. Hos. 2: 14. 13: 8. Jer. 12: 9. Ez. 33: 27; also חַיַּת רֶגֶעַח

Ez. 14: 14. 34: 25. Arab. <sup>5</sup>حَيَّةٌ denotes spec. a serpent.

2. i. q. חַיָּה no. 2, a people Ps. 68: 11; a band, troop, host, 2 Sam. 23: 11, 13. The fem. is here taken collect. for the living, חַיִּים, spec. men; comp. Lehrs. p. 477.

3. subst. life, but only poetic, i. q. חַיִּים, Job 33: 18, 22, 28. Ps. 143: 3. So in חַיָּה, נֶפֶשׁ חַיָּה, c. art. חַיָּה, נֶפֶשׁ חַיָּה, animal of life, i. e. living animal, see נֶפֶשׁ no. 4. — Life is also put for vigour, strength, Is. 57: 10 חַיָּה יָדָהּ thou findest yet strength in thy hand. — Hence

4. i. q. נֶפֶשׁ no. 2, life, vital spirit, anima, to which is ascribed hunger, thirst, loathing, Job 33: 20. מַצֵּא חַיָּה Job 38: 39 i. q. מַצֵּא נֶפֶשׁ, to fill the spirit, i. e. to satisfy, to satiate. — Poetically חַיָּה is also put for the soul, mind, animus, like נֶפֶשׁ no. 3, (to which besides other things is ascribed desire and bloodthirstiness Ps. 27: 12. 41: 3;) so Interpret Ps. 74: 19 אֶל תִּתֵּן אֶל הַחַיָּה לְתוֹרָה deliver not over to the mind, desire, [sc. of blood-thirsty enemies,] thy turtle-dove, i. e. thy innocent people.

חַיָּה, emph. חַיָּה, חַיָּה, f. Chald. an animal, beast, Dan. 4: 12 sq. 7: 3, 12, 17. It is for חַיָּה, the double Yod being changed into יָ.

חַיָּה f. life, 2 Sam. 20: 3.

\* חַיָּה i. q. חַיָּה, to live, a verb of the form <sup>5</sup>ע', like Arab. <sup>5</sup>حَى. Here belongs 3 Praet. חַי, Gen. 5: 5 כָּל-יְמֵי חַי אָדָם אֲשֶׁר-חַי all the days of Adam, which he lived. 3: 22 וְחַי לְעוֹלָם (lest) he eat and live forever. Num. 21: 8. — From these are to be distinguished the passages in which חַי is an adjective, as חַי הָעוֹר אָבִיבָם חַי is your father yet alive? Gen. 43: 7.

Deriv. חַי, חַיָּה, חַיָּה.

\* חַי see חַי.

חַי m. constr. חַי, c. Suff. חַיִּי plur. חַיִּים. R. חַי no. 6.

1. strength, might, valour, espec. in man, Ps. 18: 33, 40. 33: 16. עָשָׂה חַי to display valour, to do valiantly, Num. 24: 18. Ps. 60: 14. 108: 14. Hence

2. forces, army, host, Ex. 14: 28. חַיָּה captain or leader of the host, 2 Sam. 24: 2. חַיָּה, חַיָּה, men of the host, men of war, soldiers, Deut. 3: 18. 1 Sam. 14: 52. Ps. 110: 3 בְּיוֹם חַיָּה in the way of thy warfare, i. e. of thy warlike expedition, campaign.

3. ability, i. q. wealth, riches, Gen. 34: 29. Job 20: 15. עָשָׂה חַי to get riches, to acquire wealth, Deut. 8: 17, 18. Ruth 4: 11. Prov. 31: 29.

4. trop. moral strength, good quality, integrity, virtue. חַי active capable men Gen. 47: 6. Ex. 18: 21, 25. חַיָּה capable woman, well qualified for her station, Ruth 3: 11. Prov. 12: 4. 31: 10. בֶּן-חַיָּה an honest man 1 K. 1: 52.

5. strength of a tree, poet. for its fruit, Joel 2: 22; comp. כֹּחַ Job 31: 39.

חַי m. Chald. 1. strength, valour, Dan. 3: 4.

2. forces, a host, army, Dan. 3: 20. 4: 32.

חַי and חַל m. pp. i. q. חַי, spec.

1. a host, army, 2 K. 18: 17. Once חַל Obad. 20; also Ps. 10: 10 Keri, where חַל-בְּאֵיִם may be rendered a host of the afflicted; but it is better to follow the Chethibh, see חַלִּיבָה.

2. fortification, entrenchment, espec. the ditch or trench with the low wall or breastwork which surrounds it, 2 Sam. 20: 15. Is. 26: 1. Nah. 3: 8. Lam. 2: 8. Comp. 1 K. 21: 23. Ps. 48: 14. 122: 7. Sept. περιτοιμα, περιτοιχος, Vulg. antemurale. — In the Talmud חַי is the exterior space surrounding the wall of the temple; see Lightfoot Opp. T. II. p. 193.

חַי m. and חַיָּה f. Job 6: 10.

1. pain, pang, espec. of childbirth, Ps. 48: 7. Jer. 6: 24. 22: 23. Mic. 4: 9. R. חַי no. 3.

2. trembling, terror, Ex. 15: 14. R. חַי no. 5.



**חִילָה** Ps. 48: 14, according to the common reading i. q. **חִיל** no. 2; but Sept. Vulg. Syr. Chald. Jerome, and 18 Mss. read with Mappik **חִילָה**, from **חִיל** q. v. no. 2, and this is to be preferred.

**חִילָם** 2 Sam. 10: 16, and **חִילָם** v. 17, pr. n. of a city near the Euphrates, where David gained a victory over Hadadezer.

**חִילָן** pr. n. of a city of the priests, in the tribe of Judah, 1 Chr. 6: 43 [58].

**חֵן** m. Job 41: 4 [12], i. q. **חֵן**, grace, beauty, whence **חֵן עָרְבוּ** the beauty of his trappings, armature. The form imitates the Chaldee, in which **חֵן**, **חֵנָא**, **חֵנָא**, is i. q. Heb. **חֵן**, as **חֵן**, **חֵנָא**, for **חֵן**. A. Schultens compares Arab. **حِين** fitness, but this

is spoken only of time, i. q. opportunity.

**חֵץ** m. a wall, side of a house, Ez. 13: 10. Arab. **حَايَط** id. See r. **חֵץ**.

**חֵיצוֹן** m. **חֵיצוֹנָה** f. (adj. from **חֵץ**) outer, exterior, Ez. 10: 5. 40: 17, 31; hence civil, as opp. to sacred, 1 Chr. 26: 29; comp. Neh. 11: 16. **חֵיצוֹן** without, on the outside, 1 K. 6: 29, 30.

\* **חֵיק** obsol. root, Arab. **حَاق** med. Je, to surround, kindr. with **חָג**, עֲיָג, q. v. Hence probably

**חֵיק**, rarely **חֵק** Prov. 17: 23, c. Suff. **חֵיקִי** Ps. 35: 13, and **חֵיקִי** Job 19: 27, m.

1. bosom of a garment, Prov. 16: 33. **חֵיק** a present in the bosom, i. e. given secretly, Prov. 21: 14, comp. 17: 23. Comp. Lat. *sinum laxare* v. *expedire*, spoken of a person expecting a gift, see Senec. Epist. 119. Thyest. 430.

2. bosom of a person, as **חֵיקִי** for my mouth, e. g. of a wife 1 K.

1: 2. Mic. 7: 5; of a mother 1 K. 3: 20, spoken of a child, comp. Ruth 4: 16. Hence of the tenderest conjugal affection, **אִשְׁתִּי חֵיקִי** wife of thy bosom, the object of thy love, Deut. 13: 7. 28: 54, comp. 56. **שָׁלַם אֶל חֵיקִי** Ps. 79: Jer. 32: 18, **אֶל חֵיקִי פָּ** 12, to repay or restore into one's bosom, (as God the actions of men,) i. q. elsewhere **הָשִׁיב בְּרָאשׁ** Judg. 9: 57. 1 Sam. 25: 39. Joel 4: 7. Winer, ad Sim. Lex. p. 323, gives to this phrase the sense of full measure, as received not in the hand but in the bosom of the garment, comp. Luke 6: 38; but this is unnecessary, and the sense is nothing more, than that something is made to return back to the place from whence it proceeded; comp. the similar Arabic phrase: **رَدَّ فِي ذُكُورِهِ** redit in jugulum alicujus, Hist. Tim. T. I. p. 30 Mang. — Spoken of the internal bosom, the breast, mind, Job 19: 27. Ecc. 7: 9.

3. metaph. the bosom of a chariot, the inside, hollow part, 1 K. 22: 35; the bosom of an altar, the cavity, or hollow in the hearth, where the fire is kept burning, Ez. 43: 13.

**חֵירָה** (nobility, noble birth) pr. n. m. Gen. 38: 1, 12.

\* **חֵישׁ** i. q. **חָזַשׁ**, to hasten, to make haste, imper. **חֵישָׁה** Ps. 71: 12 Chethibh. — Hence

**חֵישׁ** adv. hastily, soon, Ps. 90: 10.

**חֵךְ** c. Suff. **חֵכִי**, m. the palate, together with the corresponding lower part of the mouth, the inside mouth, the jaws, like **מַלְקָחִים**. — Arab.

**حَنْكَة** palate and corresponding lower part of the mouth, beak, Syr. **مَنْبَل**

palate. R. **חֵכִי** no. 1. — Hence Job 20: 13 **בְּתוֹךְ חֵכִי** in the midst of his mouth. 33: 2. Spec. a) as the organ of taste, Job 12: 11, comp. 6: 30. Ps. 119: 103. b) as the organ of the voice, Prov. 8: 7 **בִּי אָמַת יְהִיגָה חֵכִי** for my mouth (palate) speaketh truth. Job 31: 30 nor have I suffered my palate



to sin; comp. Hos. 8: 1 the trumpet to the mouth, palate! Comp. **הֶבֶה**. — In Cant. 7: 11, palate seems put by way of delicacy for the saliva or moisture which accompanies a kiss, comp. 5: 16. Lette ad Amrulk. Moall. p. 180.

\* **חָכָה** to wait. A. Schultens ad Job 3: 21 seeks the primary idea in tying, binding; comp. Arab. **حَكَا** to tie a knot, and Lat. *moramnectere* in Senec. Trag. and Val. Flacc. — In Kal once Praet. constr. **הַחֹכֵי** those who wait Is. 30: 18, seq. **חָכָה**. — More usual in

PIEL **חָכָה** id. 2 K. 7: 9; seq. acc. et **חָכָה** Job 32: 4; espec. **חָכָה לַיהוָה** [full of hope and confidence] to wait for Jehovah, Ps. 33: 20. Is. 8: 17. Also Is. 30: 18 **יְחַכֵּה יְהוָה לַחֲנֻכָּם** Jehovah waiteth that he may be gracious to you, if indeed he can again be gracious to you. — Inf. in the Chald. manner, **חֲכִי** Hos. 6: 9.

**חֶבֶה** a hook, angle, fem. of **חָבָה**, so called because it becomes fixed in the palate of the fish, Job 40: 25. Is. 19: 8.

**חִכִּילָה** (darksome) *Hachilah* pr. n. of a hill near the desert of Ziph, 1 Sam. 23: 19. 26: 1, 3. R. **חֶבֶל**.

**חֲכִים** Chald. adj. wise Dan. 2: 21; spec. a wise-man, magus, magician, Dan. 2: 12 sq. 4: 3. 5: 7, 8. R. **חֲכָם**.

\* **חָכַל** obsol. root, Arab. **حَكَلَ** to be dark, obscure, e. g. spoken of obscure and unintelligible sounds or discourse, of an intricate piece of business, of the dull and cloudy eye of the drunkard. — We subjoin a Latin version of what is said upon this root in the Camoos p. 1426; which Schultens, ad Prov. 23: 29, seems not to have correctly understood: **أَلْسَانُ الْحَاكِلِ** est quod sonum audibilem non edit, ut fornicæ... addito **هَـ** **أَلْسَانُ الْحَاكِلِ** quod peregrinum [intellectu difficile] est in sermone, **حَاكِلٌ** seq. **عَلَى** dubium, obscurum

fuit negotium.... Conj. VIII *confusus* fuit, *barbare locutus est*, **حَاكِلٌ** vino

*ebrius*. And this last gloss approaches nearest to the *usus loquendi* of the Hebrew; since both of the Heb. derivatives, **חֲכִילִי** and **חֲכִילִיּוֹת**, are spoken of the beclouded eyes of drunkards, or at least of drinkers. See the Preface to Heb. and Germ. Lex. ed. 3, p. xxxiv, where we have shown the mistake of Schultens in assigning to this root the signif. to be red.

**חֲכִילִי** (whom Jehovah bedims, troubles, r. **חֶבֶל**) pr. n. m. Neh. 10: 2.

**חֲכִילִי** adj. *dim, dull, cloudy*, spoken of the eye, see r. **חֶבֶל**. Gen. 49: 12 **חֲכִילִי עֵינַיִם מִיַּיִן** *dim in the eyes from wine*, here to be taken in a good sense as denoting the abundance of wine in the tribe of Judah.

**חֲכִילוֹת** f. *dimness, cloudiness* of the eyes, as arising from drunkenness, Prov. 23: 29. R. **חֶבֶל** q. v.

\* **חָכַם** fut. **יִחְכֵּם**, to be or become wise, to act wisely, Prov. 6: 6. 23: 19. Ecc. 2: 19. 1 K. 4: 31. Job 32: 9. al. Arab.

**חָכַם** to judge, to govern, **חָכָם** judgment, **חָכָם** and **חָכָם** a judge,

Aram. to know, rarely to be wise. Indeed, the primary idea seems to lie in deciding, judging, so as to be kindr. with r. **חָקַק**.

PIEL to make wise, to teach wisdom, Job 35: 11. Ps. 105: 22.

PUAL part. made wise, i. e. taught wisdom, wise, Prov. 30: 24; of a magician, Ps. 58: 6.

HIPH. i. q. Pi. Ps. 19: 8.

HITHP. to be wise in one's own eyes Ecc. 7: 16.

2. to shew oneself wise, i. e. cunning, seq. **חָכַם** to outwit, to deceive, Ex. 1: 20. Comp. Gr. *σοφός* cunning.

Deriv. the six following.

**חָכָם** adj. i. q. Gr. *σοφός*, pp. *κα-*

pable of judging, knowing, comp. r. חכם. Hence

1. *knowing, skilful, skilled* in the arts, Is. 3: 3. 40: 20. 2 Chr. 2: 6, 12; more fully חכם-לב Ex. 28: 3. 31: 6. 35: 10. 36: 1, 2, 8. Comp. Hom. εἰδῆναι πρᾶξις. Is. 10: 9 חכמים חכמה the work of skilful artisans. 9: 16 חכמות (mourning-women) skilled sc. קינה in lamentation.

2. *wise, i. e. intelligent, φρόνιμος*, sensible, judicious, endued with reason and using it. Deut. 4: 6. 32: 6. Prov. 10: 1. 13: 1. Hos. 14: 10. Often coupled with נבון Deut. 11. cc. and opp. נבל ibid. אורל, כסיל Prov. 17: 28. Ecc. 6: 8. Also *sagacious, shrewd*, never at a loss, 2 Sam. 13: 3. Jer. 18: 18. Is. 19: 11. 29: 14; wise from the experience of life and human affairs Prov. 1: 6. Ecc. 12: 11; also skilled in divine things Gen. 41: 8, and hence spoken of magicians and enchanters Ex. 7: 11, comp. Chald. חכים. Farther, *skilful to judge*, wise in judging, 1 K. 2: 9; and hence *cunning, artful*, Job 5: 13; firm and constant in mind, consistent, Is. 31: 2. — The wide circle of virtues and mental endowments which the Hebrews comprised under this word, is best gathered from the history and character of those whose wisdom became proverbial among the Hebrews, e. g. Solomon 1 K. 5: 9 sq. Daniel Ez. 28: 3, the Egyptians 1 K. 1. c. Thus the wisdom of Solomon is manifested in his acute judgment 1 K. 3: 16 sq. 10: 1 sq. in his knowledge of very many objects espec. of nature 5: 13; in the multitude of verses and sentences which he either composed himself or retained in his memory, 5: 12. Prov. 1: 1; in a right judgment as to human affairs, etc. Elsewhere wisdom also includes skill in civil matters, Is. 19: 11; the faculty of prophesying, and interpreting dreams, Dan. 5: 11; and the art of enchantment and magic, Ex. 7: 11. A higher and more enlightened wisdom is ascribed to angels, 2 Sam. 14: 20; to God; Job 9: 4. 28: 1 sq. — The seat of wisdom is placed in the heart; hence often חכם לב Prov. 16: 23, and חכם לב 11: 29. 16: 21. — Plur. חכמים *wise-men, magi, magicians*, Gen. 41: 8.

חכמה f. 1. *skill* in an art, *dexterity*, Ex. 28: 3. 31: 6. 36: 1, 2.

2. *wisdom*, for the notion and extent of which, see in חכם no. 2. Job 11: 6. 12: 2, 12. 15: 8. 26: 3. 20: 18. It comprises various learning Dan. 1: 17, reverence and piety towards God Job 28: 28. It is attributed to a leader Deut. 34: 9, to a king Is. 11: 2; and in a higher and more perfect sense to God, Job 12: 13. 28: 12 sq.

חכמה Chald. id. Dan. 2: 20.

חכמני (wise) pr. n. m. 1 Chr. 11: 11. 27: 32.

חכמות f. sing. (like עזילות) *wisdom*. Constr. c. sing. Prov. 9: 1, comp. 14: 1; perh. 1: 20, where however חכמה can also be plural. Constr. c. plur. 24: 7. Elsewhere only once, Ps. 49: 4.

חכמות id. c. sing. Prov. 14: 1.

חל see חיל.

חל m. *unholy, profane, common*, opp. to holy, consecrated, Lev. 10: 10. 1 Sam. 21: 5, 6. R. חלל Pi. no. 4.

\* חלל, cogn. חלה, 1. prob. *to rub*, also *to stroke, to strike, to strip*.

Arab. حَلَّ to rub and smear the eyes with collyrium, to strike with a sword, to strip off the skin. — Hence חלל.

2. *to be sick*, perh. pp. rubbed or worn away, i. q. חלה no. 2, 3. Once ויחלה 2 Chr. 16: 12. — Hence חלה.

חלל f. 1. *rust*, on a brazen pot, perh. so called as being rubbed off Ez. 24: 6 sq. R. חלל no. 1.

2. pr. n. f. 1 Chr. 4: 5, 7.

חללים see חלי.

\* חלב obsol. root, *to be fat*. The primary idea lies in the smoothness and slipperiness of fat things; corresponding are Gr. λίπα, λιπάω, λιπόω, αλείφω, Lat. lippus. — Hence pr. n. אֶחָלָב, and the nouns here following.

**חֶלֶב** m. c. art. **הַחֶלֶב**, constr. **חֶלֶב** as if from **חֶלֶב**, c. suff. **חֶלְבִּי**, *milk*, i. e. new milk, different from **חֶלֶבֶת**, and so called from its fatness, Gen. 18: 8. 49: 12. Prov. 27: 27. For the phrase **וְיָבֹשׁ חֶלֶב זָרָב**, see under art. **זָרָב**. Poet. to suck the milk of nations, i. q. to make their riches one's own, to get possession of their wealth, Is. 60:

16. — Arab. **حَلَبٌ**, **حَلِيبٌ** id.

whence **חָלַב** to milk, Aeth. **ሐለሐ** milk.

**חֶלֶב** and **חֶלְבִּי** Is. 34: 6, c. Suff. **חֶלְבִּי**; plur. **חֶלְבִּים**, constr. **חֶלְבִּי** Gen. 4: 4, m.

1. *fat, fatness*, Lev. 3: 3 sq. 4: 8, 31, 35. — Metaph. a) for the best, richest part of any thing, as **חֶלֶב הָאָרֶץ** the fat of the land, i. e. its best fruits, richest productions, Gen. 45: 18; **חֶלֶב הַחֵטָה** Ps. 81: 17, and **חֶלֶב הַשֵּׁטִים** 147: 14, the fat of wheat, also **חֶלֶב כִּלְיוֹת הַשֵּׁה** Deut. 32: 14 (comp. Is. 34: 6) the kidney fat of wheat, i. e. the finest wheat, the finest flour. — b) for a fat heart, i. e. covered thick with fat and therefore torpid, dull, unfeeling, Ps. 17: 10; comp. Ps. 73: 7; also Gr. *παχύς*, Lat. *pinguis*, for dull, stupid. Some have here com-

pared Arab. **خَلْبٌ** pericardium; but this seems rather to be so called from its fatness, although under the root **חָלַב** the Arabs comprise almost every thing.

2. *Heleb* pr. n. of one of David's military chiefs, 2 Sam. 23: 29; for which 1 Chr. 11: 30 **חֶלְבִּי**, and 27: 19 **חֶלְבִּי**.

**חֶלְבֶּה** (fatness, i. e. fertile region) pr. n. of a city in the tribe of Asher, Judg. 1: 31.

**חֶלְבֹן** (fat, i. e. fertile) *Helbon* pr. n. of a Syrian city, celebrated for its wine, Ez. 27: 18, Gr. *Χαλβών*. On its wine, from which the table of the Persian kings was supplied, see Strabo XV. p. 1068 (al. 735.) The city is famous in Arabian history in the mid-

dle ages, under the name **حَلَبٌ**, *Haleb*, now *Aleppo*; see Freytag Hist. Halebi. Bochart Hieroz. I. 543. Abulfeda Syriac p. 118. Golius ad Alferganum p. 270 sq. — J. D. Michaelis, Supplem. p. 748 sq. conjectures that the city *Kennesrin*, or Old Aleppo, is to be understood; but this is not necessary.

**חֶלְבָנָה** f. *galbanum*, a gum of a strong odour, flowing from the 'ferula galbanifera' which grows in Syria and Arabia, Ex. 30: 34. Syr. **ܡܫܚܐ** gum. Comp. Celsii Hierob. T. I. p. 267.

\* **חָלַד** obsol. root. I. i. q. Syr. **ܚܠܕܐ** to dig, whence **חָלַד**.

II. i. q. Arab. **خَلَدٌ** to endure, to last, to be everlasting. Hence **חָלַד**.

**חַיָּה** m. 1. *duration of life, life-time*, Ps. 39: 6. 89: 48. Hence, *life*, Job 11: 17. According to others, *time, age*, like **עוֹלָם**.

2. *the world*, comp. **עוֹלָם**. Ps. 49: 2. 17: 14 **בְּנֵי אָדָם** men of the world, loving the world. Comp. *κόσμος* John 15: 18, 19.

**חֹלֶה** m. a mole, Lev. 11: 29. Syr. **ܚܠܐ**, Arab. **خُلْدٌ**, **كُلْدٌ** id. See Bochart Hieroz. T. I. p. 1022. Oedmann Verm. Sammlungen aus der Naturkunde II. p. 50.

**חֻלְדָּה** (mole?) *Huldah* pr. n. of a prophetess, 2 K. 22: 14. 2 Chr. 34: 22.

**חֻלְדִּי** (worldly, see **חֹלֶה** no. 2,) pr. n. m. a) see **חֹלֶה** b) Zech. 6: 10, for which in v. 14 **חֻלְדִּים** (dream).

\* **חָלַה** pp. to be rubbed, comp. **חָלַה**. Hence

1. *to be polished*, whence **חֻלִּי**, **חֻלִּיָּה**, necklace, female ornaments, so called from being polished; also Arab. **حلي** to deck with trinkets, and Syr. **ܡܫܚܐ**





**חִלְחָלָה** f. (r. חָלַל Pilp.) 1. *pain, pang*, of a woman in travail, Is. 21: 3.  
2. *trembling, terror*, Nah. 2: 11. Ez. 30: 4, 9.

\* **חָלַט** in Kal. not used; in Talmud, Kal and Hiph. *to declare, to confirm*, see Mishna Surenh. V. p. 216. VI. p. 42. This can be applied to the Heb. word in 1 K. 20: 33 **וַיְחַלְטוּ** **וַיְמַהֲרוּ** **וַיְמַנְפוּ** and they hastened and made him declare whether it was from him, i. e. they eagerly caused the king to declare again his mind and confirm what he had said. The form **וַיְחַלְטוּ** is for Hiph. **וַיְחַלְטוּ** as **וַיְיָבֶקְנוּ** for **וַיְיָבִקְנוּ** 1 Sam. 14: 22. 31: 2. Lehg. p. 322.—Arab. **حَلَّطَ** is to affirm zealously, to swear, which is less adapted to this passage. Sept. ἀνελέξαντο τὸν λόγον ἐκ τοῦ στόματός αὐτοῦ. Vulg. rapuerunt verbum ex ore ejus, חָלַט, for **חָלַט**.

**חָלִי** m. plur. **חָלָאִים** for **חָלִיִּים** Lehg. p. 575, *necklace, trinket*, so called as being polished, see r. **חָלָה** no. 1. Prov. 25: 12. Cant. 7: 2. Arab. **حَلَى** id.

**חָלִי** in pause **חָלִי**, c. Suff. **חָלִיִּי**, plur. **חָלִיִּים**, m.

1. *sickness, disease*, from r. **חָלָה** no. 3, both internal Deut. 7: 15. 28: 61; and external Is. 1: 5.

2. *anxiety, affliction, grief*, Ecc. 5: 16 **חָלִי** for **חָלִי**.

3. *an evil, calamity*, Ecc. 6: 2.

**חָלִיָּה** fem. of **חָלִי**, *a necklace, trinket*, Hos. 2: 15. R. **חָלָה** no. 1.

**חָלִיל** 1. *a pipe*, as an instrument of music, so called as being perforated. see r. **חָלַל** no. 1. Is. 5: 12. 30: 29. 1 K. 1: 40.

2. adj. *unholy, profane*, see r. **חָלַל** Pi. no. 3, b, and Hiph. no. 3; also as Neut. *something profane*, whence with He parag. **חָלִילָה**, **חָלִילָה**, (Milél) pp. *ad profana, profane be it*, i. q. *absit, far be it*, Talmud. **הוֹלִין כֵּךְ**, an exclamation of abhorrence. So 1 Sam. 20: 2 **חָלִילָה** **לֹא תִמָּוֶה** *absit! far be it! thou shalt*

*not die*, comp. 2: 30. Construed a) **חָלִילָה** seq. **וְנָעַן** c. inf. *far be it from me to do so* and so, Gen. 18: 25. 44: 7, 17. Josh. 24: 16; comp. Job 34: 10. b) seq. **וְנָעַן** c. fut. Job 27: 5. 1 Sam. 14: 45 without **כִּי**. 2 Sam. 20: 20.—To both these constructions there is sometimes added **מִיְהוָה**, 1 Sam. 24: 7. 26: 11. 1 K. 21: 3, so that the sense is: 'profane or accursed be it from Jehovah,' *God forbid*, see **מָנַח** no. 2. b, c; or, the primary signification being neglected: 'wo to me from Jehovah, if etc.' Josh. 22: 29 **חָלִילָה** **לָנוּ** **מִמֶּנּוּ** **לְמִדָּר** **בֵּיתָהּ** *wo to us from him (Jehovah) if we rebel against Jehovah*.—A somewhat different turn is in 1 Sam. 20: 9, *far be it from thee, (for me,) that if I knew... I would not tell thee*.

**חֲלִיפָה** f. (r. **חָלַף**) *a change, exchange*, espec. of garments, 2 K. 5: 5 **חֲלִיפֹת** **עֲשִׂיר** **חֲלִיפֹת** **בְּגָדִים** *ten changes of raiment*, i. e. ten suits, so that one can change himself. 22: 23. Judg. 14: 12, 13. Gen. 45: 22; also without **בְּגָדִים** Judg. 14: 19.—Spec. of soldiers keeping watch alternately and relieving each other; hence metaph. Job 14: 14 *all the days of my warfare will I wait עַד-בּוֹא חֲלִיפָתִי* until my exchange come, until others come in my place, until I am relieved by others; the miserable state of the shades in Sheol being compared to the hard service of a soldier on guard. Elsewhere spoken of new troops succeeding in place of those fatigued, Job 10: 17 **חֲלִיפֹת** **וְצָבָא** **עָבָרִי** by Hendiadys, *changes and a host are against me*, i. e. hosts continually succeeding each other war against me. So of similar changes or alternations of labourers, adv. *in alternate courses, alternately*, 1 K. 5: 28 [14].

**חֲלִיפָה** f. *spoil, booty, stripped* from the dead bodies of the slain, 2 Sam. 2: 21. Judg. 14: 19. R. **חָלַץ**.

\* **חָלָה** obsol. root, Arab. **حَلَا** *to be black*, metaph. *to be dark, sad, wretched*, as **حَالِكٌ** a wretched life.—The primary idea is prob. to burn, to scorch, and then this root is a soft-

ened form from Chald. חַרְךָ, Arab. حرق, to scorch; comp. חום black, from r. חום and חָמַם. — Hence

חֻלְבָּה for חֻלְבָּה, adj. quadril. m. (for ח and ה added at the end, see Lebrg. p. 865,) Ps. 10: 8, in pause חֻלְבָּה v. 14, plur. חֻלְבָּהִים v. 10 Chethibh, *wretched, afflicted, the poor*; so the ancient versions correctly. Others here render חֻלְבָּה *thy host* sc. O God; and also חֻלְבָּה, which the Masora writer separately, *the host of the afflicted*; comp. חֻלְבָּה. But the first mode is to be preferred.

\* חָלַל 1. to bore through, to perforate, to pierce, Arab. خَلَّ Conj. I and V; also intrans. to be pierced, wounded, Ps. 109: 22. — Hence חָלַל, חָלַל, חָלַל. Comp. Pi. and Po. 2. to loose, to dissolve, to lay open, Arab. حَلَّ; similar are Gr. χαλάω, λύω. Comp. Pi. and Hiph.

PIEL 1. to wound Ez. 28: 9. 2. to loose a covenant, i. e. to break, to violate, Ps. 55: 21. 89: 35.

3. to lay open, to give access to; hence a) חָלַל הַבֵּית Lev. 19: 29 to prostitute one's daughter, to make her common, comp. 21: 7, 14. — b) to make common, to profane, to defile, since holy things were not open to the people; e. g. a sanctuary Lev. 19: 8. 21: 9 sq. Mal. 2: 11; the sabbath Ex. 31: 14; the name of God, 19: 22. Mal. 1: 12; priests Is. 43: 28; a father's bed by incest Gen. 49: 4. — Praegn. Ps. 89: 40 חָלַל הַכֶּתֶר thou hast profaned his crown [casting it] to the ground, comp. 74: 7. Ez. 28: 16. חָלַל הַכֶּרֶם to make common a vineyard, (which had been consecrated for the first three years Lev. 19: 23,) i. e. to gather its fruits for common use. Deut. 20: 6, 28: 30. Jer. 31: 5. — Hence חָלַל, חָלַל.

4. to cast down, to destroy, like Gr. λύνειν, Is. 23: 9.

5. denom. from חָלַל, to play the pipe, to pipe, 1 K. 1: 40.

PUAL pass. of Pi. no. 1, Ez. 32: 26; pass. of no. 3. b, Ez. 36: 23.

Po. חָלַל to pierce, to wound. Is. 51: 9 חָלַל מְחַלֵּל תַּנִּין who hath pierced the great dragon, i. e. Egypt. Pass. part. חָלַל pierced, wounded, Is. 53: 5. Sept. ἐτραυματισθη.

NIPH. חָלַל for חָלַל, inf. חָלַל (like חָמַם) fut. חָלַל, חָלַל, pass. of Piel no. 3. b, to be profaned, defiled, Ez. 7: 24. 20: 9, 14, 22. Lev. 21: 4.

HIPH. חָלַל 1. to loose, to set free. Hos. 8: 10 וַיְחַלְּנוּ מִמַּשָּׂא מַלְכָּהּ and they [the hostile nations] shall presently set them free from the burden of the king, i. e. from his oppressive rule.

2. to loose, i. e. to break one's word, faith, Num. 30: 3.

3. i. q. Piel no. 3. b, to profane, to defile, Ez. 39: 7.

4. to begin, like Engl. to open, as also in many synonymous words, e. g. פתח

Arab. to open, to begin; Syr. ܠܝܢ to loose, to open, to begin; Germ. eröffnen. — Constr. seq. חָלַל c. inf. Gen. 10: 8; without חָלַל Deut. 2: 25, 31. 1 Sam. 3: 2. Rarely followed by a finite verb, as Deut. 2: 24 חָלַל רֶשֶׁת. 1 Sam. 3: 12 חָלַל הַחֵלֶל beginning and finishing, i. e. from beginning to end. Gen. 9: 20 וַיְחַלֵּל נֹחַ אִישׁ אִשׁוֹ וַיִּהְיֶה לְאִישׁ חֹדֶם [to be] a husbandman.

HOPH. pass. to be begun, coeptum est, Gen. 4: 26.

Deriv. חָלַל, חָלַל, חָלַל, חָלַל, חָלַל, חָלַל, and

חָלַל m. adj. 1. pierced, wounded, i. e. mortally, Job. 24: 12. Ps. 69: 27. Jer. 51: 52. Often also killed, slain, in battle Deut. 21: 1, 2, 3, 6. חָלַל הָרֶבב slain with the sword Num. 19: 16; and trop. on account of the antith. חָלַל הָאֵלֶּיךָ slain of famine Lam. 4: 9. Comp. Is. 22: 2. — In respect to the active signif. of slayer, i. e. soldier, which some have proposed, see Comment. on Is. 22: 2.

2. profane, polluted, Ez. 21: 30 [25]; see the root Pi. no. 4. Fem. חָלַל (joined with זִוְנָה) one profaned, polluted, i. e. a prostitute, Lev. 21: 7, 14.

\* חָלַל fut. חָלַל 1. Arab. حَلَمَ Conj. I, V, to be fat, fleshy, spoken of an

infant, flocks, etc. See the Arabic Lexicographers in Scheid ad Cant. Hiskiae p. 140. Cogn. חֲלֵב, حلب. Hence once Job 39: 4 i. q. to be strong, robust. Syr. Pe. and Ethpe. to be sound, strong, robust.

2. to dream, because persons of a fat and fleshy habit, it is said, are prone to sleep and dreams. However this may be, yet it is certain that the significations of fatness and of dreaming are found also in the other kindred languages under the same radical letters, Arab.

חלם, Aeth. 𐩧𐩣𐩪𐩥. Syr. ܚܠܡ.

— Gen. 37: 5 sq. 42: 9. Is. 29: 8. חֲלֹמִים a dreamer of dreams, i. q. חֲלִימָה, since dreams were regarded as a medium of divine inspiration. Deut. 13: 2, 4. Comp. Joel 3: 1. Num. 12: 6.

Hebr. 1. to restore to health, to let recover, Is. 38: 16.

2. to cause to dream Jer. 29: 8.

Deriv. חֲלִימָה, חֲלִימָה, חֲלִימָה.

חלם m. 1. emph. חֲלִימָה Chald. a dream, Dan. 2: 4 sq. 4: 2 sq.

2. pr. n. m. see חֲלִימָה b.

חֲלִימָה f. ἄπας λεγόμεν. Job 6: 6, a much vexed passage, where however all agree that the context requires this word to mean some kind of insipid, tasteless food. The exact signification can be determined only by the etymology. The form חֲלִימָה then, from r. חֲלֵב, (after the form חֲלִימָה) denotes pp. somnolency, dreams, and hence fatuity, simplicity, folly, (comp. Ecc. 5: 2, 6,) any thing simple, foolish; which may then be trop. referred to tasteless food, just as vice versa the notion of insipidness is transferred from food to discourse; comp. μωρός in Discor. spoken of tasteless roots. What this food was, is clearly shown by the Syriac translator, who renders it ܚܠܡ, a word similar to the Heb.

name, and denoting portulaca, purslain, an herb formerly eaten as salad, and proverbial for its insipidity among the Arabs, Greeks, and Romans; comp.

ܚܠܡ ܐܚܝܬ ܡܢ ܪܝܚܐ portulaca stultior,

see Meidanii Prov. no. 344, p. 219 ed. H. A. Schultens; Golius ad Sententias Arab. no. 81. Greek μωρόν λάχανον, βλίτον, whence βλίτων, βλιτάς, βλιτομάμας Aristoph. Nub. 997, of a silly person; and so Lat. bliteus Plaut. Trucul.

4. 4. 1. Hence called ܐܠܒܥܠܐ

ܐܠܒܥܠܐ olus fatuum, silly herb, which very word the Arabic translator of Job puts for the Syr. ܐܠܒܥܠܐ.

Comp. also Talmud. חֲלִימָה, spoken of herbs, Chilaim 8. § 8. — In Job 1. c. חֲלִימָה רִיר purslain-slime, prob. spoken contemptuously for purslain broth, as in German any long and tedious discourse is jestingly called Kohl-Brühe, cabbage-broth. — The Rabbins and Targums regard חֲלִימָה as the same with חֲלִימָה and חֲלִימָה yolk of an egg, from r. חֲלֵב i. q. חֲלֵב no. 1; and slime of a yolk they explain by the white of an egg, as a tasteless, insipid food. This in itself is not ill; but the former interpretation is to be preferred, on account of the analogy of so many languages.

חֲלִימָה m. quadrilit. flint, silex, any hard stone, Job 28: 9. Ps. 114: 8; more fully חֲלִימָה דֶּגֶר Deut. 8: 15. 32: 13.

The Arabic has ܚܠܡܝܬ, not ܚܠܡܝܬ, pyrites. The primary idea seems to be that of smoothness, which is found in several roots beginning with חל, e. g. חֲלָב, חֲלָה, חֲלָק; comp. Lat. glaber, gladius, Germ. glatt. Compare also Gr. χαλῆς silex.

\* חֲלָה fut. ܚܠܐ, poetic for ܚܠܐ.

1. to pass, to pass along, to pass by, Job 4: 15. 9: 26. Cant. 2: 11. Hence to pass on, 1 Sam. 10: 3; to pass away, to perish, Is. 2: 18; to pass beyond a law, to transgress, Is. 24: 5.

2. to pass through, and hence causat. to pierce, to transfix, Judg. 5: 26. Job 20: 24.

3. to pass on against any one, to rush on, to assail, Job 9: 11. 11: 10; spoken of the wind Is. 21: 1; of a stream Is. 8: 8.



4. *to come on*; hence of a plant *to revive, to flourish*, Ps. 90: 5, 6. Trop. Hab. 1: 11 חָלַף רִיחָהּ then his spirit reviveth, renews itself. Syr. Aph. Arab. *حَلَف* conj. IV, id.

PIEL, *to make pass away, to change*, e. g. garments, Gen. 41: 14. 2 Sam. 12: 20. Syr. Pa. id.

HIPH. 1. *to change*, i. q. Piel, Gen. 35: 2. Lev. 27: 10. Ps. 102: 27.

2. *to change, to alter*, Gen. 31: 7, 41.

3. causat. of Kal. no. 4, *to make revive, to renew, to make flourish again*, e. g. a tree Is. 9: 9. Also intrans. *to revive, to flourish again*, (pp. to produce new sprouts, foliage,) Job 14: 7. Hence with בָּחַ, *to renew one's strength, to gain new strength*, Is. 40: 31. 41: 1; and so ellipt. without בָּחַ, Job 29: 20.

Deriv. מְחַלֵּף, מְחַלֵּף, מְחַלֵּף, מְחַלֵּף, מְחַלֵּף.

חָלַף Chald. *to pass*, spoken of time, Dan. 4: 13, 20, 29.

חָלַף 1. subst. exchange; hence as prep. *in exchange, instead of, for*, Num. 18: 21, 31.

2. pr. n. of a place in Naphtali, Josh. 19: 33.

\* I. חָלַף fut. יִחְלַף 1. *to draw out*, Lam. 4: 3; hence *to draw off the shoe, to pull off*, Deut. 25: 10.

2. *to withdraw oneself, to depart*, seq. מִן Hos. 5: 6.

The Arabic has the first signif. in the r. *حَلَف*, *ح* and *ع* being interchanged, *to draw or pull off garments, shoes*; and the latter signif. in *حَلَف* *to go out from a place, to go free*. See examples in Schroeder de Vestitu mul. Heb. p. 212.

PIEL 1. *to draw out, to take away*, as stones from a wall, Lev. 14: 40, 43.

2. *to deliver*, sc. from danger, 2 Sam. 22: 20. Ps. 6: 5. 50: 15. 81: 8.

3. from the Syr. in Pe. and Pa. *to strip, to spoil*. Ps. 7: 5 if I have spoiled even my enemy. Comp. *חָלַף*.

NIPH. *to be delivered*, Prov. 11: 8. Ps. 60: 7. 108: 7.

Deriv. מְחַלֵּף, מְחַלֵּף, מְחַלֵּף.

II. חָלַץ *to be active, manful, brave*, perh. kindr. with חָרַץ. Part. pass. *חָלִיץ active, manful, ready for war*, (Syr. *مُحَلِّق*), fully *חָלִיץ ready, prepared for war*, armed and in battle-array, Num. 32: 21, 27, 29 sq. Deut. 3: 18. Josh. 6: 7 sq. Is. 15: 4 *חָלִיץ מוֹאָב the arrayed of Moab*, poet. for the prose *גִּבּוֹרֵי מוֹאָב* warriors of Moab, which stands in Jer. 48: 41, imitated from Is. l. c.

NIPH. *to make ready for war, to arm oneself*, Num. 31: 3. 32: 17.

HIPH. *to make strong and vigorous, to strengthen*, Is. 58: 11. — Hence

חָלַץ, only dual *חָלָצִים, the loins*, as the seat of strength, vigour, alacrity. Hence *to gird up the loins*, i. e. to prepare for an encounter, Job 38: 3. 40: 7; *to come forth out of one's loins*, i. e. to be begotten of him, Gen. 35: 11. — Chald. *חָלַץ*, Syr. *مُحَلِّق*, either *ל* or *ר* being dropped; see in *חָלַץ* no. II.

חָלַץ (perh. loin, i. q. *חָלַץ*), pr. n. m. a) 1 Chr. 2: 39. b) 2 Sam. 23: 26; for which *חָלַץ* 1 Chr. 11: 27. 27: 10.

\* חָלַק fut. יִחְלַק 1. *to be smooth*. Arab. *حَلَقَ* and *حَلَقَ* id. but *حَلَقَ*

act. *to forin, to make, pp. to smooth off*; to which is cogn. *حَلَقَ* *to cut off the hair, pp. to make smooth the head or chin*. This signif. of smoothness is found in several families of roots beginning with *gl*, and espec. *glc*, in the occidental languages also; as Gr. *χαλκός*, *χαλκίς* smooth silex, calculus, *κόλαξ* a smooth man, flatterer, i. q. *חָלַף* no. 2, *γλυκύς* of which the primary idea lies in touch, *γλοῖος*, *γλισχρος*, Lat. *glacies*, *glaber*, *gladius*, *glisco*, *gluten*; Germ. *glatt*, *gleiten*, *Glas*, *gleissen* i. q. *glänzen*, Engl. *to glide*, *glass*, *glue*, etc. comp. Heb. *חָלַף*, *חָלַף*, *חָלַף*, to polish. — Metaph. *to be smooth, bland, flattering*, e. g. the heart Hos. 10: 2; the lips, words, Ps. 55: 22.



2. to divide, to distribute, to appropriate, espec. by lot, Josh. 14: 5. 18: 22: 8. This signif. is derived from the noun חֶלֶק, which denotes pp. a smooth stone used as a lot, comp. Chald. חֶלֶק

a reckoning-stone, lot, חֶלֶק id.

Secondary forms are Arab. حَلَقَ to destine, to predestine, Aethiop. hudelekuā to number, to reckon among, hūelqu number, lot; comp. Aram. חֶלֶק, חֶלֶק lot, חֶלֶק land divided by lot, an inheritance. — 2 Sam. 19: 30. 1 Sam. 30: 24 חֶלֶק they shall divide together, i. e. alike, in equal portions. Prov. 17: 2 he shall divide the inheritance along with the brethren, i. e. shall have an equal portion with them, comp. Job 27: 17. Seq. חֶלֶק to divide with anyone, to be partner with him, Prov. 29: 24; seq. חֶלֶק to divide out to any one, to impart to him, Deut. 4: 19. 29: 25. Neh. 13: 13; seq. חֶלֶק of thing, Job 39: 17 חֶלֶק nor hath he imparted to her with (of) understanding. Comp. חֶלֶק no. 2. b.

3. to divide out as spoil, i. q. to spoil, from חֶלֶק no. 2. a. 2 Chr. 28: 21 Ahaz spoiled the house of the Lord and the house of the king and the princes. Sept. well ἔλαβεν τὰ ἐν τῷ οἴκῳ, the house being put for what is therein contained, see חֶלֶק no. 9.

NIPH. 1. to be divided out, distributed, Num. 26: 53, 55.

2. to divide or distribute oneself, Job 38: 24. Praegn. Gen. 14: 15 חֶלֶק and he divided himself against them, i. e. divided his forces and attacked them.

3. to divide among themselves, like Hithp. 1 Chr. 23: 6 חֶלֶק and he divided them into courses. 24: 6. But the better reading is חֶלֶק, see Lehrs. p. 462.

PIEL 1. like Kal no. 2, to divide out, to distribute, e. g. spoil, prey, Gen. 49: 27. Ps. 68: 13; seq. חֶלֶק to distribute among 2 Sam. 6: 19. Is. 34: 17. 1 K. 18: 6 חֶלֶק they divided the land between them. Also i. q. to apportion, to assign, Job 21: 17. Is.

53: 12 חֶלֶק I will assign him a portion among the great.

2. to disperse, Gen. 49: 7. Lam. 4: 16.

PUAL to be divided out, distributed, Is. 33: 23. Am. 7: 17. Zech. 14: 1.

HIPH. 1. trans. of Kal no. 1, to make smooth, to shape, as an artisan Is. 41: 7. Metaph. to make smooth the tongue, i. q. to flatter, Ps. 5: 10. Prov. 28: 23; and so to make smooth one's words, id. Prov. 2: 16. 7: 5; also without these accus. Prov. 29: 5 חֶלֶק a man who flattereth another. Ps. 36: 3.

2. causat. of Kal no. 2. Jer. 37: 12 חֶלֶק to receive from thence his portion, his inheritance.

HITHP. to divide among themselves, Josh. 18: 5.

Deriv. חֶלֶק — חֶלֶק, חֶלֶק.

חֶלֶק m. adj. 1. smooth, opp. to hairy, rough, Gen. 27: 11; hence bare, bald, of a mountain Josh. 11: 17. 12: 7. Trop. smooth, i. e. bland, flattering, of the palate, i. e. mouth, words of a harlot, Prov. 5: 3; comp. 26: 26.

2. slippery, deceitful, false, Ez. 12: 24; comp. 13: 7.

חֶלֶק Chald. lot, portion, part, Ezra 4: 16. Dan. 4: 12, 20. Comp. Heb. חֶלֶק.

חֶלֶק f. plur. flatteries, Dan. 11: 32.

חֶלֶק, c. Suff. חֶלֶק; plur. חֶלֶק, constr. חֶלֶק, once חֶלֶק c. Dag. euph. Is. 57: 6, in.

1. smoothness, hence bareness, bare place. Is. 57: 6 חֶלֶק in the bare places of the valley is thy lot, (comp. Josh. 11: 17,) i. e. in the open (not wooded) places dost thou worship idols; where there is a play upon the double meaning of חֶלֶק smoothness, also lot or portion. — Metaph. flattery Prov. 7: 21.

2. lot, portion, part, see in r. חֶלֶק no. 2. חֶלֶק portion as portion, i. e. like portions, Deut. 18: 8. — Spec. a) portion of spoil, booty, Gen. 14: 24. 1 Sam. 30: 24; hence for spoil itself, poet. for spoilers, plunderers, חֶלֶק

הַחֵק. Job 17: 5 וַיִּגֵּד רֵעִים הַחֵק who betrayeth to the spoilers his friends. —b) a portion of land, a field, 2 K. 9: 10, 36, 37. (So by transpos. Chald.

חֵקֶל and Aeth. ὁ Φῶλ: field.)

Hence the land, terra firma, as opp. to the sea, Am. 7: 4. —c) הַחֵק הַיְּהוָה the portion of Jacob, i. e. Jehovah, whom it is allotted to Israel to worship, Jer. 10: 16. 51: 19; comp. Deut. 4: 19. Ps. 16: 5. 142: 6. Vice versa, הַחֵק הַיְּהוָה the portion of Jehovah, i. e. the people of Israel, whom God has allotted to himself to protect and cherish, Deut. 32: 9.

—d) אֵין, גֵּשׁ הֵי הַחֵק וְנִחְיָה עִם הַחֵק, i. e. I have not, or I have, lot and possession with any one, i. e. intercourse or communion with him, Deut. 10: 9. 12: 12. 14: 27, 29. 2 Sam. 20: 1. 1 K. 12: 16. Ps. 50: 18. —e) lot, portion in this life, μοῖρα, Ecc. 2: 10. 3: 22. 5: 17. Job 20: 29. 31: 2 אֶלְוֵה הַחֵק lot appointed of God.

3. Helek, pr. n. of a son of Gilead, Num. 26: 30. Josh. 17: 2. — Patronym. חֵלְקִי Num. 1. c.

חֵלֶק adj. smooth. 1 Sam. 17: 40 חֲמֵשׁ חֲלָקִים אֲבָנִים five smooth of the stones, i. e. five smooth stones. For this idiom comp. Is. 29: 19. Hos. 13: 2. See Lehrs. p. 678.

חֲלָקָה f. i. q. חֵלֶק 1. smoothness, smooth part, Gen. 27: 16. Plur. smooth i. e. slippery ways Ps. 73: 18. Metaph. flattery Prov. 6: 24. שִׁפְחַת חֲלָקוֹת flattery lips Ps. 12: 3, 4. Plur. חֲלָקוֹת smooth things, flatteries, Is. 30: 10.

2. portion, part, with שָׂדֶה added, portion of a field Gen. 33: 19. Ruth 2: 3; so without שָׂדֶה id. 2 Sam. 14: 30, 31. 23: 12.

חֲלָקָה f. partition, division, 2 Chr. 35: 5.

חֲלָקִי (smooth, flattering) pr. n. m. Neh. 12: 15.

חֲלָקִיָּה and חֲלָקִיָּהּ (portion of Jehovah, i. e. specially assigned to God,) pr. n. Hilki'ah, a) a high priest in the reign of Josiah 2 K. 22: 8, 12. b) the

father of Jeremiah, Jer. 1: 1. c) the father of Eliakim, 2 K. 18: 18, 26. Is. 22: 20. 36: 3. d) 1 Chr. 26: 11. e) Jer. 29: 3. f) 1 Chr. 6: 30. g) Neh. 8: 4.

חֲלָקִיָּה plur. f. 1. smooth or slippery places, Ps. 35: 6. Jer. 23: 12.

2. flatteries, blandishments, Dan. 11: 21, 34.

\* חָלַשׁ 1. fut. יַחֲלֹשׁ, to prostrate, to overthrow, to discomfit, Ex. 17: 13; seq. עָלָה Is. 14: 12, like Engl. to triumph over.

Arab. حَلَسَ to prostrate, حَلَسَ manful, brave. — Hence חֲלֹשָׁה.

2. fut. יַחֲלֹשׁ intrans. pp. to be prostrate, i. e. to be weak, frail, to waste away, Job 14: 10. Syr. Ethpa. to be weakened, مَضَعُ weak. — Hence

חָלַשׁ m. weak, Joel 4: 10.

\* I. חָם only c. Suff. חָמִיךָ, חָמִיָּה, m. a father-in-law, Gen. 38: 13, 24. 1 Sam. 4: 19, 21. Fem. is חָמִיָּה q. v. It follows the analogy of the irregular nouns אָב, אִמָּה, Lehrs. p. 479, 605, 606.

Arab. حَمٌّ father-in-law, a relative of

husband or wife, Aeth. ὁ ἄρ: father-in-law, ἄρῶ: to contract affinity, to become a son-in-law, Samar. אֲרִי father-in-law, also one betrothed. From these examples it appears, that the primary force of this word is that of affinity, corresponding with the Greek γαμβρός for γαμερός father-in-law, son-in-law, bridegroom, kinsman, from γάμος, γαμέω. Nor do these words correspond in signification only, but both are from the same stock; since both the Semitic חָם and the Greek γάμος, belong to the widely extended family of roots which denote a joining together, conjunction, as e. g. אָמַם, גָּמַם, and espec. עָבַם, where see more.

II. חָם (r. חָמַם) 1 adj. warm, hot, e. g. of bread just baked Josh. 9: 12. Plur. חָמִים Job 37: 17.

2. *Ham*, pr. n. of a son of Noah, whose posterity are described in Gen. 10: 6 — 20 as occupying the southernmost regions of the known earth, thus according aptly with his name, i. e. warm, hot.

III. חֶמַּה *Ham*, a name of Egypt, pp. its domestic name among the Egyptians themselves; but so inflected by the Hebrews as to refer it to Ham the son of Noah, as the progenitor of the Egyptians as well as other southern nations. Ps. 78: 51. 105: 23, 27. 106: 22. — In the later Coptic language, the name of Egypt is written ΧΗΛΛ,

in the Sahidic dialect ΧΗΛΛΕ; which words, according to Plutarch, have the signification of blackness and heat; de Iside et Osir. VII. p. 437. Reisk. So also according to their Coptic etymology, e. g. ΧΑΛΛΕ black, ἤλιον warm, hot, heat. The same name for Egypt is likewise found in the Rosetta Inscription, in which this word occurs more than ten times, (line 1, 6, 7, 8, 11, 12, 13,) and is read by Champollion *Chmè*. See Jablonski *Opusc. éd. de Waterl.* p. 404sq. Champollion l'Egypte

sous les Phar. I. p. 104 sq. Åkerblad *Lettre à Silv. de Sacy sur l'inscription de Rosette* p. 33—37.

חֶמֶה m. *warmth, heat*, Gen. 8: 22. R. חֶמֶה.

\* חֶמֶה obsol. root. Arab. حَمَّ to become thick, to curdle, to coagulate, as milk. Hence חֶמֶה, חֶמֶה, and חֶמֶה no. II.

חֶמֶה, written in the Chaldee manner for חֶמֶה *anger, wrath*, Dan. 11: 44.

חֶמֶה, חֶמֶה f. Chald. *heat, anger, wrath*, Dan. 3: 13, 19, i. q. Hebr. חֶמֶה.

חֶמֶה f. (r. חֶמֶה) 1. *curdled milk*, Gen. 18: 8. Judg. 5: 25 where comp. Jos. Ant. 5. 5. 4 γάλα διέφθορος ἦδη, milk in this state having an inebriating power. Is. 7: 22. 2 Sam. 17:

29. Poet. also for *milk* in general, Job 20: 17. Is. 7: 15. Deut. 32: 14. To eat *milk and honey* is said in Is. 7: 22 of those who remain in the land after it is desolated by the enemy, and who are therefore destitute of fruits and grain.

2. *cheese*, Prov. 30: 33. In no passage of the O. T. does *butter* seem to be meant; and the ancients, as also the modern orientals, were accustomed to use it chiefly as a medicine. See Michaelis Suppl. p. 807. Voss ad Virg. Georg. p. 634. Deriv. by syncope חֶמֶה no. II, q. v.

\* חֶמֶה fut. חֶמֶה and חֶמֶה, whence חֶמֶה Is. 53: 2.

1. to desire, to covet, Ex. 20: 17. 34: 24. Mich. 2: 2.

2. to delight in any thing, to take pleasure in, Ps. 68: 17. Is. 1: 29. 3: 2. Prov. 12: 12; also c. dat. commodi pleon. חֶמֶה, Prov. 1: 22.—Part. חֶמֶה pp. desired, delighted in, hence something desirable, pleasant, a delight, what is dearest to any one, Job 20: 20. Ps. 39: 12. חֶמֶה Is. 44: 9 their delights i. e. idols, comp. Dan. 11: 37.

NIPH. part. חֶמֶה desired, i. e.

1. desirable, pleasant, grateful, Gen. 2: 9. 3: 6.

2. precious, Ps. 19: 11. Prov. 21: 20.

PIEL i. q. Kal. no. 1. Cant. 2: 3 חֶמֶה חֶמֶה in his shade I desire to sit down. Lehrs. § 222. 1, not.

Deriv. מֶחֶמֶה, and the four here following.

חֶמֶה m. *desirableness, pleasantness, beauty*. Ez. 23: 6 חֶמֶה בחורי *comely young men*. Is. 32: 12 חֶמֶה שְׂדֵי *pleasant fields*, comp. Am. 5: 11.

חֶמֶה f. (r. חֶמֶה) 1. *desire*, 2 Chr. 21: 20 חֶמֶה בֶּן־בֶּן־בֶּן he departed undesired, i. e. acceptable to none.

2. *object of desire, a delight*, 1 Sam. 9: 20. Dan. 11: 37 חֶמֶה נָשִׁים the delight of women, where the context requires us to understand some idol specially worshipped by the Syrian women, as Astarte, Anaitis.

3. *pleasantness, excellence*. Jer. 3: 19 חֶמֶה חֶמֶה a pleasant land. Ez.



26: 12. כְּלֵי הַמִּזְבֵּחַ *precious vessels* 2  
Chr. 32: 27. 36: 10.

תְּמִדוֹת and תְּמִדוֹת f. plur.  
*precious things*, Dan. 11: 38, 43. כְּלֵי תְּמִדוֹת, *goodly raiment, precious vessels*, Gen. 27: 15. 2 Chr. 20: 25. לֶחֶם תְּמִדוֹת *savoury food, delicacies*, from which a person fasting was wont to abstain, Dan. 10: 3. אִישׁ תְּמִדוֹת *man of God's delight*, i. e. *beloved of God*, Dan. 10: 11, 19, and without אִישׁ 9: 23.

חֶמֶד (pleasant) pr. n. m. Gen. 36: 26. In 1 Chr. 1: 41 it is written חֶמֶר, by an error of the transcribers.


\* **חמה** obsol. root, Arab. **ح** to guard, to surround with a wall. Hence **הומה**, and pr. names **חמת**, **יחמי**.

חֶמֶה f. (r. חָמַם) 1. *warmth, heat of the sun*, Ps. 19: 7.

2. poet. for *the sun* itself, Job 30: 28. Cant. 6: 10. Is 30: 26. So often in the Mishna.

I. תָּמָה f. constr. תָּמָה, for תָּמָה;  
from r. יָחַם.

1. *heat, anger, wrath*, ( Arab. <sup>5</sup>حَمِيَّةٌ ) Gen. 27: 44. Jer. 6: 11. — פֹּזֶם <sup>5</sup>חַמָּה ) Jer. 25: 15, and הַיַּיִן הַחַמָּה Is. 51: 17, *cup of wrath*, of which Jehovah causes the nations to drink ; see in פֹּזֶם no. 1, comp. Rev. 16: 19 and Job 21: 20 *he shall drink of the wrath of the Almighty*.

2. *poison*, so called as inflaming the bowels, Deut. 32: 24. Ps. 58: 5. — Arab.  poison of scorpions, Aethiop.

II. חֲמָה i. q. חֲמָא, the radical  
ח being dropped, f. *milk*, Job 29: 6.

חַמַּת (wrath of God) pr. n. m.  
1 Chr. 4: 26.

**הַמּוֹטֵל** (father-in-law or kinsman of the dew, i. e. refreshing like the dew, perh. also for **הַמּוֹתֵל**) *Hamu-*

*tal* pr. n. of the wife of king Josiah, 2 K. 23: 31. 24: 18. Jer. 52: 1. In these latter passages the Chethibh is חמטל.

**חַמּוּל** (compassionated, spared)  
pr. n. m. Gen. 46: 12. 1 Chr. 2: 5. —  
Patron. חַמּוּלִי Num. 26: 21.

**חַמּוֹן** (warm, or sunny, r. חֶמֶם)  
*Hammon* pr. n. a) of a place in Asher  
 Josh. 19: 28. b) of a place in Naphtali,  
 1 Chr. 6: 61.

**חֲמוּץ** *m. a violent man, oppressor.*  
*i. q. חֲמַץ*, Is. 1: 17. R. חֲמַץ no. 3. a. —  
 According to others, *pass. one who suf-*  
*fers violence, oppressed*, Sept. ἄδικοιμε-  
 νος, Vulg. *oppressus*; nor would I ob-  
 ject, since an intransitive form (חֲמוּץ)  
 may assume a passive sense.

חֲמֹק m. circuit, compass. Cant. 7: 2 תְּהָאִים כְּמֹק הַצַּוְנוֹת הַרְבִּיּוֹת the roundings of thy hips are like neck-ornaments, i. e. like the knobs or bosses of a necklace. The maiden is here painted as καλλιπυγος. R. חֲמֹק.

**חמור** m. 1. *an ass*, Gen. 49: 14. Ex. 13: 13; so called from the reddish colour, which belongs not only to the wild ass, but also often to the common ass in southern countries; called in Spanish *burro*, *burrico*. Comp. **צהר**.

2. i. q. הֶמֶר, *a heap*; and this rarer form is chosen perhaps on account of the paronomasia in Judg. 15: 16 בִּלְתִּי הַמֹּר הַחֶמֶר *with the jaw-bone of an ass, a heap, two heaps*, sc. *I have slain*. R. הֶמֶר no. 3.

3. *Hamor*, pr. n. of a Hivite, cotemporary with Jacob and his sons, Gen. 33: 19, 34: 2. Josh. 24: 32. Judg. 9: 28.

חֲמֹרָה f. *a heap*, i. q. חֲמֹר  
no. 2, q. v.

חמות f. (after the form אחות, for הַמִּת, from masc. הַמָּה i. q. הַמִּי, ) a mother-in-law, Ruth 1: 14. 2: 11. See חם no. I.

\* **הָמַט** *obsol. root, Chald. to bow down, to lie upon the ground, in the Targums for Heb. פָּרַע*. — Hence



**חַמֵּט** m. Lev. 11: 30, prob. a species of lizard, Sept. σαύρα, Vulg. lacerta.

**חַמְטָה** (place of lizards, or i. q. Syr. **ܚܡܬܐ** bulwark,) pr. n. of a city in Judah, Josh. 15: 54.

**חַמִּיץ** m. adj. salted, seasoned. Is. 30: 24 **בְּלִיזְ חַמִּיץ** salted provender, i. e. sprinkled with salt, which is eaten so greedily by flocks and herds as to have occasioned the Arabic proverb: 'sweet fodder (**حلا**) is the camels' bread; salted, it is their sweet-meats.' See Bochart Hieroz. T. I. p. 113. Faber ad Harinar's Observatt. I. p. 409.

**חַמִּישִׁי** and **חַמְשִׁי** m. **חַמִּישִׁי** f. adj. ordinal, (from **חַמֵּשׁ**, fifth, Gen. 1: 33. 30: 17. Lev. 19: 25. Num. 6: 36. al. Fem. often ellipt. (c **חַמִּישָׁה** impl.) the fifth part, Gen. 47: 24. Lev. 5: 16. 17: 15. Plur. irreg. **חַמְשִׁיתִּי** Lev. 5: 24.

\* **חַמֵּל** fut. **יַחְמֵל**, inf. **חַמְלֶה** Ez. 16: 5, to be mild, gentle clement. Arab. by transpos. **حلم** to be mild, long-suffer-

ing, **حلم** **μακροθυμία**, **حليم** mild, gentle. The primary idea is that of softness; and this is preserved in Gr. **ἀμαλός**, **ἀμαλός**, **ἀπαλός**. — Hence

1. to pity, to have sympathy, compassion, seq. **עַל** of pers. Ex. 2: 6. 1 Sam. 23: 21.

2. to spare, to treat with pity, seq. **עַל** 1 Sam. 15: 3, 15. 2 Sam. 21: 7. 2 Chr. 36: 15, 17; sq. **אֶל** Is. 9: 18 [19]. Also of things, to spare, to use sparingly, seq. **אֶל** Jer. 50: 14; **עַל** c. inf. 2 Sam. 12: 4; **עַל** Job 20: 13. — Ez. 36: 21 and I will spare my holy name, i. e. consult for its honour.

Deriv. **מַחְמֵל**, unless this is from Arab. **حلم**; also

**חַמְלָה** f. pity, mercy, clemency, Gen. 19: 16. Is. 63: 9.

\* **חַמֵּם** fut. **יַחְמֵם**, c. Vav conv. **יַחְמֵם**; but fut. **יַחְמֵם** Hos. 7: 7; to be

or become warm. Kindr. is **יָחַם**. Arab. **حَم** to make warm, med. Kesr. to be warm; **حامي** to be hot, e. g. the day.

— Ex. 16: 21. Is. 44: 16. **בְּחֹם הַיּוֹם** in the heat of the day, at noon, Gen. 18: 1. 1 Sam. 11: 9. — Impers. **יָחַם לוֹ**, fut. **יָחַם לוֹ**, it is warm to him, he is made warm, gets warmth, 1 K. 1: 2. Ecc. 4: 11. Metaph. of the mind as heated, excited, Ps. 39: 4; and so of heat from wine Jer. 51: 39, from lust Hos. 7: 7. — To inf. Kal of this verb some refer **יַחְמֵם** Is. 47: 14; but see the analyt. Index at the end of the volume.

NIPH. part. **נִחְמָם** Is. 57: 5 burning, inflamed, sc. with lust, seq. **בְּ**. — The other forms usually referred to this conjugation, belong partly to Kal, (for **יַחְמֵם** comp. Lehrs. p. 366,) and partly to r. **יָחַם** fut. **יָחַם**, **יָחַם**.

PIEL to warm, to make warm, Job, 39: 14.

HITHP. to warm oneself, Job 31: 20.

Deriv. **חַמֵּם** no. II, **חַמֵּם**, **חַמְמָה**, **חַמֵּם** and the proper names **חַמְמָה**, **חַמְמָה**.

**חַמֵּן**, only in plur. **חַמְמִים**, images, idols of some kind, Lev. 26: 30. Is. 17: 8. 27: 9. Ez. 4: 6. 2 Chr. 14: 4. 34: 7; in which passages it is several times joined with statues of Astarte, **אֲשֵׁרִים**; while from 2 Chr. 34: 4, it appears further that the **חַמְמִים** stood upon the altars of Baal. The common interpretation is that of Jarchi, statues of the sun; and both this interpretation and the thing itself have of late been clearly illustrated by several Phœnician inscriptions, in which **בַּעַל חַמְמֵן** (read **בַּעַל חַמְמֵן**) is the name of the god to whom these votive tablets are inscribed. Among these are: 1) Four stones found by Humbert at Carthage and preserved at Leyden, where they have been deciphered and published by Hamacker, Diatribe philol. crit. aliquot monumentorum Punicorum nuper in Africa repertorum interpretationem exhibente, Lugd. Bat. 1822. 4. The explanation of them given by me in the Allg. Lit. Zeitung of Halle, 1826. no. 111, accords mostly with that of Etienne Quatremère in the Nouveau Journal Asiatique 1828, p. 15

sq. The editor on the contrary had read בעל המלא, and afterwards defended himself, though not satisfactorily, in the work *Miscellanea Phoenicia*, Lugd. 1828. p. 106 sq. — 2) A stone from Malta, see Hamacker *Miscell. Tab.* 3. no. 1; in which it is admitted almost without question, even by the editor, that the reading is לבַּעַל הַמֶּן (לִּבְעַל); although he connects the separate words thus: לבַּעַל הַמֶּן אֶבֶן *Baali, stela lapidea*. — 3) Inscr. Palmyr. III. line 2, where the Aramaean words read thus: חַמְנָא דְנָה וְעִלְתָּהּ (דְּנָה) *this sun (-image) and this altar they have made and consecrated to the sun*, etc. See Kopp *Bilder und Schriften der Vorzeit*, II. p. 133.

As to the grammatical interpretation, I do not hesitate to explain בַּעַל הַמֶּן by *Solar Baal, Sun-Baal*, i. e. *Lord of the Sun*, from הַמֶּן the sun, with an adjective ending; comp. בְּרֵחֵם, בְּרֵחֵם. The epithet הַמֶּן is prob. applied to Baal as being Lord of the sun, (for his other epithets see p. 162,) and because in the sound there is an allusion perhaps to the name Ἀμῶν in the Egyptians. The plural הַמִּיִּם in the O. T. is put ellipt. for הַמִּיִּם, and is found in the same context as elsewhere בְּעֵלִים. — A similar grammatical view is followed also by Hamacker in his learned discussion on this word, *Miscell. Phoen.* p. 50 sq. He dissents from us however, in so far as he supplies פֶּסֶל, and understands a *solar (statue), sun-image*; such as are related to have stood in the secret recesses of temples, and to have been of a conical and also pyramidal form. Comp. also Bochart *Geogr. Sac.* II. 17.

\* חַמֵּס fut. יַחְמֹס 1. *to do violence to any one, to oppress, to wrong*; pp. to be sharp, eager, vehement, and hence violent, i. q. חָמֵץ no. 3. a. Arab.

حَس in a good sense, to be active, brave, constant, حَسَّ warlike valour; comp. שָׁדַד. — Jer. 22: 3. Prov. 8: 36 *he that sinneth against me, חָמַס wrongeth his own soul, injures himself.* Job 21: 27 מְזַמְּרֵי עֵלֵי תַחְמָסוּ

*the plans wherewith ye think to oppress me, how ye may overcome me.* חָמַס *to violate a law* Ez. 22: 26. Zeph. 3: 4.

2. *to tear away with violence*, e. g. a booth, arbour, Lam. 2: 6; *to tear off from oneself*, i. q. *to shake off*, Job 15: 33 בָּסְרוּ בְּפֶגֶן יַחְמֹס *as a vine he shall shake off his unripe grapes.*

NIPH. *to be treated with violence*, Jer. 13: 22, i. e. by impl. *to be violently made bare*, as the other member shews.

Deriv. תַּחְמָס, and

חָמַס m. 1. *violence, oppression, wrong*, Gen. 6: 11, 13. 49: 5. אִישׁ חָמָס Ps. 18: 49. Prov. 3: 31, and אִישׁ חָמָס 2 Sam. 22: 49. Ps. 140: 2, 5, *a violent man, oppressor.* חָמַס יָד *a witness of wrong*, i. e. false, Ex. 23: 1. — A genitive or suffix after this word may refer either to him who does the wrong, or to him who suffers it. Of the former kind are חָמָסוֹ *his wrong* i. e. which he does, Ps. 7: 17, חָמָס יְדִידֵהֶם 58: 3, comp. Ez. 12: 19; and of the latter, חָמָסִי *my wrong* i. e. done to me Gen. 16: 5, בְּיַד יְהוֹדָה, Joel 4: 19; also Judg. 9: 24. Obad. 10. Hab. 2: 8, 17. Jer. 51: 35. So Lat. *injuria*, e. g. *Caes. Bell. Gall.* 1. 30 'pro veteribus Helvetiorum injuriis populi Romani,' i. e. done to the Roman people; see the commentators, and comp. Heinrich ad Cic. part. inedit. p. 21.

2. meton. *what is got by wrong, ill-gotten wealth*, Am. 3: 10.

\* חָמֵץ fut. יַחְמֵץ, inf. חִמְצָה, *to be sharp, pungent.* Spoken

1. of the taste, *to be sour, acid*, e. g. fermented or leavened bread Ex. 12: 39; vinegar, see חָמֵץ. Also *to be salted, seasoned*, see חָמֵץ. — Arab.

حَمَضَ, Syr. حَمِضَ.

2. of the sight, colour, *to be bright, splendid*, so as to dazzle the eyes; spoken espec. of a bright red or scarlet colour. Part. pass. חָמֵץ *splendid, gorgeous*, spoken of the scarlet mantle or pallium of a prince, Is. 63: 1; comp. אָדָם v. 2, and Sept. Syr. — In the same manner the Greeks say χρῶμα ὀξύ i. e. κόκκινον, πορφύρεα ὀξύτατα, ὀξυφγγή

ḥōḏa, see Bochart Hieroz. I. p. 114. Simonis Arc. Formarum p. 66, 102.

3. trop. of the mind : a) to be eager, vehement ; to do violence, like cogn. חַמַּס, whence part. חָמֵץ a violent man, oppressor, Ps. 71: 4. Comp. חָמֵץ and חָמֵץ no. 2. Aethiop. ሀፀፀ : to be unjust, violent, to wrong. — b) to be sharp, bitter, spoken of pain, see Hithpa.

HITHPA. part. intrans. מְחַמֵּץ soured, leavened, pp. what has contracted sourness, Ex. 12: 19, 20.

HITHPA. to be embittered, pained, i. e. moved with anger, pain, Ps. 73: 21. Chald. Pa. id.

Deriv. חָמֵץ, חָמֵץ and the two here following.

חָמֵץ m. 1. any thing soured, leavened, Ex. 12: 15. 13: 3, 7. al.

2. prob. what is got by violence and wrong, ill-gotten wealth, i. q. חָמַס, Am. 4: 5; see r. חָמֵץ no. 3. So Chald. — The common signification of something leavened might also pass ; but the other is preferable.

חָמֵץ m. vinegar Num. 6: 3. Ruth 2: 14. Ps. 69: 22. The ancient versions render it ὄμπαξ, sour grapes, in Ps. l. c. and Prov. 10: 26; and this Michaelis also endeavours to vindicate, Suppl. p. 828. But the common signification is nowhere unapt.

\* חָמַק 1. to go round, kindr. with חָבַק. See Hithpa.

2. to turn about, to go away, to depart, Cant. 5: 6.

HITHPA. to go or wander about, Jer. 31: 22. Comp. Kal.

Deriv. חָמוּק.

\* חָמַר 1. to boil up, to ferment, to foam. Arab. خمر Conj. I, II, VIII, to ferment, to rise, as leaven ; Conj. VIII, to ferment, as wine. — Spoken of the sea Ps. 46: 4; of wine Ps. 75: 9, where others assign to it the sense of redness, see no. 2. Comp. Poalal, חָמַר wine, חָמַר no. 1.

2. to be red, from the idea of boiling, foaming, becoming heated or inflamed.

Arab. حمر Conj. IX, XI, to be red ;

Conj. I med. E, to burn with anger ;

Conj. II to write with red ink ; أحمر

حمرة redness, حمرأه vehement ardour ; خمر to blush, to feel shame. —

So of the countenance as inflamed with weeping, comp. Poalal, Job 16: 16; of wine according to some, Ps. 75: 9, comp. no. 1. — Hence חָמַר, חָמַר, חָמַר no. 2.

3. to swell, to rise in bubbles or heaps, from the idea of boiling up, foaming, as the sea, leaven, etc. Hence חָמַר no. 3, חָמַר, חָמַר heap.

4. denom. from חָמַר bitumen, to daub with bitumen, to pitch, Ex. 2: 3.

POALAL, pass. חָמַר, doubling the two last radicals.

1. to be made to boil, to be in a ferment, to be troubled, Lam. 1: 20. 2: 11. Comp. חָמַר no. 3, רָחַם.

2. to become red, e. g. the countenance as inflamed by weeping, Job. 16: 16.

NOTE. Forms of this kind, with the radical letters doubled, are chiefly employed where rapid motion is to be expressed ; as has been abundantly shown by Hupfeld in his Exercitatt. Aethiop. p. 27, 28.

Deriv. see in Kal no. 1, 2, 3.

חָמַר m. ἄσφαλτος, asphaltus, bitumen, which boils up in the manner of fermenting oil or pitch, from subterranean fountains not far from Babylon, also near the Dead Sea and at its bottom ; afterwards it hardens in the sun, and is collected even on the surface of the Dead Sea, which is thence called Lacus Asphaltites ; see Tac. Hist. 5. 6. Strabo XVI. p. 763. Diod. Sic. 2. 48. ib. 19. 98, 99. Q. Curt. 5. 16. Comp. also the accounts of modern travellers collected by Rosenmüller, Altes und neues Morgenland, I. no. 24, 31. — Gen. 11:

3. 14: 10. Ex. 2: 3. Arab. حمر. It is so called either from its boiling up from fountains ( Gen. 14: 10 ) from r. חָמַר no. 1 ; or from its redness, the best kind being of that colour, Dioscor. 1. 99 ἄσφαλτος διαφέρει ἢ Ἰουδαϊκὴ τῆς λουπῆς ἔστι δὲ καλὴ πορφυροειδῶς



στίλβουσα . . . Γεννᾶται καὶ ἐν  
Φοινίκῃ καὶ ἐν Σιδόνι καὶ ἐν Βαβυλῶνι  
καὶ ἐν Ζακύνθῳ.

חֲמֵר m. wine, so called as being  
fermented, Deut. 32: 14. Is. 27: 2. See  
r. חֲמֵר no. 1. Arab. <sup>5</sup>خمر, Syr.  
<sup>5</sup>ܚܡܪ id.

חֲמֵר Chald. emph. חֲמֵרָא m. id.  
Ezra 6: 9. 7: 22. Dan. 5: 1, 2, 4, 23.

חֲמֵר m. 1. a boiling, foaming, e. g.  
of waters, waves, Hab. 3: 15. R. חֲמֵר  
no. 1.

2. clay, loam, sc. of a reddish colour,  
comp. r. חֲמֵר no. 2. a) potter's clay  
Is. 45: 9. b) as used for sealing Job  
38: 14; cement Gen. 11: 3; mire Is. 10:  
6. Job 10: 9. 30: 19.

3. a heap, Ex. 8: 10 [14]; see r. חֲמֵר  
no. 3. — Hence homer, chomer, a meas-  
ure for things dry, containing ten baths.  
Lev. 27: 16. Num. 11: 32. Ez. 45: 11,  
13, 14. In later writers it is called כֶּר,  
q. v.

חֲמֵר pr. n. see חֲמֵרָא.

\* I. חֲמֵשׁ obsol. root, to be fat,  
whence חֲמֵשׁ belly, abdomen. Arab. is  
<sup>5</sup>حَمِيش fat, fatness, Camoos p. 826;

but far more usual is by transpos.  
<sup>5</sup>חֲמֵשׁ fat, fatness, <sup>5</sup>חֲמֵשׁ to be fat,  
corpulent; also חֲמֵשׁ to become fat  
after leanness.

\* II. חֲמֵשׁ a root having affinity  
with the roots חֲמֵשׁ and חֲמֵר i. q. Arab.

חֲמֵשׁ to be active, brave, fierce in  
battle; II, IV, to provoke to anger;  
XII to be angry; V to show oneself  
stern and obstinate (in religion and) in  
war; <sup>5</sup>חֲמֵשׁ, <sup>5</sup>חֲמֵשׁ brave, war-  
like, <sup>5</sup>חֲמֵשׁ bravery, valour; comp.

חֲמֵשׁ to be angry, חֲמֵשׁ to kindle  
with anger; all which senses come

from the primary idea of sharpness,  
pungency, see r. חֲמֵר init. — Hence

PART. pass. plur. חֲמֵשִׁים, a word of  
which the etymology was long sought  
in vain, i. e. active, eager, brave, ready  
for battle, Ex. 13: 18. Josh. 1: 14. 4: 12.  
Judg. 7: 11. Comp. also the use of  
חֲמֵשִׁים in the same connexion Josh. 4:  
13 coll v. 12. Num. 32: 30, 32. Aquil.  
ἐνωπλισμένοι, Symm. καθωπλισμένοι,  
Vulg. armati; and so Onk. Syr. — Some  
have referred this form to חֲמֵשׁ no. III,  
coll. <sup>5</sup>חֲמֵשִׁים, i. e. in battle-array, pp.

quinquepartitum, q. d. quinquefied, sc.  
as consisting of five parts, the centre,  
the two wings, and the front and rear  
guard, Theod. πεμπταῖζοντες. Other  
solutions have also been given; but the  
one above presented is best suited to  
the context and to the etymology.

\* III. חֲמֵשׁ constr. חֲמֵשׁ f. and  
חֲמֵשֶׁה, חֲמֵשֶׁה m. card. numeral five,  
Arab. <sup>5</sup>خمس, <sup>5</sup>خمسة, in the other  
kindred dialects חֲמֵשׁ. In the Indo-  
european family, this numeral is  
Sanscr. pantschan, Zend. and Pehlev.  
peantche, pandj, Pers. پنج, Gr. πέντε

(Aeol. πέμπε), all of which accord with  
the Semitic form in the two last radicals;  
and with a palatal instead of the labial  
we have also Lat. quinque (κένκε) like  
πῶς, κῶς, λύκος lupus, ἵππος equus, ἔπομαι  
sequor, etc. — Like the number seven,  
so also five is sometimes a sacred round  
number, as Is. 17: 6. 30: 17; especially,  
it would seem, in what has reference  
to Egypt, Gen. 43: 34. 45: 22. 47: 2. Is.  
19: 18. This usage perhaps passed  
over to the Hebrews from the religious  
rites of Egypt, India, and other oriental  
nations; among whom five minor plan-  
ets, and five elements and elementary  
powers, were accounted sacred. Comp.  
the sacred πεντάς of the Basilidiani,  
Iren. adv. Haeres. 1. 23. Epiphan. I. p.  
68. Colon.

Plur. חֲמֵשִׁים fifty, c. Suff. חֲמֵשִׁיר,  
חֲמֵשִׁיר, thy fifty, his fifty, 2 K. 1: 9—  
12. חֲמֵשִׁיר שָׂר a captain of fifty sc.  
soldiers, πεντηκόνταρχος, 2 K. 1: 9—14.  
Is. 3: 3.



Denom. חַמֵּשׁ, חֲמִשָּׁה.

חַמֵּשׁ Piel denom. from חָמַשׁ, qs. to fifth any one, i. e. to exact the fifth part, e. g. of all produce as a tax, Gen. 41: 34.

I. חֲמִשָּׁה m. a fifth, fifth part, from חָמַשׁ five; as רִבְעֵה a fourth, from רָבַע four. Spec. the fifth of all produce, paid by the Egyptians to the king as tribute, Gen. 47: 26.

II. חֲמִשׁ m. (r. חָמַשׁ no. I.) the belly, abdomen, 2 Sam. 2: 23. 3: 27. 4: 6. 20: 10. Syr. ܡܫܚܝܐ id. 2 Sam. 3:

27. 4: 6. Aethiop. 𐩧𐩣𐩪𐩨 womb, Talmud. חֲמִשָּׁה abdomen, ח and צ being interchanged. — From this Semitic stock seems to have come Lat. *omacum*.

חֲמִשִּׁי see חֲמִשָּׁה.

\* חֲמַת obsol. root, Arab. حَمَّ to be warm, hot, as the day; med. *E.* to be spoiled, foul, rancid, as water, butter, etc. whence حَمِيَّت and حَمِيَّة a bottle or skin, and any thing become rancid within it. Or perhaps this root is secondary, and derived from these very nouns; while the primary root may be חָמַי to be warm, hot, whence חֲמִיַת for חֲמִיָּה. Hence perhaps

חֲמַת m. Gen. 21: 15, 19, constr. חֲמַת v. 14, a leathern-bottle, water-skin. R. חֲמַת or חֲמַה. — But constr. חֲמַת Job 21: 20. Hos. 7: 5, is from חֲמַה heat, anger.

חֲמַת (fortress, citadel, from r. חָמַה, cogn. חוֹמָה wall,) pr. n. *Hamath*, a large and important city of Syria, situated on the Orontes near the northern boundary of the Holy land, Num. 13: 21. 34: 8. It was anciently the seat of a powerful king, the ally of David; and was called by the Greeks

*Epiphania*, while the Arabs retain the ancient name, حَمَاث, *Hamath*. Fully Am. 6: 2 חֲמַת הַגְּדוֹלָה *Hamath the great*, and חֲמַת צוֹבָה 2 Chr. 8: 3. The Gentile name is חֲמַתִּי *Hamathile* Gen. 10: 18. אֶרֶץ חֲמַת 2 K. 25: 21 *land of Hamath*, i. e. the country or district around. See Abulfeda, who was a prince of this still noble city, Tab. Syriae p. 108, 109. Relandi *Palaestina* p. 119 sq. Burckhardt's *Travels in Syria* etc. p. 146; or I. p. 249, 514. Germ.

חֲנָן c. suff. חֲנִי, m. R. חֲנָן.

1. *grace, favour, kindness.* a) מָצָא חֲנָן to find favour in the eyes of any one, i. e. with him, Gen. 6: 8. 19: 19. 32: 6. 18: 3 חֲנָן מֵאֵתִי חֲנָן if now I have found favour in thy sight, if thou favourest me. Gen. 30: 27. 47: 29. 50: 4. In the same sense, נָשָׂא חֲנָן נָשָׂא Esth. 2: 15, 17. — b) חֲנָן חֲנָן to give one favour in the eyes of any one, with any one, Ex. 3: 21 חֲנָן חֲנָן הָעַם חֲנָן and I will give this people favour in the sight of the Egyptians. 11: 3. 12: 36. Gen. 39: 21. Ecc. 9: 11.
2. *grace, i. q. gracefulness, beauty, elegance,* Prov. 22: 11. 31: 30. 5: 19 חֲנָן חֲנָן the graceful chamois. Ps. 45: 3. Ecc. 10: 12. חֲנָן חֲנָן beautiful stone, i. e. precious stone, Prov. 17: 8.
3. *entreaty, supplication, prayer,* Zech. 12: 10. See the verb in Hithp.
4. pr. n. m. Zech. 6: 14. But comp. v. 10.

חֲנָדָר (for חֲנָדָר favour of Hadad, see חֲדָר) pr. n. Ezra 3: 9. Neh. 3: 18.

\* חֲנָה fut. חֲנָה, apoc. חֲנָה

1. to bend, to bow down, to incline. Kindr. are חֲנָה, חֲנָה. Arab. حَنَّ to bend, to incline; metaph. to incline, to be favourably disposed, comp. חֲנָה. — Judg. 19: 9 חֲנָה חֲנָה הַיּוֹם to the declining of the day, i. e. the day is declining. — Hence חֲנָה a spear, lance, so called as being flexible.
2. to let oneself down, in any place,

to sit down, i. e. to pitch one's tent Gen. 26: 17; to pitch a camp, to encamp, Ex. 13: 20. 17: 1. 19: 2. Num. 1: 51 **בְּחִנּוֹת** where the tabernacle is let down i. e. pitched. Spec. a) seq. **עָלָה**, to encamp against a person or city with hostile design. i. q. to besiege, Ps. 27: 3. 2 Sam. 12: 28. Is. 29: 3. Seq. acc. id. Ps. 53: 6. — b) seq. **לָהּ**, to encamp for or around any one, i. q. to defend, Zech. 9: 8, comp. Ps. 34: 8.

3. i. q. to dwell, Is. 29: 1.  
Deriv. **חֲנִיָּה**, **חֲנִיָּה**, **חֲנִיָּה**, **חֲנִיָּה**, pr. n. **חֲנִיָּה**.

**חֲנִיָּה** f. (r. **חָנַן**) 1. plur. **חֲנִיּוֹת** grace, favour, compassion, Ps. 77: 10.

2. entreaty, supplication, prayer, like **חֲנִיָּה** no. 3. Job 19: 17 **וְחֲנִיּוֹתֵי לִבִּי בְטָרִי** and my prayers [are loathsome] to the sons of my womb, i. e. to my brethren. The form **חֲנִיּוֹתֵי** is for **חֲנִיּוֹתֵי**, see Heb. Gram. § 88. n. 1; not 1 pers. Praet. from **חָנַן**, contrary to the accent.

3. pr. n. **Hannah**, the mother of Samuel, 1 Sam. 1: 2sq.

**חֲנִיָּה** (initiated or initiating) pr. n. **Henoch**, **Enoch**.

a) the first-born son of Cain, whose name was also given to a city founded by his father, Gen 4: 17.

b) the father of Methuselah, translated to heaven on account of his piety, Gen. 5: 18—24. The later Jews, founding a conjecture on the etymology of the name, make him out to have been not only the most distinguished of the antediluvian prophets, but also the inventor of letters and learning; and have forged in his name a spurious book, comp. Jude v. 12. These fables are current also among the Arabs; by whom he is called **أدریس** *Idris*, i. e. the learned.

c) the eldest son of Reuben, Gen. 46: 9. Ex. 6: 14. Patronym. **חֲנִיָּה** Num. 26: 5.

d) a son of Midian Gen. 25: 4.

**חֲנִיָּה** (graciously regarded, favoured, r. **חָנַן**) pr. n. a) of a king of the Ammonites, 2 Sam. 10: 1. 1 Chr. 19: 2. b) Neh. 3: 30. c) Neh. 3: 13.

**חֲנִיָּה** m. adj. gracious, merciful, compassionate, Ps. 111: 4. 112: 4. R. **חֲנִיָּה**.

**חֲנִיָּה** f. a vault, cell, so called from its curved or arched form, from r. **חָנָה** no. 1. Chald. and Syr. **חֲנִיָּה**, **سِنْدَل**, a tradesman's cell, stall, bazar, Arab. **حَانَاةٌ**, **حَانُونٌ**. Hence in Jer.

37: 16 the prophet is said to be cast **אֶל בֵּית הַבּוֹר וְאֶל הַחֲנִיּוֹת** into the dungeon and into the vaults, i. e. underground. So commonly, and not unaptly. — An exposition perhaps more suitable to the context is given by E. Scheid in Diss. Lugdun. p. 988, who understands curved posts or stocks, *ner vi curvi et obtorti*, in which a prisoner sat bent and distorted, elsewhere called **סֵד**, **מִתְקַפֶּכֶת**, q. v. comp. Jer. 20: 2, 3. 29: 26; Gr. **κύρῳ** from **κύπτω**. Comp.

Arab. **حَنُو** a saddle-bow, saddletree,

i. e. the curved wood which constitutes the frame.

\* **חֲנִיָּה** to spice, to season with spices, i. e. a) to embalm dead bodies Gen. 50: 2, 3, 26. Arab. **حَب** I, II, id. — b) poet. the fig-tree is said to spice its fruit, i. e. to fill it with aromatic juice, to ripen, Cant. 2: 13. — Hence

**חֲנִיָּה** m. plur. the embalming of dead bodies, and hence time of embalming, Gen. 50: 3. It follows the analogy of other nouns designating time, as **יָמִים**, **יָמִים**.

**חֲנִיָּה** m. plur. Chald. *wheat*, Ezra 6: 9. 7: 22, i. q. Heb. **חֲנִיָּה** q. v.

**חֲנִיָּה** (grace of God) pr. n. a) of a phylarch or chief of the tribe of Manasseh, Num. 34: 23. b) 1 Chr. 7: 39.

**חֲנִיָּה** m. pp. initiated, hence trained, proved, of tried fidelity, Gen. 14: 14.

R. **חֲנִיָּה** no. 2. Arab. **مُحَنِّكٌ** tried, proved, **حُنْكَةٌ** experience.

הַנִּינָה f. *grace, favour, mercy*, Jer. 16: 13. R. הַנָּן.

הַנִּית, plur. הַנִּיתִים 2 Chr. 23: 9, הַנִּיתוֹת Is. 2: 4. Mich. 5: 4. f. *a spear, lance*, so called as being flexible, 1 Sam. 18: 11. 19: 10. 20: 33. R. הַנָּה no 1.

\* הַנָּה 1. *to make narrow, strait, close*, Lat. *angere*, and intrans. *to be narrow, strait, close*, i. q. הַנֵּק, q. v. Hence הַנָּה for הַנָּה, Arab. حَنَك, the jaws, palate. Comp. עֵנֶק neck, from cogn. עֵנֶק, and הַנֵּק to strangle.

2. denom. from הַנָּה, حَنَك, the jaws, palate, fauces, pp. ἐμβύειν, Lat. *imbuiere*, i. e. *to stuff into one's mouth, jaws, to give to taste*, and then by a common metaphor transferred to the intellect; comp. טָעַם and Job 12: 11. Hence a) *to imbue one with any thing, to initiate, to train*; (comp. نَشَعَ to put into one's mouth, also to teach, to train.) Prov. 22: 6 *train up a child according to his way*, according to his disposition and habits. — b) Spoken also of things, *to initiate*, i. e. *to dedicate, to consecrate*, e. g. a house before entering upon it, Deut. 20: 5; the temple 1 K. 8: 63. 2 Chr. 7: 5. — Arab. حَنَك to understand. To Aethiop. ስረዓ is also assigned the signif. *sensit*, which however does not rest on sufficient authority, see Ludolf Lex. Aeth. p. 40; while others which are added, as *sapuit, sensu percepit*, are evidently false.

Deriv. הַנָּה, הַנָּה, pr. n. הַנָּה and

הַנִּסָּה f. *dedication, consecration*. e. g. of a house, altar, Num. 7: 11. Ps. 30: 1; also *sacrifice of dedication* Num. 7: 10.

הַנִּסָּה f. Chald. id. Dan. 3: 2, 3. Ezra 6: 16, 17.

הַנִּסָּה adv. from הַנָּן and the adv. syllable הַנִּסָּה.

1. *gratis, gratuitously*, for nothing, pp. for favour, in the hope of thanks.

Gen. 29: 15. Ex. 21: 2. 2 Sam. 24: 24; without reward Job 1: 9.

2. *frustra, to no purpose, in vain*, Prov. 1: 17; more fully הַנִּסָּה לֵב, q. d. for in vain, Ez. 6: 10. Comp. δωρεάν N. T. gratis, frustra, and frustra in Plautus for gratis.

3. *without cause, groundlessly, undeservedly*, Job 2: 3. 9: 17. Ps. 35: 7. 1 K. 2: 31 דְּמִי-הַנִּסָּה blood without cause, i. e. innocent blood. Prov. 26: 2. Comp. Lehrs. p. 827.

הַנִּסָּה (perh. i. q. הַנִּסָּה) pr. n. m. Jer. 32: 7, 9.

\* הַנִּסָּה quadril. found once Ps. 78: 47, where it is parall. with פָּרֶד hail, in the other member, and the context implies that it is something destructive to trees. Sept. Vulg. Saad. Abulwalid render it *frost*, which however can hardly be supported on etymological grounds.

More prob. ants, comp. Arab. نَمَل ants, نَمَلَة an ant, the letter ה being prefixed, see הַנִּסָּה. See more in Bochart Hieroz. III. p. 255 ed. Lips.

\* הַנָּה, fut. הַנָּה, and like regular verbs הַנָּה Am. 5: 15; the former c. Suff. הַנָּה Ps. 67: 2. 123: 2. הַנָּה Is. 27: 11, but c. Suff. 2 pers. הַנָּה Gen. 43: 29. Is. 30: 19; inf. absol. הַנָּה Is. 1. c. constr. c. Suff. הַנָּה Is. 30: 18, and הַנָּה Ps. 102: 14.

1. *to incline, to be favourably disposed*, comp. kindr. הַנָּה; hence *to regard with favour, to be gracious, merciful, to compassionate*. Arab. حَنَ to feel desire, compassion, towards any one, seq. الى, على. — Seq. acc. Ex. 33: 19. Lam. 4: 16. Prov. 14: 31. הַנָּה, (once הַנָּה Ps. 9: 14,) be gracious unto me, have mercy upon me, upon us, etc. Ps. 4: 2. 6: 3. 31: 10.

2. *to give graciously*, to bestow in mercy and kindness, seq. dupl. acc. of pers. and thing, Gen. 33: 5. Ps. 119: 29. Judg. 21: 22; acc. of pers. Prov. 19: 17; absol. Ps. 37: 21, 26. — For Job 19: 17 see הַנָּה no. 2.

NIPH. הַנָּה, after the form הַנָּה from r. אָרַר from r. הַנָּה, see Lehrs.





ty, and by antiphrasis that of *reproach, disgrace*. The primary idea seems to be that of *eager and earnest desire, ardour, zeal*, by which one is actuated, i. q. קָנָה, and then like קָנָה, transferred to the trop. senses:

1. *to be zealous towards any one, i. e. to feel desire, kindness, love towards him*; see Hithpa. and חָסֵד no. 1.

2. *to be zealous, envious towards any one, to envy*, Arab. حَسَدٌ to envy,

حَسَدٌ envy; and hence i. q. *to hate, to reproach*, to treat with reproach and contumely; see Piel, and חָסֵד no. 2.

PIEL *to reproach, to disgrace*, to treat with reproach and contumely, Prov. 25: 10. Syr. ܡܫܝܝܐ id. in Targ. חָסֵד for Heb. חָרַף to reproach. Syr. ܡܫܝܝܐ oppressed with envy; also beloved, see in Kal.

HITHPA. *to shew oneself kind, benignant, merciful*, Ps. 18: 26. Comp. Kal no. 1.

Deriv. חָסֵד, חָסִיד, חֲסִידָה, and pr. n. חֲסִידָה.

חָסֵד c. Suff. חָסִיד plur. חֲסִידִים constr. חֲסִידִי, pp. *desire, ardour, zeal*, see r. חָסֵד Kal. Hence

1. in a good sense, *zeal towards any one, kindness, love*. Spec. a) of men towards one another, *kindness, good-will*, as shewn in doing mutual favours, benefits, Gen. 21: 23. 2 Sam. 10: 2. As referring to the afflicted, *pity, compassion*, Sept. freq. ἔλεος, Job 6: 14. Frequent in the formula, *עָשָׂה חָסֵד עִם* to do kindness, to show kindness *with or to any one*, Gen. 1. c. 2 Sam. 3: 8. 9: 1, 7; also seq. אֵת Zech. 7: 9, עַל 1 Sam. 20: 8; more fully *עָשָׂה חָסֵד וְרַחֲמִים עִם* Gen. 24: 49. 47: 29. Josh. 2: 14. 2 Sam. 9: 3 אֶעֱשֶׂה לוֹ חָסֵד וְרַחֲמִים *I will shew him kindness like that of God*. Also *לָקַח חָסֵד* to turn kindness upon any one, to procure favour for him, Gen. 39: 21; more fully Ezra 7: 28 עָלַי וְעַל כָּל הָעָם הַזֶּה וְעַל הָאֱלֹהִים *and God turned kindness upon me before the king*, i. e. gave me favour with him; also Dan. 1: 9 וַיִּתֵּן הָאֱלֹהִים לְדָנִיֵּאל לְחָסֵד *and God gave Daniel good-will, favour, etc.* — b)

of men towards God, *piety, goodness, love of God*. חָסִידִים i. q. אֲנָשֵׁי חָסֵד the pious, Is. 57: 1. — c) of God towards men, *goodness, mercy, grace*, Ps. 5: 8. 36: 6. 48: 10. al. Very often formed with אֱמֶת truth, fidelity, see no. 2, i. e. faithful mercy, constant goodness. There occur here also the same formulas as above in lett. a, as עָשָׂה עִם חָסֵד Gen. 24: 12, 14; seq. לְ Ex. 20: 6. Deut. 5: 10; עָשָׂה חָסֵד וְרַחֲמִים עִם 2 Sam. 2: 6. 15: 20. — Plur. חֲסִידִים mercies, benefits from God, Ps. 89: 2, 50. 107: 43. Is. 55: 3 חֲסִידֵי דָוִד נְאֻמִּים *the sure mercies of David*, i. e. the perpetual benefits which were bestowed on David. — Meton. God himself is called חָסֵד, as the source of all mercy, the highest good, Ps. 144: 2. Jon. 2: 9. — d) Once like synon. חֵן, it seems to denote *grace*, i. q. *elegance, beauty*, Is. 40: 6. Sept. δόξα, and so 1 Pet. 1 24.

2. in a bad sense, *zeal against any one, rivalry, envy*; hence *odium, reproach, disgrace*, see the root no. 2. Prov. 14: 34. Lev. 20: 17. Some also refer hither Job 6: 14.

3. pr. n. m. 1 K. 4: 10.

חֲסִידָה (whom God loveth) pr. n. of a son of Zerubbabel, 1 Chr. 3: 20.

\* חָסָה pp. *to flee*, see under r. חָשָׂה no. 1. Spec. *to flee to a place i. e. to take refuge or shelter*, seq. בְּ of place, as בְּצֵל פ' in the shadow (protection) of any one, Judg. 9: 15. Is. 30: 2; בְּצֵל יְיָ in the shadow of Jehovah's wings Ps. 57: 2. 61: 5. Hence *to put trust in any one, to trust, to confide*, espec. in God, seq. בְּ Ps. 2: 12. 5: 12. 7: 2. 25: 20. 31: 2. 37: 40. al. Absol. Ps. 17: 7. Prov. 14: 32 חָסָה בְּמוֹתָיו צַדִּיק *the righteous in his death trusteth* sc. in God.

Deriv. מַחֲסֵה, מַחֲסָה, חֲסוּת, and חָסָה (taking refuge, or a refuge) pr. n. m. 1 Chr. 16: 38. 26: 10.

חָסוֹן adj. *strong*, Am. 2: 9; collect. *the mighty, the powerful in a state*, Is. 1: 31. R. חָסֵן.

חָסוּת f. *refuge*, Is. 30: 3. R. חָסָה.

**חָסִיד** adj. (ר. חָסִיד) 1. *kind, benevolent, liberal*, Ps. 12: 2. 18: 26. 43: 1.

2. of God, *good, merciful, gracious*, Jer. 3: 12. Ps. 145: 17.

3. *pious towards God, godly*, e. g. **חָסִידֵי יְהוָה** the *pious of Jehovah*, i. e. his pious worshippers, saints, Ps. 30: 5. 31: 24. 37: 28; לוֹ חָסִיד Ps. 4: 4.

**חֲסִידָה** f. the *stork*, pp. the *pious*, avis *pia*, so called from its love and tenderness, towards its young, for which it was celebrated in antiquity; so Plin. H. N. X. 28. Aelian. Hist. An. 3. 23. ib. 10. 26. (So on the contrary the Arabs call the female ostrich <sup>5</sup> **طَلِيم** the *impious*, ungodly, on ac-

count of its neglect and cruelty towards its young; comp. Job 39: 13 sq.) Lev. 11: 19. Deut. 14: 18. Ps. 104: 17. Jer. 8: 7. Zech. 5: 9. See Bochart Hieroz. II. 327 sq. — In Job 39: 13 **חֲסִידָה** is not put as the name of the stork, but as an adj. fem. *pia*, pious, affectionate, in allusion however to the stork, e. g. the *wing of the ostrich exults*, **אִם אֲבָרָה** **אִם אֲבָרָה** **וְנִזְעָה** but *are her pinions and feathers pious?* i. e. yet she is not, like the stork, affectionate towards her young, but treats them with impiety, cruelty, v. 14, 15, 16.

**חֲסִיל** m. a species of *locust*, pp. devourer, (r. חֲסִיל q. v.) 1 K. 8: 37. Ps. 78: 46. Is. 33: 4. Joel 1: 4. — Sept. βροῦχος i. e. a locust not yet winged, from βρῦχειν to devour.

**חָסִין** adj. *strong, mighty*, Ps. 89: 9. R. חֲסִין.

**חָסִיר** Chald. adj. *wanting, deficient*, spoken of weight, *light* Dan. 5: 27.

\* **חָסַל** to *cut off, to devour*, Deut. 28: 38. Chald. id. Kindr. are the roots קָצַר, קָצַר, חָסַר, q. v. — Hence חֲסִיל.

\* **חָסַם** to *muzzle an ox* Deut. 25: 4; to *stop the nostrils*, Ez. 39: 11 **וְחָסַם נְחֹשֶׁת אֶת-הַעֲבָרִים** [the valley] *shall stop the nostrils to them that pass by* i. e. by its stench; unless we prefer to render with the Syriac: *it shall stop the*

way to them that pass by, sc. from the multitude of the slain. Kindr. חָסַם where see. — Hence מַחֲסֵם.

\* **חָסַן** 1. to *be strong, mighty*, like Syr. and Chald. **ܚܫܢ**. Hence **חָסִין**, **חָסִיר**, **חָסֵן**.

2. trop. to *be rich, wealthy*, see **חָסַן**; hence to *heap together, to lay up, to hoard*, Arab. **خزن**, whence **مخزن** store-house, magazine.

NIPH. to *be laid up, hoarded*, Is. 23: 18. Deriv. see in Kal no. 1.

**חָסַן** Chald. Aph. or rather Hiph. after the Hebrew manner, to *possess*, to have in possession, Dan. 7: 18, 22. — Hence

**חָסֵן** Chald. emphat. **ܚܫܢܐ**, *strength, might, power*, Dan. 2: 37. 4: 27.

**חָסֵן** m. *riches, wealth*, see r. **חָסַן** no. 2. Prov. 15: 6. 27: 24. Jer. 20: 5. Ez. 22: 25; *treasure, abundance*, Is. 33: 6 **אֲבָרָה חָסֵן וְשִׁעוֹת** *abundance of salvation*, parall. **אֲבָרָה** treasure. — Chald. **ܠܚܫܢܐ** to possess.

\* **חָסַף** in Kal not used, i. q. **חָשַׁף**, to *strip off bark etc. to peel, to scale, to scrape*. Arab. **حسف** to peel dates, and transp. **سحسف** to scrape off; hence Chald. **ܚܫܫܐ**, Arab. **خرف** and **حشرف**, a scale, sherd, fragment of an

earthen vessel, Syr. **ܚܫܦܐ** id. In the occidental tongues words of the same stock are Gr. **σύνπτω**, Lat. **scabo, squama**, Germ. **schaben, schuppen, Schuppe, Scherbe, Schiefer, schaufeln**, Engl. **scab, scale, sherd**; in all which a sibilant precedes, as also in Heb. and Arab. **סָחַף**, **سحسف**. — Quadril. **ܚܫܫܐ**, part. pass. **ܚܫܫܐ** Ex. 16: 14 something *scaled off*, like scales. — Hence

**חָסַף** m. Chald. *sherds, burnt clay*, earthen ware, Dan. 2: 33 sq. R. **חָסַף**.

**חָסַפִּים** quadril. see in **חָסַף**.

\* **יִחְסֹר** fut. **יִחְסְרוּ** plur. **יִחְסְרוּ**

1. to want, to lack, to be without any thing, seq. acc. like verbs of plenty and want, Deut. 2: 7. 8: 9. Ps. 34: 11. Prov. 31: 11. Gen. 18: 28 **אֵלֶּיךָ יִחְסְרוּן הַצְדִּיקִים** perhaps there shall lack five to the fifty righteous, pp. perhaps the fifty righteous shall lack five.

2. Absol. to want, i. e. to be in want, to suffer need, Ps. 23: 1. Prov. 13: 25.

3. to fail, to be diminished, Gen. 8: 3, 5. 1 K. 17: 14.

4. to fail, to be wanting, Ecc. 9: 8. Deut. 15: 8.

Comp. Arab. **خَسِرَ** and **خَسِرَ** to suffer harm or loss.

PIEL to cause to want, or lack. Ps. 8: 6 **וְתַחְסְרֶהוּ מֵאֱלֹהִים** thou hast caused him to want but little of God, i. e. thou hast made him but little lower than God. Seq. מִן of thing, Ecc. 4: 8.

HIPH. 1. causat. to cause to fail, Is. 32: 6.

2. intrans. to want, to lack, i. e. to suffer want, Ex. 16: 18.

Deriv. **חָסִיר**, **מַחְסֵר**, and those here following.

**חָסֵר** adj. wanting, lacking, seq. acc. 1 K. 11: 22; sq. מִן Ecc. 6: 2. **חָסֵר לֶחֶם** lacking bread 2 Sam. 3: 29 **חָסֵר יָבִב** lacking understanding Prov. 6: 32. 7: 7. 9: 4. Subst. want of understanding Prov. 10: 21.

**חֶסֶד** m. want, poverty, Prov. 28: 22. Job 30: 3.

**חָסֵר** m. id. Am. 4: 6.

**חֲסָרָה** pr. n. m. 2 Chr. 34: 22, for which in the parall. passage 2 K. 22: 14 is **תַּרְחָס**.

**חֲסָרוֹן** m. want, poverty, Ecc. 1: 15.

**חָהָ** adj. m. clean, pure, morally, Job 33: 9. R. **חָפָה** no. II.

\* **חָפָה** prob. i. q. **חָפָה** and **חָפָה** no. I, to cover; whence PIEL, to do covertly, secretly, 2 K. 17: 9.

\* **חָפָה** 1. to cover, to veil, e. g. the

head 2 Sam. 15: 30. Jer. 14: 4; the face Esth. 6: 12. 7: 8. Syr. **ܠܚܝܬܐ**, Arab. **لحيته** id. Comp. **חָפָה** no. I.

2. to protect, see Pual.

PIEL to overlay with gold, silver, etc. seq. dupl. acc. 2 Chr. 3: 5, 7, 8, 9.

PUAL **חָפָה** to be protected, sq. **עַל**, as with other verbs of covering. Is. 4: 5 **עַל-כָּל-כְּבוֹד הָפָה** over all her splendour is it protected, i. e. her splendour shall be protected; Sept. **συνασθῆσεται**. — Others here take **חָפָה** as a noun, with the same sense, over all her splendour there is protection; but this seems less simple.

NIPH. pass. of Pi. Ps. 68: 14.

**חָפָה** f. (r. **חָפָה** no. I) 1. pp. a covering; see **חָפָה** Pual; hence a bed with a canopy, curtains, bride-bed, nuptial-couch, comp. **עָרַשׁ**. Ps. 19: 6. Joel 2: 16.

2. pr. n. m. 1 Chr. 24: 13.

\* **יָחַז** fut. **יִחְזְזוּ** 1. to flee in haste and alarm. Arab. causat. **حاز** to thrust forwards, to impel. Cogn. is **פָּחַד**. — 2 K. 7: 15 Chethibh. Job 40: 23. Also to be in alarm, in trepidation, Ps. 31: 23. 116: 11.

2. to hasten, to make haste, 2 Sam. 4: 4. Comp. Lat. *fugere, trepidum esse*, spoken of any kind of haste, Virg. Ge. 3. 462. ib. 4. 73; also Heb. **נָבְהָל**, Syr. **أَوَّسَدَ**, to put in trepidation, to make hasten.

NIPH. 1. to flee Ps. 48: 6. 104: 7.

2. to hasten, to make haste, 1 Sam. 23: 26. — Hence

**חֲפִזוֹן** m. hasty flight Ex. 12: 11. Deut. 16: 3.

**חֲפִים** (coverings) pr. n. m. a) Gen. 46: 21, otherwise **חֲפִים**. b) 1 Chr. 7: 12, 15. R. **חָפָה**.

\* **חָפָן** obsol. root, Arab. **حَفَنَ** to take with both hands, to fill both hands. — Hence, unless the verb itself be a denominative,

**חָפָן** only in dual **חָפִימָם**, the two

*fists*, Ex. 9: 8. Lev. 16: 12. Prov. 30: 4. Ez. 10: 2, 7. Ecc. 4: 6. Aram. ܚܦܝܢ, Arab. حَفْنَة. By transpos. πύγμη, *pugnis*.

חֲפָנִי (perh. fister, fighter, from חֲפֹן) pr. n. *Hophni*, one of the sons of Eli, 1 Sam. 1: 3. 2: 34. 4: 4.

\* I. חָפָה i. q. חָפַה, *to cover*, seq. עַל, comp. בָּטָה; hence *to protect* Deut. 33: 12. — Arab. حَفَّ to cover with a garment. The idea of covering lies in the syllable חָה, as also in the cognates חָב, עָב, עָה, כָּה, comp. besides חָפַה and חָפָה, the roots חָבַה and חָבַח to hide; כָּפַר, כָּפַר, and חָפַר, חָפַר, and חָפַר, חָפַר, etc. also עָבַה, עָבַה, in which Nun and Lamed are inserted in the primary syllable, as in אָוֶץ, אָוֶץ, etc.

Deriv. חָפַה, חָפַה.

\* II. חָפַה obsol. root, 1. *to rub*, *scrape*, *wipe off*. Arab. حَفَّ rasit, *fricuit*.

2. *to wash off* or *away*, *to lave*.

Deriv. חָפַה, חָפַה.

\* חָפַץ fut. יִחְפֹּץ and יִחְפֹּץ  
1. i. q. Arab. حَفِضَ, *to bend*, *to curve*, e. g. wood. Job 40: 17 יִחְפֹּץ זָבִיבָה *he bendeth his tail* etc.

2. intrans. and metaph. *to incline*, *to be favourably disposed*: a) *to doing any thing*, i. q. *to will*, *to desire*, *to please*; absol. Cant. 2: 7. 3: 5; seq. gerund Deut. 25: 8. Ps. 40: 9. Job 9: 3. 1 Sam. 2: 25; seq. inf. simpl. Is. 53: 10. Job 13: 3. 33: 32 חָפַצְתִּי צִדְקָה *I desire to justify thee*, i. e. thy justification. — b) *towards any one*, *to delight in*, *to favour*, *to love*, e. g. a person, seq. בָּ Gen. 34: 19. 2 Sam. 20: 11. Num. 14: 8. 2 Sam. 22: 20. Also of things, seq. בָּ 2 Sam. 24: 3; seq. acc. Ps. 40: 7. Mic. 7: 18.

Deriv. the three following:

חָפֵץ m. (Tseri impure) verbal adj. from r. חָפַץ, *willing*, *desiring*, *delighting*, often put with personal pro-

nouns instead of the verb, e. g. 1 K. 21: 6 אָתָּה חָפֵץ אֵם *if thou art willing*, *if thou wilt*, if it please thee. Mal. 3: 1 אֲתֵם חָפְצִים *whom ye delight in* or *desire*. נָפֶשׁ חָפְצָה *a willing mind* 1 Chr. 28: 9.

חָפֵץ m. c. Suff. חָפְצִי 1. *delight*, *pleasure*, 1 Sam. 15: 22. Ps. 1: 2. 16: 3. 1 K. 10: 13 כָּל-חָפְצָה *all in which she took delight*. חָפְצִי acceptable, pleasant words, Ecc. 12: 10. 5: 3 אֵין חָפֵץ בְּבִטְיָלִים *God hath no delight in fools*.

2. *desire*, *wish*, *will*, Job 31: 16.

3. *preciousness*, comp. חָמֵד; so חָפְצֵי-אֲבִנֵי-חָפֵץ precious stones Is. 54: 12. Plur. חָפְצִים precious things Prov. 3: 15. 8: 11.

4. any application or purpose of mind, *studium*; hence *a business*, *a matter*, *affair*, Sept. πράγμα. Ecc. 3: 1 וְיָצַח לְכָל-חָפֵץ *and a time to every matter*, i. e. all things are frail and fleeting, nothing is stable and enduring. 5: 7 חָפֵץ אֶל-תְּהַמְנָה עַל הַחָפֵץ *marvel not at the matter*. 8: 6. The transition to this signification is manifest in passages like these: Is. 53: 10 חָפֵץ יְהוָה בְּיָדוֹ יִצְלַח *the pleasure of Jehovah [i. e. his cause, affair] shall prosper in his hand*. 44: 28. 58: 3, 13. Job 21: 21. 22: 3. —

Similar is Syr. ܚܦܝܢ, a matter, business, from ܚܦܝܢ i. q. חָפֵץ to will.

חֲפִזְבִּיבָה (my delight is in her) *Hephzibah* pr. n. of the mother of king Manasseh, 2 K. 21: 1. Also as a symbolic name of Zion, Is. 62: 4.

\* I. חָפַר fut. יִחְפֹּר, Arab. حَفَرَ.

1. *to dig*, e. g. a well, pit, Gen. 21: 30. 26: 15 sq. Ecc. 10: 8. Of horses pawing the ground, Job 39: 21 יִחְפְּרוּ בְּעֵמֶק *they paw in the valley*; comp. Virg. Georg. 3. 87, 88, *cavat tellurem*. — In the occidental languages this power is found in the same radical letters transposed in the roots *grf*, *glf*; as *γράφω*, *χοίμπτω*; *γράφω*, *γλύφω*; sCRi-Bo, sCaLPo, sCuLPo; Germ. *graben*, Engl. *grave*, *to grave*. — Metaph. *to dig a pit for any one*, i. e. to plot against him, Ps. 35: 7.



2. to search out, to explore, comp. קָרַךְ no. 3, and Sim. Arc. Form. p. 62. So Job 39: 29 from thence she spieth out the prey. Seq. acc. to explore a land, to spy out, Deut. 1: 22. Josh. 2: 2, 3. — For Is. 2: 20 see הִפְרִירָה.

Deriv. pr. n. הִפְרִירָה, הִפְרִירָה.

\* II. הִפְרִירָה fut. הִפְרִירָה, once in plur.

הִפְרִירָה Is. 1: 29, Arab. خَفِرَ, to be-

come red, to blush, kindr. perhaps with הִפְרִירָה no. 2 to be red. Hence to be ashamed, to be put to shame, espec. as being frustrated or disappointed in one's plans and expectations, Ps. 35: 4, 26. 40: 15. 70: 3. 83: 18; with פָּנִים Ps. 34: 6. So Job 11: 18 הַיּוֹמָה לְבִטָּחָה תִּשְׁכַּח now thou art ashamed, then shalt thou dwell in quiet. Seq. מִן of that in which one is disappointed, ashamed, Is. 1: 29, comp. בּוֹשָׁם.

HIPH. to bring to shame, to cause disgrace, Prov. 13: 5. 19: 26.

2. intrans. like Kal; comp. verbs of colour, Heb. Gram. § 52. 2. p. 104; to be ashamed, to be put to shame, Is. 54: 4. Trop. of mount Lebanon, Is. 33: 9.

הִפְרִירָה see הִפְרִירָה.

הִפְרִירָה (a pit, well, r. הִפְרִירָה no. I,) Hephēr, pr. n.

1. of a royal city of the Canaanites, Josh. 12: 17. Comp. 1 K. 4: 10.

2. of several men, a) a son of Gilead Num. 26: 32. 27: 1. Josh. 17: 2. b) an officer of David 1 Chr. 11: 36. c) 1 Chr. 4: 6. — Patronym. of a, הִפְרִירָה Num. 26: 32.

הִפְרִירָה (two pits) pr. n. of a place in Issachar, Josh. 19: 19.

הִפְרִירָה pr. n. Hophra, a king of Egypt contemporary with Nebuchadnezzar, Jer. 44: 30. Sept. Οὐαφρῆ, perh. priest of the sun, Copt. Οὐαφρῆ. In Manetho Οὐαφρῆς, the seventh king of the second Saitic dynasty; the same who is called by the Greeks Ἀνφίης, Hdot. 2. 161, 162, 169. ib. 4. 159. Diod. Sic. 1. 68.

הִפְרִירָה f. an animal which frequents houses, so called from its digging or burrowing, r. הִפְרִירָה no. 1. Je-

rome, a mole; better perhaps, a rat. In Is. 2: 20, where we now read divided לְהִפְרִירָה i. e. into the digging of rats, i. q. rats' holes, the plural of this noun ought prob. to be restored, as better suited to the context, e. g. לְהִפְרִירָה to the rats, or moles. Comp. הִפְרִירָה p. 842.

\* הִפְרִירָה to seek, to search after; in Kal only metaph. to search out, to explore, to find out, e. g. wisdom Prov. 2: 4, comp. 20: 27. Ps. 64: 7 יִהְיֶה עֲוֹנוֹתָם they devise wickedness. — In Chald. and Samar. this verb has the physical sense, 'to dig in the earth, to explore,' comp. הִפְרִירָה no. I. 2.

NIPH. pass. to be searched out, Obad. 6.

PIEL to seek, to search, Gen. 31: 35. 44: 12. Seq. acc. to search out 1 Sam. 23: 23; to search through, 1 K. 20: 6. Zeph. 1: 12. Metaph. once Ps. 77: 7 יִתְחַפֵּשׂ רוּחִי my spirit maketh search, inquiry.

PUAL 1. to be sought, and so 'to let oneself be sought,' i. e. to hide oneself, Prov. 28: 12; comp. v. 28, and Hithpa.

2. to be searched out, devised, Ps. 64: 7.

HITHPA. pp. to let oneself be sought, i. e. to hide oneself, see Pu. no. 1; hence to disguise oneself, 1 Sam. 28: 8. 1 K. 20: 38 וַיִּתְחַפֵּשׂ בְּאַפָּר עַל-עֵינָיו and disguised himself with a bandage over his eyes. 22: 30. Job 30: 18 תִּתְחַפֵּשׂ לְבוּשִׁי through the violence [of my disease] my garment is disguised, i. e. my skin or external appearance is changed; comp. v. 19. — Hence

הִפְרִירָה m. a device, purpose, Ps. 64: 7. See r. הִפְרִירָה Pu. no. 2.

\* הִפְרִירָה pp. to be loose, free, opp. to what is bound, restrained. Hence

1. to spread out loose things, to spread loosely, see הִפְרִירָה. Arab. خَفَشَ II, to stretch out, to prostrate.

2. to lie prostrate, and hence to be weak, feeble, exhausted. Comp. הִפְרִירָה. Arab. خَفَشَ med. E. Hence הִפְרִירָה.

3. to set free, e. g. a slave. Arab. خَفَشَ to be poured out freely.

PUAL to be set free, to be freed, as a slave Lev. 19: 20.

Deriv. the four following.

**הַפֶּשֶׁת** m. a spreading out, stratio, once Ez. 27: 20 **בְּגֵדֵי-הַפֶּשֶׁת לְרֶכְבָּהּ** *tapetes stratae ad equilandum*, i. e. cloths spread out, carpets, for riding and driving.

**הַפְּטָה** f. freedom, Lev. 19: 20, R. **הַפֶּשֶׁת** no. 3.

**הַפְּשִׁי** adj. (pp. from subst. **הַפֶּשֶׁת** = **הַפְּטָה**. with the adj. ending **י**) plur. **הַפְּשִׁים**.

1. prostrate, i. e. weak, feeble, Ps. 88: 6.
2. free, opp. to a slave or captive, Job 3: 19. **שָׁלַח הַפְּשִׁי** to let go free, to manumit a slave, Deut. 15: 12, 13, 18; **שָׁלַח לְהַפְּשִׁי** id. Ex. 21: 26, 27. **יָצָא הַפְּשִׁי** to go out free, to be set free, see **יָצָא**.
3. free from public taxes and burdens, 1 Sam. 17: 25.

**הַפְּשִׁוּת** and **הַפְּשִׁוּת** f. weakness, infirmity, disease, whence **בֵּית הַהַפְּשִׁוּת** a sick-house, infirmary, hospital, 2 K. 15: 5. 2 Chr. 26: 21. From **הַפְּשִׁי** no. 1.

**הַצֵּי** m. c. Suff. **הַצִּי**, plur. **הַצִּים**. R. **הַצֵּי**.

1. an arrow, e. g. **בְּעֵלֵי-הַצִּים** arrowmen, archers, Gen. 49: 23. Trop. the arrows of God are: a) lightnings, as Hab. 3: 11. b) poet. evils, calamities, inflicted upon men, Deut. 32: 42. Job 6: 4. Ps. 38: 3. 91: 5; espec. famine Ez. 5: 16. — Num. 24: 8 **יָצַו יִמְחוּץ** he shaketh his arrows in blood; comp. Ps. 68: 24.

2. an arrow-wound, wound, Job 34: 6. — Vice versa, in Eurip. Iphig. Taur. 314, missile weapons are called *τεῖαυματα* *ἐπιόντα*, flying wounds.

3. **חֵץ הַחַיָּה** 1 Sam. 17: 7 Cheth. the iron point of a spear. But in Keri and the similar passages 2 Sam. 21: 19. 1 Chr. 20: 5, the reading is **עֵץ** wood, i. e. the handle or shaft of a spear; and this alone is suited to the context. Some indeed make **חֵץ** to signify the same thing, i. e. the wooden part of the spear; but without foundation.

\* **הַצֵּב** and **הַצֵּב**, fut. **הַצֵּב**.

1. to cut, to hew, to hew out, espec. stones, comp. **חָטַב**. Deut. 6: 11. 8: 9. Is. 5: 2. 10:

15. 22: 16. Prov. 9: 1. Part. **הַצֵּב** a hewer of stone, stone-cutter, 2 K. 12: 13; also a hewer of wood, wood-cutter, Is. 10: 15; spoken of both 1 K. 5: 29. Metaph. Ps. 29: 7 the voice of Jehovah heweth out flames of fire, i. e. forms or cleaves the lightning, sends forth forked flames; comp. Pu.

2. trop. i. q. to hew in pieces, to kill, to destroy. Hos. 6: 5 **הַצֵּבְתִּי בְּנֵבִיאוֹת** I slay them by prophets, i. e. I announce to them death and destruction. The other member has **הִרְגֵּתִים**.

NIPH. to be cut in, to be graven, on stones, Job 19: 24.

PUAL to be hewn out, formed, Is. 51: 1.

HIPH. i. q. Kal no. 2. Is. 51: 9.

Deriv. **מִתְחַצֵּב**.

\* **חָצָה** i. q. **חָצַץ** q. v. to divide, espec. a) into two parts, to halve, Gen. 32: 8. Ps. 55: 24 **לֹא יַחֲצִי יְמֵיהֶם** they do not halve their days, i. e. do not live out half their lives. Seq. **וַיִּבְרֶן**, to divide and distribute between, among, Num. 31: 27, 42. Is. 30: 28 **עַד צְוֹאֵר יִחָצֶה** the stream divides him even to the neck, i. e. rises to the neck and there divides him as it were into two parts. — b) also into several parts, Judg. 9: 43. Job 40: 30 [41: 6].

NIPH. to divide oneself, to be divided, 2 K. 2, 8, 14. Dan. 11: 4. Spec. into two parts, Ez. 37: 22.

Deriv. **חֲצִי**, **חֲצוֹת**, **מִתְחַצֵּה**, **מִתְחַצֵּת**, and pr. names **יִחָצֵאל**, **יִחָצֵאל**.

**חֲצוֹר** (village, hamlet) *Hazor*, pr. n. a) of a city in Naphtali, fortified by Solomon, Josh. 11: 1. 12: 19. 19: 36. Judg. 4: 2. 1 K. 9: 15. 2 K. 15: 29. b) another in Benjamin, Neh. 11: 33. c) a region of Arabia, Jer. 49: 28.

**חֲצוֹצֶרֶת** see **חֲצוֹצֶרֶת**, a trumpet.

**חֲצוֹת**, only in constr. **חֲצוֹת**, f. sing. the middle, midst. **חֲצוֹת לַיְלָה** midnight Job 34: 20. Ps. 119: 62. Ex. 11: 4. R. **חָצָה** to divide, to halve.

**חָצִי** and **חָצִי**, constr. **חָצִי**, c. Suff. **חָצִי**, m. R. **חָצָה**.

1. half, the half part, Ex. 24: 6. Num. 12: 12. Josh. 22: 23. **חָצִינוּ** the half of us 2 Sam. 18: 3.

2. the middle, midst. **חָצִי הַלַּיְלָה** midnight Judg. 16: 3.

3. i. q. חֵץ, *an arrow*, from r. חָצָה in the sense of dividing, cutting in two, 1 Sam. 20: 36, 37, 38. 2 K. 9: 24.

חֲצֵי הַמְּנוּחֹת (midst of resting-places) pr. n. m. 1 Chr. 2: 52. Hence patronym. חֲצִי הַמְּנוּחֹתֵי v. 54.

I. חֲצִיר i. q. חָצַר, pp. *an enclosure, court*; then poet. *a dwelling-place, habitation*, i. q. בֵּית. Is. 34: 13 חֲצִיר לְבָנוֹת יַעֲנָה *a dwelling place for ostriches*. R. חָצַר no. 1.

II. חֲצִיר m. (r. חָצַר no. II.)

1. *grass*, Job 8: 12. 40: 15. Ps. 104: 14.

2. *a leek*, collect. *leeks*, Num. 11: 5.

\* חֲצִין Ps. 129: 7, and חֲצִין Is. 49: 22. Neh. 5: 13, m. *bosom* of a garment, in which things are carried. Arab.

חֲצִין, Aeth. ḥṣn: id. whence the denom. verb חָצַן to carry in the bosom.

\* חָצִית Chald. *to be eager*, hence *to be harsh, severe*; and espec. Pa. and Aph. trans. *to urge, to hasten*.

APH. part. מְחַצֵּץ *strict or urgent, hasty*, of a royal edict, Dan. 2: 15. 3: 22.

\* חָצַץ *to divide*, and intrans. *to be divided*. Arab. حَصَّ Conj. III, to divide one's portion with another, حَصَّ

part, portion. Talmud. *to cut or hew in pieces*, whence חֲצִיצָה *an axe or adze*; trop. *to distinguish*. Kindred roots are חָצַב, חָצַב, Chald. חָצַב. The primary force of cutting, hewing, sharpening to a point, is possessed by the syllable חץ in common with the cognate חָרַץ, חָרַץ, חָרַץ, חָרַץ; also חָרַץ, חָרַץ, חָרַץ, חָרַץ; see under the roots חָרַץ, חָרַץ, חָרַץ, חָרַץ. — Prov. 30: 27 *the locusts have no king*, חָצַץ כָּלֵךְ *yet go they forth all of them divided*, i. e. in divisions, bands, comp. Gen. 14: 15. Jerome *per turmas suas*.

PIEL part. מְחַצֵּץ Judg. 5: 11 *those dividing* sc. the booty, spoil; comp. Is. 9: 2. 33: 23. Ps. 68: 13. Others following the Targg. and Rabbins, render it here *sagittarii, archers*, as if denom. from חֵץ *an arrow*.

PUAL, *to be cut off*, i. e. finished brought to an end, e. g. the months of one's life, Job 21: 21.

Deriv. חָץ, and the two following.

חָצֶץ m. 1. *a small stone, gravel-stone*, pp. as cut or broken small; collect. *gravel, grit*, Prov. 20: 17. Lam. 3: 16. — Syr. حَصَّ, Arab. حَصَى.

2. i. q. חֵץ *an arrow*, poet. for light-neg Ps. 77: 18.

חֲצִזֶן - חֲמֶר, חֲצִזֶן - חֲמֶר (pruning of the palm) Gen. 14: 7. 2 Chr. 20: 2. *Hazezon-tamar*, pr. n. of a city in the desert of Judea renowned for its palm-trees; afterwards called חֲצִי עֵין גְּדִי Engaddi, see Plin. H. N. V. 7. Celsii Hierob. II. 491.

חֲצִצְרָה and חֲצִצְרָה f. *a trumpet*, Num. 10: 2 sq. 31: 6. Hos. 5: 8. 2 K. 12: 14. The etymology has occasioned various conjectures. Formerly with most interpreters, I have referred it to חָצַר, Arab. حَضَرَ to be present, Conj. X *to call together*, to convoke, whence then the form חֲצִצְרָה after the analogy of Arab. Conj. XII, i. q. *to convoke* sc. with the trumpet; and hence חֲצִצְרָה trumpet, so called as used for convoking an assembly. Others, as recently Ewald, Heb. Gram. p. 242, derive חֲצִצְרָה from חָצַר no. I, and suppose the trumpet to be so called as being *narrow and slender*; which is far less satisfactory. But there can be little doubt, that this is an onomatopoeic word, imitating the broken pulse-like sound of the trumpet, like the Lat. *taratantara* in the verse of Ennius ap. Serv. ad Virg. Aen. 9. 503. Germ. *trarara*. Similar to this is the Hebrew word, especially if pronounced in the Arabic manner, حَضَادِرَة *hadādera*.

— Hence the denom. verb :

חָצַץ *to blow the trumpet*, found only in part. מְחַצְצִים (מְחַצְצִים) 1 Chr. 15: 24. 2 Chr. 5: 13. 7: 6. 13: 14. 29: 28 Chethibh. In Keri, one צ being dropped, it is everywhere מְחַצְצִים i. e. מְחַצְצִים or מְחַצְצִים Part. Pi. or Hiph. by a jejune correction of what was an



unusual form. — In 2 Chr. 5: 12 is מחצירים, which seems to be an error of the transcriber.

\* I. חצר obsol. root. Arab. حَصْر, Aeth. ሐረፈ: to surround, to enclose with a wall, etc. whence subst. حَصْر

an enclosure, fortress, castle. Cognate roots are עָצַר, and those given under the verbs אָזַר and גָּדַר. — Hence חָצַר, חָצִיר no. I, and pr. n. חָצִיר, חָצִיר, חָצִיר.

\* II. חָצַר obsol. root, i. q. حَضَرَ, to be or become green, to be verdant. Hence חָצִיר grass, q. v.

חָצַר constr. חָצִיר, c. Suff. חָצִירי, plur. חָצִירִים constr. חָצִירִי, and חָצִירוֹת constr. חָצִירוֹת, comun. an enclosure, an open place surrounded by a fence, paling, wall, etc. Spec.

1. a court sc. before a building, Neh. 8: 16. Esth. 5: 2; espec. before the temple and tabernacle Ex. 27: 9 sq. חָצִיר הַפְּנִימִית the inner court, i. e. of the priests, 1 K. 6: 36; חָצִיר הַגְּדֹלָה the great court 1 K. 7: 12.

2. a village, hamlet, Lat. villa, pagus, i. e. farm-buildings, farm-hamlets, usually erected around an open space or court, e. g. in the neighbourhood of cities, and elsewhere called בְּנֵי חָצִיר Josh. 13: 23, 28. 15: 32 sq. Lev. 25: 31. Spoken also of the moveable villages or encampments of nomadic tribes, who usually pitch their tents in a circle, or so as to form an enclosure, Gen. 25: 16. Is. 42: 11; comp. Cant. 1: 5.

Hence the names of several cities and villages: a) חָצִיר-אֶדָר (village of Addar) a place on the border of the tribe of Judea Num. 34: 4; called shortly חָצִיר אֶדָר Josh. 15: 3. — b) חָצִיר סוּסִים Josh. 19: 5, and חָצִיר סוּסִים 1 Chr. 4: 31, (village of horses,) in the tribe of Simeon. — c) חָצִיר עֵינָן Ez. 47: 17, and חָצִיר עֵינָן 48: 1. Num. 34: 9, 10, (village of fountains,) on the northern border of Palestine. — d) חָצִיר שְׂעָל (village of jackals) Josh. 15: 28. 19: 3. 1 Chr. 4: 28. Neh. 11: 27, in the tribe of Simeon. — e) חָצִיר הַתִּיכוֹן (middle village) Ez. 47: 16, on the borders of Hauran, Auranitis. — f) plur. חָצִירוֹת

Hazeroth, a station of the Israelites in the desert of Arabia Petraea, Num. 11: 35. 12: 16. 33: 17. Deut. 1: 1.

חָצִירוֹן (enclosed, walled in, r. חָצַר no. I,) Hezron, pr. n. a) of a son of Reuben Gen. 46: 9. Ex. 6: 14. b) a son of Perez Gen. 46: 12. Ruth 4: 18. — Gr. Ἑζρώμ Matt. 1: 3. Patronym. is חָצִירִי Num. 26: 6.

חָצִירִי (id.) pr. n. of one of David's military chiefs, 2 Sam. 23: 35 Chethibh. In Keri and 1 Chr. 11: 37, חָצִירִי.

חָצִירְמוֹת (court of death) Hazermaveth pr. n. of a district in Arabia Felix, situated in the Indian ocean and abounding in frankincense, myrrh, and aloe; but noted for the insalubrity of the climate, whence the name; still called by the Arabs حَضْرَمَوْت حَضْرَمَوْت,

Hadramaut. Gen. 10: 26. See Abulfedae Arabia ed. Gagn. p. 45. Niebuhr's Descr. of Arabia p. 283—294. Germ.

חָק see חִיק.

חָק m. seq. Makk. חָק, c. Suff. חָקִי, but חָקָה Lev. 10: 13, חָקָה Ex. 5: 14; plur. חָקִים constr. חָקִי and חִיקִי Ez. 20: 18, pp. something decreed, prescribed, appointed, from r. חָקָה no. 3; e. g. חָקִי that which is decreed or appointed for me, Job 23: 14. Spec. a) an appointed portion, e. g. of labour, a task Ex. 5: 14. Prov. 31: 15; of food, an allowance Prov. 30: 8. — b) an appointed bound, limit, Job 26: 10. Prov. 8: 29. חָק לְבִלִי without bound, without measure, immeasurably, Is. 5: 14. — c) an appointed time, set time, Job 14: 13. 38: 36. — d) a prescribed law, statute, ordinance, Gen. 47: 26. Ex. 12: 24. So of the laws of nature Job 28: 26; of the laws prescribed from God to men, Deut. 4: 5, 8, 14. 6: 24. 11: 32. 22: 1; a decree of God, Ps. 2: 7; a custom having the authority of law, Judg. 11: 39; a right, privilege, having the authority of a law, Ex. 29: 28.

\* חָקָה in Kal not used, i. q. חָקַק, pp. to cut in, to hew, i. q. to hack; hence to engrave, to carve, see Pual no. 1; to delineate, to portray, see Pual no. 2,



comp. חקק no. 2; also to hack up the ground, to dig, see Hithpa.

Pual part. מִחֻקָּה 1. engraved, carved, 1 K. 6: 35.

2. delineated, portrayed, painted, Ez. 8: 10; comp. 23: 14.

Hithp. to hack up the ground with a hoe or pickaxe, to dig a trench etc. So from the primary signification I would explain Job 13: 27 עַל-שְׂרָשֵׁי רַגְלִי חָתַחְתִּי around the roots (soles) of my feet hast thou digged, i. e. hast made a trench, so that I can go no farther, thou hast stopped my way; comp. 19: 8. Lam. 3: 7. Usually, around the roots of my feet hast thou drawn lines, i. e. made marks how far I may go.

חֻקָּה fem. of חֻק q. v. something determined, appointed. Spec. a) a law, statute, e. g. of the heavens, of nature, Job 38: 33. Jer. 31: 35. 33: 25; of God Ex. 27: 21 חֻקֵּת עוֹלָם a statute forever, a perpetual law. — b) a custom, e. g. of the heathen, i. e. idolatry 2 K. 17: 8. Lev. 20: 23; a right, privilege, Ex. 29: 9. Comp. חָק d.

חֻקִּיפָה (bent, crooked) pr. n. m. Ezra 2: 51. Neh. 7: 53. R. חֻקֵּה.

\* חֻקֵּה i. q. Arab. حَقَف to bend oneself, to be crooked. Hence pr. n. חֻקִּיפָה.

\* חֻקֵּק pp. to cut in, to hew, to hew in; comp. the kindred verbs, all of which also are onomatopoeitic, חֻקֵּה,

حَقَّ and حَقَق to cut or hew with

the sword, and then also to stamp violently, to encounter violently; حَقَّ

and حَقَق id. Germ. hacken, Engl.

to hack. We may remark in passing, that espec. in verbs עָע, which double the middle radical, there are many which are onomatopoeitic, and therefore common to several languages, as חֻקֵּק to lick, דָּבַב to tap, to grope, חֻקֵּק hallen, חֻקֵּק tinnio, schallen, חֻקֵּק to beat, to pound, etc. and also in double forms, as גָּרְגַר gargarizavit, פִּיפִיבִּי pipivit, צִלְצִל tinnitum edidit, etc. Spec.

1. to cut in, e. g. a sepulchre in a rock, to hew in, Is. 22: 16; letters and figures on a tablet, to grave in, to inscribe, γράφω, Is. 30: 8. Ez. 4: 1.

2. i. q. γράφω, to delineate, to portray, to draw, Is. 49: 16. Ez. 23: 14.

3. Since the inscribing of decrees and statutes on public tablets and monuments was the part of the lawgiver, this implied also the power of decreeing; hence to decree, to ordain, to inscribe, Is. 10: 1; to determine, to appoint, to describe, Prov. 8: 27, 29. Part. חֻקֵּק poet. שֹׁפֵט judge, leader, ruler, Judg. 5: 9.

Pual part. מִחֻקֵּק pp. what is prescribed, i. e. a law, statute, Prov. 31: 5.

Hoph. fut. יִחֻקֵּי for יִחֻקֵּי Dag. forte being dropped, to be graved in, inscribed, Job. 19: 23.

Po. i. q. Kal no. 3, to decree Prov. 8: 15. Part. מִחֻקֵּק a) a lawgiver, Deut. 33: 21. Is. 33: 22; a judge, leader, ruler, i. q. שֹׁפֵט, Judg. 5: 14. b) a sceptre, as the badge of power, Num. 21: 18. Ps. 60: 9. Gen. 49: 10.

Deriv. חֻק, חֻקָּה, and

חֻקֵּק m. only in plur. constr. חֻקֵּקִי decrees Is. 10: 1; resolves, determinations, Judg. 5: 15, where it corresponds to the similar word חֻקֵּר in v. 16.

\* חֻקֵּר fut. יִחֻקֵּר Job 13: 9, to search, to search out, to examine. The primary idea lies perhaps in searching in the earth, which is done by boring and digging; so that it is then kindred with חֻקֵּר, חֻקֵּר, see מִחֻקֵּר Ps. 95: 4. — Constr. absol. Deut. 13: 15. Ez. 39: 14; seq. acc. of pers. or thing, to search out, to explore, e. g. a land Judg. 18: 2; food and drink, i. q. to taste, to try, Prov. 23: 30; wisdom Job 28: 27; the mind or heart of any one 1 Sam. 20: 12. Ps. 139: 1. Prov. 28: 11 the rich man is wise in his own eyes, חֻקֵּר but the poor man who hath understanding searcheth him through; Sept. καταγνώσεται, Aqu. Theod. ἐξιχνιάσει.

PIEL i. q. Kal, Ecc. 12: 9.

NIPH. pass. of Kal, Jer. 31: 37. 1 K. 7: 47 חֻקֵּר מִשְׁקַל נְחֹשֶׁת לֹא the weight of the brass was not to be searched out, ascertained; comp. חֻקֵּר.

Deriv. מִחֻקֵּר and

חֻקֵּר 1. a searching out, examination, Job 34: 24. So חֻקֵּר אֵין what cannot be searched out, past finding out, unsearchable, Prov. 25: 3; hence of what is innumerable, Job 5: 9. 9: 10.

36 : 26. Also *deliberation* Judg. 5: 16.

2. what is known only by searching out, *a secret, the inmost part*, Job 38 : 16 תַּקְר תְּהוֹמוֹת *the secret recesses of the deep*. Metaph. תַּקְר אֱלוֹהִים Job 11: 7, i. q. τὰ βῆθη τοῦ θεοῦ 1 Cor. 2: 10.

הַר m. only in plur. הָרִים, *nobles, free-born*, 1 K. 21: 8, 11. Neh. 2: 16. 4: 13; once fully written חֹרִים Ecc. 10: 17. R. חָרַר no. 2.

הָר a hole, see חֹר.

הַר see חֹר.

\* חָרַא or חָרַא obsol. root, Arab.

حَرَى, *to ease oneself*, the vulgar and ob-

scene word for this act. Hence, wherever a derivative from it occurs in the text, the Hebrew critics have placed in the margin or Keri a less offensive expression. See חָרַי יוֹנִים, מַחְרָאוֹת for חָרַי יוֹנִים, and

חָרָאִים m. plur. *excrements, dung*, Is. 36: 12. In the margin or Keri is read the less vulgar צוֹאָה, the vowels of which are written under this word in the text.

\* חָרַב, whence imp. חָרַב, and fut. יִחָרַב.

1. *to be dried up, to be dry*, spoken of water, streams, Gen. 8: 13. Job 14: 11. Hos. 13: 15. Ps. 106: 9. It seems to denote merely the absence or failure of water, and thus differs from רָבַשׁ to be fully dry, dried; see Gen. 8: 13 coll. 14, also Is. 19: 5 where יִחָרַב יְהִדֵּשׁ is a gradation. Comp. Reimarus de Differentia vocc. Heb. p. 64. — Of the same family is Gr. ἄρξω to become dry, ἄρξυμῶς dry.

2. *to be laid desolate, to lie waste, desert*, e. g. lands, cities; since desert places are without water, (comp. Is. 42: 15. 48: 21.) Is. 34: 10. Jer. 26: 9; of sanctuaries Am. 7: 9. Also *to be wasted, destroyed*, of a people, Is. 60: 12; and trans. *to waste, to destroy*, Jer. 50: 21

imp. חָרַב. — Arab. حَرِبَ to be laid

waste, Conj. II, *to waste, to destroy*;

cogn. with which is حَرِبَ I, II, IV, to wage war.

3. *to be amazed, astonished*, Jer. 2: 12. For the connexion of this signif. with the preceding see synon. שָׁמַם.

NIPH. 1. pass. of Kal no. 2, *to be desolated, to be laid waste*, Ez. 26: 19. 30: 7.

2. recipr. *to waste one another*,<sup>1</sup> to fight together, 2 K. 3: 23.

PUAL pass. of Kal, no. 1, *to be dried*, Judg. 16: 7, 8.

HIPH. 1. *to dry up water* Is. 50: 2.

2. *to desolate, to lay waste cities, lands*, Ez. 19: 7. Judg. 16: 24; *to destroy a people*, 2 K. 19: 17.

HOPH. pass. of Hi. no. 2. Ez. 26: 2. 29: 12.

The derivv. all follow.

חָרַב Chald. i. q. Heb.

HORH. *to be laid waste, destroyed*, Ezra 4: 15.

חָרַב adj. fem. חָרְבָּה 1. *dry* Lev. 7: 10. Prov. 17: 1.

2. *desolate, waste*, Jer. 33: 10, 12. Neh. 2: 3, 17. Ez. 36: 36.

חָרַב f. 1. *a sword*, Arab. حَرْب, 5 6 1

Syr. حَرْب, whence Gr. ἄρπη, see Bochart Hieroz. II. p. 760. חָרַב *to smite with the edge of the sword*, i. e. *to slay with the sword*, Deut. 13: 16. 20: 13. Josh. 6: 21. 8: 24. 10: 28.

2. Trop. of other cutting instruments, e. g. *a knife for circumcising* Josh. 5: 2, 3; *a knife or razor* Ez. 5: 1; *a graver or chisel* Ex. 20: 25; *an axe* Ez. 26: 9. Poet. of the curved tusks of the hippopotamus, Job 40: 19.

3. *dryness, drought*, Deut. 28: 22.

חָרַב and חֹרֵב (dry, desert) pr. n. Horeb, a lower part or peak of Mount Sinai, from which one ascends towards the South or S. W. the summit of Sinai properly so called, or جبل موسى

Djebel Mousa. Ex. 3: 1. 17: 6. Deut. 1: 2, 6. 4: 10, 15. 5: 2. 18: 16. 1 K. 8: 9. 19: 8. Mal. 4: 4. Comp. Burckhardt's Travels in Syria etc. p. 566 sq. or p. 873 sq. 1077 sq. Germ. [Bibl. Repos. II. p. 768.]

**הַרֵב** m. 1. *dryness* Judg. 6: 37, 39. Hence *drought, heat*, Gen. 31: 40. Job 30: 30.

2. *a desolation, waste*, Ez. 29: 10. **הַרְבָּה עָרֵי** desolate cities Is. 61: 4.

**הַרְבֹּתָה** plur. **הַרְבֹּת**, c. art. **הַרְבֹּת** constr. **הַרְבֹּת**, f. *a desolation, desolate place, a waste, ruins*. Lev. 26: 31 **נִתְּחִי אֶת-עֲרִיבָם הַרְבֹּת** *I will make your cities desolate*. Vice versa, **בָּנִה הַרְבֹּת** *to build up waste places, ruins*, Ez. 36: 10, 33. 38: 12. Mal. 1: 4. Is. 58: 12. 61: 4. Job 3: 14 *kings and counsellors of the earth תְּבַנִּים הַרְבֹּת לָמֹו who build up ruins for themselves*, i. e. who build splendid palaces which will soon be ruins. The same is also **הַרְבֹּת מְהִים** Is. 44: 26. *the ruins of the rich*, i. e. their ruined houses etc. Is. 5: 17.

**הַרְבָּה** f. (for **הַרְבֵּה**) *something dry, the dry land*, Gen. 7: 22. Ex. 14: 21. 2 K. 2: 8.

**הַרְבֹּתָי** plur. constr. **הַרְבֹּתָי**, m. *drought, heat*, Ps. 32: 4.

**הַרְבֹּנָא** (prob. Pers. **خربان** ass-driver) pr. n. of a eunuch of Xerxes, Esth. 1: 10, for which **הַרְבֹּנָה** 7: 9.

\* **הִרְגָּה** *ἀπαξ λεγόμεν*. Ps. 18: 46, *to tremble, to be in trepidation, to fear*. Chald. **הִרְגָּא** fear, trepidation. The primary syllable is **רג**, which like **רַגְזָה** denotes tremulous motion, see **רַגְזָה**. — Ps. 1. c. **וַיִּהְרֹגוּ מִמֶּסְגְּרוֹתֵיהֶם** *and they were dismayed out of their strong holds*, i. e. they came out trembling from their fortresses and delivered them over to me; comp. Mic. 7: 17. Hos. 11: 11. Others here compare Arab. **خَرَجَ** to go forth, i. e. *they came*

*forth from their strong-holds*, but this is languid. In the parall. passage 2 Sam. 22: 46 **וַיִּהְרֹגוּ**.

\* **הִרְגֵּל** obsol. quadril. i. q. Arab. **حرجل** to leap, to gallop, as a horse, locust. It comes from the triliteral **הִרְגָּה** to tremble, to be in trepidation, which is also referred to leaping, comp. **גִּיל**. By dropping the **ר** from the present

root, there remains the triliteral **הִגֵּל**. — Hence

**הַרְגֵּל** m. *a locust*, so called from its leaping; see **ר. הִרְגָּה**, and comp. *ἀττακός, ἀττέλαβος*, from *ἄττειν*. Spoken of a winged and edible species of locust, Lev. 11: 22. — Arab. **حرجلة** a troop of horses, a flight of locusts, **حرجوان** a kind of locusts without wings, **ل** and **ن** being interchanged.

\* **הִתְרַד** fut. **יִתְרַד** 1. *to tremble, to be in trepidation, to be terrified*. (The obsol. form **הִתְרַד** prob. had the trans. signif. to terrify, comp. **עָרַץ**, *ἀράσσω*.) Ex. 19: 16. 1 Sam. 28: 5. Is. 10: 29; seq. **ל** of cause, Job 37: 1. Praegn. Gen. 42: 28 **וַיִּתְרְדוּ אִישׁ אֶל אָחִיו** *they trembled one toward another* i. e. they turned trembling to one another, saying.

2. Seq. **אֶל** pp. *to fear for any one*, i. e. *to care for*, 2 K. 4: 13.

3. *to come trembling, to hasten*, (comp. **תָּפַז** Niph.) seq. **מִן** from a place Hos. 11: 10, 11. **לִקְרָאָה** to meet 1 Sam. 16: 4. 21: 2.

**הִתְרַד** to terrify, to make afraid, Judg. 8: 12. 2 Sam. 17: 2. Lev. 26: 6. Job 11: 19. Is. 17: 2.

Deriv. pr. n. **הִתְרֹד** and those here following.

**הִתְרַד** adj. 1. *trembling, fearful*, Judg. 7: 3; seq. **עַל** of that for which one trembles 1 Sam. 4: 13.

2. Trop. of reverence towards God, piety, i. e. *fearing, revering*. Ezra 10: 3 **וַיִּתְרַדוּ בְּמִצְוַת אֱלֹהֵינוּ** *fearing, revering the commandment of our God*, comp. 9: 4. Is. 66: 2 **עַל דְּבָרֵי** *who revereth my words*; seq. **אֶל** v. 5.

**הִתְרֹדָה** f. constr. **הִתְרֹדָה**, plur. **הִתְרֹדָה** Ez. 26: 16.

1. *a trembling, terror, fear*. Gen. 27: 33 and Isaac trembled **גְּדֹלָה הִתְרֹדָה** *a great trembling*, i. e. was in great trepidation and alarm. The genit. following refers sometimes to the person feared, as **הִתְרֹדָה אָדָם** fear of men Prov. 29: 25; sometimes to him who inspires fear, **הִתְרֹדָה אֱלֹהִים** a terror sent from God, a panic terror, 1 Sam. 14: 15.



2. *care, concern*, 2 K. 4: 13; see the root no. 2.

3. pr. n. of a station of the Israelites in the desert. Num. 33: 24.

\* חרה fut. יַחַר apoc. יָחַר.

1. to burn, to be kindled, inflamed, (cogn. חָרָה,) spoken only of anger, espec. in the following phrases: a) against any one Gen. 30: 2. 44: 18. Job 32: 2, 3. 42: 7; rarely seq. אֵל Num. 24: 10, זֶל Zech. 10: 3. — b) without אֵף expressed, לֹ, חָרָה [anger] was kindled to him, i.e. he was angry, wrath, Gen. 31: 36. 34: 7. 1 Sam. 15: 11. 2 Sam. 19: 43. — c) חָרָה בְּעֵינָיו [anger] is kindled in his eyes, since anger is chiefly visible in the kindling eyes and inflamed countenance. Gen. 31: 35. 45: 5. — Sometimes these formulas express the feeling of grief, sadness, rather than anger; and hence are rendered in Sept. by the verb λυπέομαι, as Gen. 4: 5. Jon. 4: 4, 9. Neh. 5: 6. On the affinity of these ideas, see זָעַם Niph. and עָצַב Hiph. and Hithpa.

2. to be angry, wrath, seq. בָּ Hab. 3: 8.

NIPH. plur. גָּחַר Cant. 1: 6, part. plur. גָּחָרִים, i. q. Kāl no. 2, to be angry, wrath, Is. 41: 22. 45: 25; seq. בָּ with i. e. against any one, Cant. 1: 6.

HIPH. fut. יַחַרְהָ 1. to let burn, to kindle sc. anger, Job 19: 11, seq. זֶל.

2. to be ardent, zealous, to do with ardour, zeal, followed by a finite verb. Neh. 3: 20 אַחֲרָיו הִחַרְהָ תְּחִיק בָּרוּךְ after him Baruch zealously repaired etc. or, emulating him repaired etc.

TIPH. fut. יַחַרְהָ (after the form תַּקְטֵל) to emulate, to rival, Jer. 22: 15; seq. אֶת with any one Jer. 12: 5.

HITHPA. to fret oneself, to be angry, indignant, Ps. 37: 1, 7, 8. Prov. 24: 19.

Deriv. חָרִי, חָרָה.

חָרָד (trembling, terror, r. חָרָד)

pr. n. of a fountain or place near by it, עֵין חָרָד Judg. 7: 1. — Hence Gentile n. חָרִי 2 Sam. 23: 25.

חָרָוּם m. plur. strings of pearls, gems, corals, or the like, Cant. 1: 10. R.

חָרַז q.v. Syr. ܚܪܝܐ and Arab. ڤرّ

a necklace composed of strings of gems or pearls.

חָרַל m. Job 30: 7. Zeph. 2: 9; Plur. חָרָלִים Prov. 24: 31, nettle, nettles, so called from their burning, stinging, from r. חָרַל = חָרַר. Comp. Aethiop. ለሕለሕ: to burn, for ለሕረረ: See Celsii Hierobot. T. II. p. 166.

חָרוֹךְ m. (r. חָרָה) a burning, and concr. for something burning Ps. 58: 10. — Espec. of anger, חָרוֹךְ אֵף glow of anger, burning anger, fierce wrath, Num. 25: 4. 32: 14. 1 Sam. 28: 18; and simpl. חָרוֹךְ for anger, Neh. 13: 18. Ps. 2: 5. Plur. חָרָנִים bursts of anger Ps. 88: 17.

I. חָרוֹץ (Kamets pure, see Amos 1: 3) part. pass. from r. חָרַץ to cut in, etc.

1. cut in, dug out, hence ditch, trench of a fortified city, Dan. 9: 25, where the verb חָבַנְתָּה can be referred to חָרוֹץ only by Zeugma. Chald. חָרִיץ.

2. sharpened, pointed, see the root no. 2. Hence as a poetical epithet for the threshing-sledge, tribulum; fully מִזְרֵג חָרוֹץ a sharp threshing-sledge Is. 41: 15; and then without the subst. in the same sense, Is. 28: 27. Job 41: 22. Plur. חָרָצוֹת Am. 1: 3. On the form of this instrument see in מִזְרֵג.

3. decided, see the root no. 3; and hence decision, judgment. Joel 4: 14 חָרוֹץ בְּמִקְדָּשׁ הַיְּהוָה in the valley of judgment, i.e. of punishment. Sept. ἐν τῇ κοιλάδι τῆς δίκης.

4. poet. for gold, Ps. 68: 14. Prov. 3: 14. 8: 10. 16: 16. Zech. 9: 3. This epithet is applied to gold, either from its sharp bright colour, see חָמֵץ no. 2; or as being eagerly sought after by men, see חָרַץ no. 5, Arab. حرص to be eager, to covet; or perhaps for some other reason. To it seems to correspond Gr. χυρός.

II. חָרוֹץ (for חָרִיץ, r. חָרַץ)

1. eager, see the root no. 5; hence active, diligent, strenuous, plur. חָרוֹצִים Prov. 10: 4. 12: 24. 13: 4. 21: 5.

2. pr. n. of the father-in-law of king Manasseh, 2 K. 21: 19.

\* חָרַז obsol. root, cogn. with חָרַץ, to cut in, to puncture; hence to bore



through, to perforate. Arab. **خَرَزَ** to bore through e. g. pearls or gems, in order to string them. Hence **חֲרִיז**.

**חֲרִיחַ** m. (ר. **חֲרַח**) 1. *inflammation, burning fever*, Deut. 28: 22. Sept. **ἐρεθισμός**, Vulg. *ardor*.

2. pr. n. m. Ezra 2: 51. Neh. 7: 53.

\* **חַרַּט** obsol. root, Syr. **ܚܪܬ**, to cut in, to grave, to insculp, like the kindr. **חָרַץ**, **חָרַשׁ**, **חָרַשׁ**, **χαράσσω**, **χαράττω**. See more under r. **חָרַד**. — Hence **חַרָּט** a graver, turner's chisel, and Arab. **خَرَطَ** to turn.

**חַרָּט** m. 1. a graver, graving-tool, chisel, Ex. 32: 4.

2. a stylus, with which letters were written or inscribed on wood or stone; hence poet. of a manner of writing, Is. 8: 1 **בְּחַרָּט אִישׁוֹ** with a man's stylus, i. e. with the common letters, so as to be read without difficulty by the common people.

**חַרְטָמִּים** m. only in plur. **חַרְטָמִּים**, sacred scribes, skilled in the sacred writing or hieroglyphics, **ἱερογραμματιστῆς**, a class of Egyptian priests; see Jablonski Proleg. in Panth. Egypt. p. 91 sq. Creuzer Mythologie und Symbolik, I. p. 245. — Gen. 41: 8, 14. Ex. 7: 11, 22. 8: 3, 14, 15. 9: 11. The same name is applied also to the *Magi* of Babylon, Dan. 1: 20. 2: 2. To us the word seems to be of Hebrew origin, and derived either from **חַרָּט** stylus, and **לֵם** formative, comp. **פְּדִיּוֹם** from **פָּדָה**, **דְּרוֹם** from **דָּרַר**; or else a quadriliteral made up from the triliterals **חַרָּט** and **חָרַם** to be sacred. Nor yet is the opinion improbable, that the Hebrews with these letters imitated a similar Egyptian word, comp. **אַבְרָךְ**, **מִשֶּׁה**, **בְּהֵמוֹת**; e. g. according to Jablonski (l. c. and Opusc. ed. te Water I. p. 401) **θραυματουργός** thaumaturgus; or according to Ignat. Rossius (Etymol.

Aegypt. p. 366) **ἀρρατῆς** i. e. keeper of secrets. On the other hand, as this word is so frequent in the Pentateuch, it seems absurd, when it recurs again in Daniel, to seek out for it there another etymology from the

Persian language, as if from **خرمند** *chyredmand* (not *chardamand*) i. e. endowed with wisdom. — Besides Jablonsky and Rossius l. cc. see also Michaelis Supplemm. p. 920. Rosenmueller ad Bocharti Hieroz. II. p. 368. Pfeiffer Dubia vexata, ad Ex. 7: 11.

**חַרְטָמִּין** Chald. plur. i. q. Heb. Dan. 2: 10, 27. 4: 4, 6. 5: 11.

**חָרִי** m. *heat, glow*, sc. of anger, c. **חָרָה** Ex. 11: 8. Deut. 29: 23. Is. 7: 4. al. R. **חָרָה**.

I. **חָרִי** m. *white bread*, made of fine flour, from r. **חָוַר** no. I. Once Gen. 40: 16 **סִגִּי חָרִי**, Vulg. *canistra farinae*, Sept. **σανα χορδοστῶν**. — In the Mishna, Tract. Edajoth 3. § 10, **חָרִי** is a species of bread or cake, Arab.

**حَوَارِي** white bread, white flour.

II. **חָרִי** (a troglodyte, dweller in caverns, from **חֹר** no. II, a hole, cavern, and the ending **י**) pr. n.

1. *Horite, Horites*, a people who anciently dwelt in Mount Seir, Gen. 14: 6; and were afterwards driven out by the Edomites, Deut. 2: 12, 22. — Gen. 36: 20—30.

2. *Hori*, pr. n. of several men, a) Gen. 36: 22. b) Num. 13: 5.

**חֲרִיאֵי יוֹנִים** for **חֲרִי יוֹנִים** (r. **חָרָא**) *doves' dung*, 2 K. 6: 25 Cheth. This may be taken literally; since it is not incredible that persons oppressed by severe famine should devour even the excrements of animals; comp. Celsii Hierobot. II. p. 32. Rosenmueller ad Bocharti Hieroz. II. p. 582. [Bibl. Repos. II. p. 660 sq.] Still, it is not improbable, that some kind of *vegetable food* is to be here understood; just as the Arabs call the herb *Kali*, *sparrows' dung*, **حرو العصفار**; and

as with us *asafoetida* is also called *devils' dung*. See Bochart Hieroz. II. p. 44 sq. compared with Celsius l. c. who shows that Bochart was mistaken in affirming that among the Arabs, *doves' or sparrows' dung* is a common epithet for chick-peas or vetches fried. In Keri 2 K. l. c. is **דְּבִירָנִים** q. v.

**חַרִּיט** m. pp. something *chiseled*, turned, from r. **חָרַט**; spec. a *pouch, pocket, purse*, perh. of a conical form, 2 K. 5: 23. Is. 3: 22. Arab. **خَرِيطَة**.

Comp. Schroeder de vestitu Mulierum Heb. c. 17.

**חַרִּיף** (Arab. **خَرِيف** the autumnal rain, from **חָרַף** autumn,) pr. n. of a man. Neh. 7: 24. 10: 20. Instead of this, in Ezra 2: 18 is read **יֹרְדָה**, also autumnal rain.

**חָרִיץ**, verbal noun from r. **חָרַץ**.

1. a *cutting*, **τμήμα**, piece cut off, *slice*. 1 Sam. 17: 18 **עֲשֶׂת חָרִיצִי הַחֶלֶב** *ten cuttings, slices of curdled milk or soft cheese*. Sept. **τρυφαλίδες** i. e. according to Hesych. **τμήματα τοῦ ἀπαλοῦ τυροῦ**. Vulg. *decem formellae casei*. Arab. **كُرَيْص** (خ) being changed to (ك) soft cheese.

2. *sharpened, pointed*, i. q. **חָרִיץ** no. 2, q. v. Spec. for a sharp threshing-sledge, 2 Sam. 12: 31. 1 Cor. 20: 3.

**חָרִישׁ** (r. **חָרַשׁ**) m. a *ploughing, earing*, 1 Sam. 8: 12; *time of ploughing*, **ἀροτός**, Gen. 45: 6. Ex. 34: 21.

**חָרִישִׁי** adj. (r. **חָרַשׁ** no. 4) *silent, still*, and hence *sultry*, spoken of the east wind, Jon. 4: 8.

\* **חָרַךְ** a root **ἀπαξ λεγόμεν**. Prov. 12: 27, prob. *to burn, to singe*, like Chald. **חָרַךְ** and Arab. **حرق**; hence *to roast* e. g. flesh. Prov. 1. c. **לֹא יִחָרֵךְ רַמְיָהּ** *the slothful man roasteth no game*, i. e. he neither wins nor enjoys any thing, however desirable, which must be acquired by labour; and **רַמְיָהּ** for **אִישׁ ר'**. Sept. **ὁλὲ ἐπιτεύσεται θήραν** i. e. he watcheth no prey, game; Chald. and Syr. **בִּסְתַקְבֵּל** he catches, gets; but all these are only a free translation ad sensum. The signif. of *taking* is very doubtful, unless perhaps as C. B. Michaelis explains it, sc. *irretire, to catch in a net*, as if denom. from **חָרְכִים** a lattice, network.

**חָרַךְ** Chald. *to burn, to singe*, i. q. Arab. **حرق**.

**ΙΗΤΑ**. **אַחֲרָךְ** *to be singed* Dan. 3: 27.

**חָרְכִים** m. plur. *lattices of windows*, pp. *net, net-work*, Cant. 2: 9. Sept. **δίττωα**. Chald. **חָרְכָא** a window.

\* **חָרַל** see **חָרוּל**.

\* **חָרַם** in Kal. only part. pass. see no. 1; pp. *to shut up, to shut in*, comp. **חָרַם** net, no. 1.

1. Spec. *to shut in the nose, to draw in, to contract*, comp. **חָסַם**. Hence part. **חָרוּם** Lev. 21: 18 pp. *drawn in as to the nose*, i. e. *snub-nosed, flat-nosed*; Vulg. *naso parvo*. Arab. **خَرَم** and **خَرَم** to bore through between the nostrils of a camel and pass in a ring; pp. *to contract the nose*.

2. *to shut up from common use, to make sacred, to consecrate, to devote to God*, opp. **חָלַל**. Arab. **خَرَم** to shut up, to prohibit, spec. from common use; II to make sacred; IV to devote.

**חֶרֶם** a sacred place, adytum; also the women's apartment, harem. Aeth. **ሐረፍ**: to esteem unlawful, **ሐረፍ**: to forbid, to prohibit. See Hiph.

**חִפְּרִים** 1. *to consecrate, to devote unto God*, so that the person or thing thus devoted can never be redeemed. Lev. 27: 28, 29. Mich. 4: 13. Aeth. **ሐረፍ**: to anathematize, to put under a curse. — In the exterminating wars against the Canaanites, cities were often thus devoted; and these when taken were razed to the foundations, and all the inhabitants both man and beast, utterly destroyed; so as to prevent them from ever being redeemed from this vow; hence

2. *to devote to destruction*, i. q. *to utterly destroy, to exterminate*, e. g. cities and their inhabitants, Luth. *verbannen*, Deut. 2: 34. 3: 6. 7: 2. 20: 17. Josh. 8: 26. 10: 28, 37. 11: 21. 1 Sam. 15: 3 sq. Is. 34: 2. 37: 11. Sometimes with **לְפִי חָרַב** added, Josh. 11: 12. 1 Sam. 15: 8. The formula **אֲחֵרֵי פ'** Jer. 50: 21, seems to denote the enemy as pursuing after those who are to be

utterly destroyed; comp. **בַּצַּרְאֲחָרִי** 1 K. 14: 10. 21: 21. — Poetically, God himself is said thus to devote any thing, i. e. to utterly destroy it; e. g. Is. 11: 15 **וְהָחִרִים יְהוָה אֶת לְשׁוֹן בְּמִצְרַיִם** and Jehovah will utterly destroy (dry up) the tongue of the Egyptian sea.

**חֹרֵם** **חָרַם** to be consecrated, devoted, Ezra 10: 8; of persons i. q. to be put to death Ex. 22: 19. Lev. 27: 29.

**חָרֵם** (devoted) pr. n. of a place in the tribe of Naphtali, Josh. 19: 38.

**חָרֵם** for **חָרִים** (i. q. **חָרִים** flat-nosed) pr. n. m. Ezra 2: 32. 10: 31. Neh. 3: 11.

**חָרֵם**, once **חָרֵם** Zech. 14: 11, c. Suff. **חָרְמִי**, **חָרְמִי**, **חָרְמִים** pl. **חָרְמִים** R. **חָרֵם**.

1. a net, for fishing or fowling, so called from its shutting in the prey, see the root no. 1. Hab. 1: 16, 17. Ez. 26: 5, 14. 47: 10. Metaph. nets, for female enticements, Ecc. 7: 26.

2. devotion of any thing to destruction, utter destruction, Mal. 3: 34. Zech. 14: 11. **אִישׁ חָרְמִי** a man devoted by me to destruction 1 K. 20: 42. Is. 34: 5.

**חֶרְמָה** (a devoting, place desolated) **Hormah**, pr. n. of a royal city of the Canaanites, afterwards assigned to the tribe of Simeon. Num. 14: 45. 21: 3. Deut. 1: 41. Josh. 12: 14. 19: 4. Anciently called **צֶפֶת** Judg. 1: 17.

**חֶרְמוֹן** (i. q. **חָרַם**, prominent summit, peak, of a mountain; pp. as it would seem, nose of a mountain, comp. **أَنْفَى**) **Hermon**, a ridge or spur of Antilibanus, Josh. 11: 3, 17. Ps. 89: 13. 133: 3. It lies around the sources of the Jordan, and is now called **Jebel el Scheikh**, **جبل الشيخ**, and towards the south **Jebel el Heish**. It consists of several summits or ridges, and is therefore spoken of in the plur. **חֶרְמוֹנִים** Ps. 42: 7. According to Deut. 3: 9. 4: 48, these mountains were called by the Amorites **שְׁנִיר**, by the Sidonians **שְׁרִיֹן**, and sometimes also they were called **שִׁיאֵן**; but in 1 Chr. 5: 23 **Senir** and **Hermon** are distinguished. Probably different summits or parts of the

chain were called by different names, which were applied in a wider or narrower acceptation at different times.

\* **חֶרְמֶשׁ** quadril. prob. made up from **חָרַם** to cut off, and **חָרַשׁ** to cut in. Hence

**חֶרְמֶשׁ** m. a sickle, Deut. 16: 9. 23: 26.

**חָרָן** (i. q. Arab. **حَرَان** a place scorched by the sun, parched, dry,) **Haran**, pr. n. a) of a city of Mesopotamia, Gr. and Lat. **Kárrai**, **Carrae**, Arab. and Syr. **حَرَّان**, after-

wards celebrated for the defeat of Crassus. Gen. 11: 31. 12: 5. 27: 43. 2 K. 19: 12. Ez. 27: 23. In Ez. 1. c. J. D. Michaelis, who follows a false hypothesis in respect to the whole verse, understands another city in Arabia Felix. See Golius ad Alferg. p. 249. Schult. Ind. Geogr. v. Charrae. J. D. Michaelis Suppl. p. 930. — b) of a man 1 Chr. 2: 46.

**חֶרְנִים** (two caverns, dual from **חֶרֶן** = **חֹר**) **Horonaim**, pr. n. of a Moabitish city, situated upon a declivity, Is. 15: 5. Jer. 48: 3, 5, 34. Gentile n. **חֶרְנִי** Neh. 2: 10, 19. Different is **בֵּית הָרוֹן**, see p. 145.

**חֶרְנֶפֶר** (perh. for **חֶרְנֶפֶר** fr. **נָחַר** to snort, to snore, and Syr. **نَاف** to breathe hard, to pant,) pr. n. m. 1 Chr. 7: 36.

\* **חָרַשׁ** and **חָרַשׁ** obsol. root. 1. i. q. **חָרַשׁ** and **חָרַשׁ** to scrape, to scratch; and intrans. to be scratched, rough, **חָרַשׁ** a sherd, potsherd, so

called from being rough and scratching, comp. Job 2: 8. — Hence **חָרַשׁ** potsherd, **חָרָסוֹת**, **חָרָס**.

2. perh. to be dry, arid, hot; the idea of roughness being transferred to what is dry, or shrivelled and cracked from dryness, and so to heat as the cause of dryness; see under r. **חָרַר**. — Hence **חָרַס** the sun.

**חָרַס** m. (r. **חָרַס**) 1. the itch, as the cause of scratching, Deut. 28: 27.



2. *the sun*, a name not unfrequent and rather poetic, Job. 9: 7. Judg. 8: 13; c. He parag. הָרֶסֶה 14: 18, like אֶרְצָה, לִיָּלֵה. It seems pp. to denote *heat*, like חֲמָה, see the root no. 2; unless one chooses with Hitzig (whom I followed in 3d edit.) to take חָרַס as denoting *the orb, disk of the sun*, Germ. die Sonnen-scheibe, from the idea of scraping, forming, making, as Germ. Scheibe from the verb *schaben* to scrape. See Adelung h. v. — As to עִיר הַחָרֶס Is. 19: 18, which is read in 16 Mss. and some editions, and is expressed by the Sept. Complut. Ἀχρεές, by Symm. πόλις ἡλιου, by the Vulg. *civitas solis*, by Saadias فريضة حرس, and has also the testimony of the Talmudists in Menachoth fol. 110. A, if we follow the certain and ascertained usus loquendi, it denotes *city of the sun*, i. e. Heliopolis in Egypt, elsewhere called בֵּית אֵן, שְׁמֶשׁ; whatever we may determine as to the authenticity of the words: עִיר הַחָרֶס נֶאֱמָר לְאַהֲתָה. From the Arabic usus loquendi, (comp. حرس to defend, to preserve,) it may be rendered, *one shall be called, A city preserved*, i. e. one of these five cities shall be preserved. Whichever interpretation may be chosen, this reading is to be preferred to the other, עִיר הַחָרֶס, for which see p. 287.

הַחֲרָסוֹת f. (from subst. חָרַשׁ) a pottery, a potter's work-shop. Hence שַׁעַר הַחֲרָסוֹת pottery-gate Jer. 19: 2, a gate of Jerusalem near the valley of Hinnom; see in שַׁעַר no. 1. m. Keri חֲרָסִית.

\* חָרַע a doubtful root, see חֲחָרַע.

\* חָרַף fut. יַחְרֹף Job 27: 6.

1. to pull, to pluck, to gather fruit. Arab. خرف. Corresponding is Lat. *carpo*. The primary syllable רַף has in other roots also the signif. of pulling, plucking, i. q. Lat. *rapere*, as גָּרַף, זָרַף, שָׂרַף, see under רָפָא. — Hence חָרַף, time of gathering fruits, autumn; and from this

2. denom. to pass the autumn and winter, to winter, χειμάω. Is. 18: 6 וְכָל-בְּהֵמַת הָאָרֶץ עָלָיו תִּחְבֹּרַת and all

the beasts of the field shall winter upon it, as Chald. Jerome, Luth. Engl. Vers. correctly. Opp. קָנַץ to summer, to pass the summer, from קָנַץ. — The Arabic verb خرف has also many significations derived from خريف.

3. trop. *carpere conviciis*, i. q. Engl. to carp, i. e. to upbraid, to reproach, to scorn, Ps. 69: 10. 119: 42. Prov. 27: 11. Job 27: 6 לֹא יַחְרֹף לִבִּי מִיָּמַי my heart reproacheth not one of my days, i. e. my conscience upbraids me for no day of my life.

PIEL. חָרַף 1. i. q. Kal no. 3, to upbraid, to reproach, to scorn, 1 Sam. 17: 26. 36. 2 K. 19: 22, 23. Ps. 42: 11. 102: 9; seq. לָ 2 Chr. 32: 17, בָּ 2 Sam. 23: 9. חָרַף הָרֶפֶה Ps. 79: 12. 89: 51, 52.

2. seq. נָפַשׁ to scorn one's life, i. q. to lightly esteem, to abandon, i. e. to expose one's life to great and pressing danger espec. in battle, παραβάλλεσθαι. Judg. 5: 18 זִבְלוֹן עִם חָרַף נָפְשׁוֹ לְמוֹת זִבְלוֹן, that people, scorned their life even unto death, i. e. jeopardized their lives, abandoned themselves to instant death. In like manner the Arabs use the words عرض, بذل, اهان, see Comment. on Is. 53: 12.

NIPH. pass. of Pi. no. 2, to be betrothed, spoken of a woman, pp. to be abandoned i. e. delivered over to a husband. Lev. 19: 20 אִתְּחָרַפְתָּ betrothed to a man. So in the Talmud. חָרוּפָה is i. q. אֲרוּסָה betrothed. In like manner Arab. بذل, رخص, pp. to esteem lightly, and then to deliver over a woman to a man; see Schultens Opp. min. p. 145 sq.

Deriv. the three following, and חָרַף.

חָרַף (plucking off) pr. n. m. 1 Chr. 2: 31.

חָרַף m. autumn, the season when fruits are gathered, see ר. חָרַף no. 1. Arab. خريف, see Schult. ad Job 29:

4. Not unfrequently it includes also the winter, so that קָנַץ וְחָרַף summer and autumn is put for the whole year, Gen. 8: 22. Ps. 74: 17. Zech. 14: 8. חָרַף בֵּית the winter-house Am. 3: 15. Metaph. of ripe manly age, Job 29: 4



**יָמֵי הַרְפֵּי** *in the days of my ripeness*, *ῥῆς ἀκμῆς μου*, of my manly vigour, in the flower of my age. Comp. Gr. *ῥώγα* Pind. Isthm. 2. 8. Nem. 5. 11; *ῥῶγα* Plato de Legg. 8. p. 415; Lat. *auctumnus* Ovid Met. 15. 200.

**הַרְפָּה** f. (ר. הרפ. no. 3) 1. *reproach, scorn, contumely*; a) which one person casts upon another, Job 16: 10. Ps. 39: 9. 79: 12. Pass. Mic. 6: 16 *הַרְפַּת בָּמִי* *the reproach of my people* i. e. which my people cast on me. — b) which rests upon any one, i. q. *disgrace, shame*. Is. 54: 4 *the reproach of thy widowhood*, i. e. which rests upon widows. Josh. 5: 9 *the reproach of Egypt*, i. e. the stain resting on Israel ever since their departure out of Egypt. Is. 25: 9. Jer. 31: 19. Ez. 36: 30.

2. Meton. *a reproach*, i. e. object of reproach, a person or thing subject to scorn and contumely, Neh. 2: 17. Ps. 22: 7. Joel 2: 17, 19. Plur. *הַרְפּוֹת* Ps. 69: 17. Dan. 12: 2.

3. *pudenda* Is. 47: 3.

\* **הָרַץ** fut. *יִהְרֹץ* 1. pp. *to cut, to cut in*, cogn. with *הָרַח*. The LXX sometimes render it by *συντέμνειν* Prov. 21: 5. Is. 10: 23. 28: 22. Hence *הָרִיץ* a cutting, slice. — Spec. a) *to cut into the skin, to wound slightly*.

Arab. **حَارَصَ** to cut the skin, **حَارَصَةٌ** a wound skin-deep, **حَرَصَةٌ** id. upon

the head. — Part. *הָרֹץ* slightly wounded Lev. 22: 22. — b) i. q. *to dig*, see *הָרַץ* no. I. 1.

2. *to cut to a point, to make pointed, to sharpen*, comp. Arab. **خَرِصَ** point

of a spear, Schult. ad Prov. 21: 5. Only in the proverbial phrase, Ex. 11: 7 **לֹכַל בְּנֵי יִשְׂרָאֵל לֹא יִהְרֹץ פֶּהָב לְשׁוֹנוֹ** *against all the children of Israel not a dog shall sharpen (point) his tongue*, i. e. no one shall even slightly offend or provoke them. Vulg. *non mutiet canis*. Josh. 10: 21. Comp. Judith 11: 13 [19]. — Hence *הָרֹץ* no. I. 2.

3. Trop. *to decide, to determine*, from the idea of cutting off. 1 K. 20: 40 *such is thy sentence*, **אָמַרְתָּ הָרַצְתָּ** *thou thyself hast decided*. Job 14: 5 **אִם**

*if his days be determined*. Is. 10: 22 **בְּלִיֹּן הָרֹץ** *destruction is decreed*. Comp. Niph. and *הָרֹץ* no. I. 3.

4. Trop. *to be sharp*, spoken of the taste, i. e. *to be acid, sour*; whence **הָרִיצִים** *sour grapes*. Also

5. of the mind, *to be eager*, i. e. active, diligent, strenuous. Comp. Germ. 'sich's sauer werden lassen.' Hence adj. *הָרֹץ* no. II, q. v. and once in the verb 2 Sam. 5: 24 **אָז תִּהְרֹץ** *then be thou on the alert*, i. e. bestir thyself, make haste. — Arab. **حَرَصَ** to desire eagerly, to be impelled by eager desire, VIII to covet, to strive after, to be strenuous and ready. **حَرَصَ** studium.

NIPH. part. **נִהְרָצָה**, constr. **וְנִהְרָצָה**, something *decided, determined*, i. e. a decision, decree, chiefly in the phrase **בְּנִיָּה וְנִהְרָצָה** *destruction and decree*, by Hendiadys for *destruction decreed* sc. from God, Is. 10: 23. 28: 22. Dan. 9: 27. 11: 36. — Dan. 9: 26 **נִהְרָצָה** *desolations decreed*.

Deriv. *הָרֹץ* no. I, II, *הָרִיץ*, *הָרִיצִים*.

**הָרֹץ** Chald. *loin, lumbus*, plur. *the loins*, the lower part of the back around which the girdle passes, i. q. Heb. **תִּלְצִים**, the ל and ר being interchanged. In Chaldee it is used in the Sing. Deut. 33: 11. 2 K. 1: 4; and in plur. *הָרִיצִין* Ex. 28: 42. Job 40: 11. So also in Syriac, where Sing. **ܪܨܐ** (Resh being dropped) is often put for *the back*, Rom. 11: 10; see Castell Lex. Syr. ed. Michaelis p. 316. — So Dan. 5: 6 **קִטְרֵי הָרִיצָה** *the joints of his loins were loosed*, i. e. the joints of his back, the vertebrae.

\* **הָרַצַּב** obsol. *quadril* i. q. Arab. transp. **حَصَرَ** to bind fast a cord, to draw tight, comp. **حَصَمَ** and **حَظَرَ**. — Hence

**הָרַצָּב** plur. **הָרַצָּבוֹת** 1. *tight bands, cords tightly drawn*, Is. 58: 6.

2. *pains, pangs, torments*, Ps. 73: 4. Comp. חָבַל and חָיַל.

חָרָצָן only in plur. חָרָצִים *sour grapes*, unripe, see r. חָרַץ no. 4. Num. 6: 4. Arab. and Samar. transp.

חָרָץ, חָרָץ, חָרָץ, id. חָרָץ, food prepared from sour grapes. — The Talmudists understand *grape-kernels, grape-stones*, so called from their acrid taste; see Mishna Tract. de Nasiraeis VI. § 2.

\* חָרַק fut. יַחְרֹק, to grate, to gnash, with the teeth, onomatopoeitic. Arab. حَرَف, Syr. حَرَف, id. حَرَف, grat-  
ing of the teeth; corresponding is also Gr. ῥαίω, aor. ῥαίω, from the old root *KP&I*. Construed, חָרַק בְּשֵׁנָיִם Job 16: 9; and חָרַק ח' שְׁנָיִם Ps. 35: 16. 37: 12. 112: 10. Lam. 2: 16.

\* חָרַר 1. to burn, to glow. Arab. حَرَّ to be warm, hot, to glow, Aeth.

חָרַר to be hot, to boil. The signification of heat, burning, lies in the syllable חר, comp. חָרָה, חָרַד, חָרַל, חָרַץ, Lat. *areo, uro*, Germ. *har, hyr*, fire, *Heerd, harsten* to roast, Engl. *hearth*. The primary idea lies in the rough and shrivelled hardness of things dried or roasted by heat, comp. חָרַס, חָרַב. — Spoken of glowing metal Ez. 24: 11; of one's bones as dried up by heat Job 30: 30; of persons as consumed Is. 24: 6.

2. i. q. Arab. حَرَّ for حَرَّر to be of noble birth, to be free, free-born; whence חָרַר, Heb. חָרַר, free-born, noble, Syr. حَرَّر to make free, free-born. The primary idea seems to lie in the *glowing* brightness, the purity of one whose rank and character is obscured by no stain.

חָרַר, and חָרַר Ps. 69: 4. 102: 4, after the form חָרַל from חָרַל and חָרַת from חָרַת; fut. חָרַר Ez. 15: 5; to be burned, scorched, Jer. 6: 29. Ez. 15: 5. 24: 10; to be dried up Ps. 69: 4.

PILP. inf. חָרַר to kindle strife, Prov. 26: 21.

Deriv. חָרַר, חָרַר, and

חָרָרִים m. plur. *arid places, parched* by the sun, Jer. 17: 6.

\* חָרַשׁ i. q. חָרַס q. v. — Hence

חָרַשׁ m. *a shard or sherd, potsherd*, i. e. fragment of an earthen vessel, comp. in חָרַס no. 1. Job 2: 8. 41: 22. Ps. 22: 16. Ez. 23: 34. Hence חָרַשׁ פְּלִי an earthen vessel Deut. 6: 21. 11: 33. 14: 5, 50. 15: 2; for which poet. simply חָרַשׁ Prov. 26: 23. *A potsherd* is put proverbially for any thing mean and contemptible, Is. 45: 9. — Arab. خَرَس a wine-jar خَرَس to make earthen wine-jars, Golius ex Maruph.

\* חָרַשׁ 1. to cut in, to grave, to inscribe letters upon a tablet, Gr. χαράσσω, χαράττω, Jer. 17: 1. — Kindred roots are חָרַץ, חָרַץ, חָרַשׁ, which see. Syr. حَرَف to cut one's throat.

2. to grave, i. e. to form, to make, to work, i. e. to fabricate; e. g. in metal 1 K. 7: 14; in wood, stone, see חָרַשׁ; c. acc. of material 1 K. 1. c. — Metaph. to work, to devise, to machinate evil, mischief, Prov. 6: 14. 12: 20. 14: 22 where once by Zeugma also חָרַשׁ טוֹב seq. עַל against any one 3: 29. So Lat. *fabricari fraudem* Plaut. Asin. I. 1. 89; *doli fabricator* Virg. Aen. 2. 264; *κακὰ τεύχεα, δόλον τεύχεα*, Hom. Hesiod. *τεχνάω* to machinate, *τέχτων* machinator, *τεχταίνεσθαι* μηχαν. II. 10. 19.

3. fut. יַחְרֹשׁ to plough. Arab.

חָרַשׁ Aethiop. חָרַשׁ id. חָרַשׁ

חָרַשׁ a ploughman, husbandman, מַעֲרָאֵשׁ

plough. — Spoken of cattle ploughing Job 1: 14; also of the plougher, seq. בְּ of the animal Deut. 22: 10. Judg. 14: 18; c. acc. of the field 1 K. 19: 19. Ps. 129: 3 גְּבִי חָרַשׁוֹ הָרַשׁוֹ the ploughers ploughed upon my back, i. e. they furrowed my back with blows, stripes. Metaph. to plough in iniquity, as elsewhere to sow iniquity (Prov. 22: 8), is to prepare for oneself the punishment of it; opp. to reap calamity. Job 4: 8. Hos. 10: 13.

4. fut. **יִחְרֹשׁ**, *to be deaf* Mic. 7: 16, comp. **חָרַשׁ** deaf; also *to be dumb*, which often depends on deafness and is joined with it, *to be mute, to keep silence*.

Syr. **ܡܕܐ** med. E. Arab. **خَرَسَ** id.

**أَخْرَسَ** dumb. The origin of this signif. lies in the idea of *cutting* with repeated strokes, hacking, beating; so that **חָרַשׁ** is pp. *blunted, dull*, as also **ωφός** is both *deaf* and *dumb* from **κόπτειν**, and Germ. *stumm* dumb, is of the same origin with *stumpf* dull. So *obtusus, obtuse*, from Lat. *obtundere, tundere*. Others regard **חָרַשׁ** as one to whom language and hearing are *cut off*. — Often spoken of God as not listening to and answering the prayer of men, (opp. **עָנָה**, ) Ps. 35: 22 **אֵל-תִּחְרֹשׁ** *thou beholdest all things, O Lord, keep not silence*. 39: 13. 83: 2. 109: 1. Seq. **אַל תִּחְרֹשׁ מִמֶּנִּי** *keep not silence from me, turn not away from me in silence*.

5. from the Chald. *to be entangled*, as a wood, thicket; see in **חָרַשׁ**.

NIPH. pass. of no. 3, *to be ploughed*, Jer. 26: 8. Mich. 3: 12.

HIPH. 1. i. q. Kal no. 2, *to fabricate*, i. e. *to work, to devise*, e. g. evil 1 Sam. 13: 9.

2. i. q. Kal no. 4, *to be deaf*, pp. to act the deaf man, as if deaf, 1 Sam. 10: 27; also *to be dumb*, pp. to act the dumb man, *to be mute, silent*, to hold one's peace, Gen. 34: 9. Ps. 32: 3. 50: 21. Seq. **לֵךְ** *to be silent towards* anything, to permit it silently, to let pass in silence, Num. 30: 5, 8, 12, 15; seq. acc. id. Job 11: 3. Seq. **מִן**, *to be silent from* any one, i. e. to hear him speak in silence, Job 13: 13; seq. **אַל** id. Is. 41: 1; c. acc. to pass in silence, to conceal, Job 41: 4. — Like Kal no. 4, it is often by impl. *to be still, quiet, inactive*. Ex. 14: 14 **יְהוָה יִלָּחֶם לְפָנֶיךָ** *the Lord shall fight for you*, and ye shall remain quiet. Seq. **מִן**, quietly to depart from any one, to cease or desist from him, Jer. 38: 27. 1 Sam. 7: 8; seq. gerund, quietly to neglect doing any thing, comp. Engl. 'to say nothing of doing it,' 2 Sam. 19: 11. Spoken of God, *to be quiet as to sin*, to bear it in silence, i. q. to forgive, opp. to punishment, Zeph. 3: 17.

HITHPA. *to keep oneself still, quiet*, Judg. 16: 2.

Derivat. **חָרַשׁ** — **חָרַשׁ**, **חָרַשׁ**, **חָרַשׁ**.

**חָרַשׁ** (pp. c. Dagesh, for **חָרַשׁ**) constr. **חָרַשׁ** Ex. 28: 11. Is. 44: 12, 13; comp. **פָּרַשׁ** constr. **פָּרַשׁ** Ez. 26: 10.

1. *a graver, engraver in stone*, Ex. 28: 11.

2. *a workman in iron, brass, stone, wood, an artisan, artificer*, Ex. 35: 35. Deut. 27: 15. Sometimes more fully, **חָרַשׁ בַּרְזֶל** a worker in iron, a smith, Is. 44: 12; **חָרַשׁ עֵצִים** a worker in wood, carpenter, Is. 44: 13. 2 Sam. 5: 11. 1 Chr. 14: 1. 22: 15. Metaph. **חָרַשׁ** *artificers of destruction*, skilful to destroy, Ez. 21: 36 [31].

**חָרַשׁ** (for **חָרַשׁ** after the form **קָטַל**) adj. plur. **חָרָשִׁים**, *deaf*, see r. **חָרַשׁ** no. 4. Ex. 4: 11. Lev. 19: 14. Ps. 38: 14. Metaph. of those who refuse to hear the prophets and obey the law, Is. 29: 18.

**חָרַשׁ** m. 1. *artificial work, work of the* **חָרַשׁ**; hence **גִּי חָרָשִׁים** valley of works of art, artists' valley, near Jerusalem, 1 Chr. 4: 14. Neh. 11: 33.

2. in a bad sense, *an artifice, art*, spoken of *magic arts*, like Syr. **ܡܕܐ**, **ܡܕܐ**, comp. **ܡܕܐ**, Chald. **ܚܪܫ** magician, enchanter. Is. 3: 3 **חָכֵם** *one skilled in magic arts*, a skilful magician; followed by **יָחַשׁ** a skilful enchanter. So Chald. But Sept. Vulg. Syr. Saad. understand a *skilful artificer*.

3. *silence*, comp. the root no. 4; hence as adv. *silently, secretly*, Josh. 2: 1. 4. pr. n. m. 1 Chr. 9: 15.

**חָרַשׁ** m. pp. part. Kal of the verb **חָרַשׁ** no. 1, 2, *cutting, graving, forming*, and hence any *cutting instrument, tool*. Gen. 4: 22 **כָּל-חָרַשׁ נְחֹשֶׁת** *any kind of cutting instrument of brass*.

**חָרַשׁ** a thick wood, thicket, forest, from Chald. **חָרַשׁ** to be entangled, interwoven, **חָרַשׁ** a wood, **חָרַשׁ** thicket of trees; see in r. **חָרַשׁ** no. 5, and comp. Samar. **ܚܪܫܐ** a wood. Is. 17: 9. Ez. 31: 3. With He parag.



חַרְשָׁה 1 Sam. 23: 16, which is also retained with a preposit. בַּחְרְשָׁה v. 15, 18. Plur. חַרְשִׁים 2 Chr. 27: 4.

חַרְשָׁא (Chald. enchanter, magician) pr. n. m. a) Ezra 2: 52. b) Neh. 7: 54.

חַרְשָׁת f. 1. a work, working in wood, stone, etc. Ex. 31: 5. 35: 33.

2. חַרְשֵׁי הַגְּזוּרִים pr. n. of a city in the north of Palestine, Judg. 4: 2, 13, 16.

\* חַרַּת i. q. חָרַשׁ no. 1, to cut in, to grave, to inscribe, comp. χαράσσω, χαράσσω. Once Ex. 32: 16. Chald. חַרְתָּ id.

חֶרֶת (prob. i. q. חֶרֶשׁ thicket) pr. n. of a wood in the mountains of Judah, 1 Sam. 22: 5.

חֲשׁוּפָא (uncovered, naked) pr. n. m. Ezra 2: 43. Neh. 7: 46. R. חֲשֹׁף.

חֲשִׁיבָא m. pp. something peeled off, separated, spoken of a small flock separated from the rest. 1 K. 20: 27 חֲשִׁיבֵי שְׁנֵי קְדָוִים, two little flocks of kids. Sept. δύο ποτύνια αἰγῶν, Vulg. duo parvi greges caprarum. Abulwalid Ms. well قطيعان, which Arabic word

corresponds to the Heb. both in etymology and signification.

\* חָשָׁה fut. יַחֲשֶׁה 1. to hold back, to restrain. Syr. and Chald. חָסַח, id. Cognate is חָזַק. — 2 Sam. 18: 16 Joab held back the people from pursuing. Prov. 10: 19 חָשָׁה שְׂפָתָיו he who refraineth his lips. Job 7: 11. 16: 5, Is. 58: 1 cry aloud, pp. with thy throat, חָשָׁה אֶל תִּחַשֶׁה hold it not back. Seq. מִן to hold back from any thing, Gen. 20: 6. 1 Sam. 25: 39. 2 Sam. 18: 16. — Hence

2. to save, to preserve, to deliver from any thing, Prov. 24: 11. Ps. 78: 50. Job 33: 18. Also

3. to keep back, to withhold any thing from any one, i. e. to deny it to him, seq. acc. of thing and מִן of pers. Gen. 39: 9. 22: 12; without מִן of pers. ib. v. 16.

4. to spare, i. e. a) of things, to keep back, not to use or give out freely. Prov. 13: 24 whoso spareth the rod, hateth his son. 11: 24. 21: 26. Seq. לָּ to spare for any thing, i. e. to reserve for future use, Job 38: 23. — b) of men, to

use tenderly, to treat with pity, Is. 14: 6. 2 K. 5: 20.

חָשָׁה. 1. to be held back, restrained, pass. of no. 1, Job 16: 6.

2. pass. of no. 4, to be spared, reserved, for any thing, Job 21: 30.

\* חֲשֵׁה fut. יִחְשֶׁה, kindr. with r. חָסַח q. v.

1. to strip off bark, to bark, to peel, e. g. a tree, Joel 1: 7. Arab. حَسَف and سَحَف.

2. to strip off a covering, to uncover, seq. acc. of covering, Is. 47: 2 חֲשֵׁפֵי טַבַּל uncover the train. Jer. 13: 26; c. acc. of pers. i. q. to make naked, bare, Jer. 49: 10. Is. 52: 10 the Lord hath made bare his holy arm. Ez. 4: 7. Is. 20: 4 חֲשֵׁפֵי שֵׁטָה with the buttocks uncovered. So of trees, a forest, to make bare, i. e. to strip off the foliage, Ps. 29: 8.

3. to draw water from the surface, to skim off, Is. 30: 14. Hag. 2: 16. — In

Arabic حَسَف is a well of living water in sandy ground; but the etymology is to be sought elsewhere.

Deriv. חֲשֵׁה, חֲשֵׁה, and pr. n. חֲשִׁיבָא.

\* חָשַׁב fut. יִחְשַׁב, but יִחְשֶׁב Ps. 40: 18, יִחְשְׁבוּ Ps. 35: 20.

1. to think, to meditate, to purpose. Arab. حَسَب, Syr. حَسِبَ, Aethiop.

חֲחַח and חֲחַח: id. The primary idea seems to be that of computing, reckoning, see Piel no. 1; or perhaps that of mingling, like Arab. حَشَب and حَشَب, whence חָשַׁב a weaver in coloured figures, pp. mingling threads of different colours. — Is. 10: 7. Gen. 50: 20. Seq. acc. i. q. to think out, to invent, to devise, as songs, music, Am. 6: 5; artificial work (comp. חֲשִׁבֹן) Ex. 31: 4. Hence חָשַׁב an inventive worker, artificer 2 Chr. 26: 15; espec. polymitiarius, a weaver in figures of various colours, a damask-weaver, (diff. from רָקַם,) Ex. 26: 1, 31. 28: 6. 35: 35. 36: 8. 39: 8. — Oftener in a bad sense, to meditate or plot destruction, to devise evil, to machinate, as חָשַׁב אֶנָּן, Ps. 10: 2. 21: 12. 35: 20. 36: 5. 52: 4; חָשַׁב רָעָה Gen. 50: 20. Mich. 2: 3.



Nah. 1: 11; **חֶשֶׁב** **מִחֲשָׁבוֹת** על *against* any one Jer. 11: 19. 18: 11, 18; seq. **חֶשֶׁב** Jer. 49: 20. 50: 45. Seq. gerund, *to think to do any thing, to purpose, to devise to do evil*, Ps. 140: 5. 1 Sam. 18: 25. Jer. 18: 8. 26: 3. 36: 3. Job 6: 26. Esth. 9: 24 where **עַל** of person is added.

2. *to think to be so and so, to repute, to regard, to hold or count as etc.* seq. acc. et dat. Gr. *λογίζεσθαι τινα εἰς τι*. Gen. 38: 15 **וַיַּחְשְׁבָה לְזוֹנָה** *he thought her a harlot, regarded her as such*. 1 Sam. 1: 13. Job 13: 24. 19: 15. 33: 10. 35: 2. 41: 9, 13; seq. acc. et **בְּ** Job 19: 11. — Absol. i. q. *to regard highly, to esteem*. Is. 13: 17 **אֲשֶׁר בָּסֵף לֹא יִחְשְׁבוּ** *who regard not silver*. 33: 8. 53: 3. Mal. 3: 16.

3. *to think of as belonging to any one, to impute, to reckon to any one*, seq. **לְ** of pers. and acc. of thing, e. g. sin Ps. 32: 2. 2 Sam. 19: 20; a good deed Gen. 15: 6.

NIPH. 1. pass. of Pi. no. 1, *to be computed, reckoned, accounted*, 2 K. 22: 7; *to be reckoned or counted to any one*, seq. **לְ** Josh. 13: 3, **עַל** 2 Sam. 4: 2.

2. pass. of Kal no. 2, *to be regarded, counted, esteemed as so and so*; seq. acc. Prov. 17: 28 *even a fool, so long as he is silent, חֶשֶׁב חָכָם חֶשֶׁב* *is counted as a wise man*. Gen. 31: 15. Is. 40: 15. Seq. **בְּ** *to be counted as, to be esteemed like*, Job 18: 3. 40: 15. 41: 21. Hos. 8: 12; (hence *to be like* Is. 5: 28;) seq. **לְ** id. 1 K. 10: 21. Lam. 4: 2; **בְּ** Is. 2: 22 **בְּמָה יִחְשְׁבֶהָ** *to what is he to be esteemed like?* i. e. how is he to be estimated? seq. **עִם** Ps. 88: 5.

3. pass. of Kal no. 3, *to be imputed to any one*, seq. **לְ** Lev. 7: 18. 17: 4. Num. 18: 27. Ps. 106: 31.

PIEL 1. *to compute, to reckon*; see, for the primary signification as often preserved in Piel, Lehrs. p. 242. Seq. acc. Lev. 25: 27, 50, 52. 27: 18, 23; **חֶשֶׁב** (חֶשֶׁב) *to reckon with any one*, 2 K. 12: 16.

2. *to think upon, to consider*, Ps. 77: 6. 119: 59.

3. *to think, to meditate, to purpose*, i. q. Kal no. 1; absol. Ps. 73: 16; seq. acc. *to think out, to plan*, Prov. 16: 9. In a bad sense, *to devise, to machinate*, seq. **עַל** of pers. **חֶשֶׁב מִחֲשָׁבוֹת** על Dan. 11: 24, 25; **חֶשֶׁב** of pers. Nah. 1: 9. Hos. 7: 15. — Metaph. of inanimate things, *to be about to do or suffer*. Jon. 1: 4 *the*

*ship was about to be broken*, was on the point of foundering.

HITHP. reflex. i. q. Niph. no. 1, *to reckon oneself*, seq. **בְּ** among, Num. 23: 9.

Deriv. **חֲשָׁבָה**, **חֲשָׁבוּ**, and those here following.

**חֲשָׁב** Chald. i. q. Hebr. no. 2, *to repute, to regard, to count as so and so*, seq. **לְ** Dan. 4: 32.

**חֲשָׁב** m. girdle, belt of the high-priests' ephod, Ex. 29: 5. Lev. 8: 7; fully **חֲשָׁב הָאֶפֶד** Ex. 28: 27, 28. 39: 20, 21; **חֲשָׁב אֶפֶדוֹ** id. 28: 8. 39: 5. So called from its being wrought in colours or damask work, see r. **חֲשָׁב** no. 1.

**חֲשִׁבְנָה** (for **חֲשָׁב בְּנָה**) consideration in judging, perh. considerate judge,) pr. n. m. Neh. 8: 4.

**חֲשָׁבָה** (esteemed, for **חֲשָׁבָה**, c. art. Aram.) pr. n. m. of a son of Zerubbabel, 1 Chr. 3: 20.

**חֲשָׁבוֹן** m. (r. **חֲשָׁב**) 1. power of thinking, reason, intelligence, understanding, Ecc. 7: 25, 27. 9: 10. Vulg. ratio.

2. Heshbon, pr. n. of a city, celebrated for its fish-ponds Cant. 7: 5; formerly the seat of an Amorite king Num. 21: 26 sq. afterwards falling within the bounds of Reuben and Gad and assigned to the Levites, Josh. 13: 17. 2 Chr. 6: 30; and still later ranked among the cities of Moab, Is. 15: 4. Jer. 48: 1. Pliny mentions a tribe of Arabs called *Esbonitae*, H. N. 5. 11; comp. Abulfeda Tab. Syr. p. 11. Now

called *Husban*, <sup>5 - c 3</sup> **حَسْبَان**, according to Seetzen and Burckhardt. Travels in Syria etc. p. 365, or II. p. 623 sq. Germ.

**חֲשָׁבוֹן** plur. **חֲשָׁבוֹנוֹת** m. Ecc. l. c. pp. *inventions*, from r. **חֲשָׁב** no. 1. Spec.

1. warlike engines, espec. for casting darts, stones, etc. 2 Chr. 26: 15. Comp. Lat. *ingenium*, which in the middle ages came to signify a warlike machine, *balista*, whence Fr. *ingenieur*.

2. arts, devices, machinations, Ecc. 7: 29.

**חֲשִׁבְיָהוּ**, **חֲשִׁבְיָהוּ**, (whom Je-

hovah regards, esteems, ) pr. n. of several Levites a) 1 Chr. 6: 30. b) 9: 14. Neh. 11: 15. c) 1 Chr. 25: 3, 19. Ezra 8: 19. d) 1 Chr. 26: 30. 27: 17. e) Ezra 8: 24. Neh. 12: 24. f) Neh. 3: 17. 10: 11. 11: 22.

**הַשְׁכֵּנָה** (i. q. the preceding, from which it seems to be formed by changing י into נ) pr. n. m. Neh. 10: 26.

**הַשְׁכֵּנִיָּה** (id.) pr. n. m. a) Neh. 3: 10. b) 9: 5.

\* **הָשָׁה** fut. **יִהְיֶה** 1. to be hush, silent, still, an onomatopoeic root, comp. Engl. *hush! hist!* and see in **הָסָה**. Ecc. 3: 7. Ps. 107: 29.

2. to be still, quiet, inactive, to rest, often spoken of God as not affording help, Is. 62: 1, 6. 64: 11. 65: 6. Seq. **מָן** i. q. to turn away in silence from any one, not to render him aid, Ps. 28: 1. Comp. **הָרַשׁ** no. 4.

**הִשְׁתָּה** 1. to silence, to still, to make quiet, Neh. 8: 11.

2. intrans. to be silent, still, like Kal, (pp. to act the silent man, comp. **הִשְׁתָּה**, **הִשְׁתָּה**.) Judg. 18: 9. 2 K. 2: 3, 5. 7: 9. Ps. 39: 3.

3. to be still, quiet, inactive, i. q. Kal no. 2. Is. 57: 11. 1 K. 22: 3.

NOTE. For the form **הִשְׁתָּה** Job 31: 5, see Analyt. Index, and art. עִישׁ p. 758.

**הַשְׁבָּה** (thinking, intelligent) pr. n. m. a) 1 Chr. 9: 14. Neh. 3: 23. 11: 15. b) Neh. 3: 11. 10: 24.

**הַשְׁבָּה** Chald. darkness Dan. 2: 22. R. **הַשְׁבָּה**.

**הַשְׁבָּה** see **הַשְׁבָּה**.

**הָשָׁה** Chald. 1. to be needed, necessary. Ezra 6: 9 **מִהַּשְׁכָּח** whatever is necessary. Syr. **ܠܚܝܬܐ** to be suitable, useful.

2. to have need, seq. gerund, Dan. 3: 16. — Hence

**הַשְׁכָּחָה** f. need, necessity, i. e. what is necessary. Ezra 7: 20.

**הַשְׁכָּחָה** see **הַשְׁכָּחָה**.

**הַשְׁכָּחָה** see **הַשְׁכָּחָה**.

\* **הַשְׁכָּחָה** fut. **יִהְיֶה**, to be darkened, to prostrate, to enfeeble.

obscurd, dim, to be shrouded in darkness. Syr. **ܠܚܝܬܐ** id. Spoken of the light of the sun, Job 18: 6. Is. 5: 30. 13: 10; of the earth Ex. 10: 15; of the eyes as dim, not able to see, Lam. 5: 17. Ps. 69: 24; so of persons Ecc. 12: 3.

**הִשְׁכָּחָה** 1. to darken, to make dark, Am. 5: 8 **יִהְיֶה הַיּוֹם לַיְלָה** he maketh the day dark even unto night; seq. **לַיְלָה** 8: 9. Metaph. Job 38: 2 **מִי זֶה מְדַשְׁכֵּן עֵצָה** who is this who darkeneth my counsel by words without wisdom? i. e. strives to hinder it.

2. intrans. to be dark, (pp. to cause darkness,) Ps. 139: 12. Jer. 13: 16.

Deriv. the five following, comp. **הַשְׁכָּחָה**.

**הַשְׁכָּחָה** plur. **הַשְׁכָּחָה**, adj. dark, metaph. obscure, mean, Prov. 22: 29. Chald. **ܠܚܝܬܐ**, **ܠܚܝܬܐ** id.

**הַשְׁכָּחָה** m. 1. darkness, Gen. 1: 2 sq. Ex. 10: 21, 22. al. Also of a dark place, as of Sheol, hades, Ps. 88: 13 coll. Job 10: 21; of a subterranean prison, Is. 42: 7. 47: 5. 49: 9. **אֲצֻרֹת הַשְׁכָּחָה** treasures of darkness, i. e. laid up in dark subterranean cells, Is. 45: 3.

2. metaph. a) adversity, misery, calamity, Is. 9: 1. Job 15: 22 **לֹא יָאֲמִין שׁוֹב מִבֵּי הַשְׁכָּחָה** he hopeth not to return out of darkness, destruction. v. 23, 30. 20: 26. 23: 17. Mic. 7: 8. Am. 5: 18, 20. Ps. 18: 29. Also for death Ecc. 11: 8, comp. **אֵר** for life v. 7. — b) darkness of mind, ignorance, Job 37: 19; comp. 12: 25 and there v. 24. — c) sorrow, sadness, Ecc. 5: 16.

**הַשְׁכָּחָה** f. id. Gen. 15: 12. Is. 8: 22. Ps. 82: 5; also **הַשְׁכָּחָה** Ps. 139: 12. Plur. **הַשְׁכָּחָה** Is. 50: 10.

**הַשְׁכָּחָה** or **הַשְׁכָּחָה** (Tseri pure) constr. **הַשְׁכָּחָה** without Dag. lene Ps. 18: 12, id. darkness.

**הַשְׁכָּחָה** f. id. Mic. 3: 8 **וְהַשְׁכָּחָה לָכֶם מִקָּדְשׁ** and darkness shall be around you so as not to divine. Some editions read **הַשְׁכָּחָה**, as if 3 pers. praet. fem. impers. *it shall be dark unto you*; but the former is to be preferred on account of the subst. **לַיְלָה** in the other member.

\* **הַשְׁכָּחָה** in Kal not used, i. q. **הַשְׁכָּחָה**

NIPH. part. **חַשְׁלִים** *enfeebled, exhausted*, Deut. 25: 18.

**חַשַּׁל** Chald. *to make thin, small*; hence *to crush, to beat fine*, i. q. **חֲדַק**. Dan. 2: 40. — Chald. and Talm. of Jerus. to beat out thin, to draw out with a hammer, **חַשְׁלָא** pounded barley. Syr. **ܚܫܠܐ** to draw out thin with a hammer.

\* **חָשַׁם** obsol. root, Arab. **حشم** *to be fat*, transp. **חָשַׁח**; metaph. to be rich, opulent, *to have many servants*. Hence **חֲשֻׁמוֹן**, **חֲשֻׁמָּה**, and

**חָשִׁים** (rich, opulent, Arab. **حشيم** having many servants,) pr. n. m. Ezra 2: 19. 10: 33. Neh. 7: 22. 8: 4. 10: 19.

**חָשַׁם** see **חֲשֻׁשׁ**.

**חֲשֻׁמוֹן** (fatness, fat soil) pr. n. of a place in the tribe of Judah, Josh. 15: 27. R. **חָשִׁים**.

**חֲשֻׁמוֹנָה** (id.) pr. n. of a station of the Israelites in the desert, Num. 33: 29.

**חֲשֻׁמַל** m. smooth brass, i. e. polished, burnished, Ez. 1: 4, 27. 8: 2. Bochart, in Hieroz. II. p. 877 sq. supposes this word to be compounded from **חֲשַׁח** for **חֲשַׁח** brass, and Chald. **ܡܠܚܐ** gold, so as to be i. q. *aurichalcum*; but this noun **ܡܠܚܐ** itself seems to be of very uncertain authority. And since in c. 1: 7 we read in the same connexion **קָלַח חֲשֻׁשׁ** burnished brass, it would seem that **חֲשֻׁמַל** ought to be explained in the same sense, viz. from **חֲשַׁח**, the **ח** being dropped by aphaeresis, and **מַל**, a syllable which had the sense not only of softness but also of smoothness and polish, as is manifest from many roots beginning with it, e. g. **מָלַח**, **מָלַץ**, **מָלַט**, **מָלַס**, **מָלַף**, **μαλάσσω**, *mulceo, mollis*, and with a guttural prefixed **חָמַל**; see **מָלַץ**. The LXX translate it *ἡλεκτρον*, Vulg. *electrum*, by which words however they do not mean *amber*, but a mixed metal composed of gold and silver, and distinguished for its brilliancy; see Pausan. 5. 12. Plin. 33. 4 or 23. Buttmann über das Electron, in his Mythol. II. 337 sq. In Rev. 1: 15 in a like connexion, is read

*χαλκολίβανον*, which might be explained by *χαλκὸν λιπαρόν* = **חֲשֻׁמַל**.

**חֲשֻׁמָּנִים** m. plur. *ἄπαξ λεγόμεν*. Ps. 68: 32, pp. *the fat, i. e. the rich, opulent, nobles*, r. **חָשַׁם**, coll. Arab. **حشيم** a

great man with a large train of servants. So the Heb. intpp. well, **אנשים גדולים** — Far fetched and improbable is the suggestion of Ewald, Heb. Gramm. p. 520, that this word comes from Arab. **حشم** the nose, which is then referred to a prince, like **أنف** nose, prince. Indeed the Arabic lexicons contain no word **حشم** signifying nose; though **حشام** is 'a man with a large nose,' and **حشم** is 'to break the cartilages of the nose.' Comp. in **חֲשֻׁמָּה**.

\* **חָשַׁן** obsol. root, i. q. Arab. **حشن** *to be fair, beautiful*, Conj. II, IV, to adorn. In the occidental tongues accord perhaps Goth. *sceinan*, Germ. *scheinen*, whence *skon, schön*. — Hence

**חֲשֻׁן** m. pp. ornament, spoken of the breast-plate or gorget of the high-priest, ornamented on the outside with twelve gems and hollow within; more fully called **חֲשֻׁן הַמִּשְׁפָּט** Ex. 28: 15 sq. 39: 5 sq. Lev. 8: 8. Comp. **אֲזִיזִים**. Sept. *λογεῖον*, Philo *λόγιον*, Eccclus. 45: 10 *λογεῖον κρίσεως*.

\* **חָשַׁק** 1. pp. *to join or fasten together*, comp. **חָצַק** no. 1, 2; also intrans. (for **חָשַׁק**) *to be joined or fastened together, to adhere*, see Piel. In Kal only metaph. e. g.

2. *to be attached, to cleave to any one, i. e. to love with warm affection*; comp. Engl. *to stick fast to any one*, Lat. *affixus est*, Cic. ad Q. Frat. 3. 1. Seq. **בְּ** Gen. 34: 8. Deut. 7: 7. 10: 15. 21: 11. Comp. Arab. **عشق** to cleave to a maiden, to burn with love for her. — Praegn. Is. 38: 17 **וְחִשְׁקָתִי נִפְשִׁי מִשְׁחָת בְּיָדִי** in love to my soul thou hast delivered me from the pit of perdition.

3. seq. gerund, *to love to do any thing, to delight in doing, to please*, 1 K. 9: 19. 2 Chr. 8: 6.



PIEL trans. of Kal no. 1, *to join or fasten together, to connect*, Ex. 38: 28.

PUAL pass. of Pi. Ex. 27: 17.

Deriv. the three following.

**הַשֶּׁקֶת** c. Suff. **חֲשָׁקִי**, m. *delight, pleasure, desire*, 1 K. 9: 1, 19. Is. 21: 4 **לַיְלַת חֲשָׁקִי** *the night of my pleasure*.

**חֲשִׁי**, **חֲשִׁי**, m. plur. *joinings*, i. e. *poles or rods* which served to join together the tops of the columns around the court of the tabernacle, and from which the curtains were suspended. Ex. 27: 10, 11. 38: 10 sq.

**חֲשָׁקִים** m. plur. *spokes of a wheel*, which connect the rim with the nave, 1 K. 7: 33.

\* **חָשַׁר** obsol. root, Arab. **حش** *to gather together, to assemble*. Hence the two following:

**חֲשֵׁרָה** or **חֲשֵׁרָה**, constr. **חֲשֵׁרָת**, f. *a gathering of waters*, poet. for clouds 2 Sam. 22: 12. In the parall. passage Ps. 18: 12 it is **חֲשֵׁבָת**.

**חֲשָׁרִים** m. plur. *the nave of a wheel*, in which the spokes are *gathered, assembled*. 1 K. 7: 33. R. **חֲשָׁר**.

\* **חָשַׁשׁ** obsol. root. Arab. **حش** *is to fodder with hay*; but this is a denom. sense from **חֲשִׁישׁ** *hay, dry grass*; while the primary signif. is in Conj. IV, *to be dried up, to be dry*, perh. pp. *to be contracted, shrivelled, wrinkled*; comp. **קָשַׁשׁ** **عَف**. — Hence

**חֲשֵׁשׁ** m. *dry grass, hay*. Is. 5: 24 **חֲשֵׁשׁ לִהְיוֹת** *the dry grass of flame*, i. e. *flaming, burning*. 33: 11.

**חָתַת** (r. **חָתַת**) c. Suff. **חֲתָתָם** Gen. 9: 2.

1. adj. *broken*, e. g. a bow 1 Sam. 2: 4; *broken in spirit, dismayed, terrified*, Jer. 46: 5.

2. subst. *dismay, terror, dread*, Gen. 9: 2. Job 41: 25.

**חֵת** (terror, dread) *Helth*, pr. n. of a Canaanite Gen. 10: 5, the founder of the Hittites, who are sometimes called **בְּנֵי חֵת** Gen. 23: 3 sq. 25: 10, ( **בְּנוֹת חֵת** )

27: 46; ) and also **חֵתִי**, plur. **חֵתִּים**; dwelling in the vicinity of Hebron, Gen. 23: 7. — Gen. 15: 20. Deut. 7: 1. Josh. 1: 4. **מִלְּכֵי הַחֵתִּים** 2 K. 7: 6, spoken of all the Canaanitish kings.

\* **חָתַתָּה** fut. **יִחָתַתָּה**, *to take, to lay hold of, to seize*; perh. cogn. with **חָתַתָּה**, whence by softening the third radical might come **חָתַתָּה** and **חָתַתָּה**. Spoken once of a person Ps. 52: 7; elsewhere always of taking up fire, coals, Is. 30: 14 **לִקְחוּ מֵאֵשׁ מִזֶּקְרָה** *to take up fire from the hearth*. Prov. 6: 27. 25: 22 **כִּי תִקַּח אֶת־הָאֵשׁ עַל־רֹאשׁוֹ** *for thou shalt take up and heap coals of fire upon his head*. Comp. under **חָתַתָּה**. — Hence **מִזְחָתָה** fire-pan.

**חָתַתָּה** (r. **חָתַתָּה**) f. *terror*, Gen. 35: 5.

**חֲתוּלָּה** (r. **חָתַל**) m. *a bandage, roller*, for binding up a wound, Ez. 30: 21.

**חֲתוּתָם** plur. **חֲתוּתָם**, adj. *timid, terrified, dismayed*, Ecc. 12: 5. R. **חָתַתָּה**.

**חָתַתָּה** see **חָתַתָּה**.

**חָתַתָּה** (r. **חָתַתָּה**) f. *terror, dread*, Ez. 32: 23, 26. C. Suff. **חֲתָתָם** *the dread of them*, i. e. which they inspire, Ez. 26: 17.

\* **חָתַתָּה** pp. *to cut off, trop. to divide*, as in Chald. and Rabb. cogn. with roots beginning with **חָתַתָּה**, קָטַת, קָטַת; hence *to determine, to destine, to appoint*.

NIPH. pass. Dan. 9: 24 *seventy weeks* **חָתַתָּה עַל עַמְּךָ** *are determined and shall come upon thy people*. Theod. and Gr. Venet. **συνετηθησαν, τεμνηται**. Sept. **ἐξοτιθησαν**.

\* **חָתַל** *to wrap in bandages, to swathe, to swaddle* a new-born infant. Arab.

**חָתַל** pp. *to cover, also to hide, to deceive*.

Ptc. and Hoph. pass. Ez. 16: 4.

Deriv. **חֲתוּלָּה**, and the two here following.

**חֲתוּלָּה** f. *a bandage, swaddling band*, Job 38: 9.

**חֲתוּלָּה** (wrapped up, hiding-place) pr. n. of a city in Syria of Damascus, Ez. 47: 15. 48: 1.

\* **חָתַתָּה** fut. **יִחָתַתָּה** 1. *to seal, to seal*



up, to close by a seal; kindr. with other words of shutting up, closing, as חָטַם, אָטַם, עָצַם, אָסַם. Arab. ختم id. Conj.

IV, to shut fast, to lock. The general sense of closing is found also in some forms of the Aeth. root חֲתַם; see Ludolph. p. 282. — Constr. absol. Jer. 23: 44. 32: 10; seq. ב of the signet ring 1 K. 21: 8. Esth. 8: 8; c. accus. Is. 8: 17 קִרְיָה תִּחְתָּם seal up the oracle; also seq. בְּעַד of the object Job 9: 7, comp. בְּיַד no. 3; seq. ב Job 37: 7 בְּיַד כָּל-אָדָם he sealeth up the hand of every man, i. e. hinders them from labour, from using the hands. Job 33: 16 בְּחִסְרָם יִחְתָּם pp. he sealeth up their admonition, i. e. admonishes them in secret; in which sense it accords with Arab. حتم seq. ب to reveal to any

one, see Schult. ad h. l. — Part. pass. חֲתוּם sealed up Cant. 4: 12. Job 14: 17. The ancients were accustomed to make fast with a seal many things for which we use a lock, Cant. 1. c. comp. Dan. 6: 16. Matt. 27: 66. See Lips. ad Tac. Annal. 2. 2. Salmas. Exercitatt. c. 45. — As a letter or roll when completed was sealed up, hence

2. to complete, to finish, Dan. 9: 24 לְחַתֵּם חֶזֶן וְנְבִיאָה to complete the vision and the prophets, i. e. until the prophecies are fulfilled. — Arab. ختم to mark with finis, to finish.

NIPH. pass. of no. 1, to be sealed, Esth. 3: 12. 8: 8.

PIEL to seal up, i. e. to shut up, see in Kal no. 1 init. et fin. Seq. ה, q. d. to oppose a barrier to any one. Job 24: 16 בְּיוֹמָם חֲתָמָה לָמוֹ by day they shut themselves up.

HIPH. i. q. Pi. to shut up, to stop, once Lev. 15: 3 אוֹ הִחָתֵם בְּשָׂרוֹ מִזִּבְחוֹ or whether he stop his flesh from the issue, i. e. the organ become so obstructed that the issue cannot flow off freely.

Deriv. חֲתָמָה, חֲתָמָה.

חָתַם Chald. i. q. Hebr. to seal, to seal up, Dan. 6: 18.

חָתַם see חֲתָמָה a seal.

חֲתָמָה f. id. Gen. 38: 25.

\* חָתַן to marry, i. e. 1. to give in

marriage, to marry out one's daughter. Hence part. Kal חָתָן a father-in-law, i. e. the father of the wife, one who gives his daughter in marriage; (the father of the husband is called חָתָם.) חָתָן מֹשֶׁה the father-in-law of Moses Ex. 18: 1. Judg. 19: 4 sq. Fem. חָתָנָה a mother-in-law, mother of the wife, Deut. 27: 25.

2. to take in marriage, to marry a wife; hence חָתָן, חָתָנָה.

HITHPA. to mutually give and take daughters in marriage, to contract affinity by marriage, seq. אִתָּה with any one, Gen. 34: 9. 1 K. 3: 1; ב Dent. 7: 3. Josh. 23: 12. 1 Sam. 18: 22, 23, 26, 27. Ezra 9: 14; חָתָן 2 Chr. 18: 1. Arab. ختن

Conj. III. id. חָתָן son-in-law, relative by marriage.

חָתָן m. one who marries the daughter of any one, Gr. γαμβρός. Hence

1. in respect to the bride, a bridegroom, spouse, Ps. 19: 6. Is. 62: 5. In Ex. 4: 25 it is difficult to see in what sense an infant son after being circumcised by his mother, is called by her חָתָן מִרְיָם a bloody spouse. There would seem however to be in this epithet a metaphorical comparison of circumcision, which rite was the sign of the covenant existing between God and the infant (Gen. 17: 10, 13), with matrimony; and on this very ground the Arabic verb ختن to contract affinity,

has also the signif. to circumcise, secondary no doubt and derived from the former. Aben-Ezra: "mos est mulierum, filium, cum circumciditur, sponsum vocare." Others erroneously refer these words not to the child, but to Moses. See the remarks of Pococke in Not. Miscell. ad Portam Mosis p. 52. Roscnm. ad Ex. l. c.

2. in respect to the parents, a son-in-law, Gen. 19: 12. Judg. 15: 6.

3. fem. a relative by marriage, 2 K. 8: 27.

חָתָנָה f. espousals, nuptials, Cant. 3: 11.

\* חָתַם i. q. חָטַם, to catch, to seize, in the manner of a lion, Job 9: 12. Comp. Ps. 10: 9. — Hence

**חָתַף** m. *prey, rapine*, then poet. for **חָתַף** **אִישׁ חָתַף** a robber, Prov. 23: 28. Comp. **חָתַף** for **אִישׁ חָתַף** 2 Sam. 12: 4.

\* **חָתַר** fut. **יִחָתַר**, to break through a wall, seq. **בְּ** Ez. 8: 8. 12: 5, 7, 12; c. acc. **חָתַר בְּתֵימ** to break through houses, as a thief, to break into them, Job. 24: 16; to break through into, Am. 9: 2 **אִם יִחָתְרוּ בְּשֹׁאֵל** though they break through into Sheol. — Metaph. to break through the waves by rowing, to row, absol. Jon. 1: 13.

Deriv. **מִחָתָר**.

\* **חָתַת** 1. pp. to break; kindr. with the other onomatopoetic roots **כָּתַת**, **פָּתַת**, **פָּתַח**, **פָּתַח**; see Niph. Pi. Hiph. In Kal only

2. intrans. to be broken, spec. to be broken down with fear, to be terrified, dismayed, confounded. Other verbs of breaking are also transferred to terror, as **שָׁבַר** Job 41: 16, Arab. **فَرَقَ**,

**كَسَرَ**, Schult. Opp. Min. p. 93. — Job 32: 15. Is. 20: 5. 37: 27. Jer. 8: 9. 14: 4. 48: 1, 20, 39. 50: 2, 36. Oftener coupled with the verb **בִּזַּח**.

**נִפְחַח** (which coincides with Pi. and Niph. of the verb **נָחַח**,) fut. **יִנְחַח**, plur. **יִנְחָחוּ**.

1. pass. of Kal no. 1, to be broken, broken in pieces, destroyed, spoken of

a kingdom Is. 7: 8; the justice or beneficence of God Is. 51: 6.

2. i. q. Kal no. 2, to be broken with fear, to be dismayed; often coupled with synonym. **יָרָא**, as Deut. 31: 8 **לֹא תִירָא, לֹא תִחַח** fear not, neither be dismayed 31: 8. Josh. 1: 9. 8: 1. 10: 25. Seq. **מִפְנֵי** before any one Jer. 1: 17. Ez. 2: 6. 3: 9; **מִן** of that from which one flees in dismay, comp. **מִן** no. 3. a, Is. 30: 31. 31: 4. Jer. 10: 2. To the former also, as to sense, belongs Mal. 2: 5, **וְנָחַי שְׁמִי מִפְנֵי נִחַח הוּא** and before my name was he dismayed, i. e. he stood in awe, he revered my name.

**PIEL**. 1. intrans. but with an intensive power, to be broken in pieces, e. g. a bow Jer. 51: 57.

2. causat. of Kal no. 2, to terrify, to dismay, Job 7: 14.

**HIPH.** **יִחָתַח**, fut. **יִחָתַח**, c. Suff. **יִחָתְחִי**, once **יִחָתְחִי** Hab. 2: 17 for **יִחָתְחִי** see Lehrs. p. 369; rarely in the manner of regular verbs **יִחָתְחִי** Jer. 49: 37.

1. to break, to break in pieces, Jer. 9: 3.  
2. to terrify, to confound, to put to shame, Jer. 1: 17. 49: 37. Job 31: 34.

Arab. **أَحْبَى** to be terrified, put to shame.

Deriv. **חָתַח**, **חָתַח**, **חָתַח**, **חָתַח**, **חָתַח**, pr. n. **חָתַח**, and

**חָתַח** m. 1. terror, dismay, Job 6: 21.

2. pr. n. m. 1 Chr. 4: 23.

## ט

**Tet**, the ninth letter of the Hebrew alphabet; as a numeral denoting 9; whence **טו**, i. q. 9 + 6, for **יה** 15. The name **טוּט** signifies a serpent, Arab.

**טוּ** serpent; to which the figure of this letter in several of the Semitic alphabets has a resemblance. See Kopp Bilder und Schriften der Vorzeit II. § 366.

As to the pronunciation, **ט** is *t* pronounced with a certain roughness or scraping of the throat, (appropriately written *t'*, but differing from **ת** whether aspirated *th*, *θ*, or smooth **ת**, *t*, *τ*; just as **ק**, *k'*, pronounced at the back part of the palate near the throat, differs from **כ** whether aspirated *ch*, *χ*, or smooth **כ**, *k*,

— Ewald in his Gramm. p. 26, has maintained the new opinion, that **ט** is strictly an aspirated letter; but in this he has been ably met by Hupfeld, in his review of that work in Hermes Vol. 31. p. 9, 10. The former appeals: a) To the Greek **θ**, which accords with **ט** both in name (**טוּט**, **θῆτα**), and in its place in the alphabet; and which is unquestionably aspirated. But however much in general the Greek letters may accord with the Semitic, yet we are not warranted in deducing from their nicer and more exact pronunciation, rules for the Hebrew pronunciation; especially since some of them have manifestly changed their nature and power; e. g. **ה** = *E*; **ח** = *H*; **ע**

= O; א = A. b) To the Arabic **ط**, which also has a semi-guttural sound. Correctly; but this must not be confounded with an aspirate. — The common mode of pronunciation rests also upon the authority of the LXX, who with the exception of very few examples (one only 2 Sam. 5: 6, is quoted by Hartmann in his Ling. Einleitung pag. 63, and by Ewald l. c.) constantly render it by τ, as שָׁטָן *Satanas*, טוֹבָה *Toblas*, טַרְפָּלָיָה *Tagpalaiot*; and likewise upon the contrary usage of the Syriac translators, who for the Greek τ every where put ט, and for θ always ט; as Τιμόθεος *Timothēos*, **ט** *Thios*.

In Arabic, the letters corresponding to the Heb. ט are **ط** and **ظ**, more frequently the former; since the latter, as approaching more to a sibilant, nearly corresponds to Heb. צ, see under צ. Comp. the roots טָהַר, טָלַל, טָעַן.

It is interchanged: a) with צ, where see, p. 853. — b) with ת, as הָטַף, הָטַף to seize, הָטַף to kill, הָטַף, הָטַף, to wander. — c) with ר, where see, p. 228.

\* טָבַח Chald. *to rejoice, to be glad*, seq. עַל Dan. 6: 24. Syr. **ط** id. See טוב no. 3.

טב Chald. *good*, i. q. Heb. טוב. Dan. 2: 32. Ezra 5: 17 **טב** *if it seem good to the king*, if it be his pleasure. Comp. טוב Esth. 1: 19. 3: 9.

טָבָאֵל, in pause טָבָאֵל, (goodness of God, or God is good, by Syriasm for טובָאֵל, comp. טָבָרְמוֹן, *Tabel*, pr. n. Syr. a) a person of low condition, whose son the Syrians and Ephraimites were about to make king in Jerusalem, Is. 7: 6; see Comment. on Is. ad h. l. — b) a Persian governor or prefect in Samaria, Ezra 4: 7.

\* טָבַח obsol. root. Syr. **ط** Aph. is i. q. Heb. דָּבַח no. 2, to creep about, to slander; and also in a good sense, 'to spread a good report.' — Hence טָבַח.

טבולים m. plur. *head-bands, tiaras, turbans*, Ez. 23: 15. — The usual etymology is from טָבַל to dip, to which corresponds Arab. **ط** to dye with

colours. Better from Aeth. **ጠጠጠ** to wrap or wind around.

טבור m. *the highest part, height, summit*, from r. טָבַר i. q. צָבַר. Judg. 9: 37 יִרְדִּים מֵעַם טָבוֹר הָאָרֶץ (in v. 36 יִרְדִּים מֵהָרִים) *they come down from the height of the land*. Ez. 38: 12 יֹשְׁבֵי עַל-טָבוֹר הָאָרֶץ *who dwell on the height of the earth*, i. e. in the holy land, which the Hebrews regarded as higher than all other lands; comp. הָרִי יִשְׂרָאֵל for the land of Israel, Ez. 6: 2. 33: 28. 35: 12. 38: 8. Corresponding is Samar.

טבור Aeth. **ጠጠጠ**: mountain. — Sept. and Vulg. render טבור by *umbilicus, navel*, as if the top or height of the belly; comp. Talmud. טִיבוֹר navel.

\* טָבַח 1. *to slaughter, to kill animals*, Ex. 21: 37 [22: 1]; espec. for eating, 1 Sam. 25: 11. Prov. 9: 2. To slaughter for sacrifice is expressed by the kindred verb זָבַח q. v. — Aeth.

ጠጠጠ: *to slaughter, to butcher*, Arab. **ط** to cook, to roast, comp. **ط**.

2. *to kill, to slay men*, Ps. 37: 14. Lam. 2: 21. Ez. 21: 15.

Deriv. **מטבח** and

טָבַח m. pp. *a slaughterer, slayer*; hence

1. *a cook*, 1 Sam. 9: 23, 24. Arab. **ط** id.

2. *an executioner, then a lifeguard man, body-guard of a king*; since these in the East act as executioners. רֶב־טָבָחִים 2 K. 25: 8 sq. Jer. 39: 9 sq. and שֶׁר־הַטָּבָחִים Gen. 37: 36. 39: 1. 40: 3. 4. 41: 10, 12, *captain of the body-guard*, pp. chief executioner; corresponding nearly to the modern officer of the Turkish court called *Kapidschi-Pasha*.

טָבַח Chald. i. q. Heb. no. 2, *an executioner, and hence life-guard man, body-guard*. Dan. 2: 14.

טָבַח m. c. Suff. **טָבַח** 1. *slaugh-*



ter, of cattle Prov. 7: 22. Is. 53: 7; also of men, Is. 34: 2, 6. Jer. 48: 15. 50: 27.

2. meton. *cattle slaughtered, meat*, butcher's meat, Prov. 9: 2. Gen. 43: 16. Comp. טָבַח no. 1.

3. pr. n. of a son of Nahor, Gen. 22: 24.

טָבַח f. a cook, 1 Sam. 8: 13.

טָבַח f. i. q. masc. טָבַח.

1. *slaughter*, of cattle Ps. 44: 23. Jer. 12: 3.

2. *cattle slaughtered, meat*, 1 Sam. 25: 11.

טָבַח pr. n. of a city of Syria 1 Chr. 18: 8. In the parall. passage 2 Sam. 8: 8, it is written טָבַח q. v.

\* טָבַל fut. יִטְבֵּל, *to dip, to dip in, to immerse*, seq. acc. of thing and בָּ of the liquid Gen. 37: 31. Lev. 9: 9. Deut. 33: 24. Job 9: 31. Ruth 2: 14; also without acc. Ex. 12: 22. 2 K. 8: 15. Intrans. *to dip, to immerse oneself*, 2 K. 5: 14 *he went down וַיִּטְבֵּל בַּיַּרְדֵּן שִׁבְעַת פְּעָמִים and dipped himself seven times in Jordan.* Chald. טָבַל, Arab. طَمَل, id.

NIPH. pass. Josh. 3: 15.

Deriv. טָבַח and

טָבַח (whom Jehovah has immersed, i. e. has purified,) pr. n. m. 1 Chr. 26: 11.

\* טָבַע 1. pp. trans. *to sink, to press in, to impress*, e. g. into any soft substance, as clay; hence *to impress a seal, to seal*, Arab. طبع. Hence טָבַע a seal. — Kindr. is טָבַע, to dip in, to immerse, Aeth. ጠፍሶ. id. as also טָבַל. The primary syllable is here טָב, which in the occidental languages also has the signif. of *depth* and of *immersing*, comp. Goth. *diup*, Gerin. *tief*, Engl. *deep*; also *doufan*, *taufen*, *stippen*, Ital. *tuffare*. The Greeks have δύνω, and with the labial softened δέω, also by transp. βαθύς, βύθος. Comp. Adelung IV. 544.

2. intrans. *to sink, to be sunk, immersed*, as in the mire, a pit, seq. בָּ Ps. 9: 16. 69: 3, 15. Jer. 38: 6. Lam. 2: 9 טָבַעוּ בְּאֶרֶץ שָׁעָרֶיהָ *her gates are sunk into the ground.* Trop. 1 Sam. 17: 49 וַתִּטְבַּע הָאֶבֶן בְּמִצְחוֹ *and the stone sunk into his forehead, was fixed in it.*

PUAL. i. q. Kal no. 2. Ex. 15: 4.

HOPH. id. Jer. 38: 22; of the foundation of the earth or mountains, *to be sunk, settled*, Job 38: 6. Prov. 8: 25.

טָבַע plur. טָבָעוֹת constr. טָבָעוֹת f.

1. *a seal, signet-ring*, Gen. 41: 42.

Esth. 3: 10. See טָבַע no. 1.

2. *a ring*, of any kind, Ex. 35: 22 sq. 37: 3 sq.

טָבָעוֹת (rings) pr. n. m. Ezra 2: 43.

\* טָבַר obsol. root, prob. i. q. טָבַר, *to heap up*. Hence טָבַר, q. v.

טָבַרְמוֹן (for טָב לְרִמְמוֹן, *pleasing to Rimmon*, comp. under רִמְמוֹן,) pr. n. of the father of Benhadad king of Syria, 1 K. 15: 18.

טָבַת (perh. i. q. ἡ Τῆβη the celebrated) pr. n. of a place not far from Abel-Meholah in the tribe of Ephraim, Judg. 7: 22.

טָבַת *Tebeth*, the tenth Hebrew month, from the new moon of January to that of February, Esth. 2: 16. So Jerome ad Ez. 39: 1, "Decimus mensis, qui Hebraeis appellatur Tebeth, et apud Aegyptios Τύβη [in La Croze Τῶβη, in Cod. Vienn. Τῆβη, Arab. طوبة] apud Romanos Januarius." But the Egyptian month here mentioned extended from the 20th day of December to the 20th day of January.

טָהָר adj. constr. טָהָר, sometimes טָהָר Job 17: 9. Prov. 22: 11; *clean, pure*, spec. a) in a physical sense, opp. to filthy, soiled, of a turban Zech. 3: 5. b) *pure, unmixed*, spoken of gold Ex. 25: 11 sq. 28: 36. — c) in the Levitical sense, opp. to profane, polluted, Lev. 13: 17; and hence of animals which might be eaten, Lev. 7: 2. 8: 20. — d) in a moral sense, Ps. 12: 7. 19: 10. 51: 12 טָהָר לֵב *a clean heart*. Job 14: 4. Subst. *cleanness, pureness*, Prov. 22: 11.

\* טָהַר fut. יִטְהַר 1. *to shine, to be bright*, like kindr. צָהַר, צָהָר. Hence טָהָר no. 1.

2. *to be or become clean, pure*. a) in a physical sense, opp. to the filth of leprosy, 2 K. 5: 12, 13. — b) in the



Levitical sense, opp. טָמֵא Lev. 7: 19. 10: 10. 11: 36. — c) in a moral sense, Job 4: 17. Prov. 20: 9. Arab. طهر

to be clean, pure, spec. from the monthly courses; cogn. طهر to be manifest, conspicuous. Aethiop. ለጥሁረ to purify, to wash oneself with water.

PIEL טָהַר, fut. יִטְהַר 1. to cleanse, to purify, e. g. a land from corpses Ez. 39: 12, 18; from the pollution of idols Ez. 37: 23; the temple from filth 2 Chr. 29: 15, 18. 34: 8; the heavens from clouds Job 37: 21; men from their sins as metal from dross, Mal. 3: 3.

2. to pronounce clean, a person or thing. a) in the Levitical sense, Lev. 13: 6 sq. 14: 11. 16: 30. b) in a moral sense Ps. 51: 4.

PUAL to be cleansed Ez. 22: 24.

HITHP. הִטְהַר and הִטְהֵר to purify or cleanse oneself, to make oneself clean, Gen. 35: 2. Lev. 14: 4 sq. Num. 8: 7. Ezra 6: 20. Neh. 12: 30. 13: 22.

Deriv. the three following, and טְהוֹר.

טָהָר m. 1. brightness, clearness, purity of ether. Ex. 24: 10.

2. purification, cleansing, Lev. 12: 4, 6.

טָהָר m. brightness, splendour, comp. טָהָר no. 1. Ps. 89: 45 הַשְׁבֵּתָהּ thou makest his brightness to cease. The verb הַשְׁבֵּתָהּ seq. מִן is also found thus construed Ez. 34: 10, according to which it should here be rendered, thou causest to cease from there being brightness; or, which I prefer, it is a constructio praegn. for, thou causest to cease and takest away from his brightness. But as nouns of the form טָהָר are of very doubtful authority, it may be worth inquiry, whether by transposing the Sheva it ought not to be read מְטָהָר, from the common טָהָר. This strikes me now more favourably, than the solution of Aben Ezra and Kimchi which I have formerly followed, Lehrs. p. 87, viz. that Dagesh in the ט is euphonic, and מ is formative, so that מְטָהָר or מְטָהָר (as is read in some Mss.) would be for מְטָהָר from the subst. מְטָהָר.

טָהָר fem. (ר. טָהָר) 1. pureness of heart, 2 Chr. 30: 19.

2. purification, cleansing, Lev. 13:

35. 14: 2. דְּמֵי טָהָרָה blood of purification, i. e. from which a lying-in woman is to be purified, Lev. 12: 4, 5.

\* טָהָר or טָהָר obsol. root. prob. to be dirty, miry; whence Arab. طهر mire. Hence

PILP. טָהָר to remove dirt or mire, to sweep away, (comp. דָּשַׁן to remove ashes, from דָּשַׁן,) as in Talmud. טָהָר and טָהָר, which latter can also be derived from טָהָר. — Is. 14: 23 טָהָרָהּ I will sweep her (Babylon) away with the besom of destruction, i. e. will wholly destroy her, so that her site shall be as a place swept clean; comp. 2 K. 21: 13. — From this quadrilateral form, or as it were secondary root, is derived the subst. מְטָהָר, q. v.

\* טָהָר praet. טָהָר; for the fut. is used the form יִטְהַר from יָטַב.

1. to be good, well. Arab. طاب imed Je, to be good, sweet, pleasant, espec. of fragrant odour, comp. طاب, طاب. Only impers. in the foll. phrases: a) טָהָר it is well with me, it goes well with me, etc. Deut. 5: 30. 15: 16. 19: 13. Num. 11: 18. Ecc. 9: 4; also I am well, 1 Sam. 16: 16. Seq. טָהָר id. 1 Sam. 20: 11. Job 13: 9; טָהָר is it well (for you) that etc. For Job 10: 3 see lett. b. — b) טָהָר it is good in my eyes, i. e. it pleases me, is my pleasure, Num. 24: 1. In the later books seq. טָהָר 1 Chr. 13: 2. Esth. 1: 19 אֶסְרֶנּוּ-יָהּ if it please the king. 3: 9. 5: 4, 8. 7: 3. Neh. 2: 5, comp. Ezra 5: 17; once seq. לָךְ Job 10: 3 לָךְ doth it please thee? So Vulg. Chald.

2. to be goodly, fair, pleasing, Num. 24: 5. Cant. 4: 10.

3. to be in good humour, i. e. to be cheerful, joyful, the prevailing usage in Syriac; espec. of the heart, 1 Sam. 25: 36. 2 Sam. 13: 28. Esth. 1: 10.

HITHP. הִטְבֵּי 1. to do well, to act right, c. acc. 1 K. 8: 18. 2 K. 10: 30.

2. to do good to others, to confer benefits, Ez. 36: 11.

3. to make goodly, fair, Hos. 10: 1.

4. to make cheerful, to cheer, Ecc. 11: 9.

NOTE. More frequent is Hiph. הִטְבֵּי from יָטַב.

Deriv. the five following,

טוֹב, f. טובה, adj. 1. *good*, in various senses: a) physically, as a *good land*, i. e. fertile, Ex. 3: 8; a *good tree* 2 K. 3: 19; *good gold* i. e. pure, Gen. 2: 12. b) morally, ἀγαθός, *good*, not evil, *kind*, *upright*, *virtuous*, Is 5: 20. Also as neut. *good*, *right*, *kindness*, e. g. עָשָׂה טוֹב *to do good*, to act or live virtuously, Ps. 34: 15. 37: 3. Ecc. 7: 20. עָשָׂה טוֹב *to do good with any one*, to deal kindly with him, Gen. 26: 29. לְטוֹב *good* i. e. *kind* to any one, Lam. 3: 25. טוֹב עֵינָּךְ a man of a kind eye, i. e. compassionate, opp. רָע עֵינָּךְ, Prov. 22: 9, where see Sept. and Vulg. By αἰónης, טוֹב לֹא *not good*, i. e. evil, wicked, Prov. 18: 5. 20: 23. — Freq. aa) of *good fortune*, i. e. a happy lot, prosperous life, comp. no. 4. הִיא טוֹב *it is well with me*, Ecc. 8: 12, 13. לְהֵם לְטוֹב לָנוּ *for our or their good*, that it may be *well with us, them*, Deut. 6: 24. 10: 13. Jer. 32: 39, (pp. for לְהֵם לְטוֹב, as in הִיא טוֹב לִי.) לְרַע לְהֵם בְּצָר לִי *well for me!* Ps. 119: 71. Lam. 3: 27. לְטוֹב *for good*, in order that it may be well with any one, (comp. טובה no. 1.) often in *phrasis media*, Ps. 119: 122. Deut. 30: 9. bb) בְּעֵינֵי טוֹב *good in one's eyes*, *pleasing to him*, Deut. 6: 18. Gen. 16: 6 עָשִׂי-לָהּ *do to her as is good in thy sight*, as pleaseth thee, i. e. do with her what thou wilt. 19: 8. Judg. 10: 15. 19: 24; also seq. לְפָנַי Ecc. 2: 26, and לְ Job 10: 3. Deut. 23: 17. — Adv. *well*, *right*, 2 Sam. 3: 13. Ruth 3: 13. — Subst. *good*, Job 7: 7; and in genit. after another subst. as בְּרַכַּת טוֹב *benediction of good*, i. e. a good benediction, Prov. 24: 25.


2. *goodly, fair, beautiful*, of persons  
Ex. 2: 2. Gen. 6: 2; of things Is. 5: 9.  
Often with מְרִאָה added, Gen. 24: 16.  
Esth. 1: 11. 2: 3, 7.

3. *good*, i. e. *pleasant, sweet*, Gen. 3: 6. Cant. 1: 2. 4: 10. Spec. of fragrant odour, שֶׁמֶן הַשֹּׁמֵן pleasant ointment, fragrant, Ps. 133: 2. Is. 39: 2. Cant. 1: 3. קֶהָה הַשֹּׁמֵן *sweet cane, calamus odoratus* Jer. 6: 20.

4. *good, i. e. well off, prosperous, happy*, comp. no. 1. *aa.* Is. 3: 10. Jer. 44: 17. Ps. 112: 5 טוב-איש *O happy man!* Ecc. 5: , 17. 7: 18 ; comp. Lam. 3: 26.

**Am. 6 : 2.** — Syr. ܐܬܝܢܐܘܟܡܢܐܠܐܡܢܐ O the happiness of etc. often for Heb. אֲשַׁכְּרֶיךָ, see Matt. 5: 2 Pesch.

5. good, i. e. distinguished, great, excellent. Ps. 69: 17 **כִּי טוֹב חַסְדְּךָ** *for great is thy loving-kindness.* 109: 21.

Comp. Ruth 3: 10. Syr.  adv. very.

6. *cheerful, joyful*, 1 K. 8:8. 1 K. 8:66.  
זֶלֶב טוֹב with cheerful heart, Ecc. 9: 7.

7. *Tōb*, pr. n. of a region beyond Jordan, Judg. 11:3. 2 Sam. 10:6; prob. the same with *Toúβιον*, Sept. Vat. *Τώβιον* 1 Macc. 5:13.

pr. n. m. 2 Chr. 17: 8. אֶלְנִיהֶן

טוב m. 1. *goodness*. Ps. 119: 66 טוב *goodness of understanding*, insight, i. e. good insight. Also of God, *goodness*, i. e. kindness, benignity, Ps. 25: 7. 27: 13. 31: 20. 145: 7. Jer. 31: 41.

2. *concr. the good, the best of any thing, i. e. the best part, Gen. 45: 18, 20.*  
טוב הארץ *the good of the land, i. e. good things, the best productions, Gen. 45: 23. Is. 1: 19. Ezra 9: 12.*

3. *goods*, i. e. *riches, wealth*, Deut. 6: 11 ; *precious things*, Gen. 24: 10, comp. v. 22: 30.

4. *goodness of appearance, fairness, beauty*, Hos. 10: 11. Zech. 9: 17. Spoken of the divine *glory*, Ex. 33: 19 אֱלֹהֵי אֲנִי . אֲנִי אֲנִי .

5. *welfare, prosperity, happiness*, Job 20: 21, 21: 16. Prov. 11: 10.

6. with **גַּב**, *cheerfulness, gladness*,  
Deut. 48: 47. Is. 65: 14.

**טוֹבָה** f. 1. *good*, what is good; **לְטוֹבָה** *for good*, i. e. in order that it may be well with any one. Neh. 5: 19 *remember me, O my God, לְטוֹבָה for good*, i. e. so as to do me good. 13: 31. Often as rendering definite a *phrasis media* or phrase otherwise ambiguous, Ps. 86: 17. Jer. 14: 11. 24: 6. Ezra 8: 22.

2. *goodness* of God, kindness, benignity, Ps. 65: 12.

3. *goods, riches, wealth*, Ecc. 5: 10.

4. *welfare, happiness* Ps. 16: 2. 106: 5.

טוב and טוביהו i. q. טוב (pleasing to Jehovah) pr. n. Tobias a) Neh. 2: 10, 4: 1. b) Ezra 2: 60, Neh. 7: 62. c) Zech. 6: 10, 14.

\* טוה 1. i. q. Arab. طوى to roll up or together, to twist; hence to spin, Ex. 35: 25, 26. Hence מטרה.

2. to be hungry, famished, to fast, i. q. Arab. طوى, whence טוה hunger,

טוה hungry, famished. Pp. to be rolled, convolved, twisted, in one's bowels; so the Arabs ascribe to hungry persons bowels convolved, twisted, e. g. Hariri Cons. 3. p. 142. ed. Schult. טוה

طوى to twist up the bowels from hunger. Comp. Schult. l. c. p. 4, 136. Hence טוה.

Deriv. מטרה, טוה.

\* טוה to spread over, to bespread, to besmear, e. g. a wall with mortar, to plaster, Lev. 14: 42. 1 Chr. 29: 4; seq. dupl. acc. Ez. 13: 10—15. 22: 28; the eyes, so as not to see, Is. 44: 18. — Arab.

طاح med. Je, II to cover over with fat, see Camoos p. 328. In the occidental languages, comp. téger, tingo, to tinge, Germ. tünchen. — In Is. l. c. Praet. טח is for טה, as if from טחה.

NIPH. pass. Lev. 14: 43, 48.

Deriv. טחה, טיה.

\* טוה obsol. root, see טיה.

טוה plur. f. bands, fillets, spec. the prayer-fillets or phylacteries of the Jews, תפלין, φυλακτήρια Matth. 23: 5; i. e. strips of parchment on which are written various sentences from the Mosaic law, e. g. Ex. 13: 1—10, 11—16. Deut. 6: 4—9. 11: 13—21, and which the Jews are accustomed to bind around the forehead and the left wrist while they are at prayer, Ex. 13: 16. Deut. 6: 8. 11: 18. — Chald. טוה, a bracelet, frontlet. — The form is for טוה, as טוה for טוה; פוה for פוה; פוה, Syr. طوح, Lehrs. p. 869. The root is טוה q. v. not טוה, to which the signif. of binding has been attributed without ground.

\* טוה in Kal not used; Arab. طاح to spread out. med. Waw, to be long.

HIPH. טוה pp. to throw down at full length, to prostrate, comp. Hoph. and Is. 22: 17; hence to throw, to cast, e. g. a spear 1 Sam. 18: 11. 20: 33; to cast out, as from a land Jer. 16: 13. 22: 26, from a ship Jon. 1: 5, 22; to send out a wind Jon. 1: 4.

HOPH. to be cast down at full length, to be prostrated, Ps. 37: 24. Job 41: 1; to be cast, as the lot Prov. 16: 33; to be cast out Jer. 22: 28.

PILP. טוה i. q. Hiph. to cast down, to prostrate, Is. 22: 17.

Deriv. טוה

\* טוה obsol. root, Arab. طاف med. Waw, to surround, to put around. Hence טוה bands, fillets, q. d. belts.

\* טוה obsol. root, prob. like kindr. טוה, to go around, to surround, see Hartmann Ling. Einl. p. 82. — Hence

טוה m. 1. a wall round about, an enclosure, Ez. 46: 23. Arab. طور border, bound, طوار fence, enclosure.

2. a row, range, as of gems, Ex. 28: 17 sq. 39: 10 sq.

טוה Chald. m. a rock, mountain, Dan. 2: 35, 45, i. q. Heb. צור. Syr. طور id.

\* טוה to fly swiftly, to pounce upon the prey, as an eagle, Lat. tundere; comp. Germ. stossen spoken of birds of prey, whence Stösser, Stössvogel; also Engl. to toss. Job 9: 26 בנשר יטוש — Corresponding is Syr. طوح of the flight of the eagle, vulture, for Heb. דעה Jer. 48: 40. 49: 22; Pa. Deut. 32: 11. Job 39: 13; طوح lofty and rapid flight.

טוה Chald. f. a fasting; as adv. fasting, without food, Dan. 6: 19. R. טוה i. q. Heb. טוה no. 2, to fast, to abstain from food, q. v.

\* טוה in Kal not used, to stretch, to extend. Arab. طحا to spread out.

PIL. part. מטהיר-קשה pp. those drawing the bow, i. e. bowmen, archers,



Gen. 21: 16. — For the form, comp. *שָׁחָה*, Hithp. *הִשְׁתַּחֲוָה*.

*טחול* plur. f. *the reins*, according to the Heb. interpreters; so called because *covered with fat*, from r. *טח* Arab. *طاح* Conj. II to cover over with fat. Comp. *חָלַב* no. 2. Like *לב* and *כְּלִיֹּת* it is taken as the seat of the mind, feelings, intellect; Ps. 51: 8 *lo! thou lovest truth in the reins* sc. of a man. Job 38: 36 *who hath put this wisdom in thy reins*, i. e. so that thou knowest and understandest all these things; the other member has *טְכִיֹר* the mind, intellect. However this whole passage may be understood, the same signif. must be attributed to the word *טחול*, as in Ps. l. c.

*טחון* m. *a mill, hand-mill*, Lam.

5: 13. R. *טחן*.

*טחורים* m. plur. *tumores ani*, i. e.

*the piles, hemorrhoids*, so called as *coming forth* or protruded from the fundament, see r. *טחר*; and causing *tenesmus* or the frequent desire of going to stool without effect, 1 Sam. 6: 11, 17; and Deut. 28: 27. 1 Sam. 5: 6, 9 in Keri, for Chethibh *טַחֲלִים*, which seems to have been the more vulgar word.

Hence Syr. *ܬܚܢܐ* to have *tenesmus*,

*ܬܚܢܐ ܕܥܝܢܐ*, *tenesmus with a flow of blood*, Arab. *زحير*.

\* *טחח* see *טח*.

\* *טחן* to crush, to beat small, c. acc.

Ex. 32: 20; spec. to grind with a hand-mill, Judg. 16: 21. Num. 11: 8. Arab.

*طاحن*, Aram. *ܬܚܢܐ*, id. —

Trop. *טחן פְּנֵי עֲבִי* to grind the face of the poor, i. e. to oppress him with exactions, Is. 3: 15. Comp. *דָּכָה*. Job 31: 10 *let my wife grind for another*, i. e. be his mill-wench, his abject slave and concubine; comp. Ex. 11: 5. Is. 47: 2. Sept. Vulg. and Chald. by antith. with v. 9, understand to grind for another in a trop. and obscene sense, q. d. 'let her be ground, violated by another man;' just as Gr. *μύλλειν* Theocr. 4. 58, and Lat. *molere, permolere*, are spo-

ken of intercourse with a woman; see the Commentators ad Petron. Sat. 23. Hor. Sat. 1. 2. 35. Bochart Hieroz. I. p. 188. But in such instances the word for grinding is every where attributed to the man.

Deriv. *טחון*, and the two here following.

*טחנה* f. *a mill, hand-mill*, Ecc. 12: 4.

*טחנות* plur. f. *grinders*, i. e. the double-teeth, *dentes molares*, Ecc. 12: 4.

Arab. *طاحنة*.

\* *טחר* obsol. root, prob. i. q. *טהר*, the ה being changed into the harsher ח, Arab. *طهر*, to shine forth, to come to light, to come forth. — Hence *טחורים* q. v.

*טיח* m. *plaster, roughcast*, spread over a wall, Ez. 13: 12. R. *טוח*.

*טיט* m. (r. *טנת*) 1. *clay, potter's clay*, Is. 41: 25. Nah. 3: 14.

2. *mire, mud*, Ps. 18: 43. 69: 15.

Aethiop. *ጥፑ*; clay, mire, Arab.

*ضويطة* mire collected in the bottom of a pond, from *ضوط* to collect.

\* *טין* Chald. m. *clay, potter's clay*, Dan. 2: 41, 43 *תִּסְתָּא טִינָא* earthen ware, sherds of clay. Syr. and Arab. *طين*,

id. whence the denom. verb

*طان* med. Je, to besmear with clay or mud, to form from clay.

*טירה* f. 1. *a wall round about a place*, i. q. *טור* no. 1. R. *טור* to surround.

2. *a place surrounded by a wall, an enclosure*; hence a) *a fortress, castle*, Cant. 8: 9. b) *a nomadic encampment*, also a rustic village, farm-hamlet, usually enclosing a space in which the cattle were secured, Gen. 25: 16. Num. 31: 10. 1 Chr. 6: 39 [54]. Ps. 69: 26. Ez. 25: 4. See *הוצר* no. 2.

*טל* in pause *טל*, c. Suff. *טלי*, m. dew, Gen. 27: 28, 39. Ex. 16: 13, 14. Deut. 32: 2. Is. 26: 19. Zech. 8: 12.



Arab. <sup>ط</sup> fine rain, Aethiop. <sup>ጠገ</sup>:  
dew. R. טל no. I.

טל Chald. id. Dan. 4: 12.

\* טל to patch, to mend, see Pual.  
Chald. טל id. In Kal only Part. טל  
patched, i. e. spotted, having large spots  
like patches set on, Gen. 30: 32 sq. Ez.  
16: 16.

Pual part. patched, clouded, Josh.  
9: 5 מְטָלֹת shoes clouted.

טל see טל and טל.

\* טל obsol. root, i. q. Syr. <sup>ط</sup> to  
be new, fresh, young; comp. Gr. <sup>θάλλω</sup>.  
— Hence טל and

טל m. a lamb, young and tender,  
1 Sam. 7: 9. Is. 65: 25. Arab. <sup>ط</sup>  
a young animal of any kind, esp. young  
gazelle just born, Aeth. <sup>ጠገ</sup> kid,  
Syr. <sup>ط</sup> boy, <sup>ط</sup> girl.

טל f. a casting down Is. 22:  
17. See i. טל Pilp.

טל i. q. טל, only in plur. m.  
טל for טל, lambs, young and  
tender, Is. 40: 11. Comp. Lehr. p. 575.

\* I. טל, Arab. <sup>ط</sup>, Aethiop.  
<sup>ጠገ</sup>: to moisten gently, as the  
dew, light rain. Hence טל dew.

II. טל i. q. טל no. III, Arab.  
<sup>ط</sup> II, to shade, to overshadow; hence  
to cover, to cover over.

PIEL טל to cover, espec. with  
beams, timber, contiguare, Neh. 3: 15;  
elsewhere קרה q. v. Comp. Gen. 19: 8  
צל קורת.

PILP. טל is from טל, q. v.

טל Chald. i. q. Heb. no. II.

APH. טל to get shade, to lie in the  
shade, Dan. 4: 9.

\* טל obsol. root, Aram. טל,  
Arab. <sup>ط</sup>, Aethiop. <sup>ጠገ</sup>: to op-  
press, to do wrong. Hence

טל (oppression) pr. n. of a city

in Judah, Josh. 15: 24. According to  
Kimchi and others it is the same which  
is called in 1 Sam. 15: 4 i. e.  
lambs.

טל (oppressed) pr. n. m. Ezra  
2: 42. Neh. 7: 45. R. טל.

\* טמ, inf. טמ Lev. 15: 32.  
1. to be or become unclean, impure;  
to be defiled, polluted. Syr. <sup>ط</sup>, to pol-  
lute, following the analogy of verbs  
guttural, <sup>ط</sup> polluted; comp. Lat.  
contamino, attamino, intamino. — Chiefly  
spoken of Levitical uncleanness, both of  
persons and animals, (i. e. animals not  
to be eaten, see Lev. 11: 1 — 31,) and  
also of things, as buildings, vessels, etc.  
Opp. טהר. Lev. 11: 24 sq. Seq. ט,  
to be defiled with any thing, Lev. 15:  
32. 18: 20, 23.

NIPH. נטמ, part. plur. נטמ  
Ez. 20: 30, 31, pass. of Pi. no. 1, to de-  
file oneself, to be defiled, polluted, as a wo-  
man by adultery Num. 5: 13, 14; a peo-  
ple by whoredom or idolatry, Hos. 5: 3.  
6: 10. Seq. ט of that with which one  
is defiled, as with idols, Ez. 20: 7. 23: 30.

PIEL. טמ 1. to make unclean, to  
defile, to pollute, Lev. 15: 31. Hence a)  
to defile, to profane, e. g. a land by wick-  
edness Lev. 18: 28. 20: 3; the temple  
Ps. 79: 1; high places, נטמ, i. e. to  
destroy, to subvert them, 2 K. 23: 8,  
10, 13. b) to deflower, to violate a wo-  
man, virgin, Gen. 34: 5, 13, 27. Ez. 18:  
6, 15.

2. to pronounce unclean, e. g. as a  
priest, Lev. 13: 3, 8, 11 sq.

3. to let pollute oneself, to let be pollu-  
ted, c. acc. Ez. 20: 26.

Pual part. defiled, polluted, Ez. 4: 14.

HITHP. fut. נטמ i. q. Niph. to make  
oneself unclean, to defile oneself, seq. ט  
of that with which one is defiled, Lev.  
11: 43. 18: 30; also ט Lev. 11: 24. 21:  
11.

HOThP. נטמ id. Deut. 24: 4.

Deriv. the three following.

טמ f. טמ adj. unclean, im-  
pure. a) in the Levitical sense, of men,  
animals, and things, Lev. 5: 2. Deut.  
14: 19. b) in a moral sense, Job 14: 4.

טמאח impure of name, infamous, Ez. 22: 5.

טמאה f. Mic. 2: 10, also

טמאה f. uncleanness, impurity, pollution, Lev. 5: 3. 7: 21; also an unclean thing, Judg. 13: 7, 14. 2 Chr. 29: 16. Plur. constr. טמאות Lev. 16: 19.

\* טמה i. q. טמא; at least some forms of this latter verb follow the analogy of verbs לה. Thus

NIPH. to be unclean, to be defiled, נטמא Lev. 11: 43. Job 18: 3 נטמיוננו we are unclean in your eyes, i. e. impious, wicked, comp. 14: 4. Vulg. sorduimus. — Some of the Hebrew interpreters, without violence to the parallelism, make טמה to be i. q. טמם, נאטם, to be stopped up, i. q. to be stupid, foolish.

\* טמן (cogn. צפן) to hide, to conceal, Josh. 2: 6. Job 31: 33. Spec. under ground, to bury, Gen. 35: 4. Ex. 2: 12. Josh. 7: 21, 22. Jer. 43: 10. So טן רשתה Ps. 140: 6. 142: 4; טן פח Ps. 9: 16. 31: 5, i. e. to hide a snare, net, for any one, i. q. to lie in wait, to plot against him; comp. Ps. 64: 6. Job 18: 10. טמן טמן a hidden abortion Job 3: 16. Seq. טן to hide for any one, i. e. to hoard up, to reserve for him, Job 20: 26 כל-השקר טמן לצפוניו all darkness, calamity, is hoarded up for his treasures, where observe the paronomasia in the cognate words טמן and צפון. Similar is Deut. 33: 19 שפיר חול טמני חול pp. the hidden of the hid treasures of the sand, perh. glass. Ironically, Prov. 19: 24 טמן עצל ידו בצלחת the slothful hideth his hand in the dish, i. e. he plungeth it slowly and deeply into the dish.

NIPH. to hide oneself, under the earth, Is. 2: 10.

HIPH. i. q. Kal, 2 K. 7: 8.

Deriv. מטמן.

\* טנא a root not in use, perh. i. q. Arab. وُضِن to braid, to weave, e. g.

baskets, whence مِصْنَعَة a basket. Hence

טנא m. a basket, Deut. 26: 2, 4. Chald. טנא id.

\* טנת in Kal not used, Aram.

טנת to be soiled, dirty.

PIEL to soil, to make dirty, to defile, Cant. 5: 3.

\* טעה i. q. תעה, to go astray, to wander, Aram. טעה, טעה, and Arab. طغا,

طغى.

HIPH. to lead astray, to seduce, Ez. 13: 10.

\* טעם 1. to taste, as in all the kindred dialects; e. g. a) to try the flavour, Job 12: 11. b) to eat a little, 1 Sam. 14: 24, 29, 43. Jon. 3: 7. c) to have the sense of taste, to perceive the flavour, 2 Sam. 19: 36.

2. Metaph. to perceive by the mind, to feel, Prov. 31: 18. Ps. 34: 9 טעמו וראו ביהוה O taste (feel) and see, that Jehovah is good.

Deriv. the following, and מטעמים.

טעם Chald. id. PA. to make taste, i. e. to cause to eat, to feed, Dan. 4: 22. 5: 21.

טעם m. 1. taste, flavour of food, Num. 11: 8. Jer. 48: 11. Job 6: 6.

2. metaph. intellectual taste, i. e. judgment, discernment, understanding, reason; comp. Lat. sapere, sapiens, sapientia, et contra insipidus. 1 Sam. 25: 33. Ps. 119: 66. Job 12: 20. אשה טמה pp. an insipid woman, i. e. without discernment, Prov. 11: 22. שנה טעם he changed his understanding, i. e. feigned himself mad, Ps. 34: 1. משיבי טעם who answer discreetly, Prov. 26: 16.

3. from the Chald. judgment of the king, i. e. mandate, decree, Jon. 3: 7. See Chald. טעם no. 3.

טעם m. Chald. i. q. Hebr. no. 3, mandate, decree, Ezra 6: 14. — More frequent is

טעם m. Chald. 1. taste, flavour, espec. pleasant. Dan. 5: 2 בטעם המרה in the flavour of wine, i. e. while drinking.

2. judgment, discernment, reason, see Heb. טעם no. 2. Dan. 2: 14. Hence reason as demanded or given, account,





walking and mincing as they go; Luth. well as to the sense, sie treten einher und schwänzen, i. e. to wag, to waddle, as Saad. **تَنَحَّطَرْنَ**, Chald.

**نَفَّ** and **طَفَّ**. — Arab. **بَفَفَهُوּ** מִקְפֵּן of a horse, to be quick, to amble; see Schroeder de Vest. mulier. p. 127. Corresponding are **קָבַב**, Germ. *tappen*, *trappen*, and its dimin. *trippeln*, Engl. *to tap*, *to trip*.

\* **טַפֵּר** Chald. pl. **טַפְרִין** m. i. q. Heb. **צַפֵּרֶן**.

1. nail of a man, Dan. 4: 30.

2. hoof of an animal, Dan. 7: 19.

\* **טַפֵּשׁ** to be fat; metaph. to be sluggish, stupid, comp. *παχύς*, Lat. *pinguis*. Ps. 119: 70. — More frequent in Chaldee.

**טַפַּת** (drop, i. q. **נִטְפָה**, r. **נָטַף**) pr. n. of a daughter of Solomon, 1 K. 4: 11.

**טָרַד** to thrust, Lat. *trud-o* with the same radical letters; hence to follow on continually one after another, Prov. 19: 13. 27: 15 **טָרַד דְּקָף** *stillicidium trudens*, i. e. a continual dropping of the eaves, one drop following another and thrusting it forward. — Arab. **طَرَى**

trusit, propulit, IV. *res consecuta est* alian; see Schult. ad Prov. I. c. Taur. ad Ham. p. 516. Syr. and Chald. **טָרַד** i. q. conj. I.

Deriv. pr. n. **מִטְרַד**.

**טָרַד** Chald. to thrust, to drive forth, Dan. 4: 22, 29, 30.

\* **טָרַה** obsol. root, i. q. **טָרָה** to be fresh, new. Arab. **طَرَى** and **طَرُو** id.

Aethiop. **ጥሩ**: raw, uncooked. The primary idea perhaps lies in plucking off, so that **טָרַה** (**טָרַב**, **טָרַו**) may be i. q. **טָרַף** q. v. no. 1, 2. — Hence **טָרַי**.

**טָרוֹם** (**טָרוֹם**) i. q. **טָרַם** not yet Ruth 3: 14 Chethibh.

\* **טָרַח** in Kal not used, Arab. **طَرَحَ** Conj. I, IV, VIII, to cast down, to project.

Hiph. Job 37: 11 **אֶת־בְּרִי יִטְרִיהַ עַב** also in rain, he (God) casts down the thick cloud, precipitates it, implying the descent and sudden fall of clouds through the weight of water in them, the bursting of a cloud. — But Arab. **طَرَحَ** seq. **عَلَى** signifies also to cast

upon, to lay upon any thing, comp. **טָרַח** a load, burden; and hence the passage might be rendered, with rain he loads the thick clouds. Symm. *ἐπιτίσσει*.

**טָרַח** m. a burden, trouble, Deut. 1: 12. Is. 1: 14. — Chald. **טָרַחָא** toil, weariness, **טָרַח** to be wearied, Aeth. **ጥረሐ** id.)

**טָרִי** adj. fem. **טָרִיָה**, fresh, new, e. g. a wound Is. 1: 6; the jaw-bone of an ass, Judg. 15: 15. R. **טָרִיָה**.

\* **טָרַם** obsol. root, prob. i. q. **טָרַף** to pluck off, comp. **טָרַח** to cut off. — Hence

**טָרַם** pp. a cutting off, section, the place where a bough has just been cut from a tree; hence beginning, always as adv.

1. **בְּטָרַם** pp. in the beginning, before the beginning, i. e. when not yet, before. Seq. praet. Ps. 90: 2. Prov. 8: 25. Seq. fut. in the fut. signif. Is. 66: 7. Job 10: 21 **בְּטָרַם אֵלַי** before I shall go; but often in the signif. of praet. Jer. 1: 5 **אִסְנִיפִיתְךָ בְּטָרַם תֵּצֵא** before thou camest forth. Ruth 3: 14. 2 K. 2: 9. Seq. inf. Zeph. 2: 2 **בְּטָרַם לָךְ**. Ibid. pleonast. bis **בְּטָרַם** **קָם** before it come not upon you, strictly a double negation. — The

particles **טָרַם** and **לֹא** not yet, and **אָז** then, have a common relation; the future being apparently used with them for the praeter, because the action after these particles is conceived of as future.

2. **מִטָּרַם** i. q. **בְּטָרַם**, pp. from the beginning, i. q. before the beginning, when not yet, Hagg. 2: 15. Comp. **מִן** in the formula **מִיָּרֶשֶׁת**, Is. 46: 10.

3. **טָרַם** in Acc. a) not yet, seq. praet. 1 Sam. 3: 7; but oftener seq. fut. for praet. of a thing past, Gen. 2: 5. Ex. 10: 7. Josh. 2: 8. 1 Sam. 3: 3. b) i. q.



**בְּתָרָם** when not yet, before, seq. fut. of a thing past, Josh. 3: 1. Ex. 12: 34; of a thing future Is. 65: 24.

\* **יִתְרָה** fut. **יִתְרָה** once **יִתְרָה** Gen. 49: 27.

1. to pull or pluck off, cogn. **יִתְרָה**, **יִתְרָם**, comp. Gr. *θρύπτω*. Hence Arab.

**יִתְרָה** to be fresh, new, i. e. freshly plucked, Heb. **יִתְרָה**, **יִתְרָה** no. 3.

2. to pull or tear in pieces, to rend, as wild beasts, Gen 37: 33. 44: 28. Deut. 33: 20. Ps. 22: 14. Nah. 2: 13. Metaph. of wrath Job 16: 9. 18: 4; and thus even of God, Ps. 50: 22 **יִתְרָה** lest I tear you in pieces, in the manner of wild beasts. Hos. 6: 1.

NIPH. pass. of no. 2, Ex. 22: 12. Jer. 5: 6.

PUAL id. Gen. 37: 33. 44: 28.

HIPH. to tear up food, i. e. into small pieces or mouthfuls, to cause to eat, to feed a person, Prov. 30: 8.

Deriv. see in Kal no 1.

**טָרֶה** adj. fresh, new, of a leaf,

Gen. 8: 11. See r. **טָרֶה** no. 1.

**טָרֶה** m. 1. a green leaf, fresh foliage, pp. freshly plucked off, Ez. 17: 9; comp. Gen. 8: 11. Chald. et Syr. **טָרֶה**, **טָרֶה**, id.

2. prey of a wild beast, pp. an animal torn in pieces, Job 4: 11. 29: 17. 38: 39. **טָרֶה** **הָרָרִי** mountains of prey i. e. of plunderers, robbers, fastnesses whence they sally forth for prey, Ps. 76: 5.

3. food, Prov. 31: 15. Mal. 3: 10. Ps. 111: 5. Comp. the verb in Hiph.

**טָרֶפָה** f. collect. what is torn in pieces, flocks torn by wild beasts, Gen. 31: 39. Ex. 22: 12. Lev. 7: 24.

**טָרְפָלִיָּא** Chald. Tarpelites Ezr 4: 9, the name of a people from which the Assyrian kings sent colonists to Samaria. Sept. *Ταρφαλῖται*.

**Yod**, the tenth letter of the Hebrew alphabet, as a numeral denoting 10. The name of this letter, **יוד**, like the Heb. **יד**, doubtless signifies hand, comp. **יוד**, plur. **יָמִינִים** from obsol. **יָם**; and its figure in the Phœnician and Samaritan alphabets and on Maccabean coins, still presents a rude image of the hand. So too the Ethiopic, where this letter is called *Yaman*, i. e. right hand.

Most of the Heb. roots which have **Yod** for the first radical, i. e. verbs **פִּי**, are in Arabic and Ethiopic **פִּי**, see Lehrgeb. § 105. **א**; as **יָגֵד**, **וָלַד**, **וָלַד** etc. For the affinity of verbs **פִּי** with other biliteral roots, espec. verbs **עָו** and **עָז**, see Lehrgeb. § 112. 2.

\* **יָאֵב** to long for, to desire earnestly, seq. **יָאֵב** Ps. 119: 131. Syr. **يَاَب** and quadrilit. **يَاَب** id. Cogn. are **אָבָה**, **אָבָה**.

\* **יָאֵה** to be comely, becoming, i. q.

**יָאֵה**, **יָאֵה** (Ps. 33: 1, Prov. 17: 7. Impers. seq. **יָאֵה**, it is becoming, suitable, for any one. Jer. 10: 7 **יָאֵה** **יָאֵה** for thee doth it become. Sept. ed. Compl. **σοὶ γὰρ πρόπει**.—Syr. **يَاَب** decorous, seq. **يَاَب** becoming, **يَاَب**.

**יָאֵר** see **יָאֵר** river.

**יָאֵזְנִיָּה** (whom Jehovah hears) pr. n. m. a) Jer. 35: 3. b) Ez. 11: 1.

**יָאֵזְנִיָּה** (id.) a) 2 K. 25: 23, contr. **יָאֵזְנִיָּה** Jer. 40: 8, **יָאֵזְנִיָּה** 42: 1. b) Ez. 8: 11.

**יָאֵיר** (whom he enlightens, sc. God) pr. n. **Jair**, Gr. *Ίάριος* Mark 5: 22. a) a son of Manasseh, Num. 32: 41. b) a judge of Israel, Judg. 10: 3. c) Esth. 2: 5.—Patronym. **יָאֵירִי** 2 Sam. 20: 26, from b.

\* I. יָאֵל properly יָאֵל, in Kal not used, to be foolish, i. q. אָל q. v.

NIPH. יָאֵל to be foolish, to act foolishly, Num. 12: 11. Jer. 5: 4; to play the fool, Is. 19: 13. Jer. 50: 36 הָרַב אֵל הָרַב אֵל the sword is upon the lying prophets, and they shall be as fools; comp. הָאֵל Job 12: 17. Is. 44: 25.

\* II. יָאֵל in Kal not used, cogn.

אֵל, אֵל, Arab. *أَوَّل*, to go before, to be first.

HIPH. הִיאֵל to begin, Deut. 1: 5. Hos. 5: 11. Josh. 17: 12 יִוֹאֵל הַכְּנַעֲנִי וַיּוֹאֵל הַכְּנַעֲנִי וַיּוֹאֵל הַכְּנַעֲנִי and the Canaanites began to sit down in the land, i. e. to have a fixed dwelling. Judg. 1: 27, 35. Sometimes in a stronger sense, 'to begin something difficult,' to undertake, to adventure, Gen. 18: 27, 31. Also of one who does any thing at the request or entreaty of another, to be content, willing, to please, sc. to do any thing, Judg. 17: 11. 19: 6 הִיאֵל-נָא וְלֵילָא be content and tarry all night. Ex. 2: 21. 2 Sam. 7: 29. 2 K. 5: 23. Job 6: 9, 28. — Constr. seq. gerund Josh. 17: 12. Judg. 1: 35; or a finite verb with the copula Judg. 19: 6, or without the copula, ἀσυνδεδῶς, Deut. 1: 5. Hos. 5: 11.

\* יָאֵר and יָאֵר m. a river, an Egyptian word, in the dialect of Memphis Ἰαρο, Sahitic Ἰεπο, see Jablonski Opusc. ed. te Water T. I. p. 93, 444. Champollion l'Egypte I. p. 137, 138. II. 238. In the Inscription of Rosetta, l. 14, 15, it is written *ior*; see Kosegarten de Scriptura vett. Aegyptiorum p. 14. Used almost exclusively of the Nile, Gen. 41: 1 sq. Ex. 1: 22. 2: 3. 7: 15 sq. Once of another river, Dan. 12: 5, 6, 7.

PLUR. יָאֵרִים streams, canals, Job 28: 10. Is. 33: 21. Spec. the branches and canals of the Nile, Ez. 29: 3 sq. 30: 12. Ps. 78: 44; hence יָאֵרִי מִצְרַיִם יָאֵרִי, Is. 7: 18. 19: 6. 37: 25.

\* יָאֵשׁ in Kal not used, Arab.

يَاس and transp. *أَيْس*, to despond, to despair.

NIPH. id. seq. מִן praegn. to despair of and desist from any one, e. g. 1 Sam. 27: 1 יְנוּאֵשׁ מִמֶּנִּי שָׁאוּל לִבִּי קָשָׁה עוֹד and Saul shall desist from me to seek me any more. Part. נוֹאֵשׁ one in despair, desperate, Job 6: 26. Neutr. desperatum est, there is no hope, it is in vain, Is. 57: 10. Jer. 2: 25. 18: 12.

PIEL inf. יָאֵשׁ, seq. לְבֹ, to let despair, to give over to despair, Ecc. 2: 20.

יָאֵשִׁיָּה (see next art.) pr. n. m. Zech. 6: 10.

יָאֵשִׁיָּהוּ pr. n. (whom Jehovah heals, from r. *אָשָׁה* = *أَسَى* to heal, and יְהוֹה, Josiah, king of Judah 642—611 B. C. the restorer of the Mosaic law, slain at Megiddo in battle with Necho king of Egypt, 2 K. 23: 23. 2 Chr. 34: 33. Gr. *Iosias*.)

יָאֵתֶרֶי pr. n. m. 1 Chr. 6: 6, for which v. 26 אֶתֶרֶי.

\* יָבֵב in Kal not used.

PIEL, to call aloud, to cry out, Judg. 5: 28. Aram. id. spec. of shouts of rejoicing, in the Targums for Heb. הִרְיֵעַ, רִיָּן; Syr. also to blow the trumpet, *مَقْبَل* sound of the trumpet. Arab.

أَبَى id. chiefly of the shout of battle. Comp. יִבְּלָה.

Deriv. pr. n. יִבְּלָה.

יָבֵל m. produce, increase of the earth, from r. יָבַל Hiph. no. 3, as הַבּוֹאָה proventus, from בּוֹא. Lev. 26: 4, 20. Deut. 11: 17. 32: 22. Judg. 6: 4. Ps. 67: 7. 85: 13. Hab. 3: 16. Job 20: 28 יָבֵל בֵּיתוֹ the increase of his house departs, disappears, i. e. the wealth laid up in his house.

יָבוֹס (place trodden down, as a threshing-floor, r. בּוֹס,) Jebus, the ancient name of Jerusalem among the Canaanites, Judg. 19: 10, 11. 1 Chr. 11: 4, 5. The gentile n. is יְבוּסִי Jebusite, collect. the Jebusites, a Canaanitish tribe who inhabited this city and the neigh-

bouring mountains; they were subdued by David, but still existed in the time of Ezra; Gen. 10: 16. 15: 21. Num. 13: 30. Josh. 15: 63. 2 Sam. 5: 6. Ezra 9: 1. The same gentile name is sometimes put for the city itself, (i. q. *הַיְבוּסִי* Judg. 19: 11,) Josh. 15: 8. 18: 16; also poetically in later times for the inhabitants of Jerusalem Zech. 9: 7, as *כַּשְׁדִּים* for Chaldea.

*יִבְחֶה* (whom he chooses, sc. God)

pr. n. of a son of David, 2 Sam. 5: 15. 1 Chr. 14: 5.

*יִבּוֹן* (whom he observes, sc. God)

*Jabin* pr. n. of two kings of Hazor, a) Josh. 11: 1. b) Judg. 4: 2. Ps. 83: 10.

*יִבִּישׁ* see *יָבֵשׁ*.

\* *יָבַל* 1. *to well, to flow*, sc. co-

piously and with impetus. Arab. *وَبِل* to flow copiously, to rain, whence

*وَبَل*, rain, a shower. Corresponding are Germ. *wallen*, whence *Welle*, Engl. *to well*. Hence *יָבַל*, *יָבַל*, a stream, river, *יָבַל* for *יָבַל* river, *יָבַל* deluge, in which form Yod (as elsewhere Nun) is inserted in the next letter.

2. *to flow, to run*, sc. with matter, as a sore, whence *יָבַל* sanie diffuens.

3. poet. *to go, to advance gently*; as in Engl. *to flow, to glide*, also Germ. *wallen*, poet. for *to go*, the figure being taken from water; comp. Fr. *aller*, which is of the same family with *wallen*, comp. Adelung IV. p. 1366. See Hiph.

Hiph. *הִיבִיל*, Syr. *ܠܒܝܠ*, causat. of no. 3, poet. for *הִבִּיל*.

1. *to lead, to bring*, sc. persons, Ps. 68: 11. 108: 11.

2. *to bring, to offer*, e. g. presents Ps. 68: 30. 76: 12. Zeph. 3: 10.

3. *to bring forth*, as the earth. Hence *יָבַל*, *יָבַל*, produce, *יָבַל* the earth as fertile and inhabited.

Hoph. *הִיבַל* 1. *to be led, brought*, e. g. persons Ps. 45: 15. 16. Is. 53: 7. 55: 12. Jer. 11: 19.

2. *to be brought, offered*, e. g. gifts, presents, Is. 18: 7. Hos. 10: 6. 12: 2; *to be borne, carried*, as to the sepulchre Job 10: 19. 21: 30, 32.

Deriv. see in Kal no. 1, and Hiph. no. 3.

*יָבַל* Chald. i. q. Heb. *אֲרַחַל* *to bring*, Ezra 5: 14. 6: 5.

*יָבַל* m. 1. *a stream, river*.

*יָבַל* Is. 30: 25. 44: 4. R. *יָבַל* no. 1.

2. pr. n. *Jabal*, son of Lamech, the father of nomadic pastoral life, Gen. 4: 20.

*יָבַל* f. *יָבַלָה* adj. *flowing, running*, sc. with matter as a sore, i. e. having running sores, ulcers, spoken of a flock Lev. 22: 22. Vulg. *papulas habens*, having pimples, pustules; and so in Talmudic, see Mishna Erubhin 10. 13.

Arab. *وَابِلَة* defluxus pilorum.

*יָבֵלָם* (from *יָבַלָה* and *עַם*, consuming the people,) *Ibleam* pr. n. of a city in Manasseh, Josh. 17: 11. Judg. 1: 27. 2 K. 9: 27; written in 1 Chr. 6: 55 *יָבֵלָם*.

\* *יָבַם* m. *brother-in-law, husband's brother*, Lat. *levir*, who by the Mosaic law, when a husband died without heirs, was bound to marry the widow, Deut. 25: 5—9. — Hence the denom.

PIEL *יָבַם* pp. *to act the husband's brother, to perform his duty, to marry a brother's widow*, Deut. l. c. Gen. 38: 8.

*יָבַמַת* c. Suff. *יָבַמַתָּה*, f. *sister-in-law, a brother's wife*, Deut. 25: 7, 9. Also the wife of a husband's brother, Ruth 1: 15.

*יָבִנְאֵל* (what God lets build) pr. n. *Jabneel*, of a city a) in Judah Josh. 15: 11. b) in Naphtali Josh. 19: 33.

*יָבִנָה* (what he lets build, sc. God) *Jabneh* pr. n. of a city on the Mediterranean, taken from the Philistines by Uzziel, 2 Chr. 26: 6, comp. Josh. 15: 46. Sept. *Ἰαμνία* 1 Macc. 4: 15, and *Ἰάμνεα* 5: 58. 2 Macc. 12: 8. Strab. XVI, 2.

Arab. **יבנה** *Yabne*, which name is still borne by a village among the ruins of the ancient city.

**יבנה** (whom *Jehovah will build up*, i. e. prosper,) pr. n. m. 1 Chr. 9: 8.

**יבנה** (id.) *ibid.*

\* **יבץ** obsol. root, Arab. **وَبَّضَ** to shine, to be bright. Hence pr. n. **יבץ**.

**יבק** *Jabbok*, pr. n. of a stream or torrent near mount Gilead, flowing from the east into the Jordan on the northern border of the Ammonites, now called **وادی زرقا** *Wadi Zerka*, i. e.

cerulean stream, Num. 21: 24. Gen. 32: 23. Deut. 2: 37. 3: 16. Josh. 12: 2. Judg. 11: 13. See Burckhardt's Travels in Syria etc. p. 347, or p. 598 Germ. also the author's note *ib.* p. 1059; in which the error of Pocoke and others is corrected, who confounded the stream with the Hieromax, Arab. **يبرموك**.

As to the etymology, Simonis in his Onomast. p. 315, not unaptly derives **יבק** from **בַּקַּק** to pour out, to empty, by Chaldaism for **יבַּק**, i. e. *a pouring out, emptying*. Yet in Gen. 32: 23, 25 there is an allusion to this name, as if it were for **יבאבוק**, from r. **אבַּק**.

**יבֶּכְיָהוּ** (whom *Jehovah blesses*) pr. n. m. Is. 8: 2.

**יבֶּשֶׁם** (pleasant, r. **בֶּשֶׂם**) pr. n. m. 1 Chr. 7: 2.

\* I. **יבֶּשׁ** fut. **יִבֶּשׁ**, plur. **יִבְשׁוּ**, inf. constr. **יִבֶּשׁ**, **יִבְשָׁה** Gen. 8: 7, *to be or become dry, to dry up*, as plants, trees, grass, Is. 15: 6. 19: 7. 40: 7, 8. Joel 1: 12; fields tilled and sown Jer. 23: 10. Zech. 11: 17. Is. 27: 11; the earth after the deluge, Gen. 8: 14; of bones as destitute of marrow Ez. 37: 11; of the hand as paralyzed 1 K. 13: 4, comp. Mark 3: 1; hence of the vital strength, Ps. 22: 16 **יִבֶּשׁ כִּחַי** *my strength is dried up like a pot-sherd*. The moisture itself is also said *to dry up*; hence of streams and the sea, Job 14: 11.

Gen. 8: 13. Joel 1: 20.—Arab. **يَبَسَ**

id. For the difference between **יָבַשׁ** and **יָבֵשׁ** to be dry, see under **יָבֵשׁ**.

PIEL **יָבַשׁ** *to make dry, to dry up*, Job 15: 30. Prov. 17: 22. Nah. 1: 4 where **יָבֵשׁ** is for **יָבֵשׁהוּ**.

HIPH. **הִיבֵשׁ** 1. *to make dry, to dry up*, Josh. 2: 10. 4: 23.

2. intrans. *to be made dry, to be dried up*, of plants, fruits, the harvest, Joel 1: 10, 12, 17. Metaph. v. 12 *joy is dried up, withered away, from the sons of men*.

II. **יָבַשׁ**, HIPH. **הִיבֵשׁ**, the signification being drawn from **בֹּשָׁה**.

1. *to shame, to make ashamed*, 2 Sam. 19: 6.

2. intrans. i. q. **בֹּשָׁה** in Kal, *to be ashamed, to feel shame*, Jer. 2: 26. 6: 15. 8: 12. Often of persons who are disappointed in their hopes, Joel. 1: 11. Jer. 10: 14. Zech. 9: 5. Poet. of cities overthrown, *to be put to shame, disgraced*, Jer. 48: 1, 20. 50: 2, 3.

3. *to act shamefully*, Hos. 2: 7 [5].

**יָבֵשׁ** adj. f. **יָבֵשָׁה** (r. **יָבַשׁ** no. I.)

1. *dry*, Job 13: 25. Ez. 17: 24. 21: 3.

2. *Jabesh*, pr. n. a) of a city in Gilead, written also **יָבֵשׁ**, 1 Sam. 11: 1. 3. Judg. 21: 8. b) of a man 2 K. 15: 10, 13, 14.

**יָבֵשׁ** an intensive form, i. q. **יָבַשׁ**, only in fem. **יָבֵשָׁה**, *dry*; **בְּיָבֵשָׁה** in the dry, i. e. with dry feet, dry-footed, Ex. 14: 16, 22, 29. Josh. 4: 22. Then for *the dry ground*, opp. to the sea, Gen. 1: 9. Ex. 4: 9. Jon. 1: 9, 13. 2: 11. Ps. 66: 6. — So Gr. ἡ ξηρά and τὸ ξηρόν, Matt. 23: 15, opp. ἡ θάλασσα. Eccclus. 37: 3. Vorstius de Hebraïsmis N. T. ed. Fischer. cap. 2. § 2.

**יָבֵשׁתִּי** f. id. Exod. 4: 9. Ps. 95: 5. Chald. st. emphat. **יָבֵשְׁתָּא** Dan. 2: 10.

**יִגְאַל** (whom *he will avenge*, sc. God) pr. n. m. a) Num. 13: 7. b) 1 Chr. 3: 22. c) 2 Sam. 23: 36.

\* **יָגַב** i. q. **גָּבַב**, *to cut* sc. with a plough, *to plough, to till*. Part. plur.



יֹגְבִים *ploughmen, husbandmen*, 2 K. 25: 12 Keri. Jer. 52: 16. — Hence

יֹגֵב m. plur. יֹגְבִים, *a field*, Jer. 39: 10.

יִגְבָּהּ, c. ה. parag. יִגְבְּהָהּ, (elevated, r. גְּבָהּ) pr. n. of a place in the tribe of Gad, Num. 32: 35. Judg. 8: 11.

יִגְדְּלֶיהָ (whom Jehovah will make great) pr. n. m. Jer. 35: 4.

\* I. יָגַה in Kal not used, *to be pained in mind, to grieve*. Kindr. is יָגַע.

PIEL יָגַה, *to afflict, to grieve*, fut. יִגְהֶה for יִגְהֶה Lam. 3: 33. Comp. יָגַשׁ Pi.

HIPH. הִגְהָה *to afflict, to grieve*, Job 19: 2. Lam. 1: 5, 12. 3: 32. Is. 51: 23.

NIPH. נִגְהָה for נִגְהָה, Part. *afflicted, grieved*, Lam. 1: 4. Zeph. 3: 18 נִגְהָה *those grieved, sorrowful, for the sacred assembly*, i. e. as prohibited from it.

Deriv. יָגוּה, יָגוּה.

II. יָגַה i. q. הָגַה no. II, *to be separated, apart*.

HIPH. הִגְהָה *to separate, to remove*, 2 Sam. 20: 13. Arab. وَجَى Conj. IV, id.

יָגוּר m. *affliction, grief, sorrow*, Gen. 42: 38. 44: 31. Ps. 13: 3. R. יָגַה no. 1.

יָגוּר (lodging-place from fut. of יָגוּר) pr. n. of a place in the tribe of Judah, Josh. 15: 21.

יָגִיעַ m. adj. *wearied weary*, Job. 3: 17. R. יָגַע.

יָגִיעַ (r. יָגַע) m. 1. *labour, toil*, as accompanied with wearisome and painful effort, Job 39: 11. Gen. 31: 42 יָגִיעַ *the labour of my hands*.

2. meton. *the product of labour*; hence *a work*, Job 10: 3. Oftener *earnings, gain, wealth*, Is. 45: 14. 55: 2. Jer. 3: 24. 20: 5. Ez. 23: 29. Ps. 109: 11. Neh. 5: 13; espec. as derived from tillage, Ps. 78: 46. 128: 2. יָגִיעַ פְּסָם Hagg. 1: 11, id.

יָגִיעָה f. *labour, weariness*, Ecc. 12: 12.

יָגַל (exiled, r. גָּלָה) pr. n. m. Num. 34: 22.

\* יָגַן obsol. root, Arab. وَجَن, *to beat, to pound, to press*. Hence גָּת for יָגַת, a wine-press, as *prelum*, qs. *prelulum*, from *premendo*.

\* יָגַע fut. יִגַּע 1. *to labour, to toil*, espec. with wearisome and painful effort, Arab. وَجَعَ *to pain*, comp. יָגַה.

Constr. a) absol. Job 9: 29 לָמָּה אֵינִי יֹגֵעַ *why then should I labour in vain?* Prov. 23: 4. Is. 49: 4. 65: 23. — b) seq. ב. of that *in which one labours*, Josh. 24: 13. Is. 47: 12. 62: 8; once seq. acc. in the same sense, v. 15.

2. *to be wearied, faint*, 2 Sam. 23: 10: Is. 40: 31. Seq. ב. of that *in or with which one is weary*, Ps. 6: 7 יָגַעְתִּי בְּאִנְחָתִי *I am weary with my groaning*, Jer. 45: 3. Ps. 69: 4; also seq. ב. of pers. Is. 43: 22 יָגַעְתָּ בִּי יִשְׂרָאֵל *for thou art weary of me, Israel*.

PIEL *to weary, to make faint*, Josh. 7: 3. Ecc. 10: 15.

HIPH. הִגְיַע *to weary any one, to be burdensome to him*, seq. acc. of pers. et ב. of thing, Is. 43: 23 לֹא הִגְיַעְתִּיךָ *I have not wearied thee with incense*, i. e. have not burdened thee by demanding it. v. 24 הִגְיַעְתִּיךָ *thou hast wearied me with thy iniquities*. Mal. 2: 17.

Deriv. יָגִיעָה, יָגִיעָה, and those which here follow.

יָגַע m. *labour* i. e. product of labour, *earnings*, Job. 20: 18.

יָגַע adj. verbal, *wearied, exhausted, faint*, Deut. 25: 18. 2 Sam. 17: 2. Ecc. 1: 8 בְּלִי-הָדָבְרִים יָגִיעִים *all words become weary*; not, as Winer translates, 'are wearisome, make weary.'

\* יָגַר obsol. root, Aethiop. ገገ; *to throw, to cast, to stone*, ገገ. a hill, heap of stones; cogn. with which is Heb. אָגַר. — Hence

יָגַר m. Chald. *a hill, heap of stones*, Gen. 31: 47. Syr. ܝܓܪ id.

\* יָגַר, 2 pers. יִגְרָתָּהּ, i. q. גִּירָה no. 2, to fear, to be afraid of, seq. acc. Job 3: 25. 9: 28. Ps. 119: 39; see מִפְּנֵי Deut. 9: 19. 28: 60. Arab. id.

יָגַר part. or adj. verbal, *fearing*, used with pers. pronouns by periphrasis for a finite verb, Jer. 22: 25. 39: 17.

\* יָד, constr. יָדָה, c. Suff. יָדִי, but also יָדְכֶם, יָדְכֶן, (for יָדְכֶם), dual. יָדֵי constr. יָדֵי. Plur. יָדוֹת fem. but see Ez. 2: 9.

1. the hand, the human hand, once for the feet of a lizard as being similar to the human hand Prov. 30: 28. Syr.

یَد, Arab. يَد id. Aethiop. ሃይል.

—The following are the principal phrases in which the literal signification is retained :

a) יָדִי עִם, אֶת־עִם, *my hand is with any one*, i. e. I aid him, am on his side, 1 Sam. 22: 17. 2 Sam. 3: 12. 2 K. 15: 19.

b) יָדִי הָיְתָה בְּפִי *my hand is upon any one*, i. q. *against him* (Gen. 16: 12) i. e. I do him violence and harm, Gen. 37: 27. 1 Sam. 18: 17, 21. 24: 13, 14. Josh. 2: 19. יָד יי הָיְתָה בִּי, of the hand of God as afflicting and punishing, Ex. 9: 3. Deut. 2: 15. Judg. 2: 15. 1 Sam. 7: 13. 12: 15; rarely in a sense of kindness, as aiding, favouring, 2 Chr. 30: 12. Ezra 9: 2; and for avoiding the ambiguity of this phrase there is added לְרַעַה Judg. 2: 15. — So in a sense of disfavour only: בְּתֵן יָדוֹ בִּי, (of God,) Ex. 7: 4, and בְּתֵן יָד יי בִּי Ruth 1: 13; but in a sense of favour, Is. 25: 10 תִּנְחֵם יָד יי בְּהַר הַזֶּה *the hand of Jehovah shall rest upon this mount*.

c) הָיְתָה יָד יי עָלַי פִּי *the hand of Jehovah is upon any one*, both for good and for evil, but more usually in a good sense. E. g. as aiding, favouring, Ezra 7: 6 כִּי־יָד יי אֶלְהֵוּ עָלָיו *when the hand of Jehovah his God was upon him*. v. 28. 8: 18, 31. Twice it is added expressly, יָד אֱלֹהִים הַטּוֹבָה Ezra 7: 9. Neh. 2: 8; or also לְטוֹבָה Ezra 8: 22. In a

good sense further, Is. 1: 25 אֲשִׁיבָה יָדִי עָלָיָהּ. But in a bad or hostile sense, Am. 1: 8 הֲשִׁיבֹתִי יָדִי עַל עֶקְרוֹן *I will turn my hand upon i. e. against Ekron*; and so seq. אֶל for עָלַי, Ez. 13: 9. Comp. in N. T. Acts 13: 11 *καὶ ἔσθη τυφλὸς κ. τ. λ.*

d) The phrase, *the hand of Jehovah is upon (עָלַי) any one*, is further used in the sense, *the Spirit of Jehovah is upon a prophet*, the prophet is moved, inspired, by the Spirit of God; since the divine Spirit was communicated to men by the laying on of hands, Ez. 1: 3. 3: 14, 22. 37: 1. 2 K. 3: 15; seq. אֶל for עָלַי, 1 K. 18: 46. The same is עָלַי יָדִי יי Ez. 3: 14 (comp. Is. 8: 11,) and נִפְקְדָה יָד יי Ez. 8: 1, coll. 11: 5 where for יָד is רִגְלָהּ. Hence also Jer. 15: 17 מִפְּנֵי יָדֶיךָ *because of thy hand*, i. e. because of the divine Spirit which rests upon me, by which I am moved.

e) נָתַן יָד *to give the hand*, as a pledge of fidelity, as confirming a promise, i. q. *to promise*, 2 K. 10: 15. Ezra 10: 19. Spec. of the vanquished giving their hands as a pledge of submission to the victors, Ez. 17: 18. Jer. 50: 15. Lam. 5: 6. 2 Chr. 30: 8 תָּנוּ יָד לַיהוָה *give the hand i. e. submit yourselves to Jehovah*. — For the similar idiom in Syriac, see the Peshito Acts 27: 13, et ibi L. de Dieu. Here belongs also the gloss of

the Arabic lexicographers, يَدٌ surety by a pledge, fidejussio, surrender, subjection, *χρίσθαι*. — Similar is the formula נָתַן יָד פְּתָחָהּ פִּי *to submit oneself under i. e. to any one*, 1 Chr. 29: 34.

f) הָיְתָה יָד *the hand* καὶ ἔσθη, is sometimes spoken: (α) of the hand of God, as הָיְתָה יָד יי for הָיְתָה יָד יי. So Is. 8: 11 הָיְתָה יָד יי בְּחֹזֶקֶת הָיְתָה יָד יי בְּחֹזֶקֶת (conf. lett. d,) and Job 23: 2 יָד יְהוָה אֲשֶׁר בִּי כְבֹדָהּ *for my hand i. e. the punitive hand of God upon or against me, is heavy*, comp. lett. b. — (β) of the hand of man, i. e. human help. לֹא בְּיָד לֹא בְּיָד Dan. 8: 25, *without [man's] hand*, i. e. without human aid or interference. Chald. לֹא בִּידָן Dan. 2: 34, 35. Comp. Lam. 4: 6.

g) יָד לְיָד *hand to hand*, from hand to

hand, i. e. through all ages and generations, ever, and with a negative particle never. Prov. 11: 21 **יָד לֹא תִקָּה רָעָה** *יד through all generations the wicked shall not go unpunished*. 16: 5. Similar is the Persian formula, **دست بدست**, Schult. Animadverss. ad Prov. l. c. Also Syr. **ܕܡܢ ܕܡܢ** i. e. *sigillatim*, one after another. For a like reason the Arabic **يد** is explained by *succession*.

h) **יָד לִפֶּה**, *hand to the mouth*, i. e. lay thy hand upon thy mouth, i. q. be silent, hold thy peace, Prov. 30: 32. Comp. Job. 21: 5. 29: 9. 39: 34. Mic. 7: 16. Pers. **دست بر دهان**.

i) **יָד עַל רֹאשׁ** 2 Sam. 13: 19, i. q. 'to smite the hands together over one's head,' a gesture of despairing grief; comp. Jer. 2: 37.

For other phrases, see under the verbs **מָצָא**, **מָצָא**, **נָשָׂא**, **נָשָׂא**, **תָּקַע** etc. and the adjectives **חָזַק**, **רָם**.

With prepositions, where sometimes the proper force of the noun itself is lost.

aa) **בְּיָד** ( $\alpha$ ) *in my hand*, often for *with me*, after verbs of bearing, bringing, leading etc. as to *bring in one's hand*, i. e. *with him*, 1 Sam. 14: 34 **וַיָּבִיאוּ בְּיָדוֹ וַיִּשְׁמְרוּ אִישׁ שׁוֹרֵר בְּיָדוֹ** *and all the people brought every man his or with him*, etc. Jer. 38: 10 **וַיִּקַּח בְּיָדוֹ מִן הַמַּיִם וַיִּשְׁלַח אֶת הַמַּיִם** *take from hence thirty men with thee*. Gen. 32: 14. 35: 4. Num. 31: 49. Deut. 33: 3. 1 Sam. 16: 2. 1 K. 10: 29. — That which one has *in his hand*, or takes *with him*, he has *in his possession*; hence this phrase is also referred to possession, like **עַם**, **אֶת**, Lat. *penes*. Ecc. 5: 13 **הוּא בִּגְתֵּלֶת אֶת בְּנוֹ מֵאִמָּה** *who has nothing in his hand*, i. e. possesses nothing; comp. Heb. **מִתַּחַת יָדוֹ** under the art. **מִצָּה**. Chald. Ezra 7: 25 *the wisdom of thy God which is in thy hand*, i. e. which thou possessest — ( $\beta$ ) *into my hand*, i. e. *into my power*, after verbs of delivering over, Gen. 9: 2. 14: 20. Ex. 4: 21. 2 Sam. 18: 2. Hence **צֹאן יָדוֹ** the flock of his land, i. e. delivered into his hand, Ps. 95: 7; and here too belongs Is. 20: 2 *Jehovah spake* **וַיִּבְרַח מִן הַיָּד**, Sept. *ἡνὶκα ὡς*, sc.

as about to deliver to him a revelation. — ( $\gamma$ ) *by my hand*, often for *by me*, by my intervention. Num. 15: 23 *whatsoever Jehovah hath commanded you* **בְּיָד מֹשֶׁה** *by the hand of Moses*, i. e. by Moses. 2 Chr. 29: 25. 1 K. 12: 15. Jer. 37: 2. al. Often after verbs of sending, 1 K. 2: 25 and *king Solomon sent* **בְּיָד בְּנֵיהֶם**. Ex. 4: 13. Prov. 26: 6. 1 Sam. 16: 20. 2 Sam. 12: 25. Comp. Acts 11: 30. 15: 23. — ( $\delta$ ) *at my hand*, i. e. before me, in my sight, i. q. **לִפְנֵי**. 1 Sam. 21: 14 *he feigned himself mad* **בְּיָדָם** *at their hands*, i. e. before them. Job 15: 23 *he knoweth* **בְּיָדוֹ יוֹם הַשָּׁד** *that the day of darkness is ready at his hand*, impends over him. — In this sense the Arabs often say, **بَيْن يَدَيْن** between the hands of any one, see Coran Sur. 2. 256. Sur. 3. 2. Sur. 20. 109. Schult. Opp. min. p. 29, 30, et ad Job. p. 391. So the Greeks *ἐν χειρὶ* Apollon. Rhod. 1. 1113; comp. *πρὸ χειρῶν*, Germ. *vorhanden*, at hand, *διὰ χειρῶν* *Lat. hostes sunt in manibus* i. e. in conspectu Caes. Bell. Gall. 2. 19. Sallust. Jug. 94. Virg. Aen. 11. 311 'ante oculos interque manus sunt omnia vestras,' i. e. *πρὸ χειρῶν ἐστὶν*.

bb) **בֵּין יָדַיִם** *between the hands*, i. e. on the breast, on the front of the body, Zech. 13: 6. Comp. **בֵּין עֵינַיִם** on the forehead.

cc) **בְּיָד** *pro manu*, according to one's hand, in the phrase **בְּיָד הַמֶּלֶךְ** *according to the hand* i. e. *bounty of the king*, 1 K. 10: 13. Esth. 1: 7. 2: 18. The phrase denotes the open and liberal hand of the king. Others less well, according to the royal power; since power and strength do not here belong to the subject of discourse, but liberality.

dd) **מִיָּד פ'** *from or out of the hand of any one*, i. q. Engl. *at his hand*, out of his power, often after verbs of demanding Gen. 9: 5. 31: 39. Is. 1: 12; of receiving Gen. 33: 19. Num. 5: 25; of delivering Gen. 32: 12. Ex. 18: 9. Num. 37: 25. Hence also we find *from the hand* (power) of a lion and bear 1 Sam. 17: 37, of dogs Ps. 22: 21, of the sword Job 5: 29, of Sheol Ps. 49: 16. 89: 49, of the flame Is. 47: 14.



(α) *upon the hand or hands of any one*, i. q. *into his hand*, after verbs of delivering over, committing, Gen. 42: 37. 1 Sam. 17: 22. 2 K. 10: 24. 12: 12. 22: 5. 9. Ezra 1: 8. So *to deliver* עַל יְדֵי הָרֶבֶב *into the hand (power) of the sword* Ps. 63: 11. Jer. 18: 21. Also in the same sense is said עַל יְדֵי פ' *under the hand of any one*, Gen. 16: 9. 41: 35. Is. 3: 6. — (β) עַל יְדֵי Ezra 1: 8, oftener עַל יְדֵי *on or at the hands of any one*, as in Engl. *under the hands of any one*, i. q. *under his guidance*, his hand guiding and directing, Germ. 'an der Hand jemandes, jemandem zur Hand.' 1 Chr. 25: 3 עַל יְדֵי אֲבִיהֶם *under the guidance or auspices of their father*. v. 2, 6. 7: 29. Comp. Lat. 'servus a manu, ad manum esse.' Also of one absent or dead, whose ordinances are followed by posterity, 2 Chr. 23: 18 עַל יְדֵי דָוִד *at the hands of David*, i. e. *under his guidance*, according to his ordinances. Ezra 3: 10. Of things, 2 Chr. 29: 27 *the song began with the trumpets* עַל יְדֵי הַבָּנִי *at or under the lead of the instruments of David*, i. e. *he followed the measures of the instruments appointed by David*. Comp. on this idiom Lud. de Dieu ad Jer. 5: 31, Criticae Sacrae p. 240. So Arab. عَلَى يَدَيْهِ, under the auspices or care of

any one; a formula often used on Arabian coins to denote the person by whom they are coined. See also below under no. 5.

ff) עַל יְדֵי, see no. 1. g; also no. 5.

Dual יְדַיִם *the two hands of a person*; also for the plural, Job 4: 3. Prov. 6: 17. Is. 13: 7.

2. plur. יְדָוּהָ *artificial hands*, also of things which bear resemblance to hands, e. g. a) *tenons on boards*, Ex. 26: 17, 19. 36: 22, 24. b) *axles, axle-trees*, for wheels, 1 K. 7: 32, 33. — For the distinction between the dual and plural fem. in nouns denoting members of the body, see Lehrs. 540. Arab.

يَد handle, as of a mill, axe. Syr.

plur. מַגְרָזִים handles, tenons. Comp. כְּשִׁית.

3. Metaph. *power, strength, might*, the hand being regarded as the seat of strength; here too the proper force of the word is sometimes lost, comp. above in no. 1. dd. בְּיָד with might Is. 28: 2. אֵל יָד the power of God, Job 27: 11. Ps. 76: 6 none of the men of might have found יְדֵיהֶם *their hands*, i. e. they found themselves without strength. (Vice versa in Vita Timur. 1. 44, they found their hand and side, i. e. had all their strength ready.) So of one powerful deed, mighty work, Ex. 14: 31; comp. manus Virg. Aen. 6. 688. Spec. protection, help, Deut. 32: 36 אֲזָלָת יָד *their help is departed*. — So Arab. يَد

لَا يَد force of the east-wind, لا يَد there is no power to thee in

this or that. Syr. اِسْمُ رُومَينَ power of the Romans. Pers. دست power. — For the phrase *a short or long hand*, see under the verb קָצַר.

4. Meton. *a stroke, blow*, pp. as given with the hand. Job 20: 22 כָּל-יָד עֲמַל *every stroke of the wretched cometh upon him*, i. e. whatever falls upon the wretched. — Comp. Lat. manus for blow, as used of gladiators.

5. *a side*, pp. of the sides of the body, where the hands and arms are situated; comp. Engl. 'on the right hand, left hand,' Lat. 'ad hanc manum' Terent. Ad. 4. 2. 31. Hence Dual יְדַיִם pp. the two sides, chiefly in the phrase רַחֲב יְדַיִם *large on both sides*, on every side, i. e. long and broad, spacious, (comp. רַחֲב,) Gen. 34: 21. Ps. 104: 25. Is. 33: 21. al. In Sing. of the side or shore of a river, Ex. 2: 5.

Deut. 2: 37. Syr. مَفْذُ shore, coast.

— With prepositions: לְיָד 1 Sam. 19: 3. 1 Chr. 18: 17. 23: 28. Prov. 8: 3; בְּיָד 1 Sam. 4: 18; אֵל יָד 2 Sam. 14: 30. 18: 4; עַל יָד Josh. 15: 46. 2 Sam. 15: 2. 2 Chr. 17: 15. 31: 15. Job 1: 14. Neh. 3: 2sq. עַל יְדֵי Num. 34: 3. Judg. 11: 26; all signifying *at, on, by the side of any one, near*, Syr. حَالاً



near. 1 Chr. 6: 16 [31] **אֲשֶׁר הָעִמִּיד** whom David appointed by the side of the temple-singing, i. e. as in Engl. to whom he gave an appointment by the temple-music. See further on the partic. **עַל יָדֵי** in no. 1. cc.—Plur. **יָדוֹת** sides, a) of a throne, i. e. lateral supports, arms, 1 K. 10: 19. b) lateral projections, side-borders of a base or pedestal, 1 K. 7: 35, 36.

6. a place, Dent. 23: 13. Num. 2: 17 **עַל יָדוֹ** every one in his place. Is. 56: 5, comp. in no. 8. Is. 57: 8 **יָד** thou lookest out for thee a place. Ez. 21: 24. Dual id. Josh. 8: 10 **לֹא בָהֶם יָדוֹם לָנֶגֶס** they had no place to flee to.

7. a part, perh. pp. a handful, a part of a thing taken up at once in dividing. Jer. 6: 3. Dan. 12: 7. Plur. **יָדוֹת**, 2 K. 11: 7 **וְשֵׁתֵי הַיָּדוֹת בָּכֶם** and two parts of you, opp. the third part. Gen. 47: 24 **אַרְבַּע הַיָּדוֹת** four parts, opp. **הַחֲמִישִׁית** the fifth part. Neh. 11: 1. Comp. **פָּה**. Also in the connexion Dan. 1: 20, and he found them **עֶשְׂרֵי יָדוֹת** על כָּל-הַחֲרָטָמִים ten parts (i. e. ten times) wiser than all the magicians etc. Gen. 43: 33. 2 Sam. 19: 44.

8. a monument, trophy, i. q. **שֵׁם**, as if a hand pointing out or showing any thing. E. g. of victory, a trophy, 1 Sam. 15: 12; a sepulchral monument 2 Sam. 18: 18. Is. 56: 5 **לָהֶם יָד** a monument (or part, portion,) and a name.—Perhaps this name for monument in the Hebrew language may stand in some connexion with the ancient custom of sculpturing upon the cippi or sepulchral columns an uplifted hand with the arm. See Hamacker Diatribe de monumentis Punicis (Humbertianis, Lugduni asservatis) p. 20; also Reuvers ad eadem Animadvers. p. 5 sq.

For the Dual see no. 1, 3, 5, 6. For Plur. **יָדוֹת** see no. 2, 5, 7.

**יָד** Chald. st. emph. **יָדָא** Dan. 5: 5, 24; c. Suff. **יָדָה, יָדָה, יָדָהֶם** Ezra 5: 8; Dual **יָדָן** Dan. 2: 34, 45; i. q. Heb. **יָד** the hand. So **יָד מִן** from or out of one's hand i. e. power, after verbs of

delivering, comp. Heb. **יָד מִן** in **יָד** no. 1. dd; e. g. from the hand of lions, Dan. 6: 28. For Ezra 7: 14, 25, comp. Heb. **יָד** no. 1. aa.

**יָדָא** Chald. i. q. Heb. **יָדָה**.

APH. to praise God. Part. **מְהַיָּדָא** Dan. 2: 23; contr. **מְהַיָּדָא** 6: 11.

**יָדָאֵה** (what God hath shewn,

for **יָדָאֵה**, by Syr. flexion from **יָדָא** to show,) pr. n. of a place in Zebulun, Josh. 19: 15.

**יָדָבֶשׂ** (perh. honied, comp. **דָּבֶשׂ**) pr. n. m. 1 Chr. 4: 3.

\* I. **יָדָד** i. q. **יָדָה**, to throw, to cast, e. g. lots. Praet plur. **יָדָה** Joel 4: 3. Nah. 3: 10. Obad. 11.

\* II. **יָדָד** i. q. **דָּוָד**, to love, to esteem highly, Arab. **وَدَّ**. Hence **יָדָד** one beloved, **יָדָדוֹת**, and the pr. names **יָדָדוֹ, מִיָּדָד, יָדָדָה**.

\* **יָדָד** to throw, to cast, i. q. **יָדָד** no. I. Cogn. **הָדָה**. Aeth. **፬፱፻፲**; id. Imp. **יָדָד** Jer. 50: 14.

PIEL. i. q. Kal, to cast e. g. stones. Fut. **יָדָדָה** for **יָדָדָה** Lam. 3: 53. Inf. **יָדָדָה** Zech. 2: 4.

HIPH. **יָדָדָה** fut. **יָדָדָה**, sometimes **יָדָדָה** Ps. 28: 7. 45: 18. Neh. 11: 17.

1. to profess, to confess, perhaps i. q. to point out, to shew with the hand extended, q. d. with the hand thrown out, projected; see Kal, and comp. **שָׁלַח יָד**, Kal and Hiph. to cast, to throw, and then 'to point out with extended hand.' Arab. **وَدَّى** Conj. X. Syr. Aph. id.

Constr. seq. acc. Prov. 28: 13; seq. **עַל** concerning Ps. 32: 5.

2. to give thanks, to praise, to celebrate, since the acknowledgement (confession) of benefits is naturally followed by thanksgiving and praise; seq. acc. Gen. 29: 35. 49: 8. Ps. 7: 18. 30: 13; also **לָ** of pers. Ps. 75: 2. 1 Chr. 29: 13. Ezra 3: 11. **הוֹדָה שֵׁם יְיָ** to celebrate the

name of *Jehovah* 1 K. 8: 33. Ps. 54: 8; יְהוָה id. 106: 47. 122: 4.

חִתּוּפָה. הַחִתּוּפָה, Vav being assumed in place of Yod, i. q. Hiph.

1. to confess, pp. concerning oneself, to point out oneself as guilty. Aethiop.

אַחַת-פּוֹרְרָא: to accuse, to criminate, pp. prob. to object, Germ. vorwerfen, from the sense of casting, i. q. to cast in one's teeth; פּוֹרְרָא: accusation, objection, Vorwurf. — Dan. 9: 4; seq. acc. of thing, Lev. 5: 5. 16: 21. 26: 40, לְעֵי rei Neh. 1: 6. 9: 2.

2. to praise, to celebrate, seq. לְ 2 Chr. 30: 2.

Deriv. הוֹדָה, הוֹדוֹת, also the pr. names יְהוֹדוּת, יְהוֹדָה, יְהוֹדָה, and those which again come from this latter, יְהוֹדָה, יְהוֹדָה, יְהוֹדָה.

יְדוּ (for יְדוֹן loving, given to love,) *Iddo*, pr. n. m. a) 1 Chr. 27: 21. b) Ezra 10: 42.

יָדוּן (judge) pr. n. m. Neh. 3: 7.

יָדוּעַ (known) pr. n. m. a) Neh. 10: 22. b) 12: 11, 22.

יְדוּתוֹן, יְדוּתוֹן, and יְדוּתוֹן: 1 Chr. 16: 38, (praising, celebrating, from obsol. subst. יְדוּת laudation, r. יְדוּת Hiph. to praise, with the ending יְדוּת,) *Jeduthun*, pr. n. of a Levite, one of the choristers appointed by David, 1 Chr. 9: 16. 16: 38. 41: 42. 25: 1. Put for his descendants, the *Jeduthunites*, who also were musicians, 2 Chr. 35: 15. Neh. 11: 17. Ps. 39: 1. 62: 1. 77: 1.

יְדוּ pr. n. Ezra 10: 42 Keri.

יְדוּד (r. יְדוּד no. II) m. 1. one beloved, a friend, Is. 5: 1. יְדוּד יְהוָה the beloved of *Jehovah* Ps. 127: 2; so of Benjamin Deut. 33: 12. Plur. of the Israelites, Ps. 60: 7. 108: 7. Syr. ܝܕܘܕ beloved.

2. adj. lovely, pleasant, charming, Ps. 84: 2. Plur. יְדוּדוֹת charms, as Ps. 45: 2 יְדוּדוֹת a charming song. Others 'a song of love,' i. e. an epithalamium.

יְדוּדָה (one beloved, fem.) *Jedidah*

pr. n. of the mother of king Josiah, 2 K. 22: 1.

יְדוּדָה f. that which is loved, a delight, Jer. 12: 7.

יְדוּדָה (the beloved of *Jehovah*) *Jedidiah*, the name given to Solomon at his birth by the prophet Nathan, 2 Sam. 12: 25.

יְדוּדָה (whom *Jehovah* points out or acknowledges,) pr. n. m. a) 1 Chr. 4: 37. b) Neh. 3: 10.

יְדוּעָאֵל (known of God) pr. n. of a son of Benjamin, 1 Chr. 7: 6, 10, 11.

יְדוּתוֹן see יְדוּתוֹן.

יְדוּלָה (tearful, r. יְדוּלָה) pr. n. of a son of Nahor, Gen. 22: 22.

\* יְדַע fut. יָדַע, once יָדַע see Lehg. 389; inf. absol. יָדַע, constr. יָדַע; corresponding obviously to Gr. *οἶδα*, to see, and hence to perceive, to come to know, to know. It comprehends the action of knowing, both as inchoative and completed, i. e. to come to know, to gain a knowledge of, and also to know, to have a knowledge of. This root is widely spread in the Indo-European tongues, in the sense both of seeing and knowing; as Sanscr. *wid*, *budh*, Zend. *weudem*, Gr. *οἶδω*, *ᾔδω*, *οἶδα*, *δαῖω*, Lat. *video*, Goth. *vitān*, Engl. to *weel*, to *wit*, Germ. *weten*, *wissen*, *weise*; and so also in the Slavic languages, as Pol. *widze* to see, Bohem. *wedeti* to see, — The primary force of יָדַע is apparent in these examples; Ex. 2: 4 and his sister stood afar off לוֹ יָדַע מַה יַּעֲשֶׂה לוֹ to see [and know] what would be done to him. 1 Sam. 22: 3. So too Is. 6: 9, רָאוּ יְדַעוּ יִשְׂרָאֵל יְדַעוּ יִשְׂרָאֵל ye shall see, but shall not perceive, where the parallel member is, 'ye shall hear, but shall not understand.' Deut. 34: 10 פָּנִים אֶל פָּנִים אֶל פָּנִים (elsewhere in the same connexion we find רָאוּ Gen. 32: 31. Judg. 6: 22. 2 K. 14: 8, 11.) Ecc. 6: 4. Esth. 2: 11

רָאָה לְשֹׁלוֹם הָיָה, i. q. רָאָה לְשֹׁלוֹם הָיָה Gen. 37: 14. Sometimes רָאָה to see, to perceive with the eyes, is opp. to what we hear or perceive with the ears; Is. 40: 21 הֲלֹא הִרְעֵנוּ אִם לֹא תִשְׁמָעוּ have ye not seen? have ye not heard? v. 28. 44: 18 לֹא רָאָה וְלֹא הִרְעָה they see not, they understand not, for he hath cemented their eyes from seeing, their hearts from understanding, where רָאָה and הִרְעָה are attributed to the eyes, as בֵּין and לִבְיָדָה to the heart or mind. — Hence therefore רָאָה signifies that which follows seeing, or from seeing, unless one is destitute of the senses and of intellect, or obstinately shuts up his understanding. To be more specific, רָאָה is

1. to know, i. e. to perceive, to discern, to be aware of, e. g. with the eyes Is. 6: 9, see above; or by the touch Gen. 19: 33; often with the mind, and hence to understand, to comprehend, Judg. 13: 21, c. לֵבָב Deut. 8: 5. — Seq. בְּ of that by or from which one understands, knows, Gen. 15: 8 בְּמַה אֶדְעָה whereby shall I know? 24: 14. Ex. 7: 17.

2. to know, i. e. to come to know, to learn, to discover, e. g. by the sight, Ex. 2: 4. 1 Sam. 22: 3, see above; or by hearing, Gen. 9: 24. Deut. 11: 2. Neh. 13: 10; also to learn by experience, to experience, Job 5: 25. Ecc. 8: 7. Often so in threats, comp. Engl. thou wilt soon know, learn, feel it, etc. Lat. tu ipse videbis, senties. Hos. 9: 7 יִרְעֶה יִשְׂרָאֵל Israel shall see and know, shall learn. Job 21: 19 יִשְׁלַם אֱלֹהֵי יִרְדֵּךְ God shall recompense so that he shall know, feel. Ex. 6: 7 וְאַתָּה יָדָעְתָּ אֲנִי יְהוָה I am Jehovah your God. Ez. 6: 7, 13. 7: 4, 9, 11: 10. Is. 5: 19. 9: 8. Ps. 14: 4. — In the Coran a frequent phrase is سَمِعُوا then they know, understand, learn, e. g. Sur. 26: 48; see Schult. Opp. min. ad Job 21: 19.)

3. to know, i. e. to become acquainted with, e. g. a person Deut. 9: 24, a land Num. 14: 31. Often also by euphemism for intercourse with the other sex e. g. a) of a man, to know a woman, i. e. to lie with her, Gen. 4: 17, 25. 1 Sam. 1: 19. al. Also of unnatural lust, sodomy, Gen. 19: 5. — This euphemism is frequent also in verbs of knowing

in other languages both oriental and western; e. g. Syr. ܕܝܪܐ, Arab.

رَأَى, Aethiop. ለገለጸ. Gr. γινώσκω, see Fesselius Advers. Sac. 2, 14. Pföchen de Purit. styli N. T. p. 10; Lat. cognosco Justin 5. 2; and so even Ital. and Fr. conoscere, connoître, although in these the usage is perhaps derived from the Scriptures. — b) of a woman, to have lain with man, Gen. 19: 8. Judg. 11: 39; more fully רָאָה אִישׁ לְמִשְׁכַּב זָכָר Num. 31: 17. Comp. Ovid. Heroid. 6. 133, 'turpiter illa virum cognovit adultera virgo.'

4. to know, i. e. to be acquainted with, c. acc. of pers. Gen. 29: 5. Is. 1: 5; of thing, Gen. 30: 29. רָאָה בְּשֵׁם to know by name Ex. 33: 12, 17, רָאָה פְּנֵים אֶל פְּנֵים to know face to face Deut. 34: 10. Part. act. plur. רָאִים those who know me, my acquaintance, Job 19: 13. Part. pass. רָאָה known, seq. הָ Deut. 1: 13 מֵעַתָּה יִדְעוּ אֶתְכֶם known unto your tribes; c. dat. impl. v. 15. Is. 53: 3 יִדְעוּ הָרִי known to disease, i. e. familiar with sickness, for the common prose construction יִדְעוּ בְּהָרִי Others, known by disease, i. e. as having been subjected to disease and calamity, as a remarkable example of a man suffering affliction. Comp. Syr. ܕܝܪܐ, known, renowned.

5. to know, i. e. to have a knowledge of any thing, c. acc. as רָאָה בִּינָה (see בִּינָה), רָאָה to know understanding, knowledge, wisdom, i. q. to have knowledge etc. Prov. 17: 27. al. Seq. prep. as בְּ pp. to know about any thing, Gen. 19: 33, 35. 1 Sam. 22: 13. Jer. 38: 24; עַל Job 37: 16; seq. infin. simpl. Jer. 1: 6. 1 Sam. 16: 18; gerund Ecc. 4: 13. 10: 15. 4: 17 [5: 1] for they know not that they do evil, as Engl. 'they think not to do evil therein.' Followed by a finite verb, Job 32: 22 יִדְעָתִי אֲכַבֵּה I know not to flatter. 23: 3. 1 Sam. 16: 16. Neh. 10: 29; conjunct. כִּי Gen. 3: 5; also by a whole sentence, Gen. 43: 22 we know not שֶׁמֶן כִּי who hath put etc. As after verbs of speaking, so here the accus. of object may be omitted, e. g. Cant. 1: 8 וְאַתָּה יָדָעְתָּ, Lat. si nescis, Engl. if thou know not. Dat. לְךָ is here also re-



dundant, as Job 5: 27. — Spec. in the phrases: a) *מי ידע* *who knoweth?* seq. fut. 2 Sam. 12: 22. Joel 2: 14. Jon. 3: 9; more fully *מי ידע אם* Esth. 4: 14 *who knoweth whether?* i. q. Lat. *nescio an, haud scio an, for perhaps*, comp. *אם* B. 2. For Prov. 24: 22, see no. 6. — b) *ידע טוב ורע* *to know good and evil*, to know what is good and what is evil, i. e. to be wise, prudent, Gen. 3: 5, 22; whence *ידע טוב ורע* Gen. 2: 17, tree of wisdom. Hence young children are said *not to know good and evil* Deut. 1: 39, comp. Is. 7: 15; also old and decrepid persons who are in their second childhood, 2 Sam. 19: 36. See Hom. Od. 18. 223, *οἷδα ἕκαστα, ἐσθλά τε καὶ χεῖρα, παρὸς δὲ τε νήπιος ἦα*.

6. *to know*, i. e. *to foresee, to expect* any thing. Ps. 35: 8 *let destruction come upon him ידע* *and he know it not*, i. e. unexpectedly, unawares. Job 9: 5 *God removeth mountains ידעו* *they know it not*, i. e. unexpectedly, suddenly. (Cor. Sur. 16. 28 *everit eos deus* *ولا يشعرون* *non, opinantes*. Lokm.

Fab. 28.) Cant. 6: 12 *ידעתי נפשי וגו'* *I knew not, my soul made me etc.* i. e. unexpectedly, before I was aware. Jer. 50: 24. So *מי ידע* *who knoweth?* *who foreseeeth?* i. e. no one foreseeeth, for *unexpectedly, suddenly*, Prov. 24: 22, parall. פתאום.

7. Often as a matter of volition, *to know*, i. e. *to see after, to care for, to regard*. Gen. 39: 6 *ידע מאומה* *he saw after nothing of what he had*. Prov. 9: 13. 27: 23. Job 9: 21, opp. מאם. Job 34: 4 *בינו מה טוב ידע* *let us see to it among ourselves, what good is?* i. e. observe, investigate; where the other hemistich has *נבחרה*. Seq. ב Job 35: 15 *ידע בפש* *he regardeth not extreme iniquity*. — Spec. a) of God as *knowing* i. e. *regarding men and kindly caring for them*, Ps. 144: 3. Neh. 1: 7; seq. מן Am. 3: 2 *you only have I known, regarded, loved, of all the families of the earth*. Gen. 18: 19 *ידעתי למן אשר* *him (Abraham) have I known, regarded, chosen, that he may command etc.* Comp. Ps. 1: 6. — b) of men as *knowing God*, i. e. as *honouring and worshipping him*. Hos. 8: 2. 13: 4. Ps.

36: 11. 9: 11 *ידעי שמך* *who know thy name*, i. e. *who worship thee*. Job 18: 21 *לא ידע אל* [*אשר*] *who knoweth not God*, i. e. *who careth not for him, an atheist*. 1 Sam. 2: 12.

8. Absol. *to be knowing, to be wise*, Ps. 73: 22. Is. 32: 4. 44: 9, 18. 45: 20. 56: 10. Part. *ידעים* i. q. *הכמים* Job 34: 2 Ecc. 9: 11. — Hence *ידע* *wisdom*, q. v.

NIPH. נודע 1. *to be or become known*, of persons Ps. 76: 2. Prov. 31: 23; of things Ex. 2: 14. Lev. 4: 14. Ps. 9: 17. Seq. ה of pers. *to be known* to any one, 1 Sam. 6: 3. Ruth 3: 3. Esth. 2: 22. — Gen. 41: 21 *נודע כירבא* *nor was it known* (apparent, perceptible) *that they had come into their bowels, had been swallowed by them*.

2. pass. of Hiph. no. 2, *to be made to know, to be taught by experience*, i. q. *to be punished*, comp. Kal no. 2. Prov. 10: 9 *מנעש דרכיו יודע* *he that liveth perversely, shall be made to know, shall be punished*. Jer. 31: 19 *אחרי הידעי* *after I was taught by experience*; Luther well, 'nachdem ich gewitzigt bin,' i. e. made wiser.

PIEL causat. *to cause to know, to shew any thing to any one, to appoint*, c. dupl. accus. Job 38: 12. — PUAL part. *ידע* *known*, c. Suff. *מידעי* *my acquaintance* Ps. 31: 12. 55: 14. 88: 9, 19. Fem. *a known thing*, Is. 12: 5 Chethibh.

Po. יודע i. q. Pi. *to shew, to appoint*, c. acc. of pers. 1 Sam. 21: 3. But perhaps it should read *יודעתי* for *ידעתי*.

HIPH. הודיע, imp. הודיע. 1. *to let know, to shew any thing to any one*. a) seq. dupl. acc. Gen. 41: 39. Ex. 33: 12, 13. Ez. 20: 11. 22: 2. So in threats, 1 Sam. 14: 12 *נודיע אתכם דבר* *we will shew you this thing*. b) seq. acc. of thing and dat. of pers. Ex. 18: 20. Deut. 4: 9. Ps. 145: 12. Neh. 9: 14. c) seq. acc. of pers. and a whole sentence, Josh. 4: 22. 1 K. 1: 27. d) seq. acc. of thing, Ps. 77: 15. 98: 2. Job 26: 3.

2. *to make known, to acquaint, to teach*, seq. acc. of pers. Job 38: 3. 40: 7. 42: 4; dat. Prov. 9: 9. Spec. *to teach by experience, or by punishment*, i. q. *to punish*; comp. Kal no. 2. Judg. 8: 16 *he took thorns of the desert and threshing sledges ידע בהם את אנשי סבית* *and*





ג' give, grant. — For יהבו Hos. 4: 18, see Index at the end of the volume. Deriv. יהבִּיקִים.

יהב Dan. 2: 21. 3: 28, imp. יהב Dan. 5: 17, part. act. יִהְיֶה, pass. יִהְיֶה, praet. pass. יִהְיֶה, Dan. 7: 11, 12. Ezra 5: 14. The fut. and inf. are borrowed from יָתַן; comp. Syr. يَتَصَدَّقُ, fut. يَتَصَدَّقُ from يَتَصَدَّقُ = יָתַן. Chald. i. q. Hebr.

1. to give, Dan. 2: 37, 38, 48; to give or deliver over Dan. 3: 28. 7: 11.

2. to set, to put, to lay a foundation, Ezra 5: 16.

ITHPE. יִתְּנֶה, fut. יִתְּנֶה, part. יִתְּנֶה, to be given, to be delivered over, Dan. 4: 13. 7: 25. al.

\* יָתַן a secondary verb, denom. from יָתַן Judah.

HITHP. יִתְּנֶה pp. to make oneself a Jew, to become a Jew, sc. by embracing the Jewish religion, Esth. 8: 17. The letter Yod, which in the noun is strictly servile, becomes here a radical; as in קָנָה from קָנָה, and from this again נָסַח from נָסַח; see more examples of this kind in Reiske ad Ahulf. Ann. II. 510.

יָתַן (for יִתְּנֶה whom Jehovah directs, r. יָתַן) pr. n. m. 1 Chr. 2: 47.

יהוא Jehu pr. n. perh. i. q. יהואה Jehovah is He, as יִשְׁעָה for יִשְׁעָה. a) a king of Israel who destroyed the family of Ahab, r. 884—856 B. C. He was hostile to idolatry, but of great cruelty. 2 K. c. 9, 10. — b) a prophet in Samaria in the reign of Baasha, 1 K. 16: 1. 2 Chr. 19: 2. 20: 34. — c) of several other persons of little celebrity.

יְהוֹאָחָז m. (whom Jehovah takes sc. by the hand, r. יְהוֹאָחָז,) Jehoahaz pr. n. a) of a king of Israel, r. B. C. 856—840, the son of Jehu, 2 K. 13: 1—9. b) of a king of Judah, r. 611 B. C. the son of Josiah, 2 K. 23: 31—35. 2 Chr. 36: 1. Written also יְהוֹאָחָז, Sept. Ἰωαχάς.

יְהוֹאָשׁ (whom Jehovah bestows, אֲשׁ,

prob. from obsol. root אֲשׁ, אֲשׁ, donavit.) Jehoash, pr. n. a) of a king of Judah, 877—838 B. C. the son of Ahaziah, 2 K. 12: 1. 14: 13; written also יְהוֹאָשׁ ib. 11: 2. 12: 20. b) of a king of Israel, 840—825 B. C. the son of Jehoahaz, 2 K. 3: 10—25; written also by contraction יְהוֹאָשׁ ib. v. 9. Sept. Ἰωάς.

יְהוּדָה Chald. i. q. יְהוּדָה Judah, i. e. the land of Judah, Judea. Arab. هُود, يَهُود, collect. the Jews. —

Dan. 2: 25 בְּנֵי גְלוּתָא דִּי יְהוּדָה the captives of Judea. 5: 13. 6: 14. Ezra 5: 1, 8.

יְהוּדָה (pp. verbal from fut. Hoph. of יָדָה, celebrated, comp. Gen. 49: 6,) pr. n. Judah.

1. the fourth son of Jacob, Gen. 29: 35. 35: 23; also the tribe descended from him, בְּנֵי יְהוּדָה, Num. 7: 12. Josh. 11: 21. al. the bounds of which are described in Josh. c. 15. הַר יְהוּדָה mountains of Judah, see יָרָה p. 285. After the secession of the ten tribes, the name of Judah was given to one of the two subsequent kingdoms, comprising the tribes of Judah and Benjamin, and also a portion of Simeon and Dan, and having Jerusalem for its metropolis. The other kingdom was called יִשְׂרָאֵל Israel, and also אֶפְרַיִם, Ephraim; the latter chiefly in the prophets. Hence יְהוּדָה land of Judah, the kingdom of Judah, Is. 19: 17. יָרָה city of Judah, i. e. Jerusalem, 2 Chr. 25: 28, i. q. יָרָה 2 K. 14: 20. — After the carrying away of the ten tribes and after the Babylonish exile, the name Judah, Judea, is applied to the whole country of the Israelites, Hagg. 1: 14. 2: 2. — Where the land, Judea, is signified, יְהוּדָה is fem. Ps. 114: 2; where the people is intended, the Jews, it is masc. Is. 3: 8.

2. of several persons less known: a) Neh. 11: 9. b) Ezra 3: 9. Neh. 12: 8. c) Neh. 12: 34. d) ib. v. 36.

יְהוּדִים plur. sometimes יְהוּדִי Esth. 4: 7. 8: 1, 7, 13. 9: 15, 18 in Chethibh.

1. as a gentile name, *a Jew, the Jews*, a) a member of the kingdom of Judah, 2 K. 16: 6. 25: 25.—b) in the later Hebrew, after the carrying away of the ten tribes, put for any *Israelite*, Jer. 32: 12. 38: 19. 40: 11. 43: 9; espec. 34: 9 (synon. יְהוּדִי). Neh. 1: 2. 3: 33. 4: 6. Esth. 2: 5. 3: 4. 5: 13. Fem. יְהוּדִיָּה: 1 Chr. 4: 18.

2. *Jehudi*, pr. n. m. Jer. 36: 14, 21.

יְהוּדִי Chald. *a Jew*, only in plur. יְהוּדָאִי, st. emphat. יְהוּדָאִי, *the Jews*, Dan. 38: 12. Ezra 4: 12. 5: 1, 5.

יְהוּדִיָּה f. 1. gentile n. fem. of יְהוּדִי adv. *Judaicæ, Jewish*, i. e. in the Jews' language, 2 K. 18: 26. Neh. 13: 24.

2. pr. n. *Judith*, the wife of Esau, Gen. 26: 34.

\* יְהוָה *Jehovah*, pr. n. of the supreme Deity, יְהוָהִים, among the Hebrews. The later Hebrews, from several centuries before the Christian era, either misled by a false interpretation of certain laws, (Ex. 20: 7. Lev. 24: 11,) or following out some ancient superstition, regarded this name as too sacred to be uttered, as the ineffable name which they scrupled even to pronounce; see Philo Vit. Mosis T. III, p. 519, 529. Hence in the sacred text, wherever this *nomen tetragrammaton* (שֵׁם הַמְּפֹרָשׁ, הַשֵּׁם) was written, they substituted for it in reading, or pronounced for it, the word יְהוָה; and for this reason the vowels of the name יְהוָה are in the Masoretic readings, every where written under the four letters יְהוָה. The initial Yod, however, takes only a simple Sheva, and not the composite one, יְהוָה, not יְהוָה; while Prefixes receive the same points, as if followed by יְהוָה, e. g. בְּיְהוָה, לְיְהוָה, מִיְהוָה. This practice must already have existed in the time of the LXX interpreters; since they uniformly render יְהוָה by ὁ Κύριος i. e. יְהוָה. The Samaritans also followed the same cus-

tom; pronouncing however instead of יְהוָה the word יְהוָה i. q. שֵׁם. Wherever the sacred text has אֲדֹנָי יְהוָה, in order not to repeat *Adonai* twice in succession, the Jews pronounce אֲדֹנָי יְהוָה, and write אֲדֹנָי יְהוָה.

Hence it appears that the name יְהוָה is furnished not with its own vowels, but with those of another word; and the question arises, what are its true and genuine vowels? Most interpreters regard it as for יְהוָה, after the analogy of יְהוָה, justly appealing to the authority of several ancient writers, who relate that the God of the Hebrews was called *IASΩ*, e. g. Diod. Sic. 1. 94, ἱστοροῦσι . . . τοὺς νόμους διδόναι — παρὰ δὲ τοὺς Ἰουδαίους Μωσὴν τὸν *IASΩ* επικαλούμενον θεόν. Macrobi. Sat. 1. 18. Hesych. v. Ὀζελος. Intpr. ad Clem. Alex. Strom. V. p. 666. Theod. Quæst. 15 ad Exod. καλοῦσι δὲ αὐτὸ Σαμαρεῖται *LABE* [יְהוָה] Ἰουδαῖοι δὲ *IASΩ*. To this may be added, that the same form is conspicuous as the name of God on the gems of the Egyptian Gnostics; Iren. adv. Haeres. I. 34. II. 26. Bellermand über die Gemmen der Alten mit dem Abraxasbilde, I, II. Not very unlike is the form *LETΩ* of Philo Byblius ap. Euseb. Praep. Evang. 1. 9; and *IAOT* [יְהוָה] ap. Clem. Al. Strom. V. p. 562. — Others, as Reland in his Decad Exercitatt. de vera pronunciatione nominis Jehova Traj. ad Rh. 1707. 8, following the Samaritans, suppose it anciently to have been pronounced יְהוָה, and have a support for their opinion in the abbreviated forms יְהוָה and יְהוָה. And even those who regard יְהוָה as the true pronunciation, as Michaelis in Supplem. p. 524, are not wholly destitute of apparent grounds; for the abbreviated syllables יְהוָה and יְהוָה, which stand first in many compound proper names, can be so readily explained from no other form.

My own view is, that this name is a word of very remote antiquity, perhaps of the same origin with *Jovis, Jupiter*; and that it was adopted by the Hebrews from the Egyptians, (comp.

its use as above mentioned on Egyptian gems, ) but so inflected as to betoken a Semitic form and origin; comp. in מִשְׁה, בְּהִמּוּת. To such an etymology allusion is made in Ex. 3: 14 אֶהְיֶה אֲשֶׁר אֶהְיֶה *I shall be what I am*, ( comp.

Rev. 1: 4, 8, ὁ ὢν καὶ ὁ ᾔς καὶ ὁ ἐρχόμενος, ) the name יהוה being derived from the verb הָיָה to be, and regarded as designating God as *eternal, immutable*, who will never be other than the same.

A like allusion is found in Hos. 12: 6 יהוה זָכָרוֹ *Jehovah is his name*, i. e. the Eternal, the Immutable. Comp. also the inscription on the Saitic temple of Isis, Plut. de Iside et Osir. 9, ἐγὼ εἰμι τὸ γεγονός καὶ ὄν καὶ ἐσόμενον. [But see Tholuck on the Hypothesis of the Egyptian or Indian origin of the name Jehovah, Lit. Anzeiger May 1832. no. 27 sq. Bibl. Repos. IV. p. 89 sq.]

As to the *usus loquendi* of this name, the supreme Deity and national God (θεὸς ἐπιχώριος) of the Hebrews is called in the Old Test. by his proper name יהוה, and by the appellative אֱלֹהִים, i. q. ὁ θεός, אֱלֹהִים, either promiscuously, or so that one or the other predominates according to the nature of the context, or the custom of the writer, comp. p. 61. col. A; as נִאֲמַם יְהוָה, עַם יְהוָה, רֹחַם יְהוָה, כֹּה אָמַר יְהוָה, etc. — Spec. we may note:

a) יהוה אֱלֹהִים, i. e. *Jehovah God*, comm. the Lord God, by apposition, and not as some would have it *Jehovah of gods*, i. e. chief, or prince of gods. This is the customary appellation of Jehovah in Gen. c. 2, 3; elsewhere less frequent, as Ex. 9: 30. 2 Sam. 7: 22. 1 Chr. 28: 20. 29: 1. 2 Chr. 1: 9. 6: 41. 42. Ps. 72: 18. 82: 14. Jon. 4: 6; also יהוה אֱלֹהִים 1 Sam. 6: 20. 1 Chr. 22: 1, 19. 2 Chr. 26: 18. 32: 16. Far more frequent is this compound form when followed by a genit. as יהוה אֱלֹהֵי יִשְׂרָאֵל Josh. 7: 13, 19, 20. 8: 30. 9: 18; 19. al. יהוה אֱלֹהֵי אֲבוֹתֵינוּ Deut. 1: 21. 6: 3. 27: 3; אֱלֹהֵינוּ אֱלֹהֵי יִשְׂרָאֵל Deut. 1: 1, 31. 2: 7. 4: 5. 18: 16. 26: 14. al. saepiss. — b) יהוה צְבָאוֹת *Jehovah (God) of hosts*, i. e. of the celestial ar-

mies, see in צָבָא c) אֱלֹהֵי יְהוָה, for the points in יהוה see above at the close of the first paragraph, 2 Sam. 7: 18, 19. Is. 50: 4. Jer. 32: 17; also very freq. in Ezekiel. — d) For the phrase לִפְנֵי יְהוָה, see לִפְנֵי, under art. פָּנָה.

יְהוָה (whom Jehovah bestows, r. זָבַד) pr. n. m. a) 1 Chr. 26: 4. b) 2 K. 12: 22. c) 2 Chr. 17: 18.

יְהוֹחָנָן m. (whom Jehovah granted) *Jehohanan* pr. n. of a military commander under Jehoshaphat, 2 Chr. 17: 15. 23: 1. Also of several other persons. Hence Gr. *Ἰωαννᾶς* and *Ἰωάννης*.

יְהוֹיָדָע m. (whom Jehovah knows, i. e. favours,) *Jehoida* pr. n. of a priest of great authority in the kingdom of Judah, 2 K. 11: 4. al.

יְהוֹיָכִין (whom Jehovah appoints) pr. n. *Jehoiachin*, son of Jehoiakim, king of Judah B. C. 600, 2 K. 24: 6, 8 — 17. The same name is written יוֹיָכִין Ez. 1: 2; יְכֻנָּהוּ Esth. 2: 6. Jer. 27: 20. 28: 4; יְכֻנָּהוּ for יְכֻנָּהוּ Jer. 24: 1 Chethibh; and יְכֻנָּהוּ Jer. 22: 24, 28. 37: 1.

יְהוֹיָקִים m. (whom Jehovah sets up) pr. n. *Jehoiakim*, son of Josiah, king of Judah 611 — 600 B. C. 2 K. 23: 34. 24: 1. Jer. 1: 3. His former name was יְהוֹשָׁפָט q. v.

יְהוֹיָרִיב and יוֹיָרִיב m. (whose cause Jehovah defends) pr. n. *Jehoiarib*, a distinguished priest at Jerusalem, 1 Chr. 9: 10. 24: 7. Ezra 8: 16. Neh. 11: 10. 12: 6, 19. Hence Gr. *Ἰωαβ* 1 Macc. 2: 1.

יְהוֹנָדָב (potent, verbal fut. Hoph. from יָדָב) pr. n. m. Jer. 37: 3; for which contr. יִדָב Jer. 38: 1.

יְהוֹנָדָב and יוֹנָדָב m. (whom Jehovah impels) *Jehonadab, Jonadab*, pr. n. a) of a son of Rechab, a progenitor of the nomadic Rechabites, who bound his tribe by a vow to ab-



stain from wine, 2 K. 10: 15. Jer. 35: 6. See יִרְכָב. — b) 2 Sam. 13: 5 sq.

יְהוֹנָתָן and יוֹנָתָן m. (whom *Jehovah giveth*, Gr. Θεοδωτος,) *Jonathan*, pr. n. a) of a son of Saul, celebrated for his heroic friendship towards David, 1 Sam. c. 13 — 31. — b) of a son of Abiathar, 2 Sam. 15: 27, 36. 1 K. 1: 42, 43. Also of several other persons.

יְהוֹסֵף i. q. יוֹסֵף (by Chaldaism not contracted) pr. n. *Joseph*, Ps. 81: 6, here poetically for the nation of Israel. See יוֹסֵף.

יְהוֹעֵד (whom *Jehovah adorns*, r. עֵדָה) pr. n. m. 1 Chr. 8: 36; for which 9: 42 נְעֵדָה.

יְהוֹעֵדָן pr. n. f. 2 K. 14: 2, in Keri יְהוֹעֵדִין. 2 Chr. 25: 1.

יְהוֹזָדָק (to whom *Jehovah is just*) *Josedek*, pr. n. of the father of Joshua the high-priest, Hagg. 1: 1, 12. Ezra 3: 2, 8. 5: 2.

יְהוֹרָם (*Jehovah is exalted*) *Joram* pr. n. a) of a king of Judah 891 — 884 B. C. son of Jehoshaphat. 2 K. 8: 16 — 24. b) of a king of Israel, 896 — 884 B. C. son of Ahab. 2 K. c. 3. — As the name of both these persons it is also written contr. יוֹרָם.

יְהוֹשָׁבֶעַ (whose *oath is Jehovah*, i. e. who swears by *Jehovah*, worships him, comp. אֱלֹהֵי־שָׁבַע,) pr. n. of a daughter of king Joram, and wife of Jehoiada the priest, 2 K. 11: 2; written in 2 Chr. 22: 11 יְהוֹשָׁבֶעַת.

יְהוֹשֻׁעַ and יְהוֹשֻׁעַ m. (whose *help is Jehovah*, comp. אֱלֹהֵי־שָׁרָע, Germ. *Gotthilf*,) *Joshua*, pr. n. m. a) the minister and armour-bearer of Moses, afterwards his successor and leader of the Israelites, the son of Nun, Ex. 17: 9. 24: 13; elsewhere called also הוֹשָׁע Num. 13: 16; see also הוֹשָׁע. b) a high priest cotemporary with Zerubbabel, Zech. 3: 1. Hagg. 1: 1, 12; see הוֹשָׁע. c) 1 Sam. 6: 14, 18. d) 2 K. 23: 8. — LXX Ἰησοῦς, Vulg. *Josua*.

יְהוֹשָׁפָט (whom *Jehovah judgeth*, i. e. whose cause he sustains,) pr. n. *Jehoshaphat*. a) a king of Judah, 914 — 889 B. C. son of Asa, 1 K. 22: 41 — 51; from him the valley between Jerusalem and the Mount of Olives received the same appellation. Joel 4: 2, 12. 2 Chr. c. 20. — b) the recorder or historiographer of king David, 2 Sam. 8: 16. 20: 24. c) 1 K. 4: 17. d) 2 K. 9: 2, 14.

יְהִיר adj. *elated, proud, arrogant*, (r. יָהָר which perhaps has affinity with the noun יָהָר,) Prov. 21: 24. Hab. 2: 5. — Chald. and Talmud. id. אֲתִיָּהָר to be proud; יְהִירָא, יְהִירָה, pride.

יְהִיָּלָל (who *praises God*) pr. n. m. a) 2 Chr. 29: 12. b) 1 Chr. 4: 16.

יְהִלִּים m. a species of *hard gem*, so called from *beating*, hammering, (r. הָלַם,) Ex. 28: 18. 39: 11. Ez. 28: 13. The ancient versions render it variously by the diamond, the emerald, and the jasper; but this last is manifestly false, since in Ez. l. c. it is coupled with יָשָׁפַה, which doubtless denotes the jasper. See Braun de Vestitu Sacerdotum, II. 13.

\* יְהַץ obsol. root, Arab. وَحَص to tread down, to trample upon. — Hence

יְהִץ and יְהִצָּה (i. q. وَحَصَة place trodden down, perh. threshing-floor,) pr. n. of a Moabitish city situated near the desert, afterwards reckoned to the tribe of Reuben and assigned to the priests. Num. 21: 23. Deut. 2: 32. Josh. 13: 18. Is. 15: 4. Jer. 48: 21, 34.

\* יְהָר see יְהִיר.

יֹאָב (whose *father is Jehovah*) pr. n. *Joab*, the chief military officer of David, 2 Sam. 2: 24. 1 K. 2: 5, 22. Also of several other persons.

יֹאָח (whose *brother* i. e. helper is *Jehovah*) pr. n. *Joah*, a) a son of Asaph, the recorder or historiographer

of Hezekiah, 2 K. 18: 18. Is. 36: 3. — b) of the historiographer of king Josiah 2 Chr. 34: 8. — Also of other persons.

יְהוֹאָחָז see יְהוֹאָחָז.

יְהוָה (to whom *Jehovah* is *God*, i.

e. worshipper of *Jehovah*), pr. n. *Joel*,

a) a prophet, son of Pethuel, Joel 1: 1.

b) the eldest son of Samuel, 1 Sam. 8: 2.

c) a son of king Uzziah 1 Chr. 6: 21;

for which, by a manifest error in transcribing, is read in v. 9 שְׁאִיָּה. — Also of other persons.

יְהוֹשָׁע pr. n. a) i. q. יְהוֹשָׁע q. v.

b) the father of Gideon Judg. 6: 11. — Also of other persons.

יִשָּׁכָר pr. n. of a son of Issachar Gen.

46: 13, perhaps an error in copying for

יִשָּׁכָר Num. 26: 24. 1 Chr. 7: 1 Keri.

יִבְבָּ (prob. i. q. יִבְבָּ desert,

pp. a howling, place where wild beasts

howl, from r. יִבְבָּ, יִבְבָּ) *Jobab*, pr.

n. of a people of Arabia descended

from Joktan, Gen. 10: 29. 1 Chr. 1: 23.

A trace of this tribe is found perhaps

in Ptolemy, who mentions a people on

the eastern coast of Arabia near the

Sacalitae, whom he calls *Ἰωβαρίται*, or

as Salmasius and Bochart conjecture

*Ἰωβαρίται*, changing the *ρ* into *β*. See

Bochart Phaleg II. 29.

יִבְבָּ comm. comp. no. 2; an ono-

matopoetic word, i. q. Lat. *jubilum*,

Germ. *Jubel*, comp. Engl. *jubilee*,

signifying a cry of joy, joyful shout, and

then transferred to the sound or clangour

of trumpets, trumpet signal, alarm,

like תְּרוּעָה q. v. — Roots of like sound

and signification denoting outcry, clamour,

as the expression both of joy and

of pain, (since the two are often hardly

to be distinguished and are frequently

expressed by the same words, comp.

יִצְהָר, יִצְהָר,) are, in the Semitic

tongues יִצְהָר, יִצְהָר, and with

Beth radical, יִצְהָר, אִיבָּ; Gr. ὀλο-

λίζειν, ἀλαλάζειν, ὀλέμενος, Lat. *ejula-*

*re*, *ululare*; in the Teutonic dialects, Swed. *jolen*, whence the ancient Scandinavian festival called *Julfest*, Dutch *joelen*, comm. Germ. *jodeln*. In all these syllables *jöl*, *jobl*, *jodl*, the primitive idea is to cry *io*, [comp. Lat. *io triumphe*,] as in Germ. *juchzen*, *jauchzen*, imply simply to cry *juch*, *jo*. Hence

1. קֶרֶן הַיִּבְבָּ *horn of jubilee*, *horn of*

*alarm*, i. e. with which the signal or

alarm is sounded, Josh. 6: 5; also el-

lipt. יִבְבָּ Ex. 19: 13, plur. שֹׁפְרוֹת

יִבְבָּ Josh. 6: 6, c. art. שֹׁפְרוֹת

יִבְבָּ Josh. 6: 4, 8, 13, *trumpets of jubilee*

(for the plur. יִבְבָּ see note) i. e.

with which an alarm is sounded, *alarm-*

*trumpets*, signal-trumpets, manifestly the

same as שֹׁפְרֵי תְרוּעָה Lev. 25: 9. Be-

tween קֶרֶן הַיִּבְבָּ *alarm-horn* and שֹׁפְרֵי

הַיִּבְבָּ *alarm-trumpet*, there seems to

have been no difference, see Josh. 6: 4,

coll. 5, 6. — בְּמִשְׁחָ הַיִּבְבָּ Ex. 19: 13

and בְּמִשְׁחָ בְּקֶרֶן הַיִּבְבָּ Josh. 6: 5

when the signal-trumpet is sounded, i. q.

elsewhere תִּקְעוּ שֹׁפְרוֹת, comp. Josh. 6:

4, coll. v. 5. — The Chaldee translator and

the Rabbins by an absurd conjecture

interpret קֶרֶן הַיִּבְבָּ a ram, and קֶרֶן הַיִּבְבָּ

ram's horn; nor are several modern

conjectures much better, for which see

Fuller's Miscell. IV. 8. Carpzov. Apparat.

Antiqu. Cod. sac. p. 44 sq. Bochart

Hieroz. I. lib. 2. c. 43.

NOTE. The plural שֹׁפְרוֹת הַיִּבְבָּ *trumpets of*

*alarms*, which stands where we should expect

שֹׁפְרֵי הַיִּבְבָּ depends on a remarkable idiom of the

Hebrew language, which has hitherto

been overlooked by Grammarians. In

Hebrew, as in Syriac, (Hoffmann

Gramm. Syr. p. 254,) there are three

modes of forming the plural of com-

pound nouns, or nouns in construction,

viz. either a) the governing noun

alone is put in the plural, and this is

much the most common method, as

גְּבוּרֵי הָיִל, plur. גְּבוּרֵי הָיִל; or b)

the Genitive or noun governed is also

put in the plural, as גְּבוּרֵי הָיִל

1 Chr. 7: 5, שְׁרֵי מִסֵּים for שְׁרֵי הַמִּסֵּים

Ex. 1: 11, בְּנֵי אֲזָלִים Ps. 29: 2 for בְּנֵי

אֲזָל; or further c) the governing noun

remains unchanged, and the Genitive

alone is made plural, of which a striking example is the phrase בֵּית אֲבוֹת 'houses of the fathers,' for בְּמִיָּצָב, see p. 144. col. A. — The example above in question belongs to the second form, lett. b.

2. שְׁנַת הַיּוֹבֵל Lev. 25: 13, 15, 31, 40, and ellipt. יוֹבֵל ib. v. 28, 30, 33, (of comm. gender, m. Num. 36: 4, but often fem. on account of the ellipsis of שְׁנַת Lev. 25: 10,) year of jubilee, Vulg. *annus jubileus*, *annus jubilei*, so called from the sounding of trumpets on the tenth day of the seventh month, by which it was announced to the people, Lev. 25: 9. It occurred every fiftieth year, Lev. 25: 10, 11. Jos. Ant. 3. 12. 3; not as some suppose in the forty-ninth; and according to the Mosaic law, in this year all lands which had been sold returned to their first possessor, and all slaves were to be set free. Sept. *ἔτος ἀφίεσις*, *ἀφ᾽εσις* Luth. following the Vulg. *Halljahr*.

יּוֹבֵל m. 1. a river, watery region, Jer. 17: 8. R. יֵבֵל no. I. 1.

2. pr. n. *Jubal*, the son of Lamech and inventor of music, Gen. 4: 21. The appellation *Jubal* signifies perhaps pp. *jubilum*, or the sound of trumpets and other instruments, i. e. music, kindr. with יוֹבֵל; and was afterwards applied to its inventor. — The conjecture of Buttmann, *Mythologus* I. p. 163 sq. 169, that the name *Apollo* comes from the same source, I leave for others.

יּוֹזָבָד (whom Jehovah bestows) *Jozabad* pr. n. of several Levites, a) 2 Chr. 31: 13. b) Ezra 8: 33. c) 10: 22.

יּוֹזָכָר (whom Jehovah remembers) *Jozachar* pr. n. of the murderer of king Joash, 2 K. 13: 22. In 2 Chr. 24: 26 written זָכָר, a manifest error in transcribing.

יּוֹחֵא (perh. contr. from יוֹחֵיָה whom Jehovah revives, recalls to life, comp. מִיָּקָה for מִיָּקָה) pr. n. a) 1 Chr. 8: 16. b) 11: 45.

יֹהָנָן (whom Jehovah granted) pr. n. *Johanán*, see יְהוֹחָנָן. This name as contracted is also further borne, a) by two of David's officers, 1 Chr. 12: 4, 12. b) by a son of king Josiah 1 Chr. 3: 15. Also by several others.

יֹהֲדָע (whom Jehovah knows, i. e. favours,) pr. n. *Jehoida*, a) see יְהוֹדָע. b) Neh. 3: 6. 12: 10.

יֹהֲכִין see יְהוֹכִין.

יֹהֲקִים (whom Jehovah sets up) pr. n. m. Neh. 12: 10.

יֹהֲרִיב a) see יְהוֹרִיב. b) Neh. 11: 5.

יֹחֶבֶד (whose glory is Jehovah) *Jochebed*, pr. n. of the mother of Moses and wife of Amram, Ex. 6: 20. Num. 26: 59.

יֹהֲבֵל see יְהוֹבֵל.

יּוֹמִים c. Suff. יוֹמִי, יוֹמָד, dual יוֹמִים plur. יָמִים (as if from a sing. יָם) constr. יָמִי, m.

1. a day, Syr. *ܡܝܬܐ*, Arab. *يوم*

id. The primary idea appears to lie in the heat of the day; since the roots יֹם, and also יוֹן or יוֹן seem to have arisen by softening down the guttural, from the roots יָהֵם to be hot, יָהֵךְ Arab.

וָחַן to burn, sc. anger. Comp. Arab. *وَحَن* transp. *وَحَن* ferbuit dies, and Gr. *λυω*.

Opp. to the night, Gen 7: 4, 12. 8: 22. 31: 39. Adv. יוֹם by day, in the day time, i. q. יוֹמָם, Ps. 88: 2, see הַיּוֹם, below. יוֹם יוֹם *by day, every day*, Gen. 39: 10. Ex. 16: 5; and so also בְּכֹל יוֹם Esth. 3: 4, or more fully יוֹם יוֹם ib. 2: 11; יוֹם יוֹם pp. *day by day*, comp. בָּ B. no. 1, Neh. 8: 18; בָּיוֹם 1 Sam. 18: 10; לְיוֹם בָּיוֹם 2 Chr. 24: 11. — *The day of any one* is spec. a) in a good sense, his *festival day*. Hos. 7: 5 מִלְּבֹנֵה יוֹם *the day of our king*, his birth-day or day of inauguration. 2: 15 רַגְמֵי הַבְּעָלִים *festivals of idols*. 1:

11 יום יזרעאל *day of Jezreel*, i. e. when the people shall be assembled at Jezreel. Spoken of one's birth-day Job 3: 1; not 1: 4. — b) in a bad sense, *day of calamity, disastrous day*. Obad. 12 יום אחריו *the disastrous day of thy brother*. Job 28: 20 *posterity shall be astonished at his day*, יומיו, i. e. at his calamity. 15: 32. Ps 37: 13. 137: 7. 1 Sam.

26: 10. Ez. 21: 30. Arab. <sup>5 0 1</sup> *يوم* time, time of misfortune. Hence c) *day of battle and of slaughter*, Is. 9: 3 מִדְּבַר יוֹם מִדְּבַר *day of Midian*, when the Midianites were defeated. Comp. *dies Aliensis, Cannensis*, Arab. *يوم بدر* *dies pugnae Bedrensis*. — d) *day of Jehovah*, i. e. day of judgment and punishment which Jehovah will hold upon the wicked, Joel 1: 15. Ez. 13: 5. Is. 2: 12. Plur. Job 24: 1.

2. *time*, like *ἡμέρα* day. See the forms יוֹם, בְּיוֹם, etc. below in no. 3, under the letters a, b, d, e, f, g. More frequent in Plur. יָמִים no. 2.

3. With the art. and prepositions prefixed: a) הַיּוֹם *this day, to day*, Gen. 4: 14. Ex. 22: 14. 24: 12. 30: 32.

31: 48. al. Arab. <sup>10 1 6</sup> *اليوم*. Also *by day, in the day time*, opp. הַלַּיְלָה *by night*, Neh. 4: 16. Hos. 4: 5, i. q. יוֹמָם; *at this time, now*, Deut. 1: 39. 1 Sam. 12: 17. 14: 33; also *that day, at that time, then*, 1 Sam. 1: 4. 14: 1. 2 K. 4: 8. Job 1: 6 where it is commonly rendered *a day, a certain time*, i. q. <sup>10 1 6</sup> *يَوْمًا*, the force of the article being neglected.

b) בְּיוֹם *seq. inf. in the day that etc.* as Gen. 2: 17 בְּיוֹם אָכַלְךָ *in the day that [when] thou eatest*. Lev. 7: 36; *in the time that*, i. q. *when*, Gen 2: 4 בְּיוֹם עָשָׂתָהּ *when God made the earth and the heavens*. 3: 5. Ex. 10: 28. Is. 11: 16. Lam. 3: 57. *Seq. praet.* Lev. 7: 35.

c) בְּיוֹם *in the day time* Jer. 36: 30; *in that same day*, i. e. *immediately, at once*, Prov. 12: 16. Neh. 3: 34; *on that day*, i. q. *the other day, lately*, Judg. 13: 10.

d) בְּיוֹם *pp. about or at this day*, i. q. *this day, at this time, now*, Gen. 25: 31, 33. 1 K. 1: 31. Is. 58: 4; where it refers to a future action, *now*, i. q. *before, first*, 1 Sam. 2: 16. 1 K. 22: 5. — Often also בְּיוֹם הַיּוֹם *this day, at this time, now*, 1 Sam. 22: 8, 13; *at that time, then*, of a past action Deut. 8: 18, of a future action 2: 30. 4: 38. 1 K. 8: 34. — Not much different from this is

e) בְּהַיּוֹם *i. e. this day, to day, immediately*, 1 Sam. 9: 13. Neh. 5: 11; בְּהַיּוֹם *at this time, now* Ezra 9: 7, 15. Neh. 9: 10; *at that time, then*, Gen. 39: 11. Also, *as at this day, as now*, where ב has a comparative sense, Deut. 6: 24. Jer. 44: 22.

f) מִיּוֹם *from the time that, etc. since*, Ex. 10: 6. Deut. 9: 24.

g) כָּל-הַיּוֹם (α) *all days, every day, daily*, Ps. 42: 4, 11. 44: 23. 56: 2, 3, 6. 71: 8, 15, 24. 73: 14, parall. לְבֹקֶרֶת every morning. 74: 22. 86: 3. 88: 18. 89: 17. Sept. sometimes καὶ ἑκάστω ἡμέρᾳ. — (β) *the whole day, all the day*, Is. 62: 6 parall. כָּל-הַלַּיְלָה. Ps. 32: 3. 35: 28. 37: 26. 38: 7, 13. Sept. ὅλην τὴν ἡμέραν. — (γ) *at all times, always, continually*. Ps. 52: 3 אֵל כָּל-הַיּוֹם the goodness of God is exercised continually. Prov. 21: 26 הַיּוֹם הַזֶּה הַתְּאֵהָה הַזֶּה *the wicked continually burneth with desire*. 23: 16. Is. 28: 24 doth the ploughman always plough? 65: 5 אֵשׁ יִבְרַת כָּל-הַיּוֹם *a fire always burning*. Often with תָּמִיד added, Is. 51: 13. 52: 5. Ps. 72: 15. — This formula belongs to the poetic style; in prose the corresponding expression is כָּל-הַיָּמִים q. v. below in no. 2.

DUAL יוֹמַיִם *two days* Ex. 16: 29. 21: 22. Num. 9: 22. Hos. 6: 2 מַיּוֹמַיִם *after two days, the third day*, i. e. soon; comp. John 2: 19, 20.

PLUR. as if from a sing. יָמִים, by Chaldaism יָמִין Dan. 12: 13, constr. יָמִי, poet. יָמֹת Deut. 32: 7. Ps. 90: 15. Comp. Aram. <sup>10 1 6</sup> *יָמִי*, יָמֹת.

1. *days*, e. g. שִׁבְעַת יָמִים *seven days* Gen. 8: 10, 12. יָמִים אֲחֵרִים *some days, i. e. some time, for a time*, Gen. 27: 44. In the same sense יָמִים is put absol. (like Arab. <sup>10 1 6</sup> *أيامًا*) *some days*,



some time, Syr. <sup>ܐܢܝܢ</sup> ܐܢܝܢ after some time, Barhebr. Chron. p. 391, 418.) Neh. 1: 4. Dan. 8: 27. Gen. 40: 4 יָמֵיךָ וְיָמֵי בְּמִשְׁמֶרֶת and they were for some time in ward. The space of time thus signified is often several months, never a whole year, as is apparent from these examples: Num. 9: 22 יוֹמִים אוֹ חֹדֶשׁ two days or a month or some longer time. 1 Sam. 29: 3 he hath been with me שָׁנִים יָמֵם אוֹ זֶה שָׁנִים for these many days or rather these years. after some time Judg. 11: 4. 14: 8. 15: 1. יָמִים id. Gen. 4: 3. 1 K. 17: 7.

2. time, without any reference to single days. Gen. 47: 8 יָמֵי שְׁנֵי חַיֶּיךָ the time of the years of thy life, i. e. thy age. בְּיָמֵי אַבְרָהָם in the days i. e. time of Abraham Gen. 26: 1; בְּיָמֵי דָוִד בְּיָמֵי שְׁלֹמֹה, 2 Sam. 21: 1. 1 K. 10: 21, in the time or age of David or Solomon, i. e. in their reigns. Arab. <sup>فِي أَيَّامِ الْمَلِكِ</sup> فِي أَيَّامِ الْمَلِكِ

in the time or reign of such and such a king. Ex. 2: 11 it came to pass בְּזֶמְנֵהּ at that time. כָּל-הַיָּמִים at all times, always, continually, forever, Deut. 4: 30. 5: 29. 6: 24. 11: 1. 12: 1. 14: 23, and often in this book. Jer. 31: 36. 32: 29. 33: 18. 38: 19. 1 Sam. 1: 28. 2: 32. 35. 18: 29. 23: 14. — Spec. a) often i. q. time of life, age. בָּא בְּיָמִים advanced in life, in age, Gen. 24: 1. Josh. 13: 1. Job 32: 7 יָמֵי יָדְבָרֶיךָ days i. e. age may speak, q. d. it belongs to the aged to speak. כָּל-הַיָּמִים all one's life Gen. 43: 9. 44: 32. מִיָּמֶיךָ since thy days, i. e. so long as thou livest, 1 Sam. 25: 28. Job 38: 12. הַאֲרִיךְ יָמֶיךָ to prolong life, to live long, see in אָרַךְ. Metaph. כָּל-יָמֵי הָאָרֶץ all the time of the earth, so long as the earth endures, Gen. 8: 22. — b) יָמִים in accus. is often put pleonastically after words designating a certain and definite time, as שְׁנֵתִים יָמִים Engl. this year of time Gen. 41: 1. Jer. 28: 3, 11; חֹדֶשׁ יָמִים a month of time, i. q. a month long, Gen. 29: 14; יָרַח יָמִים Deut. 21: 13. 2 K. 15: 13; שְׁלֹשָׁה שָׁבָעִים יָמִים Dan. 10: 2, 3. See

on this idiom, Lehrgeb. p. 667. In like manner the Arabic subjoins <sup>زَمان</sup> زمان time, and the Aethiopic <sup>ወጽዕ</sup> ወጽዕ days, like the Hebrew; see the Ascension of Isaiah by Laurence I. 11. VI. 7.

3. Sometimes the signification is restricted to a definite space of time, viz. a year; as in Syriac and Chaldee <sup>ܫܢܐ</sup> שְׁנָה, denotes both time and year, and as in Engl. also several words signifying time, weight, measure, are likewise used to denote certain specific times, weights, measures; see in כְּבִרְיָה — Lev. 25: 29. Judg. 17: 10. זְבַח הַיָּמִים yearly sacrifice 1 Sam. 2: 19. מִיָּמֵם מִיָּמֵם from year to year, every year, Ex. 13: 10. Judg. 11: 40. 21: 19. 1 Sam. 1: 3, (comp. שָׁנָה בְּשָׁנָה v. 7.) 2: 19. For יָמִים עַל-שָׁנָה Is. 32: 10, is read שְׁנֵה עַל-שָׁנָה. — Also for Plur. years, with numerals added, (as פְּנִים plur. faces,) 2 Chr. 21: 19 בָּנֵה צֶאֱחָה after the end of two years. — Am. 4: 4 הַשְׁלֵשֶׁת יָמִים is doubtful, either every three years, or perhaps every three days, the latter in bitter irony.

יּוֹם m. Chald. i. q. Heb. day, יוֹם day by day, daily, Ezra 6: 9. Emphat. יוֹמָא Dan. 6: 11.

PLUR. has a threefold form: a) יוֹמִין, constr. יוֹמֵי, emphat. יוֹמָא; b) constr. יוֹמָת Ezra 4: 19; and c) in the Heb. manner, constr. יָמֵי Ezra 4: 7. Like Heb. יָמִים it denotes in Plur. time, espec. time of life, age, as עָתִיק יוֹמָא advanced in age, the aged, Dan. 7: 22.

יּוֹמָם adv. from יוֹם with the adv. ending יוֹמָם.

1. by day, in the day time, יוֹמָם יוֹלָלָה day and night, i. e. continually, Lev. 8: 35. Num. 9: 21. Like substantives a) it takes prepositions, as בְּיוֹמֵם Neh. 9: 19; b) it is put in the genit. as יוֹמָם יוֹמָם daily enemies Ez. 30: 16.

2. daily, every day, see Ez. l. c.

Syr. <sup>ܝܘܡܐ</sup> ܝܘܡܐ day, <sup>ܝܘܡܐ</sup> ܝܘܡܐ daily.

\* יִרְךְ obsol. root, which prob. signified to *boil up, to be in a ferment*; whence יִרְךְ mud, mire, and יִרְךְ wine; as חֲמֵר mire, and חֲמֵר wine, from חֲמֵר to boil up, to ferment. Cognate roots see under יָרַם.

יִרְךְ pr. n. *Javan*, i. e. 1. *Ionian*, the name of which province as being adjacent to the East and better known than others to the orientals, was extended so as to comprehend the whole of *Greece*, as is expressly said by Greek writers themselves; see Aeschyl. *Acharn.* 504, ibique Schol. Pers. 176, 561. — Gen. 10: 2. Dan. 8: 21. Is. 66: 19. Ez. 27: 13. Zech. 9: 13. Syr. ܝܪܝܢ, ܝܪܝܢ, ܝܪܝܢ.

Greece; Arab. ܝܪܝܢ Greek. Patronym. is יִרְךְ an *Ionian, Greek*; hence יִרְךְ בְּנֵי הַיִּוֹנִים sons of the Greeks, *ἱωνῶν*, Joel 4: 6.

2. Ez. 27: 13, perh. a city of Arabia Felix, comp. יִוֹן, יִוֹן, oppidum Jemenis, Cam.

יִרְךְ m. constr. יִרְךְ mud, mire, Ps. 69: 3. 40: 3 יִרְךְ מִירְךְ mire of clay, miry clay, comp. Dan. 2: 41. R. יִרְךְ.

יִרְךְ see יִרְךְ.

יִרְךְ f. plur. יִרְךְ 1. a dove, Gen. 8: 8 sq. יִרְךְ my dove, a term of endearment, Cant. 2: 14. 5: 2. 6: 9. 1: 15 יִרְךְ עֵינֶיךָ thine eyes are dove-like, i. e. like the eyes of doves. 4: 1. בְּנֵי יִרְךְ young doves Lev. 5: 7. — The etymology is wholly uncertain. Some derive it from וִי torpuit, debilis, mansuetus

fruit, whence pp. *avis debilis et mansucta*. — Another יִרְךְ see under the Arab. ܝܪܝܢ.

2. *Jonah*, pr. n. of a prophet, Jon. 1: 1. 2 K. 14: 25.

יִרְךְ see יִרְךְ no. 1.

יִרְךְ m. Is. 53: 2, and יִרְךְ f. pp. sucking, trop. a sucker, sprout, shoot of

a tree, Job 8: 16. 14: 7. 15: 30. Ez. 17: 22. Hos. 14: 7. — By a similar transfer from animals to plants, a sucker or shoot in Greek is called *μύσχος*, and in Latin plants are said *pullulare*.

יִרְךְ pr. n. 1. see יִרְךְ.

2. This contracted name was borne by several: a) 1 Chr. 2: 32. b) Jer. 40: 8. Also by others.

יִרְךְ m. *Joseph*, pr. n. 1. of the son of Jacob, the youngest except Benjamin, sold by his brothers into Egypt and afterwards advanced to the highest honours; see Gen. c. 37—50. — In Gen. 30: 23, 24, allusion is made to a double etymology, as if a) i. q. יִרְךְ he will take away, and b) fut. Hiph. apoc. from יִרְךְ he will add, and this latter is also supported by the Chaldaizing form יִרְךְ Ps. 81: 6. — The two sons of Joseph, Ephraim and Manasseh, were adopted by Jacob, and became heads of tribes in Israel; hence יִרְךְ and בְּרִית יִרְךְ are put: a) for these two tribes, Josh. 17: 17. 18: 5. Judg. 1: 23: 35; so also בְּרִית יִרְךְ Josh. 14: 4. — b) poet. for the kingdom of Ephraim, i. e. of the ten tribes, see אֶפְרַיִם no. 2. Ps. 78: 67. Ez. 37: 16 — 19. Zech. 10: 6. — c) for the whole nation of Israel, Ps. 80: 2. 81: 6. Am. 5: 6, 15. 6: 6.

2. of several other persons, a) 1 Chr. 25: 2, 9. b) Neh. 12: 14. c) Ezra 10: 42.

יִרְךְ (to whom Jehovah will increase) pr. n. m. Ezra 8: 10.

יִרְךְ (perh. for יִרְךְ he helps) pr. n. m. 1 Chr. 12: 7.

יִרְךְ (whose witness is Jehovah) pr. n. m. Neh. 11: 7.

יִרְךְ (whose help is Jehovah) pr. n. m. 1 Chr. 12: 6.

יִרְךְ (i. q. יִרְךְ) pr. n. m. a) 1 Chr. 7: 8. b) 27: 28.

יִרְךְ see יִרְךְ.

יֹצֵר 1. *a potter*, see יָצַר.

2. Zech. 11: 13 יֹצֵר (perh. יוֹצֵר) i. q. אוֹצֵר *treasure, treasury* of the temple; prob. to be referred to an interchange of letters arising from the Aramean pronunciation, as also in יָשׁ, אִתִּי, אֵשׁ. The true sense was preserved and in part expressed in writing by the copyists, some of whom have given יָצַר, and others even אֹצֵר. Of the ancient versions, the Syr. has correctly *treasury*.

יֹקִים (contr. from יוֹקֵם) pr. n. m. 1 Chr. 4: 22.

יֹרֶה m. 1. part. act. Kal of ר. יָרָה, pp. *sprinkling, watering*, Hos. 6: 3; hence *the first or early rain*, which falls in Palestine from the middle of October until the middle of December, and prepares the ground for receiving the seed. Deut. 11: 14. Jer. 5: 24.

2. pr. n. see חָרִיף.

יֹרֶה (for יוֹרֶה whom Jehovah teacheth) pr. n. m. 1 Chr. 5: 13.

יֹרֶה (Jehovah is exalted) pr. n. m. 2 Sam. 8: 10; for which 1 Chr. 18: 10 יהוֹרֶה.

יֹשֵׁב הַסֵּד (whose love is returned) pr. n. m. 1 Chr. 3: 20.

יֹשְׁבֵיהָ (to whom Jehovah gives a dwelling) pr. n. m. 1 Chr. 4: 35.

יֹשֶׁה pr. n. m. 1 Chr. 4: 35.

יֹשְׁוִיהָ (whom Jehovah sets up, see ר. יָשָׁה) pr. n. m. 1 Chr. 11: 46.

יֹתָם (Jehovah is upright) pr. n. m. Jotham a) a son of Gideon Judg. 9: 5, 7. b) a king of Judah, son of Uzziah, r. 759—743 B. C. 2 K. 15: 32—38.

יֹתָר and יֹתֵר 1. pp. part. of ר. יָתַר; 'what is over and above,' remainder, residue; hence *gain, profit, emolument*, Ecc. 6: 8.

2. adv. a) *more, further*, Ecc. 2: 15.

7: 11. 12: 12. Chald. and Rabb. יֹתֵר seq. מִן more than. — b) *too much, over much*, Ecc. 7: 16. — c) *besides*, like יֹתֵר, Esth. 6: 6 מִמֶּנִּי *besides me*. Conj. *besides that*, Ecc. 12: 9 וְיֹתֵר שְׁהָיָה קֹהֵלֶה חָכָם *and besides that Koheleth was wise*.

יֹתֵרֶת fem. of the preceding word, pp. *redundant*; spec. יֹתֵרֶת עַל-הַכֶּבֶד Ex. 29: 13. Lev. 3: 4, יֹתֵרֶת הַכֶּבֶד Ex. 29: 22, and הַכֶּבֶד מִן הַכֶּבֶד Lev. 3: 19, *the great lobe of the liver*, qs. the redundant part of the liver, its increase. Sept. *λοβὸς τοῦ ἥπατος*, Saad. 5 יֹתֵרֶת id. of like origin with the Heb.

יֹתֵר i. q. רֶהֱר. See Bochart Hieroz. T. I. p. 498 sq. Vulg. *reticulum hepatis*, which is followed by some moderns who understand the *omentum minus hepatico-gastricum*, or *lesser caul*; but this, as destitute of fat, would hardly be employed in sacrifices.

\* יֹתֵה obsol. root, Arab. وَزَى to gather themselves together, to assemble. — Hence

יֹתֵה (assembly of God) pr. n. m. 1 Chr. 12: 3.

יֹתֵה (contr. from יֹתֵה and יֹתֵה, who exults in Jehovah, see ר. יֹתֵה) pr. n. m. Ezra 10: 25.

יֹתֵה (whom God moves, to whom he gives life and motion,) pr. n. m. 1 Chr. 27: 31.

יֹתֵה pr. n. m. 1 Chr. 8: 18, from obsol. root יֹתֵה.

יֹתֵה a fictitious root assumed by some on account of the form יֹתֵה Gen. 11: 6, which however is from ר. יֹתֵה, q. v.

\* יֹתֵה a doubtful root, see יֹתֵה Hoph.

יֹתֵה see יֹתֵה.

\* יָצַע obsol. root, Arab. **وَدَعَ** *to flow*, *to run*, as water, Amhar. **ወዛ** for **ወሐሐ** *to sweat*. Hence

יָצַע m. *sweat*, i. q. יָצָה, ἄπαξ λεγόμεν. Ez. 44: 18.

יָצַח c. art. 1 Chr. 27: 8, read for יָצַח.

יָצַח (whom *Jehovah brings to the light*, i. e. into the world, see יָצַח no. 2,) pr. n. m. a) 1 Chr. 7: 3, see יָצַח b) Neh. 12: 42.

יָצַח and יָצַח (what God hath planted) pr. n. *Jezreel*.

1. a city in the tribe of Issachar, Josh. 19: 18; the royal residence of Ahab and his successors, 1 K. 18: 46. 21: 1. 2 K. 9: 15; whence יָצַח, i. e. the blood there shed by the sons of Ahab and Jehu. Near the city was the great valley or plain of Jezreel, יָצַח Josh. 17: 16. Judg. 6: 33, afterwards called Ἐσδορήλωμ, now Arab. **مرج ابن**

**عمر**, *Merdj-Ibn-Amer*, (see Burckhardt's Travels in Syria etc. p. 334, or II. p. 579 Germ.) where the prophet Hosea (c. 1: 5) predicts a great slaughter of the people, יָצַח Hos. 2: 2. The same prophet gives to his oldest son, then just born, the name of *Jezreel*, 1: 4; and afterwards makes him, together with his brother *Lo-Ammi* and his sister *Lo-Ruhama* (1: 6, 9), emblems of the people to be restored after punishment and dispersion and augmented by new favours, 2: 24, 25, coll. 2: 2. In this way is to be understood the vexed passage Hos. 2: 24, *the earth shall answer and yield her corn, wine, and oil; and these [gifts of the earth] shall answer Jezreel*, i. e. the earth rendered fertile from heaven (v. 23) shall anew yield her produce to Jezreel. The prophet then proceeds in the allusion thus made to Jezreel, v. 25 *יָצַח בְּאָרְצִי I will sow him for myself in the land, and I will again cherish Lo-Ruhama* (the non-

cherished,) and *I will say to Lo-Ammi* (not my people,) *thou art my people*, i. e. the whole people of Israel, whom the prophet thus represents emblematically by his three children, *I will again plant, cherish, and vindicate as my own*. Here יָצַח is construed c. fem. as a collect. like Ephraim Is. 17: 10, 11. al. — The gentile n. is יָצַח 1 K. 21: 1; fem. יָצַח, *Jezreel-ness*, 1 Sam. 27: 3. 30: 5.

2. a city in the mountains of Judah Josh. 15: 56. 1 Sam. 29: 1.

3. pr. n. of several men, a) the son of Hosea, comp. in no. 1. Hos. 1: 4. b) 1 Chr. 4: 3.

\* יָצַח fut. יָצַח (cogn. יָצַח, אָחַד) *to become one, to be united, joined; to unite oneself*, seq. בָּ Gen. 49: 6; seq. אָחַד (אָחַד) Is. 14: 20. Arab. **وَحَدَّ** and **وَحَدَّ**.

PIEL *to unite, to join*, Ps. 86: 11.

Deriv. יָצַח, also

יָצַח m. 1. *union, junction*, 1 Chr. 12: 17. Elsewhere

2. Adv. a) *together*, i. e. in one place 1 Sam. 11: 11. 17: 10; at one time 2 Sam. 21: 9. בָּל יָצַח *all together*, all as one, Job 34: 15 כָּל־בָּשָׂר יָצַח *all flesh shall perish together*. Is. 22: 3. Also without בָּל id. Job 3: 18. 24: 4. 38: 7 בָּקָר יָצַח בְּקוֹרְבָּם *when the morning stars shouted together*. Deut. 33: 5. — Absol. without a noun, Job 16: 10 יָצַח עָלַי יְתִמָּלְאִין *all have gathered themselves together against me*. 17: 16. 19: 12. With a negat. partic. *none at all, no one*, Hos. 11: 7. — b) *altogether, wholly*, Job 10: 8. Ps. 141: 10. — In the same sense, but more usual is

יָצַח, יָצַח, pp. 'union of them,' *they together*, like בָּל; hence, *together*, a) in one place, Gen. 13: 6. 22: 6. 36: 7. Deut. 25: 5. — b) at one time, Ps. 4: 9. — c) with בָּל, *all together*, all as one, Ps. 14: 3. 1 Chr. 10: 6; also בָּל being omitted, Job 24: 27. — d) i. q. mutually, *with one another*, e. g. יָצַח יָצַח *they strive together* Deut. 25: 11; comp. 1 Sam. 17: 10.



יְחִידָן (for יְחִידֻן united) pr. n. m.

1 Chr. 5: 14.

יְחִידְיָאֵל (whom God makes joyful,

r. חֲדָה) pr. n. m. 1 Chr. 5: 24.

יְחִידְיָהוּ (whom Jehovah makes

joyful, r. חֲדָה) pr. n. m. a) 1 Chr. 24: 20. b) 27: 30.

יְחִיזְאֵל (who shall see God) pr. n.

m. of several persons, 1 Chr. 12: 4. 16: 6. 23: 19.

יְחִיזְיָה (who shall see Jehovah) pr.

n. m. Ezra 10: 15.

יְחִזְקָאֵל (for יְחִזְקָאֵל, יְחִזְקָאֵל,

whom God makes strong, Pattah in a short syllable being changed to Segol, see Heb. Gram. § 25. n. 1, as אֶבְיָדָה Ex. 33: 3 for אֶבְיָדָה,) Ezechiel, pr. n. of a celebrated prophet, the third in the prophetic canon, son of Buzi a priest. He was carried into captivity with king Jechoniah, and lived in the Jewish colony on the river Chaboras or Chabar. His prophecies extend to the sixteenth year after the capture of Jerusalem by Nebuchadnezzar, comp. Ez. 29: 17. — Ez. 1: 3. 24: 24. Sept. *Ἰεζεκιήλ*, and so Ecclus. 49: 8 [10]. Vulg. *Ezechiel*. Comp. יְחִזְקִיָּה, יְחִזְקִיָּה, *Ezechias*, Ezechias. — Luther imitating the Greek *Hesekiel*.

יְחִזְקִיָּה m. i. q. חֲזָקָה, q. v.

יְחִזְקִיָּהוּ pr. n. m. 2 Chr. 28: 12.

יְחִיזְרָה (whom God leads back, fut.

Hiph. parag. from חָזַר to return,) pr. n. m. 1 Chr. 9: 12. Better to read יְחִיזְרָה q. v.

יְחִיזְרָאֵל (whom God preserves alive,

for יְחִיזְרָה, from חָזַר no. 2, i. q. חֲזָר) pr. n. m. 2 Chr. 29: 14.

יְחִיזְרָאֵל (prob. for יְחִיזְרָה, whom

God preserves alive) *Jehiel*, pr. n. of several persons, as of a son of Jehoshaphat 2 Chr. 21: 2. Patronym. יְחִיזְרָאֵל 1 Chr. 26: 21, 22.

יְחִידָן m. יְחִידְיָה f. R. יְחִידָן.

1. *unicus, one alone, only, espec. of an only child, only begotten* Gen. 22: 2. 12, 16. Jer. 6: 26. Zech. 12: 10. Prov. 4: 3. Fem. יְחִידְיָה Judg. 11: 34.

2. *alone, solitary, forsaken, wretched,* Ps. 25: 16. 68: 7.

3. fem. יְחִידְיָה *the only one, and hence something most dear, darling, poet. for life*, Ps. 22: 21. 35: 17. Comp. יְחִידָן.

יְחִידָן m. *waiting, expecting*, Lam. 3: 26. R. יְחִידָן.

\* יְחִידָן in Kal not used, i. q. חָזַל no. 7, *to wait, to stay, to delay.* Comp. חָזַל n. 7.

PIEL יְחִידָן 1. *causat. to cause to wait, to let expect or hope, seq.* עָלָה of thing Ps. 119: 49; seq. gerund Ez. 13: 6.

2. *to wait, to expect, to hope, absol.* Job 6: 11. 13: 15. 14: 14. 29: 21; seq. עָלָה of pers. and thing waited for, Job 29: 23. 30: 26; seq. אָלָה Is. 51: 5. Ps. 130: 7. 131: 3. Often also יְחִידָן יְחִידָן Ps. 31: 25. 33: 22. 69: 4, אָלָה 130: 7. 131: 4.

HIPH. יְחִידְיָה i. q. Pi. *to wait, to expect*, 1 Sam. 10: 8. 13: 8. 2 Sam. 18: 14; seq. עָלָה Job 32: 11; seq. יְחִידְיָה Ps. 42: 6.

NIF. בְּיְחִידָן, fut. יְחִידְיָה i. q. Pi. and Hiph. but pp. to be made to hope, etc. Gen. 8: 12. Ez. 19: 5.

Deriv. יְחִידָן, יְחִידָן.

יְחִידְיָאֵל (for יְחִידְיָה whom God made sick) pr. n. of a son of Zebulun, Gen. 46: 14. Patronym. יְחִידְיָאֵל Num. 26: 26.

\* יְחִידָן not used in Praet. (where the form used is חָם from חָמַם, comp. חָם fut. יְחִידָן, fut. יְחִידָן, fut. יְחִידָן 1 K. 1: 1, and יְחִידָן Deut. 19: 6. Ez. 24: 11, see note; plur. יְחִידָן for יְחִידָן Gen. 30: 39; 3 plur. masc. יְחִידְיָה as in Chaldee and Arabic for the common יְחִידְיָה, see Lehrgeb. p. 276; i. q. חָם *to become warm, to be hot*, Ez. 24: 11; trop. with anger Deut. 19: 6; and also lust, hence i. q. *to conceive*, of flocks Gen 30: 38, 39. Arab. وَحْم to be hot, sc. the day; V, to be in heat, to rut, sc. a flock. — Im-

pers. יחם לו Ecc. 4: 11, and יחם לו 1 K. 1: 1, pp. it is warm to him, he is warm.

NOTE. Above, under חָמַם Niph. I have followed the common method in referring the forms יחם, יחם, to the root יחם; yet it deserves attention whether they should not rather all be referred to חָמַם, comp. the form חָמַמוּ Hos. 7: 7.

PIEL יחם or יחם, to be warm in lust, of a flock, to be in heat, to rut, Gen. 30: 41. 31: 10. Hence to conceive, also of a woman Ps. 51: 7 יַחְמֶנִי וּבִחֶטְאִי אָמַר and in sin did my mother conceive me, where יַחְמֶנִי is for יַחְמֶנִי, as יַחְמֶנִי or אָחֶרֶוּ or אָחֶרֶוּ Judg. 5: 28.

Deriv. חָמָה for יַחְמָה.

יַחְמֹר Deut. 14: 5. 1 K. 5: 3 [4: 23], Arab. يَحْمَرُ, a species of deer, of a reddish colour, see r. חָמַר no. 2; with serrated horns which are cast every year, prob. the *cervus dama* or fallow-deer. See Bochart Hieroz. P. I. p. 913, or T. II. p. 284 new edit. Oedmann Verm. Sammlungen, fasc. 1. p. 30 sq.

יַחְמִי (for יַחְמִיָּה, whom Jehovah guards, r. חָמָה) pr. n. m. 1 Chr. 7: 2.

\* יַחֵף obsol. root, to be barefoot.

Arab. حَفَى id. Syr. نَحَبَ unshod,

أَنزَعَى to take off one's shoes. The ultimate root lies in the syllable חָף, and the primary notion is that of rubbing off, qs. peeling, removing the bark or shell, etc. see r. חָפַף no. II. Hence

חָפִי is also 'to have the hoof worn,'

as a beast of burden; 'to have the skin rubbed, galled,' as a horse; IV, to cut off the mustacios, to trim the beard. — Hence

יַחֵף unshod, barefoot, 2 Sam. 15: 30. Is. 20: 2, 3, 4. Jer. 2: 25.

יַחְצֵאל (whom God allots,) pr. n. of a son of Naphtali, Gen. 46: 24; in 1

Chr. 7: 13 written יַחְצִיָּאֵל. — Gentile n. יַחְצֵאֵל Num. 26: 46.

\* יַחַר i. q. אָחַר, to delay, to tarry, once 2 Sam. 20: 5 Cheth. וַיַּחַר i. e. וַיַּחַר Keri וַיַּחַר is Hiph. of אָחַר by Chaldaism.

\* יַחֵשׁ m. a word of the silver age, stem, lineage, family; once Neh. 7: 5 טַבַּחַשׁ טַבַּחַשׁ table of genealogy, family register. — Chald. יַחֵשׁ in Targg. is for Heb. חֹזֶק־לֵדֹת וּמִשְׁפָּחָה. Simonis compares also نَحَاس nature, origin; but this word strictly denotes brass, i. q. נַחֲשָׁה, and the formula כְּזֵימ 'of a liberal and generous disposition,' is tropical, pp. 'of fine brass.' — Hence the denom. verb in

חִתַּבֵּן הַיַּחֲשׁ to enrol one's name in the genealogical tables, to be enrolled, ἀπογραφῆσθαι, 1 Chr. 5: 1, 7, 17. 9: 1. Neh. 7: 5. — Inf. הַיַּחֲשׁ often as a noun, i. q. register, genealogical table, 1 Chr. 7: 5, 7, 9, 40. 2 Chr. 31: 16, 17. 2 Chr. 12: 15 the acts of Rehoboam, ... are recorded in the annals of Shemaiah, ... בְּהַיַּחֲשׁ in the manner of a genealogical table.

יַחַת (perh. union, contr. from יַחֲדָה) pr. n. m. 1 Chr. 4: 2. 6: 5, 28. Also of others.

\* יַטֵּב i. q. טוֹב, used only in fut.

יַטֵּב, once תַּיַטֵּב Nah. 3: 8. The praet. is made only from טוֹב.

1. to be good, well, seq. מִן comparat. to be better Nah. 3: 8. — Mostly impers. a) יַטֵּב לִי it shall be well with me, Gen. 12: 13. 40: 14. Deut. 4: 40. b) יַטֵּב בְּעֵינַי it was good in my eyes, i. e. it pleased me, was my pleasure, Gen. 41: 37. 45: 16. Lev. 10: 19, 20; more rarely seq. לִפְנֵי Esth. 5: 14. Neh. 2: 5, 6; seq. לְ Ps. 69: 32.

2. to be cheerful, joyous, i. e. the mind or heart, יָלַב, Judg. 19: 16. Ruth 3: 7. Ecc. 7: 3.

HIPH. תַּיַטֵּב, fut. תַּיַטֵּב, once יַיַטֵּב.

1. to make or do well, sc. what one

does, Deut. 5: 25 [28] **הַיְטִיבוּ כָל-אֲשֶׁר** *they have done well all that they have spoken*, i. e. have well and rightly spoken. 18: 17. Seq. gerund, Jer. 1: 12 **הַיְטִבְתָּ לְרְאוֹת** *thou hast done well in seeing*, hast well seen. 1 Sam. 16: 17 **מִיֵּטִיב לַנֶּגֶן** *who can play well*; and so **הַיְטִיב** being omitted, poet. Is. 23: 16. Inf. absol. **הַיְטִיב** pp. *doing well* or *right*, as adv. *well, carefully, diligently*, Deut. 9: 21. 13: 15. 17: 4. 19: 18. 27: 8. — So **הַיְטִיבוּ דְרָכֵי** Jer. 2: 33. 7: 3, 5, *to make good one's ways, one's doings*, i. e. to conduct well, to live uprightly, virtuously; also ellipt. the accus. being omitted, Jer. 4: 22 **הַיְטִיבוּ** *to do well they know not*. 13: 23. Inf. as adv. *well, right*, Jon. 4: 9.

2. to do good to any one, to benefit, seq. dat. Gen. 12: 16. Ex. 1: 20; seq. acc. Deut. 8: 16. 30: 5; sq. **עָם** Gen. 32: 10, 13. Num. 10: 32.

3. to make cheerful, joyous, Judg. 19: 22.

4. to put in good order, to adjust, (Syr. **لَبَّ**, <sup>لَبَّ</sup>) e. g. lamps, to trim, Ex. 30: 7; the head, or hair, to dress, to arrange, 2 K. 9: 30.

5. intrans. to be good, well, Mic. 2: 7. Hence seq. **אֵל**, to please, as in Kal, 1 Sam. 20: 13.

Deriv. **מִיֵּטֵב**.

**יָטַב** fut. **יִטַּב** Chald. id. seq. **עַל** to seem good, to be pleasing to any one, Ezra 7: 18.

**יִטְבַּתָּה** (goodness, qs. Agathopolis) Num. 33: 33. Deut. 10: 7, pr. n. of a station of the Israelites in the desert, abundant in water. — Different is prob. **יִטְבָּה** 2 K. 21: 19.

**יִטָּה** and **יִוָּטָה** (extended, or inclined, verbal fut. Hoph. r. **נָטָה**) pr. n. of a place in the tribe of Judah, Josh. 15: 55. 21: 16.

**יִטּוֹר** (prob. i. q. **טִירָה** an enclosure, nomadic encampment, sc. in a circle, from **טוֹר**, after the form **יָקוֹם**) pr. n. *Jetur*, a son of Ishmael Gen. 25: 15. 1 Chr. 1: 31; also for his posterity, the *Itureans*, dwelling beyond Jordan at the

foot of Mount Hermon and on the eastern shore of the sea of Galilee, 1 Chr. 5: 19, 20. Here was later the province of *Iturea*, Luke 3: 1. Relandi Palaestina p. 106; now called *Djedür*, **جيدور**, Buckhardt's Travels in Syria etc. p. 286, or p. 447 Germ. See more in Ilgen de libro Jobi p. 93, 94, and F. Münter Progr. de rebus Ituraeorum ad Luc. 3: 1. Hafniae 1824. 4.

**יֵין** m. constr. **יַיִן**, once **יַיִן** Cant. 8: 2, c. Suff. **יַיִנִי**.

1. wine, perhaps so called from its fermenting, effervescing, see r. **יַיִן**; unless we prefer to regard it as primitive.

Arab. **وَيْن** collect. clusters turning black, with the noun of unity **وَيْنة**, Aeth. **ወይን** a vineyard, wine, Gr.

**οἶνος**, Lat. *vinum*, Armen. **գինի** *gini*. Hence **בֵּית הַיַּיִן** house of wine Cant. 2: 4, poet. for **בֵּית מִשְׁתֵּה הַיַּיִן** Esth. 7: 8, convivial chamber, banquetting-hall; and the words in Cant. l. c. **הִבִּיאוּ לִי בֵּית הַיַּיִן** *he brought me to the banquetting-house*, are i. q. 'he made me drunk with love,' *μεθύσασμαι ἔρωτι*. Vulg. *cella vinaria*. Others understand a vineyard; but this is frigid.

2. meton. of cause for effect, wine, for drunkenness, intoxication, Gen. 9: 24. 1 Sam. 1: 14. 25: 37.

**יָד** 1 Sam. 4: 13 Chethibh, a manifest error of copyists for **יָד** side, which stands in Keri.

\* **יָכַה** in Kal not used, prob. i. q. **נָכַה** to be in front, on the fore part; hence trop. to be in the sunshine, to be clear, manifest, to appear, like Arab. **وَجَّحَ** IV to make clear, to demonstrate, to prove. See Hiph.

Hiph. **הִזְכִּיחַ** 1. to argue, to show, to prove any thing. Job 13: 15 **אֶדְבֹּר יְדִרְבִּי אֶל-פְּנֵי אֱלֹהֵי** *I will argue before him*, i. e. will declare, defend. 19: 5 *prove against me my reproach*, i. e. show me to have acted basely.

2. to argue down, to confute, to convict any one, Job 32: 12. Seq. dat. Prov. 9: 7, 8. 15: 12. 19: 25; absol. Ez. 3: 26. Prov. 25: 12. Am. 5: 10. Is. 29: 21. Espec. as implying censure, reprehension; hence to rebuke, to reprove, to chastise with words; Job 6: 25 מַה-יִּכְיֶה הוֹכֵחַ מְבֹם but what doth your reproving prove? i.e. your censure. 13: 10. 40: 2 מוֹכִיחַ אֱלֹהִים reprove of God. Gen. 21: 25 וְהוֹכִיחַ אַבְרָהָם אֶת-אַבְרָמָה and Abraham reproved Abimelech. Also more strongly, to upbraid, to rail at, 2 K. 19: 4. Is. 37: 4. — Hence also

3. to correct by punishment, to chasten, to punish, espec. of God as reforming men by chastisement, Job 5: 17. Prov. 3: 12. Ps. 6: 2. 38: 2. 94: 10. 105: 14. 141: 5. In this sense it is often coupled with יָסַר.

4. to judge, to decide, synon. with שָׁפַט, Is. 11: 3; seq. הָ Is. 2: 4. Also to do justice to any one, to defend his cause, (like דִּין, שָׁפַט,) Is. 11: 4. Seq. בֵּין, to be judge, arbiter, between parties, Gen. 31: 37. Job 9: 33. Seq. dat. to adjudge to any one, to appoint, Gen. 24: 14, 44.

5. to dispute, to contend with any one, pp. to argue with, to seek to confute, (comp. Niph. also נִשְׁפַּט, נִדוֹן,) seq. acc. Job 22: 4; seq. אֶל Job 13: 3; seq. הָ 16: 21.

HOPH. pass. of no. 3. Job 33: 19.

NIPH. נִזְכָּה 1. pass. of Hiph. no. 2. to be confuted, convicted. Gen. 20: 16 וְנִזְכָּהתָּ and she (Sarah) was convicted, had nothing to say in excuse.

2. recipr. to dispute, to contend with any one, Job 23: 7. Is. 1: 18.

HITHP. הִתְנִיחַ i. q. Niph. no. 2. Mic. 6: 2.

Deriv. תוֹכַחַת, תוֹכֵחָה.

יְכִילָה 2 Chr. 26: 3 Chethibh, for יִכְלָה.

יָכִין (whom God makes firm, founds,) Jachin, pr. n. a) of a son of Simeon Gen. 46: 10, for which 1 Chr. 4: 24 יָרִיב. — b) of the column on the right before the porch of Solomon's

temple, 1 K. 7: 21. — Patronym. of a is יְכִינֹחַ Num. 26: 12.

\* יָכַל, rarely יָכֹל 2 Chr. 7: 7. 32: 14; fut. יִכְלֶה, pp. fut. Hoph. 'to be made able,' see Lehrs. p. 460; that it is not fut. Kal, as was formerly maintained and is still repeated, is apparent from the fact, that in the pr. n. יָכַל Jer. 38: 1, it is also written יִהְיֶה יָכֹל Jer. 37: 3; fut. plur. יִכְלֻ, יִכְלֹ, inf. constr. יִכְלֶה.

1. to be able, I can. Kindr. is כוֹל to take in or hold, to contain, to sustain, comp. in lett. a. Constr. seq. acc. Job 42: 2; more freq. seq. gerund, to be able to do any thing, etc. Gen. 13: 6, 16. 45: 1, 3. Ex. 7: 21, 24; inf. simpl. Ex. 2: 3. 18: 23; also with a finite verb, Esth. 8: 6 אֵיכָנִי אֶיכָנִי וְרָאִיתִי how shall I be able to see the evil etc. Num. 22: 6 see in נָכַח Pi. — Spec. a) to be able to bear, to endure, (comp. כוֹל,) Is. 1: 13. Ps. 101: 5; more fully לְשִׂמְחָה יָכֹל Jer. 44: 22. Prov. 30: 21, or הָכִירִי Amos 5: 10. — b) in a moral sense, to be able sc. to bring oneself to do any thing. Gen. 37: 4 they could not [bring themselves to] speak kindly with him. Job 4: 2. Hos. 8: 5 ellipt. עֲדֵר-מַחֲתִי לֹא יִכְלֻ how long will they yet not be able [to practise] innocency? suppl. לְעִשְׂוֹת; q. d. how long that they cannot resolve to practise integrity. — c) to be able by law, I may, i. q. impers. to be lawful to any one. Gen. 43: 32 the Egyptians could not eat with the Hebrews, sc. by law, it was not lawful for them. Num. 9: 6. Deut. 12: 17.

2. to be strong, powerful, to prevail, to overcome, sc. in battle or in any business, undertaking, etc. Hos. 12: 5. Gen. 32: 29. Jer. 3: 5. 20: 7. 1 K. 22: 22. Seq. הָ of pers. to prevail over any one in contest, Gen. 32: 26. With a verbal suffix, either as dat. or acc. Jer. 20: 10. Ps. 13: 5. Seq. dat. of thing, metaph. to master any thing difficult, to comprehend it, Ps. 139: 6.

Deriv. pr. names יִכְלָה, יִכְלֵה, יִהְיֶה יָכֹל.

יָכַל, יָכֹל Chald. fut. יִכְלֻ Dan. 3:



29. 5: 16, and with Heb. form יוֹכֵל Dan. 2: 10.

1. *to be able, I can*, seq. gerund Dan. 2: 47. 3: 17. 4: 34.

2. *to prevail, to overcome*, seq. dat. of pers. Dan. 7: 21.

יְכַלֶּיהָ and יְכַלֶּיהָ (to whom Jehovah shews himself powerful) *Jecholiah*, pr. n. of the mother of king Uziah, 2: K. 15: 2; also 2 Chr. 26: 3 Keri.

יְכַנֶּנָּה see יְהוֹרֵכֵן.

\* יוֹלֵד, Arab. وَلَدَ, Aeth. ወለደ:

1 pers. יוֹלֵדְתִי, but c. Suff. יוֹלֵדְתִּי Ps. 2: 7, יוֹלֵדְתִּי Jer. 15: 10, יוֹלֵדְתִּי 2: 27 (which some unnecessarily derive from יוֹלֵד, יוֹלֵד, in fin. absol. יוֹלֵד, constr. יוֹלֵדָה Is. 37: 3, מְיֻלְדָה Hos. 9: 11,) once יוֹלֵדָה 1 Sam. 4: 19, c. Suff. יוֹלֵדָה; fut. יוֹלֵד, part. יוֹלֵד, fem. יוֹלֵדָה and יוֹלֵדָה Gen. 16: 11. Judg. 13: 5, 7.

1. *to bear, to bring forth*, as a mother, Gen. 4: 1, 22. 16: 1, 15. al. saep. Also of beasts, Gen. 30: 39; of birds, *to lay eggs*, Jer. 17: 11, comp. in קָנָה. Part. fem. יוֹלֵדָה *genitrix*, one who bears, poet. for *mother*, Prov. 17: 25. 23: 25. Cant. 6: 9. Sometimes by ellipsis the accus. *children* is omitted, as Gen. 6: 4 יוֹלְדוּם *and they bare unto them sc. children.* 16: 1 אִשְׁתֵּי אַבְרָם לוֹ 1 Sarah, *Abram's wife, did not bear unto him sc. children.* 30: 2. Comp. Niph. and Pual. — Metaph. one is said *to bring forth* deceit, wickedness, (opp. הָרָה *to conceive, to meditate or purpose*), Job 15: 35. Ps. 7: 15; comp. Is. 33: 11. By a similar metaphor, Prov. 27: 1 *for thou knowest not what (this) day may bring forth.* Zeph. 2: 1.

2. *to beget*, as a father; like Gr. *τίσσειν, γεννᾶν*, Lat. *parere*, used of both sexes, whence οἱ τέκοντες *parents*. Gen. 4: 18. 10: 8, 13. Of God, an idol, etc. i. q. *to create*. Deut. 32: 18 *of the Rock that begat [created] thee, thou art un-mindful.* Jer. 2: 27 *saying to a block (idol) Thou art my father, thou hast begotten me, i. e. hast created me.* Comp. אָב no. 3. Hence light is thrown upon

the passage Ps. 2: 7, where God says to the king, (the Son of God, comp. בֶּן no. 8. b,) *Thou art my Son, this day have I begotten thee*, i. e. have created or constituted thee king, imparting to thee the divine Spirit. Those who claim that the word must necessarily be here taken in a physical sense, and that thus the eternal generation of Christ is here taught, seem to have overlooked not only the above passages of Deut. and Jeremiah, but also the words of the Apostle in 1 Cor. 4: 15, ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμῶς ἐγέννησα.

NIPH. נִוְלַד *to be born*, Gen. 4: 18 and unto Enoch נִוְלַד בְּחֶנֶךְ אֶת-עִירַד *was born* Irad. 21: 5. 46: 20. Num. 26: 60. Ellipt. as in Kal no. 1, Gen. 17: 17 הַבֵּן מֵאֶה-שָׁנָה יוֹלֵד shall there be born [a son] unto him that is a hundred years old? — In 1 Chr. 3: 5. 20: 8, for נִוְלַד is read נִוְלַדָּה, Lamed being doubled.

PIEL יוֹלֵד *to help bring forth, to deliver a woman*, as a midwife, Ex. 1: 16. Part. f. מְיֻלְדָה *a midwife* Ex. 1: 15. Gen. 35: 17.

PUAL יוֹלְדָה and יוֹלְדָה Judg. 18: 29. Ruth 4: 17.

1. *to be born*, i. q. Niph. Gen. 4: 26. 6: 1. Impers. e. g. 10: 21 יוֹלְדִים וְלִנְיָם *and to Shem, to him also there was born*, i. e. children were born. 2. *to be created* Ps. 90: 2.

HIPH. הוֹלִיד 1. *to cause to bring forth*, as God a woman Is. 66: 9; a husband his wife, i. e. to beget children of her, to make fruitful, 1 Chr. 2: 18. 8: 8. Trop. the rain makes fruitful the earth Is. 55: 10.

2. *to beget*, as a father, i. q. Kal no. 2. Gen. 5: 4, 7, 10, 13 sq. 11: 11 sq. Metaph. *to beget iniquity* Is. 59: 4, where it is not necessary to take Hiphil in the sense of bringing forth.

3. *to create*, Job 38: 28 מִי־הוֹלִיד אֲנִי-טֵל *who hath begotten [created] the store-houses of the dew?*

HOPH. pp. 'to be made to be born,' hence *to be born*. Inf. הוֹלִידָה Gen. 40: 20 and הוֹלִידָה Ez. 16: 4, 5, *a being born, birth, nativity*. Gen. 1. c. יוֹם

**יָלַדְתָּ אֶת־פַּרְעֹה** *the birth day of Pharaoh*, pp. the day of Pharaoh's being born. On the use of the accus. with passives, see Heb. Gram. § 140. Olshausen Emendationen zum A. T. p. 24, 25.

**HITHPA.** *to declare one's birth or descent, pedigree; to give one's name to be enrolled in genealogical tables*, Num. 1: 18. — In the later books this idea is expressed by **הִתְיַחֵשׁ**.

Deriv. **יָלֹד**, **יָלָדָה**, **יָלְדוּת**, **יָלֹדֶת**, **יָלֹדֶת**, **יָלֹדֶת**, **יָלֹדֶת**, and pr. names **מֹלֵד**, **מֹלֵדָה**, **מֹלֵדֶת**, **מֹלֵדֶת**.

**יָלֹד** m. plur. constr. **יָלֹדִים** and **יָלֹדִים**. Is. 57: 4.

1. *one born, a son*, poet. i. q. **בֶּן**. Hence **יָלֹדִים נְכָרִים** *sons of strangers*, poet. for foreigners, see **בֶּן** p. 155. col. B; also *sons of transgression*, for transgressors, Is. 57: 4. Also **אַחַד בְּנֵי מֶלֶךְ** *of the king's son* Is. 9: 5. Plur. comm. *children*, i. q. **בָּנִים**, 1 Sam. 1: 2. Ezra 10: 1; also for *the young of animals*, Is. 11: 7. Job 38: 41.

2. *a boy, child*, e. g. recently born, an infant, Gen. 21: 8 sq. Ex. 1: 17. 2: 3 sq. Also more advanced, *a youth, young man*, Gen. 4: 23, where the other heinistich has **אִישׁ**. Ecc. 4: 13. 1 K. 12: 8 opp. **זָקֵן**.

**יָלֹדָה** f. *a girl, maiden*, Gen. 34: 4. Joel 4: 3. Zech. 8: 4.

**יָלְדוּת** (denom. from **יָלֹד**) f.  
1. *childhood, youth*, Ecc. 11: 9, 10.  
2. *youth, for young men*, Ps. 110: 3.

**יָלֹדֶת** adj. verbal, *born*, i. q. **יָלֹדֶת**. Ex. 1: 22. Josh. 5: 5. 2 Sam. 5: 14.

**יָלֹחַ** (passing the night, remaining, r. **לֵחַ**) pr. n. m. 1 Chr. 4: 17.

**יָלֹדֶת** 1. adj. verbal, *born*, chiefly in the phrase **יָלֹדֶת בֵּית** *one born in the house*, i. e. a house-born slave, *verna*, Arab. **وَلِيدَة**, **وَلِيدَة**, id. Gen. 14: 14. 17: 12. 13: 23. Lev. 22: 11.

2. subat. *a son, child*, **יָלֹדֶת הַבֵּן**

*son of Anak* Num. 13: 22, 28; **יָלֹדֶת** 2 Sam. 21: 16, 18, *sons of Rapha*, i. q. **רֶפְאִים** Rephaim.

\* **יָלַךְ** *to go*, see **יָלַךְ**.

\* **יָלַל** an onomatopoeitic root not used in Kal, like Engl. *to yell, to wail*, Lat. *ejulare, ululare*. Other like roots see under **יָלַל** p. 411; to which add Armen. **լալ** *lal*, Germ. *lullen*, Engl. *to lull*, Lower Sax. *lilauen*.

**HIPH.** **יָלִיל**, fut. **יָלִילֶה** Is. 52: 5, **יָלִילֶה** Lehrs. p. 389.

1. *to wail, to lament*, Is. 13: 6. 15: 3. 23: 1, 14. Jer. 25: 34. Am. 8: 3 **יָלִילֶה הַבָּיִת** *the songs of palaces shall wail*, i. e. become wailing, mournful cries.

2. Once of the joyful cries of haughtiness victors, *to shout*, Is. 52: 5. So **וַיִּשְׁמַע** of a warlike cry, Barhebr. p. 411, 413; Gr. **ὁλολύειν** of a shout of joy, Aeschyl. Septem ante Theb. 831. Agam. 281. Vice versa **ἀλαλάειν** of wailing, Eurip. Phoen. 358. Comp. also **יָרַח**, **יָרַח**, signifying a cry of either kind.

NOTE. A trace of a form **יָלִיל** (comp. **וָלַל** and the noun **יָלִיל**) seems to be found in Ps. 78: 63, where for **יָלִילֶה** the parallelism requires **יָלִילֶה** they lamented.

Deriv. **יָלִיל** and the two here following.

**יָלַל** m. *a yelling, howling* of wild beasts in the desert, Deut. 32: 10. Comp. Arab. **يَبَاب** howling, for **يَبَاب** desert in which wild beasts howl, see Willmet's Lex. Arab. s. v. Comp. also Heb. **אָיִים**.

**יָלַח** constr. **יָלַח** f. *wailing, lamentation*, Is. 15: 8. Jer. 25: 36. Zech. 11: 3.

\* **יָלַע** i. q. **יָלַע**, Arab. **لغى**, *to speak rashly, to utter at random*, (synon. **بَطَا**) Prov. 20: 25. In Arabic the verb **لغى** is used of those who take

rash oaths, Cor. Sur. 2. 225. — On the power of the syllable **ע**, see under **ע**.

\* **וָלַף** obsol. root, Arab. **ولف**  
 Conj. III, to stick fast, to cling. Hence

**יִלְפֶּת** f. a sort of itching *scab*,  
*scurf*, *tetter*, so called as sticking fast.  
Lev. 21 : 20. 22 : 22. Sept. *λειχήν*,  
Vulg. *impetigo*.

\* **יִלַּק** *absol. root, i. q. לָקַק* *to lick, to lap, also to lick up or off, as an ox in feeding, to feed off, comp. לִיָּחַק* *Num. 22:4.* Hence

יִלֵּק m. a species of *locust*, winged  
Nah. 3: 16, and hairy Jer. 51: 27. — Ps.  
105: 34. Joel 1: 4. 2: 25. See Bochart  
Hieroz. P. II. p. 443.



זַלְקוּט m. a sack, pouch, scrip, 1  
Sam. 17: 40. R. זָלַקְט to collect.

\* ים m. constr. יָם, rarely יַם, c. Suff. יָמָה Jer. 51: 56, c. He parag. יָמָה, plur. יָמִים. §

1. *a sea*, Arab. **يَم**, Syr. **ܝܡܐ** and **ܝܡܝܐ**, but the latter is more usually a

lake, Egypt. יוֹלָל id. An etymology is scarcely to be sought; yet one might conjecture that it denoted pp. *the boiling* of the sea, the tide, comp. יָוֵם and יָמִים. Spoken both of the ocean and its parts, and also of inland seas or lakes, Job 14: 11. Syr. <sup>י</sup>ܝܠܐܠܐ. So יָם-בְּיָרֵת of *sea of Chinnereth*, lake of Tiberias, Num. 34: 11; יָם-הַדְּמָיָה Gen. 14: 3 the salt sea; יָם הַיַּעֲרָבָה sea of the desert Deut. 4: 49; קֶרְנֵי יָם eastern sea Joel 2: 20. Zech. 14: 8, i. e. the lake Asphaltites or *Dead Sea*; יָם-סוּף (sea of weeds, see סוּף) and יָם-מִצְרַיִם sea of Egypt Is. 11: 5, i. e. the *Red Sea*; יָם הַגָּדוֹל the great sea Num. 34: 6, 7, and הַיָּם הַחֲסֵרוֹן the hinder or western sea Deut. 11: 24, i. e. the *Mediterranean Sea*. Also הַיָּם c. art. put according to the context, for the *Mediterranean* Josh. 15: 47, the sea of

Galilee Is. 8: 23, the Red Sea Is. 10: 26, the Dead Sea Is. 16: 8. — הַמֶּן הַיָּם the wealth, riches of the sea, are the riches of maritime nations and those beyond the sea (הָאֲרָצִים), obtained by commerce and voyages by sea Is. 60: 5, i. q. שֶׁפֶּעַ יָמִים Deut. 33: 19. — Job 7: 12 הֲיָם אֲנִי אִם תִּפְּוֹן כִּי וּגְרָ? *am I the sea? am I a sea-monster? that* etc. i. e. am I like the sea untamed? Lam. 2: 13 גְּדוֹלַת כִּנֹּף שְׂדֵדָה *great like the sea is thy ruin.* Plur. יָמִים *seas*, poet. for sing. e. g. instead of the phrase חוֹל הַיָּם Gen. 32: 13. 41: 49, it is said poet. חוֹל יָמִים 49: 13. Job 6: 3. Judg. 5: 17. Ps. 78: 27. Trop. and hyperbolically — יָם הַחֹשֶׁת *sea of brass*, brazen sea, i. e. the great laver in the court of the priests before Solomon's temple, 2 K. 25: 13. 1 Chr. 18: 8. — The name *sea* is also transferred to

2. *a great river*, as the Nile Is. 19: 5. Nah. 3: 8; the Euphrates Is. 27: 1. Jer. 51: 36. Plur. of the branches of the Nile, Ez. 32: 2. — So Arab. <sup>2</sup>  and <sup>5 c</sup> , comp. Diod. Sic. 1. 12, 96. See more in Comment. on Is. 19: 5.

3. *the western quarter, the West*, since the Mediterranean sea lies west from Palestine. **ים רִיָּה** west wind Ex. 10: 19; **פָּאָת־יָם** the west side Ex. 27: 13. 38: 12. **רִיָּמָה** westward Gen. 28: 14. Ex. 26: 22. (Also to or into the sea Ex. 10: 19, for which more usually **רִיָּמָה**.) **מִיָּם** from the west, i. e. *at or on the west*, Gen. 12: 8; **מִיָּם לְ** to the west of any place, Josh. 8: 9. 12: 13. — Twice, Ps. 107: 3. Is. 49: 12, **יָם** is joined with the north, **צַפּוֹן**; whence some have preferred to understand it, at least in these passages of the south; but elsewhere too, other quarters are coupled together not opposite but adjacent to each other, comp. Am. 8: 12. Deut. 33: 23.

יִם emphat. יָם Chald. *a sea*, Dan.  
7: 2, 3.

\* יָמָה, obsol. root, prob. *to be warm, to be hot*, kindr. with the word יָזַם, which itself follows the analogy of this root, יָמָה = יָזַם, גָּמַם, וָזַם *ferbuitt dies*. See under יָזַם.

**יְמֹוֹאֵל** (day of God, יָוֹם = יוֹם, comp. שֵׁם i. q. מִתְּיָוִם i. q. מִתְּמָן man, ) pr. n. of a son of Simeon Gen. 46: 60; for which by error of copyists נְמוֹאֵל Num. 26: 12.

**יְמוֹת** plur. of the noun יוֹם, q. v.

**יָמִים** id. see יוֹם.

**יָמִים** m. plur. ἀπαξ λεγόμεν. Gen. 36: 24, prob. as the Vulg. *aquae calidae*, warm springs, such being actually found in the region in question on the eastern shore of the Dead Sea. Jerome says, in Quaest. ad l. c. "nonnulli putant aquas calidas juxta punicae linguae viciniam, quae Hebraeae contermina est, hoc vocabulo significari;" and this is not to be disregarded, nor is it destitute of etymological grounds; see more under יוֹם and יָמָה. The Cod. Samar. reads הַיָּמִים the *Emim* or giants, and so Onkelos and Pseudo-Jonathan understand it. By a groundless conjecture from the context, some of the Rabbins and modern versions render it *mules*.

**יְמִימָה** (i. q. <sup>5</sup>יָמָה dove) *Jemimah*, pr. n. of one of Job's daughters, Job 42: 14.

**יָמִין** subst. 1. m. the right side, the right part or quarter, Arab. <sup>5</sup>يَمِين.

In the genit. after other nouns it has the force of an adj. *right*, not *left*, i. q. **יָמִין**. So הַיָּמִין שׁוֹק thigh of the right side, i. e. the right thigh, Ex. 29: 22; עֵין הַיָּמִין the right eye 1 Sam. 11: 2; כַּד הַיָּמִין Gen. 48: 14; כַּד הַיָּמִין, his, my right hand, Ps. 73: 23. Jer. 22: 24. Comp.

Syr. <sup>5</sup>ܝܡܝܢ right hand. Further: a) on the right, at the right, is **עַל הַיָּמִין** Job 30: 12; מִן הַיָּמִין 1 K. 7: 39, 49, **יָמִין** acc. Job 23: 9. — b) on the right of any one, at the right side or hand of any person or thing, is **עַל הַיָּמִין** Neh. 8: 4. Zech. 4: 10; **יָמִין** 1 Sam. 23: 24; **יָמִין** Ps. 109: 31. Is. 63: 12; **יָמִין** Gen. 48: 13. Ps. 16: 8. Ez. 10: 3. Zech. 4: 3; **יָמִין** 2 K. 23: 13; **יָמִין** 2 Sam. 24: 5. — c) on or at the right, after verbs of motion, is **לְיָמִין** Neh. 12: 32; of any one, **לְיָמִין**, Ps. 110: 1 **יָשָׁב לְיָמִין** *thou on my right*. — d) to or towards the right, is **עַל הַיָּמִין** 2 Sam. 2: 19. Is. 9: 19; **אֶל הַיָּמִין** Ez. 1: 10; **הַיָּמִין** Gen. 13: 9; also **יָמִין** 1 Sam. 6: 12. Num. 20: 17. 22: 26, often in proverbial phrases **כָּרַךְ יָמִין אוֹ שְׂמָאל** to turn to the right or to the left Deut. 2: 26. 5: 32. 17: 20. Josh. 1: 7. 23: 6. — — To stand or be at one's right hand, is i. q. to aid, to assist any one, Ps. 16: 8. 109: 31. 110: 5. 121: 5. To sit on the right hand of the king, is the highest place of honour, e. g. spoken of the queen 1 K. 2: 19. Ps. 45: 10; of the favourite of the king and minister of the kingdom Ps. 110: 1, where see the Commentators. Comp. Jos. Ant. 6. 11. 9.

2. i. q. **יָד יְמִין**, for the right hand, Gen. 48: 8. Ex. 15: 6. Ps. 21: 9. 44: 4. al. In this sense, like **יָד**, it is joined with the fem. Ps. 137: 5; rarely with the masc. Prov. 27: 16. — Ps. 80: 18 **אִישׁ יְמִינִךָ** man of thy right hand i. e. whom thy right hand leadeth.

3. the southern quarter, south, see under **אַחֲרֵי** no. 2. 1 Sam. 23: 19 **יָמִין הַדֶּשֶׁת** on the south of the desert. v. 24. 2 Sam. 24: 5.

4. The right among the Hebrews, as also among the Greeks and Romans, was the side of good omen, and hence denotes good fortune, prosperity, like

Arab. <sup>5</sup>حَسَن; so in the pr. n. **בְּנֵי־יָמִין** Gen. 35: 18.

5. *Jamin*, pr. n. of a son of Simeon Gen. 46: 10. Also of other persons. Hence

**יָמִינִי** *Jaminite*, patronym. from pr. n. **יָמִין**, Num. 26: 12.

**יָמִינִי** 1. adj. i. q. **יָמִין**, right, not left, only 2 Chr. 3: 17. Ez. 4: 6 Che-thibh.

2. **בֶּן־יָמִינִי** and ellipt. **יָמִינִי** *Benjaminite*; gentile n. from **בְּנֵי־יָמִין**, see p. 159. col. A.

**יָמִלָּהּ** and **יָמְלָהּ** (whom he will make full, sc. God,) pr. n. of the father of the prophet Micaiah, 1 K. 22: 8, 9.

**יָמְלֵךְ** (whom he lets rule, sc. God)



pr. n. of a phylarch or chief in the tribe of Simeon, 1 Chr. 4: 34.

\* יָמַם obsol. root, see יָמִימָה .

\* יָמַן in Kal not used.

Hiph. הִימִין and הִמִּין 2 Sam. 14: 19, denom. from יָמַן .

1. to take the right, to turn to the right, Gen. 13:9. Ez. 21: 21. Comp. אָמַן no. II.

2. to use the right hand, to be right-handed, Part. מְיַמֵּינִים 1 Chr. 12: 2.

Deriv. or kindred nouns are יָמִין , יָמִינִי no. 1, תְּיַמֵּן , and

יָמְנָה (good fortune, i. q. <sup>5-6</sup> يَمْنَة )

pr. n. of a son of Asher, Gen. 46: 17. Also of other persons.

יָמִי m. יָמִינִי f. adj. right, not left, Ex. 29: 20. Lev. 8: 23. — The form is from a subst. יָמֵן <sup>5-1</sup> , יָמֵן , the right side.

יָמַנֶּה (whom he keeps back i. e. preserves, sc. God,) pr. n. m. 1 Chr. 7: 35.

\* יָמַר in Kal not used, i. q. מָרַר . Hence

Hiph. הִימַר to change, to exchange, Jer. 2: 11.

Hithp. הִתְיַמַּר to exchange oneself with any one, i. e. to change places with him; to take the place of any one. Comp. Arab. <sup>5-1</sup> بَدَلَ to change, to exchange; Conj. V, to take the place of any one. — Is. 61: 6 בְּכָבוֹדָם הִתְיַמְרוּ in their splendour we shall take their place; i. e. possess it in their stead. So Saadiah and Jarchi. Others, as Vulg. Chald. Syr. 'in their splendour shall ye glory,' as if i. q. הִתְאַמַּר .

יָמַרֶּה (refractory, r. יָמַרֶּה ) pr. n. m. 1 Chr. 7: 36.

\* יָמַשׁ i. q. מָשַׁשׁ , in Kal not used.

Hiph. Judg. 16: 26 in Chethibh הוֹמִישֵׁנִי read הִימִישֵׁנִי let me feel, touch.

\* יָמַה fut. יִמְה to do violence, to oppress. Ps. 74: 8 יִמְהוּ בָּנוּ let us oppress

i. e. destroy them altogether. Part. Zeph. 3: 1 הַעִיר הַיּוֹנָה the violent or oppressing city. Elsewhere as an epithet of the sword, הָרֶבֶץ הַיּוֹנָה the oppressing i. e. destroying sword, sword of violence, Jer. 46: 16. 50: 16; and with הָרֶבֶץ omitted prob. id. 25: 38 הָרֶבֶץ הַיּוֹנָה the wrath of the oppressing sc. sword, as Schnurrer well; or perhaps, with Sept. Chald. and some Mss. it ought to read הָרֶבֶץ הַיּוֹנָה .

Hiph. הִימָה fut. יִמְה , i. q. Kal, but more frequent; spec. of civil vexations and oppression, i. q. עָשָׂק , Ex. 22: 20. Lev. 19: 33. Ez. 18: 7 sq. Is. 49: 26; of fraud and overreaching in buying or selling, Lev. 25: 14, 17. Seq. מָךְ to thrust out of a possession, to dispossess, sc. by violence, Ez. 46: 18. Chald. <sup>5</sup> Aph. יוֹמָה id. Comp. אוֹמָה .

יָנוּחַ (rest, quiet, r. נָוַח ) pr. n. of a place on the confines of Ephraim and Manasseh, 2 K. 15: 29. With ה local יְנוּחָה Josh. 16: 6, 7.

יָנוּם (slumber, r. נָוַם ) Josh. 15: 53 Chethibh, for which Keri has יָנוּס (flight, r. נָוַס ) pr. n. of a place in the tribe of Judah.

יָנוּס see נָוַם .

\* יָנַח a doubtful root, whence is commonly derived Hiph. הִנַּח . But see this form under r. נָוַח .

יָנִיקָה f. i. q. מִנְקָה , a sucker, sprout, Ez. 17: 4. pp. Part. of r. יָנַק , with pass. form but active power. — Chald. <sup>5</sup> מִנְקָה , יָנִיק , Syr. <sup>5</sup> مَنكُ suckling.

\* יָנַק fut. יִנַּק to suck, Job 3: 12, pp. the mother's breast, seq. acc. Cant. 8: 1. Joel 2: 16; but also other things, as Job 20: 16 he sucketh the poison of asps. Trop. Is. 60: 16 thou shalt suck the milk of the nations, and shalt suck the breast of kings, i. e. thou shalt be made rich with the wealth of nations and kings. Deut. 33: 19 יִשָּׁע בְּיָמֵם יִנַּקוּ for they shall suck the abundance of the seas i. e. of nations beyond the sea. Is. 66: 11, 12. Part. יָנִיק a) a suckling, sucking child, Deut. 32: 25. Ps. 8: 3. b) a sucker, sprout, see under יָנַק .

**HIPH.** הִינִיק *to give suck, to suckle*, as a mother her infant, Gen. 21: 7. Ex. 2: 7, 9. 1 Sam. 1: 23; also of flocks, Gen. 32: 16. Part. מִינִיקָה, c. Suff. מִינִיקוֹת 2 K. 11: 2, plur. מִינִיקוֹת Is. 49: 23, only fem. *giving milk*, as subst. *a nurse*. — Trop. *to cause to suck* sweet things, i. e. to give to taste, to let enjoy, Deut. 32: 13.

Deriv. יִנְיָקָה, יוֹנְיָקָה, יוֹנֵק.

יִנְשׁוֹף m. and once יִנְשׁוֹף Is. 34:

11, an unclean bird, prob. a water or marsh fowl Lev. 11: 17. Deut. 14: 16; frequenting deserts or marshes, Is. l. c. Sept. and Vulg. render it *ibis*, i. e. the Egyptian heron; Chald. and Syr. *the owl*, which also Bochart adopts, Hieroz. P. II. p. 281 sq. and supposes it to be derived from יִנְשׁוֹף twilight. Most prob. some species of *heron* or *crane* is to be understood, whose cry resembles the *blowing* of a horn or trumpet, as the *ardea stellaris* or *bittern*, the *ardea Agami* or trumpeter-bird, or the common *crane*, etc. and this is supported by the etymology from יִנְשׁוֹף to blow. In the list of unclean birds in Lev. l. c. this bird is followed by the תִּנְשֵׁמֶת, derived from a similar verb, תִּנְשֵׁם = תִּנְשָׁף.

\* **יָסַד** 1. *to found*, to lay the foundation of a building, Ezra 3: 12. Is. 54: 11. This signification, although the proper and primary one, is yet found more frequently in Piel; while Kal is oftener used poetically of God as *founding* the heavens and the earth, Ps. 24: 2. 78: 69. 89: 12. 102: 26. 104: 5. Job 38: 4. Am. 9: 6. Also to *throw up* or *raise* a heap, 2 Chr. 31: 7.

2. Metaph. *to establish, to appoint, to ordain*, as laws Ps. 119: 152. Hab. 1: 12 יִסְדֶּנּוּ לְהוֹכִיחַ יִסְדֶּנּוּ *for chastisement hast thou appointed them*, the Chaldeans, i. e. hast sent them, called them forth, i. q. in the other hemistich לְמַשְׁפֵּט שְׁמַתוֹ. Ps. 104: 8 *into the place which thou hast appointed for them*, assigned to them. Is. 23: 13 *to the land of the Chaldeans* ... אֲשֶׁר יִסְדָּהּ לְצִיִּים *Assyria appointed it for the dwellers in the desert*, i. e. for the Chaldeans; comp. Comment. on Is. ad loc.

**NIPH.** נִסְדָּה 1. *to be founded, es-*

*tablished, as a kingdom*, Ex. 9: 18. Is. 44: 28.

2. *to support oneself, to lean*, e. g. upon the elbow, spoken of persons reclining upon a couch or cushion, espec. as deliberating or consulting together; [as in the oriental *divan*;] then *to take counsel together*, Ps. 2: 2. 31: 14. — Hence כֹּסֶד for כֹּסֶד pp. cushion, couch, triclinium, and then council, consessus; as vice versa Arab. دِيْوَان *diván*, pp. *de-liberation*, consessus, and then couch, on which those deliberating recline.

**PIEL** יָסַד 1. i. q. Kal, *to found* a building, c. accus. Josh. 6: 26. 1 K. 16: 34. Zech. 4: 9. Is. 15: 5. 28: 16. Also with another accus. of the material, 1 K. 5: 17 [31] יָסַד הַבַּיִת אֲבָנֵי גִזִּית *to lay the foundation of the house with hewn stones*. Trop. Ps. 8: 3 יִסְדָּהָ עֲלֶיךָ *thou hast founded for thee glory*; so Arabic writers compare glory to an edifice firmly founded and strong, see Muntingli ad loc.

2. *to appoint, to ordain*, c. acc. 1 Chr. 9: 22; seq. עָלָה Esth. 1: 8.

**PUAL** יָסַד *to be founded*, 1 K. 6: 37; seq. acc. of material 1 K. 7: 10.

**HOPH.** i. q. Pual, Inf. הִוָּסַד subst. *foundation*, the being founded, Ezra 3: 11. 2 Chr. 3: 3. Part. מוֹסֵד (c. Dag. forte euphon.) *founded*, Is. 28: 16 מוֹסֵד מוֹסֵד *a foundation founded*, i. e. firm, sure; comp. הִפֵּשׁ מִהִפֵּשׁ Ps. 64: 7, בָּשָׁל מִבָּשָׁל Ex. 12: 9.

Deriv. the three next following, and מִסֵּד, מוֹסֵד, מוֹסְדָה, מוֹסֵד, מוֹסֵד, מוֹסֵד.

**יָסַד** m. *foundation*, metaph. *beginning*, Ezra 7: 9. **R.** יָסַד.

**יָסַד** m. *foundation, basis*, as of an altar Ex. 29: 12. Lev. 4: 7 sq. of a building Hab. 3: 13. Plur. יִסְדִּים Mich. 1: 6, and יִסְדֹּת Lam. 4: 11. Metaph. of princes Ez. 30: 4; comp. שְׂתִתָּה.

**יָסַדָה** f. *foundation*, Ps. 87: 1.

**יָסַר** m. *a corrector, reprover*, censor, verbal subst. of the form גְּבֹרָה from ר. יָסַר. Job 40: 2 [39: 32] יָסַר יָסַר

רֵסֶה עִם־שִׂדֵי יֵסֶה contending shall the reprover of God contend with the Almighty? רֵסֶה is here inf. absol. from רִיב, instead of the finite verb, comp. Judg. 11: 25 עִם־יֵסֶה רֵסֶה, where the finite verb is added. The single words of this clause have often been correctly explained by different interpreters; (see for רֵסֶה Junius and Tremellius; and for the form רֵסֶה Aben Ezra and Kimchi); but I have found no one who has rightly apprehended the whole sense. The above interpretation was proposed in former editions, and has been adopted by Umbreit, Winer, De Wette, but neglected by Rosenmueller.

יֵסֶה m. departing, one who departs, verbal fut. from רִיב, as רִיב from רִיב. Jer. 17: 13 Cheth. יֵסֶה those departing from me, for יֵסֶה יֵסֶה קָמִי, as קָמִי for קָמִי. Keri יֵסֶה.

\* יֵסֶה a doubtful root, i. q. יֵסֶה to prove, but intrans. to be proved, comp. יֵסֶה and יֵסֶה. Once, Ex. 30: 32 יֵסֶה it shall be proved. But perhaps it should read יֵסֶה.

יֵסֶה (she who looks abroad, r. יֵסֶה) Iscah, pr. n. of the sister of Lot, Gen. 11: 29.

יֵסֶה (whom Jehovah upholds) pr. n. m. 2 Chr. 31: 13.

\* יֵסֶה in Kal and Hiph. fut. יֵסֶה, apoc. יֵסֶה, conv. יֵסֶה, (fut. Kal is not used,) inf. יֵסֶה; part. יֵסֶה for יֵסֶה Is. 29: 14. 38: 5, and מוֹסֶה Neh. 13: 18; comp. note.

1. to add, Syr. and Chald. Aph. אִסְפָּה. Seq. accus. of the thing added and עַל of that to which it is added, Lev. 5: 16 וְאֵת חֲמִישִׁיתוֹ יֵסֶה יֵסֶה and shall add the fifth part thereto. Lev. 22: 14. 27: 13 sq. Deut. 19: 9; seq. אֵל 2 Sam. 24: 3. Often too the accus. of the thing added is omitted, Deut. 13: 1 [12: 32] וְלֹא יֵסֶה וְלֹא thou shalt not add thereto nor diminish therefrom, sc. any thing. Prov. 30: 6. Ecc. 3: 14. — Hence

2. to add to, i. e. to increase, to enlarge, comp. French ajouter à. Seq. עַל Ps. 71: 14 וְלֹא־כִלְיֵהֶם יֵסֶה I will add to, increase, all thy praise; comp. Lat. detrahere (aliquid) de laudibus alic. Ps. 115: 14. Ezra 10: 10; seq. אֵל Ez. 23: 14; seq. לֵ Is. 26: 15; seq. acc. Lev. 19: 25. Job 42: 10 וְיֵסֶה יֵסֶה and Jehovah increased twofold all that Job had. Ecc. 1: 18. Prov. 1: 5. 9: 9, 10, 27. 16: 21. 19: 4. Job 17: 9. Is. 29: 19. To increase any thing to any one, is sometimes i. q. to give more, as Ps. 120: 3 מִה־יָּמֶיךָ לָךְ וּמִה־יֵסֶה לָךְ לָשׁוֹן רַמְיָה what giveth to thee and what giveth more [adds to give] to thee a false tongue? comp. Lev. 26: 21. Ez. 5: 16. Elsewhere to increase is also i. q. to surpass, to exceed, as 2 Chr. 9: 6 יֵסֶה עַל יֵסֶה thou exceedest [hast added to] the fame that I heard; comp. 1 K. 10: 7.

3. to add to do any thing, seq. infin. either simply or with the prefix לֵ; more rarely followed by a finite verb with or without the copula, Prov. 23: 35. Is. 52: 1. Hos. 1: 6. Hence a) i. q. to do again, another time, so that it is expressed in Engl. by the adverb again. Gen. 4: 2 וְתֵסֶה לְגַדֶּה and again she bare. 8: 10, 12. 18: 29 וְיֵסֶה עוֹד לְדַבֵּר 25: 1. Ex. 10: 28, 29. b) to do further, longer, henceforth, to continue to do any thing. Gen. 4: 12 לֹא־תֵסֶה תַּת־כַּרְתֶּה לָךְ the ground shall no longer yield to thee her strength. Num. 32: 15. Josh. 7: 12. 1 Sam. 19: 8. 27: 4. Is. 47: 1, 5. c) to do the more, Gen. 37: 5 וְיֵסֶה עוֹד שָׂנֵא and they hated him yet the more. v. 8. 1 Sam. 18: 29. 2 Sam. 3: 34. — Sometimes the action which is thus to be repeated or continued is not directly expressed, but is implied in the preceding words. Job 20: 9 עֵינֶיךָ שֹׁפְתֶיךָ וְלֹא תֵסֶה the eye saw him, but shall not add, sc. לֵ, i. e. shall see him no more. 34: 32 if I have done iniquity, I will [do it] no more. 38: 11. 40: 5, 32. Ex. 11: 6 such as was never before, — וְכַמֶּה לֹא, and such as shall never be more. Num. 11: 25 and when the

*Spirit rested upon them they prophesied,* וְלֹא יִסְפּוּ, sc. לְהִתְנַבֵּא, but never more sc. after that day; so Sept. and Syr. well.

NOTE. In the fut. for יִסְתָּךְ is sometimes written יִסְתָּךְ, Ex. 5: 7. 1 Sam. 18: 29; and vice versa, יִסְתָּךְ, יִסְתָּךְ, Ps. 104: 29. 2 Sam. 6: 1, for יִסְתָּךְ from יִסְתָּךְ. For the imper. is twice read יִסְתָּךְ, which is better referred to the root יִסְתָּךְ, q. v.

NIPH. נִסְתָּךְ 1. *to be added*, seq. עֲלֵי Num. 36: 3, 4; reflex. *to join oneself* Ex. 1: 10.

2. *to be increased*, i. e. intrans. *to increase, to grow*, e. g. in wealth, Prov. 11: 24. Part. נִסְתָּךְ Is. 15: 9 *additions*, accessions, sc. of calamities, i. q. new calamities.

Deriv. pr. names יִסְתָּךְ, יִסְתָּךְ, יִסְתָּךְ.

יִסְתָּךְ Chald. in Kal not used.

Носн. in the Heb. manner יִסְתָּךְ *to be added*, Dan. 4: 33.

\* יִסְתָּךְ rarely found in Kal, fut.

יִסְתָּךְ Hos. 10: 10. Is. 8: 11; part. יִסְתָּךְ Prov. 9: 7. Ps. 94: 10. Elsewhere in

PIEL יִסְתָּךְ, fut. יִסְתָּךְ, inf. also יִסְתָּךְ Lev. 26: 18, יִסְתָּךְ Ps. 118: 18.

1. *to chastise or chasten, to correct, to punish* with blows, strokes, Deut. 22: 18. 1 K. 12: 11, 14 *my father chastened you with whips*. Espec. of children as corrected by their parents, Prov. 19: 18. 29: 17; of men as chastened of God, Lev. 26: 18, 28. Ps. 6: 2. 38: 2. 39: 12. 118: 18. Jer. 2: 19. 10: 24. —

Aeth. ሠረ። *to chastise, to reprehend, to instruct*; the palatal ሠ being changed into the harder ሠ.

2. *to chasten with words*, i. e. a) *to admonish, to exhort*, Prov. 9: 7. Job 4: 3 (comp. Hos. 7: 15.) Ps. 16: 7 יִסְתָּךְ-אֶת־לִי לַיְלָה *my reins also admonish me by night*, sc. to praise the Lord. Seq. מִן *to dehort from* any thing, Is. 8: 11. — Often of the admonition and discipline which parents give to children Deut. 21: 18; or which God bestows on men Deut. 4: 36. 8: 5.

Ps. 94: 12. — b) *to set right, to instruct*, Is. 28: 26 יִסְתָּךְ לְמַשְׁפָּט אֱלֹהֵי יִשְׂרָאֵל *he doth instruct him according to the right, his God doth teach him*. Seq. dupl. acc. Prov. 31: 1. — It is often coupled with the synon. הוֹכִיחַ, which differs from יִסְתָּךְ only as it primarily denotes the milder discipline which consists in admonition and conviction, and is transferred to the severer, which employs blows and punishment; while the latter is used pp. of the severer discipline and trop. of that which is milder. Like the former is also Gr. παιδεύειν, Germ. züchtigen, from Zucht, ziehen, erziehen; like the latter, Heb. לָמַד.

NIPH. נִסְתָּךְ *to be chastened, admonished*, to admit instruction or warning, Ps. 2: 10. Jer. 6: 8. Prov. 29: 19. Ez. 23: 48. — נִסְתָּךְ Ez. l. c. is the Rabb. Nithpa. for נִתְּסָרְךָ, see Lehrs. p. 249. Yet the common analogy of Niph. would be preserved by giving it other vowels, as נִסְתָּךְ.

Deriv. מוֹסֵר, מוֹסֵר, מוֹסֵר.

יע m. *a shovel*, for removing ashes, from יָעָה *to remove*. Ex. 27: 3. 28: 3. Num. 4: 14. 1 K. 7: 40, 45. Vulg. *forceps*. In Arab. several nouns derived from the root يَعَى signify *vessel*; but the Arabic usage in this verb seems nevertheless to have differed from the Hebrew.

יַעֲבֹץ pr. n. Jabez, r. עֲבָץ. a) of a man, 1 Chr. 4: 9, 10, where it is explained as if for יַעֲבֹץ *he causes pain*. — b) of a place in the tribe of Judah, 1 Chr. 2: 55.

\* יַעֲבֹץ fut. יַעֲבֹץ 1. *to point out, to appoint, to fix*, espec. a place Jer. 47: 7, or time 2 Sam. 20: 5; also punishment, Mic. 6: 9. — Arab. يَعَى 'to point out before hand,' spec. good; but also sometimes 'to threaten' evil; III, to appoint a time or place. It is apparently cognate with הוֹרִיץ *to make know, to point out*.

2. *to fix upon* as a wife or concubine, *to betroth*, Ex. 21: 8, 9.



NIPH. נִפְּחַ 1. reflex. *to meet with* any one *at an appointed place*, by appointment, seq. הֵן Ex. 25: 22. 29: 42, 43. 30: 6, 36; seq. הֵן Num. 10: 4.

2. recipr. *to meet together at an appointed time and place*, by appointment, Neli. 6: 2, 10. Job 2: 11. Am. 3: 3. Also genr. *to come together, to converse*, Josh. 11: 5. 1 K. 8: 5; seq. *to go against* any one, of conspirators Num. 14: 35. 16: 11. 27: 3.

HIRH. הוֹדִיעַר, *to appoint to meet at a*  
 certain time and place, espec. before a  
 tribunal, *to summon before a court, to*  
*arraign*, c. acc. Job 9: 19 מִי יוֹדִיעַנִי  
*who shall arraign me?* Jer. 49: 19. 50:  
 44.

Норн. 1. *to be fixed, set*, Jer. 24: 1.

2. to be turned, directed, of the face  
Ez. 21; 21.

Deriv. מוֹעֵד, מוֹעֵד, מוֹעֵד, and pr. name מוֹעֵד.

יְעִיבִי m. 2 Chr. 9: 29 in Keri ( for which Chethibh יַעֲבִי ) pr. n. m. elsewhere עֵבֶר, q. v.

\* יָרָה r. ἀπαξ λεγόμεν. Is. 28: 17, to clear away, to sweep away. Arab. وَفَى = هَفَى, to collect; IV, to lay up; perhaps also to take or snatch away, whence יָרָה a shovel; also

**יְעִיָּאל** and **יְעִיָּאל** (perh. treasure of God) pr. n. of several persons: a) of a phylarch of the tribe of Reuben, 1 Chr. 5: 7. — b) of the founder of the city Gibeon, 1 Chr. 9: 35. — c) of the military secretary of king Uzziah, 2 Chr. 26: 11. Also of others.

יעוץ (counsellor, verbal from fut.  
of ר. עוץ) pr. n. m. 1 Chr. 8: 10.

יעָרִים plur. *woods, forests*, i. q.  
יעָרִים, Ez. 34: 25 Chethibh.

**יְעִישׁ** (verbal from fut. of **ר.** עָרַשׁ)  
pr. n. **א**) of a son of Esau Gen. 36:  
18, for which **יְעִישׁ** v. 5, 14 Chethibh.

b) of a son of Rehoboam, 2 Chr. 11: 19. Also of others.

\* יָעַן in Kal not used, prob. i. q.  
יָעַן to bē strong, firm, robust.

Niph. Is. 33: 19 עַם נִיפְּיָא *a firm*, i. e. *obstinate people*; or as Jerome well, *impudens, shameless*, Symm. ἀναιδής.

יְעִזְבֵּאל (whom God consoles,  
from r. عَزَى to console, )\_pr. n. m. 1  
Chr. 15: 18, for which v. 20 עִזְבֵּאל .

יְצִיחָהּ (whom Jehovah consoles,  
see preced. art.) pr. n. m. 1 Chr. 24:  
26, 27.

יַעְזֵר and יַעְזָר (whom *he will help*, sc. God, r. יַעֲזֹר.) *Jaazer*, pr. n. of a city in the tribe of Gad, on the border of the Ammonites, and for a long time subject to Moab; it was prob.<sup>ly</sup> situated where now are found the ruins Szâr. On the *sea of Jaazer*, יַם יַעְזָר Jer. 48: 32, which is of very doubtful authority, see Comment. on Is. 16: 8. — Num. 21: 32. 32: 1. Gr. Ἰαζήρ 1 Macc. 5: 8. Comp. Eusebius de locis Heb. voc. Ἰαζήρ.

\* יָעַט r. ἄπαξ λεγόμεν. i. q. הָצַט *to clothe*, Is. 61: 10.

\* יָעַט Chald. i. q. Heb. יָעַץ, *to counsel*. Part. יָעֵט for יָעִיט, *counsellor of the king*, Ezra 7: 14, 15.

1ТНР. *to consult together* Dan. 6: 8.

Deriv. נצט.

יְעִיָּאֵל see יְעִיָּאֵל.

**יָעִיר** (whom he awakes, sc. God) *Jair*, pr. n. of a man 1 Chr. 20: 5 Keri; in Chethibh **יָעִיר**. In the parallel passage 2 Sam. 21: 19, there stands instead of it **יָעִיר אֲרָגִים**; but **אֲרָגִים** is apparently spurious and is prob. repeated from the following **אֲרָגִים מְנוּר** by an error of the transcribers.

יַעֲבֹד (afflicted, r. עָבַד) pr. n. m. 1  
Chr. 5: 13.

\* יעל in Kal not used: 1. to go up, to ascend, to rise above, kindr. with עָלָה. Arab. <sup>وَعَلَ</sup> to rise above, V to ascend a mountain, to stand upon the summit, <sup>وَعَلَ</sup> eminent, noble, a prince. Hence יעל rock-goat, ibex.

2. to be eminent, to have worth, to be of use, comp. יעל in the compound בְּיָעַל, and see Hiph.

HIPH. הוֹעִיל 1. to be of use, to profit, to help, absol. Prov. 10: 2. 11: 4. Jer. 2: 8 לֹא-יִוְעֵלוּ הָאֱלֹהִים they go after those things that profit nothing, i. e. false gods, idols. Seq. dat. of pers. Is. 30: 5. Jer. 23: 22; or of thing, Job 30: 13 לְהִתִּי יִוְעֵלוּ they help my fall. C. suff. יוֹעִילִי Is. 57: 12.

2. intrans. to receive profit, to be benefited from any thing. Job 21: 15 בְּמָה-נִוְעַל what profit should we have etc. 15: 3 words לֹא יוֹעִיל בָּם by which he is not profited. 35: 3. Is. 47: 12. 48: 17. — Hence

יעל m. plur. יְעָלִים constr. יְעָלֵי

1. the wild or mountain goat, ibex, Germ. Steinbock, perh. also the chamois,

Arab. <sup>وَعَلَ</sup> and <sup>وَعَلَ</sup>. Ps. 104: 18.

Job 39: 1. Comp. Bochart Hieroz. P. I. p. 915 sq. צִוְרֵי הַיְעָלִים rocks of the wild-goats, situated in the desert of Engedi, 1 Sam. 24: 3.

2. pr. n. Jael, a) a judge in Israel before the age of Deborah, Judg. 5: 6. — b) the wife of Heber the Kenite, Judg. 4: 17, 18. 5: 24. Some suppose the same to be meant in Judg. 5: 6.

יְעָלָה 1. fem. of the preced. a wild she-goat, or female chamois, Prov. 5: 19 יְעָלָה הָיָה the graceful chamois, an epithet for a lovely woman. The Arabs say proverbially, أَزْهَى مِنَ الْوَعَلِ more beautiful than the wild-goat, Bochart I. 899.

2. pr. n. m. Ezra 2: 56. Neh. 7: 58.

יְעָלָם (whom he hides, sc. God) pr. n. of a son of Esau, Gen. 36: 5, 14.

\* יָעַן obsol. root, Syr. Ethpa. <sup>يَعْنُ</sup> to be greedy, voracious, <sup>يَعْنُ</sup> greedy, voracious. Hence prob. יָעַן and יָעָה ostrich, so called from its greediness.

יָעַן (for יָעָה) pp. subst. meaning, purpose, intent, from r. עָנָה no. 4. Arab. عَنِ, to mean to say, to aim at in one's words. But it every where passes over into a participle, viz.

1. Preposit. on account of, because of, propter, Ez. 5: 9. Hagg. 1: 9; seq. inf. Is. 37: 29.

2. Conjunct. because that, because, Num. 20: 12. 1 K. 20: 42. 2 K. 22: 19; more fully יָעַן אֲשֶׁר Gen. 22: 16. 1 Sam. 30: 22. 1 K. 3: 11. al. less freq. יָעַן Num. 11: 20. Is. 7: 5; both seq. praet. Seq. fut. יָעַן אֲשֶׁר to the intent that, in order that, Ez. 12: 12. — Thrice it is repeated emphat. יָעַן וַיָּעַן because, even because, Lev. 26: 43. Ez. 13: 10; and without copula יָעַן וַיָּעַן ibid. 36: 3. Comp. מָעַן.

יָעַן ostrich, so called from its greediness and gluttony, see r. יָעַן. Once in plur. יָעָנִים Lam. 4: 3 Keri, and there *ἐπιουίνως* of female ostriches, for יָעָה - בָּנוֹת. Sept. ὡς στρουθίων, Vulg. sicut struthio. Compare for the sense, Job 39: 17. — Much more frequent is

יָעָה fem. of the preced. (for the form comp. יָעַל fem. יָעָה, not יָעָה), always coupled with בַּת, i. e. בַּת יָעָה daughter of the female ostrich, i. e. the female ostrich herself, see Bochart Hieroz. II. 230; opp. פֶּהֶם the male ostrich. Lev. 11: 16. Deut. 14: 15. But in the Plur. בָּנוֹת יָעָה is doubtless put for both sexes, Is. 13: 21. 34: 13. Mich. 1: 8. Job 30: 29; in all which passages they are said to inhabit the desert and to utter a plaintive cry. The Arabs at least call the ostrich,

without distinction of sex, דַּעַם (which word I regard as cognate with the Hebrew, דַּעַם, דַּעַם.)

— Others render יַעַ an owl, as if from יַעַ clamavit (?), but against the context and the authority of the ancient versions.

יַעַ pr. n. m. 1 Chr. 5: 12.

\* יַעַ fut. יַעַ 1. i. q. Arab. وَغَى to go swiftly, to run; see Hoph. and the derivatives יַעַ and תַּוְעַפּוֹת.

2. to be wearied, faint, comp. יַעַ, either with running, Jer. 2: 24 מְבַקְשִׁיהָ לֹא-יִרְעֶפּוּ those that seek her will not be wearied; Luth. die sie suchen, dürfen nicht weit laufen. Is. 40: 30, 31; or also with severe labour, Is. 40: 28. 44: 12. Hab. 2: 13; with sorrows Is. 50: 4.

HOPH. part. wearied, faint, Dan. 9: 21 מְבִקֵּשׁ מְבִקֵּשׁ wearied with swift running. Sept. τάχει φερούμενος. Others following Theod. Vulg. Syr. derive מְבִקֵּשׁ from r. עוֹף, and render it flying; but unaptly, since it is followed by בְּרִיעַ.

Deriv. תַּוְעַפּוֹת and the two following.

יַעַ m. wearied, faint, Is. 40: 29. 50: 4.

יַעַ m. swift course, Dan. 9: 21.

\* יַעַ fut. יַעַ; for imper. is twice יַעַ from r. עוֹף, Judg. 19: 30. Is. 8: 10.

1. to counsel, to give counsel, 2 Sam. 17: 11, 15; more fully יַעַ 16: 23. 17: 17. Seq. dat. of pers. Job. 26: 3; seq. Suff. Ex. 18: 19. 1 K. 1: 12. 12: 8, 13. Part. יוֹעֵץ subst. a counsellor, adviser, Prov. 11: 14. 24: 6; espec. counsellor of a king, minister of state, 1 Chr. 27: 32, 33. Ezra 7: 28. 8: 25, comp. 7: 24, 25. Plur. יוֹעֲצִים chiefs, nobles, princes of a land or state, Job 3: 14. 12: 17. Is. 1: 26.

2. to take counsel, to consult, to determine, to decree, seq. gerund. Ps. 62: 5 יַעַ מִשְׁאֲחוֹ יַעַ לְהַדְרִיחַ they consult, are determined, to cast him down from his exaltation. 2 Chr. 25: 16; seq. יַעַ against any one Is. 7: 5. 15: 17. 23: 8; seq. יַעַ Jer. 49: 20 יַעַ זְמוּרָה to take evil counsels, to devise evil, Is. 32: 7.

3. to consult for any one, for his good, i. e. to care for, to provide for, c. Suff. Ps. 16: 7. 32: 8 יַעַ לְיָיִךְ praegn. for יַעַ לְיָיִךְ I will consult for thee and keep my eye upon thee, i. e. will be gracious to thee. Part. יוֹעֵץ one who consults or cares for another, i. e. a provider, benefactor, Is. 9: 5.

4. i. q. Arab. وَعَظ to predict, to foretell future things, Num. 24: 14. Is. 41: 28.

NIPH. נוֹעֵץ 1. reflex. to let oneself be counselled, advised, Part. נוֹעֵץ i. q. well-advised Prov. 13: 10.

2. recipr. to take counsel together, i. e. to consult together, to deliberate, Ps. 71: 10. 83: 6; seq. 1 Chr. 13: 1, or נָחַר Is. 40: 14. 1 K. 12: 6, 8, to consult or deliberate with any one.

3. to take counsel with oneself, to deliberate, 1 K. 12: 28. Also to determine after deliberation, to decide, to advise; seq. נוֹעֵץ אֶל עַבְדָּיו 2 K. 6: 8 and decided unto his servants, saying. 2 Chr. 20: 21. 1 K. 12: 6, 9 אָתָּם נוֹעֲצָתֶם מָה אָתָּם what do ye advise?

HITHP. i. q. Niph. no. 2, Ps. 83: 4.

Deriv. מוֹעֲצָה, יַעַ.

יַעַ (heel-catcher, supplanter, liar-in-wait, r. עָקַב, comp. Gen. 25: 26. 27: 36. Hos. 12: 4,) pr. n. Jacob, the youngest of the twin sons of Isaac, called also Israel, יִשְׂרָאֵל, the founder of the Israelitish nation, Gen. c. 25 — 50. אֱלֹהֵי יַעַ the God of Jacob, i. e. Jehovah, Is. 2: 3. Ps. 20: 2. בֵּית יַעַ and simpl. יַעַ house or family of Jacob, poet. for the people of Israel, i. q. יִשְׂרָאֵל, comp. בְּמִדְבַּר יִשְׂרָאֵל, Put for the land of Israel Gen. 49: 7; elsewhere of the whole people regarded as one individual, e. g. Is. 41: 43, 44, 45. al. Rarely of the kingdom of Ephraim or the ten tribes, Hos. 12: 3. Mich. 1: 5. Is. 17: 4; or, as likewise Israel is used in the later books, for the kingdom of Judah, Obad. c. 18. Nah. 2: 3.

יַעַ (id.) pr. n. 1 Chr. 4: 36.

יַעַ see יַעַ.

\* **יַעַר** obsol. root i. q. Arab. **وَعَر**

pp. to *boil up and over*, hence to be *redundant*, spoken of any kind of redundancy or exuberance, as of plants. Hence

**יַעַר** m. 1. *redundance* or *overflowing* of honey, i. e. honey flowing or dropping of its own accord from the combs, which the Greeks and Romans call *ἄκτρον μέλι*, *mel acetum*, (Plin. H. N. 15. 11.) Cant. 5: 1; and more fully **יַעַר הַדְּבַשׁ** 1 Sam. 14: 27. Some have falsely and carelessly rendered it *favus mellis*, which signifies *honey-comb*, i. e. the cells in which the honey is contained and from which the purest honey distils; comp. Ovid. Fast. 4. 152 'expressis mella liquata favis.' It is rather i. q. **נִפְתַּח צִפְתִּים** *dropping of the honey-combs*, Germ. *Honigseim*, i. e. liquid honey, Ps. 19: 11.

2. *a thicket of trees*, so called from the *exuberance*, *luxuriousness* of trees and shrubs, see r. **יַעַר**. Syr. **ܝܥܪܐ**

thicket of briars, Arab. **وَعَر** rugged tract, whence the verb **وَعَرَ** to be rugged, difficult of passage.—Is. 21: 13. Ez. 21: 2, 3. Hence genr. *a wood, forest*, Deut. 19: 5. Josh. 17: 15, 18. **בֵּית הַיַּעַר** *house of the forest* Is. 22: 8, fully **בֵּית הַיַּעַר הַלְּבָנוֹן** *house of the forest of Lebanon* 1 K. 7: 2. 10: 17, i. e. the armoury or arsenal of king Solomon, called also **נֶשֶׁק** Neh. 3: 19, and having its name from the cedar of Lebanon with which it was built. Spoken of *a rough, rugged country*, untilled and uninhabited, Hos. 2: 12, comp. the Syriac. Metaph. *a forest of enemies*, Is. 32: 19, comp. 10: 18, 19, 34.

3. pr. n. prob. i. q. **קְרִית יַעֲרִים** Ps. 132: 6.

**יַעְרָה** pr. n. m. 1 Chr. 9: 42; prob. a corrupted form, see **יְהוֹעָדָה**.

**יַעְרָה** see **יַעַר** no 1.

**יַעֲרֵי אֲרָגִים** see **יַעַר**.

**יַעֲרֵי שֵׁה** (whom *Jehovah makes*

*fat*, from obsol. r. **עָרַשׁ**, Syr. **ܥܪܫܐ** to fatten,) pr. n. m. 1 Chr. 8: 27.

**יַעֲשֵׂה** (abbreviated from **יַעֲשֵׂהָ**, whom *Jehovah has made*,) pr. n. m. Ezra 10: 36 Chethibh. In Keri **יַעֲשֵׂה**.

**יַעֲשֵׂיאל** (whom *God has made*) pr. n. of one of David's military officers, 1 Chr. 11: 47, comp. 27: 21.

**יִפְדֶּיהָ** (whom *Jehovah sets free*, r. **פָּדָה**), pr. n. m. 1 Chr. 8: 25.

\* **יַפָּה** fut. **יִפְּהָ**, apoc. **יִיפָּה**

1. pp. to be *bright*, to *shine*, kindr. with **יָפַע**, comp. **וַיִּבֶּעַ** and **יָגַה**.

Hence **יַפִּי** no. 1, and **מוֹפֵת** splendid deed, miracle.

2. to be *fair, comely, beautiful*, of a woman Cant. 4. 10. 7: 2, 7. Ez. 16: 13; of a tree 31: 7.

PIEL to *beautify, to deck*, sc. with gold, Jer. 10: 4.

PU. **וַיִּפְּהָ**, the two first radicals being doubled, to be *very beautiful*, Ps. 45: 3.—But this form is wholly without analogy, there being no example extant of thus doubling the *first* radicals; and examples in which the *last* are repeated, as **סִבְחָהּ**, can scarcely be drawn into comparison, since these do not augment but diminish the signification. Not improbably this form of the word rests upon an error, and the letters יַפ at the beginning are spurious; having arisen perhaps from a mode of abbreviation practised by the copyists, which has been the fruitful source of errors. See Thesaur. Heb. p. 64. Anecd. Orient. I. 68.

HIITHP. to *beautify oneself, to deck oneself*, e. g. a woman, Jer. 4: 30.

Deriv. the three following, also **יַפִּי**, **יָפָה**, and prob. **מוֹפֵת**.

**יַפָּה** adj. m. constr. **יָפָה**, f. **יָפָה** constr. **יָפָה**.

1. *fair, comely, beautiful*, of both men and women, Gen. 12: 14. 2 Sam. 13: 1. 14: 25. Cant. 1: 8. 5: 9; often with **מְרֵאָה** 1 Sam. 17: 42, or **הָאָר** Gen. 29: 17. Also of animals Gen 41: 2 sq. of



a region or country Ps. 48: 3; of a pleasing voice Ez. 33: 32.

2. *good, excellent, καλός*. Ecc. 3: 11 *God hath made all things beautiful*, i. e. good, καλός. 5: 17.

**יִפְּהָ-פִּיהַ** adj. f. Jer. 46: 20, *fair-ish*, tolerably beautiful, from masc. **יִפְּהַי** after the form קִטְּלֵטֵל Lehg. 497; the letter ה in the middle of the word being quiescent, Lehg. p. 48. In order to avoid this anomaly, most Mss. and editions have divided the word into two.

**יֹפִי** (beauty) Jon. 1: 3. Josh. 19: 46. 2 Chr. 2: 15, and **יִשְׁנֹא** Ezra 3: 7, pr. n. *Joppa*, Gr. Ἰόππη, a maritime city in the territory of Dan, with a celebrated harbour on the Mediterranean, now called *Jaffa*, **يَافَا**, and still distinguished for its port. Reland Palaestina p. 864.

\* **יִפַּח** i. q. **נָפַח**, *to puff, to blow, to breathe*, in Kal not used.

Ἰντρη. *to pant, to sigh*, Jer. 4: 31. — Hence

**יֹפֵחַ** adj. *breathing, puffing out*. Ps. 27: 12 **יֹפֵחַ הָמָס** *breathing out wickedness*. Comp. **הַיִּפְיָה** no. 3, art. פִּיחַ.

**יָפִי** Ez. 28: 7, and **יָפִי** in pause **יָפִי**, c. suff. **יָפִיו**, m.

1. *splendour*, see r. **יָפָה** no. 1. E. g. of a king Is. 33: 17; of a city Ps. 50: 2. Ez. 27: 3, 4, 11.

2. *beauty*, of a woman Ps. 45: 12. Is. 3: 24. Ez. 16: 25.

**יָפִיעַ** (splendid) pr. n. *Japhia*.

1. of a place in the tribe of Zebulun, Josh. 19: 12.

2. of several persons: a) a king of the city of Lachish, Josh. 10: 3. b) a son of David, 2 Sam. 5: 15.

**יִפְּלוֹט** (whom he delivers, sc. God) pr. n. m. 1 Chr. 7: 32, 33. Patronym. with the syllable **יָ** added, Josh. 16: 3.

**יִפְנֵה** (perh. for whom a way is

prepared, see r. **פָּנֵה** Pi. no. 2,) pr. n. *Jephunneh*. a) the father of Caleb, Num. 13: 6. 14: 6. b) 1 Chr. 7: 38.

\* **יָפַע** in Kal not used, *to be bright, to shine*, kindr. with **יָפָה**.

Ἰνפ. **הוֹפִיעַ** 1. *to cause to shine*, e. g. God, Job 37: 15.

2. *to shine forth*, pp. to give light, to scatter light, (like **הִאֲרִי**), Job 3: 4. 10: 3; espec. of Jehovah as appearing in light and splendour, Deut. 33: 2. Ps. 50: 2. 80: 2. 94: 1.

Deriv. pr. names **יָפִיעַ**, **מִיָּפַעַת**; also

**יִפְּהָה** f. *splendour, beauty*, of a city, Ez. 28: 7, 17.

\* **יַפֶּת** a spurious root, to which some have referred the noun **מוֹפֶת**. But this is from **יָפָה**.

**יֹפֶת** pr. n. *Japheth*, the second son of Noah, Gen. 5: 32. 7: 13. 9: 18 sq. whose posterity are described as occupying chiefly the western and northern regions, Gen. 10: 2—5. This accords well with the etymology of the name, which signifies pp. *widely spreading*, from r. **פָּתַח**; see Gen. 9: 27. Sept. Ἰάφεθ.

**יִפְתָּה** (prob. whom or what God sets free, see r. **פָּתַח** Is. 14: 17,) pr. n.

1. *Jiphtah*, a place in the tribe of Judah, Josh. 15: 43.

2. *Jephthah*, a judge of the Israelites, celebrated for the rash vow by which he became bound to immolate his daughter, Judg. 11: 12. 1 Sam. 12: 11. Gr. Ἰεφθαί, Ἰεφθαίε. Vulg. *Jephthe*.

**יִפְתָּח-אֵל** (which God opens) pr. n. of a valley in the territory of Zebulun and Asher, Josh. 19: 14, 27.

\* **יָצַא**, praet. once with א dropped

**יָצִי** Job 1: 21; fut. **יָצֵא**, imp. **יָצֵא**, c. He parag. **יָצֵא** Judg. 9: 29, plur. once anomalous **יָצִיָּה** Cant. 3: 11; inf. absol. **יָצֵא**, constr. **יָצֵא**; part. **יָצֵא**, f. **יָצֵאָה** for **יָצֵאָה**, and א being dropped **יָצֵאָה** Deut. 28: 57. Ps. 144: 14. — *To go out, to go forth*,

Aethiop. **ፀለ**: id. In Syr. and Chald. the corresponding verb as to the radicals is **יצע**, **יצע**, to put forth, to germinate, i. e. a plant; but of men and other things the usual word for the idea of going out, is **יצא**, **יצא**, and

in Arabic, **خرج**. Constr. seq. **מן** of place, whence one goes out, Gen. 8: 19. Job 3: 11; also seq. acc. like Lat. *egredi urbem*, to go out of a place, Gen. 44: 4 **וַיֵּצְאוּ אֶת־הָעִיר** they had gone out from the city. Ex. 9: 29, 33. Job 29: 7. Deut. 14: 22 **וַיֵּצֵא הָאֱדָמָה** what goeth forth from the field, its produce. Jer. 10: 20 **בְּנֵי יִצְחָק** my children are gone forth from me, i. e. have forsaken me. Am. 4: 3 **יֵצְאוּ מִצְעָתָהּ** ye go forth through the breaches, ruins. Part. **יֹצֵא־הָעִיר** Gen. 32: 24, comp. 9: 10. — Once c. accus. of that which goes forth or is poured forth in great abundance; comp. Heb. Gram. § 135. 1. note 2, and the verbs **עָלָה** Prov. 24: 31, **וַיֵּרָד** Lam. 4: 38; so Am. 5: 3 **וַיֵּרָד הָעִיר** the city which goeth forth by thousands. — To the gate through or by which one goes out, is prefixed **מן** Judg. 11: 31, and **בִּ** Jer. 17: 19. Neh. 2: 15.

Spec. to go out, to go forth, is spoken: a) of soldiers ( $\alpha$ ) as going forth to war, 1 Sam. 8: 20. Job 39: 21. Is. 42: 12. Zech. 14: 10; and in like manner of shepherds going against wild beasts, 1 Sam. 17: 35. ( $\beta$ ) as coming out from a city in order to make surrender; Is. 36: 16. — b) of merchants and seamen going forth for traffic, Deut. 33: 18. — c) of slaves manumitted by their masters, Ex. 21: 3, 4, 11. Lev. 25: 41, 54. Here the more full phrase is **יִצָּא חֵפְזִי** Ex. 21: 5, and **יִצָּא חֵפְזִי** v. 2, to go out free, manumitted; and so trop. of farms, estates, which were to be restored without price to their former owners in the year of jubilee, Lev. 25: 28, 30. — d) of children, posterity, who are said to go forth, issue, from a father or progenitor, Gen. 17: 6 **וַיֵּצֵא מִמֶּנִּי מְלָכִים** kings shall go forth from thee, shall be of thy posterity. More fully **וַיֵּצֵא מִבְּטֶן**

**מִן־רֵגְלִי**, to go forth from the womb, from the loins of any one, Job 1: 21. Gen. 46: 26. — e) of those who go forth out of dangers, escape from them, seq. accus. Ecc. 7: 18 **וַיֵּצֵא אֱתָם** he that feareth God escapeth them all. So of one who goes out free from the lot, escapes being taken by lot, opp. **נִלְכָּד**, 1 Sam. 14: 41. — — Trop. also of inanimate things: f) of the sun, to go forth, to rise, Gen. 19: 23. Ps. 19: 6; the stars Neh. 4: 15; the dawn Hos. 6: 3. — g) of plants, which come or shoot forth, spring up, 1 K. 5: 13. Is. 11: 1; flowers Job 14: 2. Comp. Syr. **يُزْجِر** to spring up, and the noun **يُزْجِر**. — h) of water as springing from a fountain, Gen. 2: 14. Deut. 8: 7. Comp. **מִזְעָא מֵיִם** Is. 41: 18. — i) of a boundary as going forth, running on, Josh. 15: 3, 4, 9, 11. — k) of money as being laid out, expended, 2 K. 12: 13; comp. the synon. verb in Syr. Arab. and Aethiop. — l) of whatever goes forth, is promulgated, to the public, e. g. an edict, decree, Hab. 1: 4; a judicial sentence, to be pronounced, Ps. 17: 2, comp. Gen. 24: 50. — m) of the outgoing i. e. end of a period of time, Ex. 23: 16 **וַיֵּשְׁבֶה** in the outgoing of the year, at the end of the year. Ez. 7: 10; hence of the end, destruction of a city, Ez. 26: 18.

HIPH. **וַיֵּצֵא** causat. to cause to go out or forth, i. e. to lead forth, to bring out, e. g. a people, as Israel out of Egypt, Ex. 12: 51. 16: 6. Also of things, to bring out of doors Gen. 14: 18; to draw forth, to take out, Ex. 4: 6, 7. Job 28: 11; to bring forth from a repository etc. Gen. 24: 53. — Spec. a) causat. of Kal g. to bring forth, to cause to spring up, as the earth plants, Gen. 1: 12, 24. Is. 61: 11. b) causat. of Kal k, to cause to lay out money, to exact, seq. **עַל** i. q. to lay a tribute, 2 K. 15: 20. Comp. Arab.

**يُزْجِر** tribute. — c) causat. of Kal l, to bring out, to spread abroad a report, seq. **עַל** upon or about any one, Num. 14: 37. Deut. 22: 14, 19; so to report one's words, seq. **לְ** of pers. to whom Neh. 6: 19; to publish, to proclaim, a doctrine, Is. 42: 1 **וַיֵּשְׁבֶה**

**יִצְאֵהוּ** he shall proclaim right unto the nations. v. 3.—d) of an artizan, to produce, to make, Is. 54: 16.—e) to take out, i. e. to separate, Jer. 15: 19.

**HOPH.** to be led forth, to be brought out, Ez. 38: 8. 47: 8.

Deriv. **יִצְאָה**, **מוֹצֵא**, **מוֹצֵאֵהוּ**, **צִוְּיָהוּ**, **צִוְּיָהוּ**, **צִוְּיָהוּ**, **צִוְּיָהוּ**.

**יִצֵּא** Chald. in Kal. not used.

**SCHAPH.** **יִצְאֵהוּ** and **יִצְאֵהוּ** in Targg. to bring to an end, to finish. Hence **יִצְאֵהוּ** finished, Ezra. 6: 15.

\* **יָצַב** to set, to put, to place, i. q. **נָצַב**, from which verb Niph. Hiph. and Hophal, as also many derivative nouns, are formed.

**HITHP.** 1. to set or place oneself, to take a stand, Ex. 2: 4. 19: 17. 34: 5. Num. 11: 16. 22: 22. 1 Sam. 17: 16 and took his stand (for combat) forty days. Job 33: 5; seq. **יָצַבְתִּי** Ex. 8: 16 and על of pers. **יָצַבְתִּי** על **יְהוָה** spoken of angels presenting themselves before God as his attendants, ministers, Job 1: 6. Zech. 6: 5; comp. Prov. 22: 29. Gr. *παρῆσθαι* Luke 1: 19. The same phrase occurs also in a hostile sense, to set oneself against God, Ps. 2: 2.

2. to stand, seq. **יָצַבְתִּי** before any one, i. e. to minister unto him, Prov. 22: 29; to stand firm, to endure, sc. before any one, either as victor before an enemy, seq. **יָצַבְתִּי** Deut. 9: 2. Job 41: 2, **יָצַבְתִּי** Deut. 7: 24. 11: 25. Josh. 1: 5, **יָצַבְתִּי** 2 Chr. 20: 6; or as upright and innocent before a judge, seq. **יָצַבְתִּי** Ps. 5: 6. Absol. 2 Sam. 21: 5.

3. to stand up for any one, to stand by him, seq. **יָצַבְתִּי** of pers. Ps. 94: 16.

**NOTE.** For the anomalous form **יָצַבְתִּי** Ex. 2: 4, for **יָצַבְתִּי**, see Lehrg. p. 386.

**יָצַב** Chald. Pe. not used, to be firm, sure, certain.

**PA.** to speak the truth, certainty, Dan. 7: 19, comp. v. 16.—Hence adj. **יָצַב**.

\* **יָצַב** in Kal not used, but cogn. with the roots **יָצַב**, **נָצַב**, and **יָצַק** Hiph.

**HIPH.** **יָצַבְתִּי**, in the manner of verbs **יָצַבְתִּי**, pp. to cause to stand, i. e.

1. to set, to place, e. g. persons Gen. 43: 9. 47: 2. Judg. 7: 5. Jer. 51: 34. Job 17: 6; things Gen. 30: 38. Deut. 28: 56. Trop. to set up, to establish, Am. 5: 15 establish justice, right, in the gate.

2. to put, to place, Judg. 6: 37.

3. to let stand, i. e. to let stay, to leave, Gen. 33: 15.

**HOPH.** **יָצַבְתִּי** pass. of Hiph. no. 3, Ex. 10: 24.

**יָצַהר** m. from r. **צָהַר** to shine, comp. **זָהָב** no. 2.

1. oil, espec. new and of this year's growth, Num. 18: 12. Deut. 12: 17. 14: 23. 2 K. 18: 32. It is often coupled with **תִּירוֹשׁ** must, new wine; and seems to differ from **שֶׁמֶן**, as **תִּירוֹשׁ** from **יֵינִין**. Hence **בְּנֵי יָצַהר** sons of oil, i. e. the anointed, Zech. 4: 14.—Hence the denom. **יָצַהרִי**.

2. pr. n. *Izhar*, son of Kohath, Ex. 6: 18. Num. 3: 19. Patronym. in **יָרֵי**, Num. 3: 27.

**יָצַחַק** (sporting, mocking, as if part. fut. from r. **צָחַק**, comp. Lehrg. p. 500; to which etymology allusion is made Gen. 17: 17, 19. 18: 12 sq. 21: 6. 26: 8,) pr. n. *Isaac*, Sept. *Ἰσαάκ*, the patriarch, son of Abraham and Sarah. Gen. 21: 28. In the poetical books it is sometimes written **יִשְׁחַק** (Syr. **ܝܫܚܩ**),

Arab. **سَخِق**) Ps. 105: 9. Jer. 33: 26.

**יָצַח** <sup>ע</sup> Am, 7: 9, 16. In Am. l. c. put poetically for the whole nation of Israel, i. q. **יִשְׂרָאֵל**.

**יָצַחְתִּי** see **צָחַר** n. 3.

**יָצַח** m. adj. verbal from r. **יָצַח**, pass. in form but with active signif. gone forth, come out, 2 Chr. 32: 21.

**יָצִיב** m. Chald. adj. 1. established, fixed, valid, Dan. 6: 13.

2. certain, sure, true, Dan. 2: 45. 3: 24. **יָצִיבִי** adv. certainly, 2: 8.

\* **יָצַע** to spread down, to strew as a bed, Lat. *sternere*. Arab. **وَضَعَ** to put or place, to strew. Kindr. are **יָצַב**,

יָצַק, *יָצַק*. In Kal only Part. pass. יָצוּק subst. 'any thing spread down or strewed.'

1. *a bed, couch*, Ps. 63: 7. 132: 3. Job 17: 13; of the marriage bed Gen 49: 4.

2. *a floor, story*, Vulg. *tabulatum*, 1 K. 6: 5, 6, 10. *יָצוּק*. Constr. c. fem. v. 6 ter, et c. masc. v. 10. In Solomon's temple this name is given (l. c.) to the three stories of side-chambers (*צִלְעוֹת*) which were built around the temple on three sides, of five cubits height, one above another. In v. 6, *יָצוּק* fem. is spoken of the single stories; in v. 5, 10, where it is joined with the masc. it is put collect. for this whole part of the building. See A. Hirt der Tempel Salomo's p. 24, 25; who however makes these stories to have risen to the height of the temple itself, following indeed the testimony of Josephus, but contrary to the express words of the Hebrew text in v. 10, *וַיִּבְנוּ אֶת־הַיָּצוּק*, *וַיִּבְנוּ אֶת־כָּל־הַבָּיִת הַזֶּה וְהַמִּזְבֵּחַ אֲמוֹת קוֹמָתוֹ*.

Hiph. *יָצַק* to spread down or underneath, as a bed. Ps. 139: 8 *וַאֲצִיֶּנֶה וְשֵׁאוֹל* and if I spread down Sheol as my bed, i. e. make Sheol my bed. Is. 58: 5.

Hoph. pass. Is. 14: 11 *וְהִתְיָצַקְתְּ תַּחֲתַי וְרִמָּה* worms are spread under thee, as thy couch. Esth. 4: 3, comp. Is. 58: 5.

Deriv. *מִצָּע*.

\* *יָצַק* fut. *יָצַק* plur. *יָצְקוּ*, once Fut. *יָצַק* intrans. 1 K. 22: 35; imp. *יָצַק* 2 K. 4: 41, and *יָצַק* Ez. 24: 3; Inf. *יָצְקָה*.

1. *to pour, to pour out*, as liquids Gen. 28: 18. 35: 14. Ex. 29: 7. 2 K. 4: 4; of melted metal for molten work or vessels, *to cast*, Ex. 25: 12. 26: 27. 36: 36. — Part. pass. *יָצוּק* poured out, cast, 1 K. 7: 24, 30; hence *hard, firm, solid*, as of cast metal, Job 41: 15, 16. Metaph. Ps. 41: 9 *דִּבְרֵי בִלְעֵזְל יָצוּק בּוֹ* his wicked purpose is poured out upon him.

2. intrans. *to be poured out, to flow out*, 1 K. 22: 35. Job 38: 38 *בְּצִקְתָּ עָפָר לְמִוּצָק* when the dust flows into a molten mass, i. e. when wet with rain it flows together and becomes hard.

Piel to pour out, Part. *מִיָּצְקָה* 2 K. 4: 5 Chethibh.

Hiph. *יָצַק* id. 2 K. 1. c. Keri. But with another form

Hiph. *יָצַק* to set or lay out, to place, i. q. *הָצִיג*, Josh. 7: 23. 2 Sam. 15: 24. The idea of pouring out is kindred with those of laying out, setting, placing, etc.

Hoph. *יָצַק* to be poured out, as liquids Lev. 21: 10. Ps. 45: 3; of metal, *to be cast, molten*, 1 K. 7: 23: 33. Job 37: 18. Metaph. *יָצַק* firm, stedfast, intrepid, Job 11: 15.

Deriv. *מִוּצָקָה*, *מִוּצָק*, and

*יָצַקָה* f. *a pouring out, casting of metal*, 1 K. 7: 24.

\* I. *יָצַר*, *וַיַּצֵּר*, *וַיַּצֵּר*; also *יָצַר* Is. 44: 12, and likewise Is. 42: 6. 49: 8, where in my Commentary I have with others wrongly derived *יָצַר* from *יָצַר*. See no. 2.

1. *to form, to fashion, to make*, as a potter clay, (comp. *יָצַר* a potter,) Gen. 2: 7, 8, 19; a workman statues Is. 44: 9, 10, 12; weapons 54: 17. Often of God as the creator, Ps. 94: 9 *יָצַר עֵינִי* who formed the eye. 33: 15. 74: 17. 99: 5. Is. 45: 7, 18; in which sense it is often coupled with *בָּרָא*. Part. *יָצַר* subst. a) a potter Ps. 94: 9, 20; whence *יָצַר* a potter's vessel, earthen vessel, Ps. 2: 9. 2 Sam. 17: 28. b) a maker of images, a statuary, Is. 44: 9. c) creator Is. 43: 1. 44: 2, 24. — For the word *יָצַר* Zech. 11: 13, see page 416.

2. Seq. *הָ*, *to form for any thing*, i. e. *to destine, to appoint to or for any thing*. Is. 44: 21 *יָצַרְתִּיךָ לְעַבְדִּי יְיָ* I have formed thee to be my servant. 42: 6 *וַאֲתִתֶּנִּי לְבִרְיָה עִם*

*וַאֲתִתֶּנִּי לְבִרְיָה עִם* I have formed and set thee as mediator of the covenant for the people. 49: 5, 8. 45: 18 fin. Often of things predestined, preformed of God, (opp. to the actual event or result of them,) Is. 22: 11. 37: 26. 43: 7. 46: 11.

3. *to form in mind, to devise, to meditate*, 2 K. 19: 25; seq. *עַל* against any one Jer. 18: 11. Ps. 94: 20. Jer. 1: 5 Keri.

Niph. pass. of Kal no. 1, *to be formed, created*, Is. 43: 10.

Pual *יָצַר* pass. of Kal no. 3, *to be performed, predestined*, Ps. 139: 16.

Hoph. i. q. Niph. Is. 54: 17.

Deriv. *יָצַרִים*, *נִצָּרִים*.



II. **יצר** i. q. **צנר**, but intrans. to be straitened, narrow, scanty; comp. Heb. Gram. § 76. Lebrg. § 112. Only in fut. **יצר**, plur. **יצרו**, Prov. 4: 12. Is. 49: 19. Job 18: 7. Elsewhere also imper. **יצר לו** it is strait to him, in Praet. **יצר לו**, i. e. a) *he is in a strait, in trouble*, Judg. 2: 15. 10: 9. Job 20: 22. b) *he is in distress, in anxiety*, Gen. 32: 8; and so in fem. **יצר לו** 1 Sam. 30: 6. c) *he is grieved*, takes it to heart, 2 Sam. 13: 2.

**יצר** m. c. Suff. **יצרו** 1. *formation, frame*, Ps. 103: 14 **יִדְעוּהוּ יָדַע** **יצרו** for *he knoweth our frame*, i. e. he knoweth how and whence we are formed. Hence, *thing formed, work*, e. g. of the potter Is. 29: 16; spec. *an image, idol*, Hab. 2: 18.

2. metaph. what is formed in the mind, *imagination, thought*, fully **יצר לב**, Gen. 8: 21. 6: 5. Deut. 31: 21. **יצר לב** **יצר סמוך** *a firm mind*, i. e. a man of firm mind, Is. 26: 3. Comp. Ps. 112: 8.

3. pr. n. of a son of Naphtali Gen. 46: 24. Patronym. is **יצרי** Num. 26: 49. This latter afterwards was also the pr. n. of another person, 1 Chr. 25: 11, for which in v. 3 **יצרי**.

**יצרים** m. plur. Job 17: 7, pp. *things formed, forms*, poet. for *members*, as Vulg. well. — Others understand lineaments of the face.

\* **יצת**, only in fut. **יצת**, plur. in Pause **יצתו**, for **יצתו**.

1. to set on fire, to kindle, seq. **ב** Is. 9: 17.

2. pass. to be burned, consumed, i. q. Niph. Is. 33: 12. Jer. 49: 2. 51: 58.

**יצת** praet. **יצת** 1. to be set on fire, to be burned, consumed, Neh. 1: 3. 2: 17. Jer. 2: 15. 9: 9, 11.

2. intrans. to kindle up, to burn, of anger, seq. **ב** against any one, 2 K. 22: 13, 17.

**יצת** 2 Sam. 14: 30 Chethibh, elsewhere **יצת** i. q. Kal no. 1, to set on fire, Jer. 51: 30; also with **יצת** Josh. 8: 19. Jer. 32: 29. — **יצת** **אש** **ב**

to kindle a fire in any thing, Jer. 17: 27. 21: 14; seq. **על** Jer. 11: 16.

\* **יקב** obsol. root, to hollow out, to excavate, like Arab. **قَاب** med. Waw,

whence **قَو** cave in the rock. Kindr. are **יקב** to bore, **קבב** Chald. to vault, and others which see under **קבף**.

**יקב** c. Suff. **יקבד** without Dag.lene, Deut. 15: 14. 16: 13; plur. constr. **יקבי** Zech. 14: 10; m.

1. a wine-vat, *ὑπολήνιον*, the vat or receptacle into which the must or new wine flowed from the press (**גת**), Joel 2: 24. Prov. 3: 10. It was often excavated in the earth or even in the rock.

2. the wine-press, i. e. the upper vat or receptacle in which the grapes were pressed, or trodden out, Job 24: 11. Joel 4: 13.

**יקבצאל** (which God gathers, r. **קבץ**) Neh. 11: 25, and **קבצאל** Josh. 15: 21. 2 Sam. 23: 20, pr. n. of a place in the southern part of Judea.

\* **יקד** fut. **יקד** Is. 10: 16, also **יקד** Deut. 32: 22, to set on fire, to burn, Is. 65: 5. Arab. **وقد** id. Syr. **مَص**. — Part. pass. **יקד** i. e. a kindled or burning mass upon a hearth, Is. 30: 14.

**היקד** to be kindled, to burn, Lev. 6: 2, 5, 6; trop. of anger Jer. 15: 14. 17: 4.

Deriv. **יקוד**, **מוקד**.


**יקד** Chald. id. Part. fem. **יקדתא** and **יקדתא** burning, flaming, Dan. 3: 6, 11, 23, 26.

**יקדא** f. Chald. a burning, conflagration, Dan. 7: 11.

**יקדעם** (conflagration of the people) pr. n. of a city in the mountains of Judah, Josh. 15: 56.

\* **יקה** obsol. root, Arab. **وقى** V, to venerate. VIII, to fear God, to be pious. Hence

יָקֵה (pious) pr. n. m. Prov. 30: 1.  
Comp. יָקֵה־אֵל.

\* יָקֵה obsol. root, Arab.  to obey. Hence


יָקֵהָ f. only in st. constr. יָקֵהָ.  
c. Dag. forte euphon. *obedience*, Gen. 49: 10. Prov. 30: 17.

יָקֵד m. *a burning*, Is. 10: 16. R. יָקֵד.

יָקוֹם m. (r. קוֹם no. 3) *whatever lives on the earth, living thing*, Gen. 7: 4, 23. Deut. 11: 6.

יָקוֹשׁ Hos. 9: 8, and יָקוֹשׁ Ps. 91: 3. Prov. 6: 5. Plur. יָקוֹשִׁים Jer. 5: 26, m. *a Fowler*. R. יָקֵשׁ. The first of the above forms is pp. intransitive; the other is passive, but with an intransitive sense.

יָקוּת־יָאֵל (perh. *fear of God*, i. e. subst. יָקֵת from r. יָקֵה, of junction, and יָאֵל) pr. n. m. 1 Chr. 4: 18.

יָקָטַן (small, r. קָטַן) Joktan, pr. n. of one of the sons of Eber, a descendant of Shem, Gen. 10: 25, 26, the progenitor of many tribes in southern Arabia. In the Arabian genealogies he is called  Kachtan. See Bochart Phaleg. III. c. 15. Pococke Spec. Hist. Arab. p. 3, 38. A. Schultens Hist. imperii Joctanidarum in Arabia Felice, Harderov. 1786. 4.

יָקִים (whom *he sets up*, sc. God, r. קוֹם) pr. n. m. a) 1 Chr. 8: 19. b) 24: 12.

יָקִיר adj. *dear, beloved*, Jer. 31: 20. R. יָקֵר.

יָקִיר adj. Chald. (r. יָקֵר)

1. *hard, difficult*, Dan. 2: 11.

2. *honoured, noble*, Ezra 4: 10.

יָקִמָּה (for יָקִמָּה יָהּ, whom *Jehovah gathers*, r. קָמָה) pr. n. m. a) 1 Chr. 2: 41. b) 3: 18.

יָקִמָּם (who *gathers the people*, for יָקִמָּה עַם) pr. n. m. 1 Chr. 23: 19. 24: 23.

יָקִמָּם (gathered by the people, r. קָמָה) pr. n. of a Levitical city in the tribe of Ephraim, 1 K. 4: 12. 1 Chr. 6: 53. For it is read in Josh. 21: 22 קִבְצִים, of nearly the same signification.

יָקִנָּם (possessed by the people, for יָקִנָּה עַם) pr. n. of a place in the tribe of Zebulun, Josh. 12: 22. 19: 11. 21: 34.

\* יָקַע only in fut. יָקַע, i. q. יָקַע, *to be rent or torn away*; hence



1. *to be out of joint, dislocated*, as a limb Gen. 32: 26.

2. metaph. *to be alienated from any one*, Jer. 6: 8. Ez. 23: 17, 18, seq. מִן and מֵעַל.

HIPH. הִקְרַע *to hang up on a stake or cross, to impale*, ἀνασκολιζειν, in which punishment the limbs were *dislocated or broken*, Num. 25: 4. 2 Sam. 21: 6, 9. — HOPH. pass. 2 Sam. 21: 13.

\* יָקָץ only in fut. יָקָץ, יִקָּץ, once יָקָץ Gen. 9: 24, intrans. *to awake*, Gen. 28: 16. 41: 4, 7. For the praet. is used the form יִקָּץ Hiph. of קוּץ. Arab. يَغُظ id.

\* יָקַר fut. יָקַר 2 K. 1: 13, יָקֵר Ps. 72: 14, and יָקֵר Ps. 49: 9.

1. *to be heavy*, Syr. , Arab.  id. Metaph. *to be difficult, incomprehensible*, Ps. 139: 17, comp. Dan. 2: 11.

2. *to be weighty*, i. e. *to be dear, precious, costly*, Ps. 49: 9. Seq. יָ and יִ בְּעֵינַי *to be dear, precious to any one*, 1 Sam. 26: 21 אֲשֶׁר יִקְרָה נַפְשִׁי בְּעֵינֶיךָ *because my life was precious in thine eyes*, because thou didst spare my life. 2 K. 1: 13, 14. Ps. 72: 14. Also seq. מֵעַל *to be highly estimated, prized, by any one*, (comp. מִן יָקָר מִן, רָשָׁע מִן, רָשָׁע מִן) Zech. 11: 13 אֲשֶׁר יִקְרָתִי מֵעַלֵּיהֶם *which I was prized at of them*, i. e. which I was held to be worth.

3. to be weighty, i. e. to be honoured, respected, 1 Sam. 18: 30. Comp. יָבֵד.

HIPH. הִזְקִיר to make rare, Is. 13: 12. Prov. 25: 17. Comp. adj. יָקַר no. 5.

Deriv. the three following, and יָקַר.

יָקַר m. יָקָרָה f. adj. pp. heavy, weighty, see the verb; hence

1. *precious, costly, collect. precious stones, gems*, 1 K. 10: 2, 10, 11; also of the costlier kinds of stones employed in building, as marble, and even hewn stones, 2 Chr. 3: 7; plur. יָקָרוֹת. אֲבָנִים יָקָרוֹת 1 K. 5: 31. 7: 9 sq. Metaph. Ps. 36: 8 מַה יָקָר חֶסֶדְךָ אֱלֹהִים *how precious is thy loving kindness, O God!* 116: 15, comp. 72: 14.

2. *dear, beloved*, Ps. 45: 10 *kings' daughters are among thy beloved ones*, in the number of thy maidens, where בְּיָקָרוֹתֶיהָ is by Syriasm for בְּיָקָרֶיהָ, c. Dag. forte euphon.

3. *weighty, i. e. honoured, respected*, Ecc. 10: 1.

4. *splendid, beautiful*, Job 31: 26. Subst. splendour, beauty, Ps. 37: 20 בְּיָקָר כְּדֶגְרֵי הָעֵשְׂבָאִים *like the beauty of the pastures*, i. e. the grass, verdure.

5. *rare*, 1 Sam. 3: 1.

6. Prov. 17: 27 יָקָר-רוּחַ in Keri, perh. *quiet in spirit*, of a quiet spirit, comp. Arab. وَجَد to be quiet, gentle.

Chethibh is יָקַר רַחֵם.

יָקַר m. Kamets impure. 1. *preciousness, costliness*. כְּלִי יָקָר a *precious vessel* Prov. 20: 15. Concr. כְּלִי-יָקָר whatever is precious, *precious thing*, Job 28: 10. Jer. 20: 5.

2. *honour, dignity*, Ps. 49: 13, 21. Esth. 1: 20.

3. *splendour, magnificence*, Esth. 1: 4.

4. *value, price*, Zech. 11: 13.

יָקַר m. Chald. 1. *precious or costly things*, Dan. 2: 6; comp. Is. 3: 17. 10: 3. Targ.

2. *honour, dignity*, Dan. 2: 37. 4: 27, 33.

\* יָקַשׁ (yákosh) 1 pers. יִקְשֶׁהוּ, i. q. קִישׁ and יָקַשׁ q. v. to lay snares, pp. for birds etc. to fowl. Part. יִקְשֶׁהוּ a fowler

Ps. 124: 7. Seq. הֵן of pers. Jer. 50: 24, and more fully יָקַשׁ פֶּה הֵן Ps. 141: 9, to lay snares for any one, i. e. to plot against him. — Fut. יִקְשֶׁהוּ Is. 29: 21 is from קִישׁ.

NIPH. נִקְשׁ to be snared, caught in a snare, Is. 8: 15. 28: 13. Prov. 6: 2. Metaph. to be snared by avarice, to be seduced, Deut. 7: 25.

PUAL part. מִיוֹקְשִׁים for יוֹקְשִׁים Ecc. 9: 12.

Deriv. מוֹקֵשׁ, יִקְוֶה, and

יָקָשׁ (fowler, r. יָקַשׁ) pr. n. of the second son of Abraham and Keturah, the ancestor of the Sabaeans and Dedanites, Gen. 25: 2, 3.

יָקָתָאֵל (subdued of God, for יָקָתָהּ, from r. קָתָהּ = קָטָל to serve) Joktheel pr. n. a) of a city in the tribe of Judah, Josh. 15: 38. b) imposed by king Azariah upon the city Sela or Petra, the capital of Arabia Petraea, 2 K. 14: 7.

\* יָרָא, praet. plur. יִרְאֶתֶם Deut. 5:

5, and יִרְאֶתֶם Josh. 4: 14; fut. יִירָא, 2 יִרְאֶה and יִירָא, plur. יִירְאֶה, 2 K. 17: 28; imp. יִרָא, plur. יִרְאֶה by Syriasm for יִרְאֶה Lehg. p. 417. 1 Sam. 12: 24. Ps. 34: 10; Inf. יִרָא Josh. 22: 5, c. pref. יִרָא for יִירָא 1 Sam. 18: 29, elsewhere fem. יִרְאֶה; pp. to tremble, since it is strictly a softened form from יָרַע, יִרְעַע, to tremble; comp. יִרָא Aram. יִרָא to sow, גָּמַע and גָּמַע to swallow greedily, חָבַע and חָבַא to hide. Hence

1. to fear, to be afraid, construed a) absol. Gen. 3: 10. 18: 15. אֶל-חֵירָא, אֶל-חֵירָא fear not Gen. 15: 1. 21: 17. 26: 24. al. saepe. b) seq. acc. of pers. or thing feared, Num. 14: 9. 21: 34. Job 9: 35; also מִן and מִפְּנֵי Deut. 1: 29. 5: 5. Ps. 3: 7. 27: 1. Josh. 11: 6, pp. to be in fear from or before any person or thing, in the manner of verbs of fleeing, comp. מִן no. 3. a. c) seq. הֵן, to fear for any pers. or thing, Josh. 9: 24 וַיִּירָא מְאֹד לְנַפְשֵׁיהֶם מִפְּנֵיהֶם 9: 24 we feared greatly for our lives because of

you. Prov. 31: 22.—d) seq. ל and נך c. inf. to fear to do any thing, to hesitate, Gen. 19: 30 לְשֹׁכָה בְּצֹרַר for he feared to dwell in Zoar. 46: 3. Ex. 3: 6. 34: 30.—e) seq. פֶּן, to fear lest etc. Gr. εἰδὼς μή, Gen. 31: 31. 32: 12.

2. to fear, i. e. to reverence, to honour, as parents Lev. 19: 3; a leader Josh. 4: 14; a sanctuary Lev. 19: 30; an oath 1 Sam. 14: 26.—Spec. יָרָא אֱלֹהִים a) to fear God, pp. Ex. 14: 31. 1 Sam. 12: 18. b) to reverence God, as the punisher of wrong, hence i. q. to be upright, pious, godly, e. g. Lev. 19: 14, 32. 25: 17. Ex. 1: 17. Prov. 3: 7 fear God and shun evil. Job 1: 9. Seq. מִלִּפְנֵי Ecc. 8: 12, 13. Once the name of God is omitted, Jer. 44: 10. In like manner in Syr. and Arabic, verbs of fearing are also transferred to religion and piety, as حَشِيَ,

Conj. III. وَفَى, رَهَبَ, وَرَعَ

3. to tremble for joy, like synon. פָּחַד, Is. 60: 5; where the more accurate copies have תִּירָאִי i. q. תִּירָאִי, not תִּירָאִי.

NIPH. יִירָא to be feared, Ps. 130: 4. Part. יֹרֵא, δεινός, i. e.

1. fearful, dreadful, terrible, of a desert Deut. 1: 19. 8: 15; of the judgment day Joel 2: 11. 3: 4.

2. deserving reverence, august, awful, holy, Gen. 28: 17. Ps. 99: 3. Job 37: 22. Ez. 1: 22.

3. causing astonishment and awe, stupendous, wonderful, great, Ps. 66: 3, 5. Ex. 15: 11. Plur. יִירָאוּ wonderful acts, glorious deeds, of men Ps. 45: 5; espec. of God Deut. 10: 21. 2 Sam. 7: 23. Adv. in a wonderful way, wonderfully, Ps. 65: 6. 139: 14; like יִפְלְאוּ.

PIEL יִירָא to make afraid, to terrify, 2 Sam. 14: 15. 2 Chr. 32: 18. Neh. 6: 9, 14.

Deriv. מִירָא, יִירָאוּ—יָרָא.

יָרָא m. constr. יָרָא; fem. יִירָאָה constr. יִירָאָה Prov. 31: 30; verbal adj. יָרָא.

1. fearing, reverencing; joined with personal pronouns it forms a periphrasis for the finite verb, as יָרָא אֲנִי I fear, Gen. 32: 12; יָרָא אַתָּה thou fearest, Judg. 7: 10; יָרָאנוּ יְרָאִים we

fear, 1 Sam. 23: 3; יָרָאנוּ he feareth not, Ecc. 8: 13. Followed by the case of the verb, יָרָא אֱתֵי-יְהוָה fearing God 2 K. 4: 1; also seq. genit. יָרָא אֱלֹהִים pp. fearing God, i. q. godly, pious, Gen. 22: 12. Job 1: 1, 8. 2: 3. Comp. Ovid. 'timidus Deorum.'

2. fearful, timid, Deut. 20: 8.

יָרָא f. 1. pp. inf. of the verb יָרָא, to fear, to reverence, Neh. 1: 11 לִירְאָה אֶת-שִׁמְךָ to reverence thy name. 2 Sam. 3: 11 מִירְאָהוּ אָחִיו because he feared him. Deut. 4: 10. 5: 26. 6: 24. 10: 12. 14: 23.

2. Subst. fear, terror, Jon. 1: 10 וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה the men were seized with great fear. Seq. genit. of the subject, i. e. of him who fears, Ps. 55: 6. Job 4: 6; also of the object, i. e. that which is feared, (comp. on the twofold sense of the phrase metus hostium Ant. Gell. Noct. Att. 9. 10.) e. g. יִירְאָהוּ fear of thee Deut. 2: 25. Is. 7: 25 יִירְאָה שִׁמְרֵי הַיָּדָיִם the fear of briars and thorns. Comp. Ez. 1: 18 יִירְאָה לָהֶם terror was in them, i. e. they were terrible, dreadful.

3. reverence, holy fear, Ps. 2: 11. 5: 8. יִירְאָה יְהוָה reverence towards God, piety, religion, Prov. 1: 7 יִירְאָה יְהוָה Job 28: 28. Is. 11: 2. Ps. 34: 12. 111: 10. Meton. precepts of piety, of religion, Ps. 19: 10. With יְהוָה impl. Job 4: 6. 15: 4.

יִירָאוּ (fearful, pious) pr. n. of a city in Naphtali, Josh. 19: 38.

יִירָאֵיהֶּ (whom Jehovah looks upon, r. יִירָא) pr. n. m. Jer. 37: 13, 14.

יָרֵב Hos. 5: 13. 10: 6, commonly regarded as a subst. but see under r. יָרֵב.

יָרֵבָעֵל m. (contr. from יָרֵב בַּעַל with whom Baal contends, r. יָרֵב, see Judg. 6: 32,) Jerubbaal, a surname of Gideon, the judge of Israel. In 2 Sam. 11: 21 he is called יָרֵבָעֵל (with whom the idol contends). Sept. Ἰεζοβαβὰλ. Comp. יִישׁ-בַּשֵּׁת and אֲשַׁבְעֵל.

יָרֵבָעִים (whose people is many, from יָרֵבָה and עַם) pp. Jarobeam



comm. *Jeroboam*, pr. n. of two kings of the ten tribes; one the son of Nebat, was the founder of that kingdom and introduced the worship of the golden calves, r. 975—54 B. C. 1 K. c. 12—14; the other, the son of Joash, r. 825—784 B. C. 2 K. 14: 23—29.

\* יִר fut. יִרֶה, יִרֶה, in Pause יִרֶה imp. יִרֶה, יִרֶה, once יִרֶה Judg. 5: 13; inf. absol. יִרֶה Gen. 43: 20, constr. יִרֶה, c. Suff. יִרֶה, once יִרֶה Gen. 46: 3.

1. *to go down, to descend*; in Arabic, as literally corresponding, comp. وَرَس to go to drink, to go to water, pp. to go down to the water etc. but the word in common use is نَزَلَ. — Spoken not

only of descending from a mountain, Ex. 34: 29; but genr. of those who go from a higher to a lower place or region. Spec. of those who *go down* to a fountain or river Gen. 24: 16, 45. Ex. 2: 5. Josh. 17: 9. 1 K. 18: 40; or to the sea Is. 42: 10. Ps. 107: 23, since the land is higher than the water; of those who disembark from ships Ez. 27: 29. Of those who go out of a city, cities being mostly built on hills or mountains for the sake of security, Ruth 3: 3, 6. 1 Sam. 9: 27. 2 K. 6: 18; or who go from a mountainous district or country to one lower and more level, as from Jerusalem or its vicinity to Egypt, Gen. 12: 10. 26: 2 sq. 46: 3, or to the country of the Philistines and the sea coast (שְׁפֵלָה) Gen. 38: 1. 1 Sam. 13: 20. 23: 4, 8, 11, or to Samaria 1 K. 22: 2. 2 K. 8: 29. 10: 13. Also of those who go towards the south; (since the ancients regarded the northern parts of the earth as the highest; comp. the intpp. ad Virg. Georg. 1. 240 sq. 11dot. 1. 95. 1 Macc. 3: 37. 2 Macc. 9: 23; ) 1 Sam. 25: 1. 26: 2. 30: 15. Comp. C. B. Michaelis Diss. de notione superi et inferi, reprinted in Comment. Theol. a Velthusen aliisque, V. p. 397 sq.

The place *whither* one goes down is put after the particles אֵל 2 Sam. 11: 9, 10, לָ Cant. 6: 2; or in the accus. (הֵן paragogic. being added or omitted,) Ps. 55: 16 יִרְדּוּ שָׂאוֹל הַיָּמִים let them go down

alive into Sheol. Job 7: 9. 17: 16. 33: 24. Part. יִרְדֵּי-בוֹר those that go down to the grave, Prov. 1: 12.

Often spoken of inanimate things, as of a stream descending from a mountain Deut. 9: 21; of the rain Ps. 72: 6; of a way and of boundaries which tend downwards or towards the south, Num. 34: 11, 12. Josh. 18: 13 sq. Of the day as declining Judg. 19: 11.

Like other verbs of flowing, (see Heb. Gram. § 135. 1. n. 2.) it is poet. construed c. accus. of that which descends or flows down in abundance; espec. of the eye as *flowing down* with tears, weeping abundantly, i. q. trans. to let fall. Lam. 3: 48 פָּגַי מַיִם הָרַר my eye letteth fall rivers of water, i. e. flows down with. 1: 16. Jer. 9: 17. 13: 17. 14: 17. Ps. 119: 136. The same idiom is frequent in Arabic,

وَرَسَ الْعَيْنُ my eye lets fall much weeping, flows down with weeping, see Schult. Orig. Heb. p. 99. By a different turn, Is. 15: 3 יִרְדּוּ בְּבִקִּי flowing down in weeping, i. e. weeping abundantly.

2. *to be cast down, to fall*, q. d. to descend against one's will, comp. נָפַל, נָפַל; spoken of men or animals slain, to fall, Is. 34: 7; of those who are cast down from a state of prosperity into poverty and want Deut. 28: 43. Also of inanimate things, as a wall Deut. 28: 52; of a wood cut down Is. 32: 19. Zech. 11: 2; of a city destroyed Deut. 20: 20.

HIPH. הִרְדִּיר to make go down, to cause to descend, in any way, either a person or thing, to bring down, Gen. 42: 38. 44: 29, 31. Hence

1. of persons, to lead or bring down, cause to come down, Gen. 44: 21. Judg. 7: 4; to let down, as with a cord, Josh. 2: 15, 18; to bring or send down, as into Sheol 1 Sam. 2: 6. Ez. 26: 20. Also with violence, to cast down, cause to fall, as God nations Ps. 56: 8; or kings from their thrones Is. 10: 13, comp. Obad. 3, 4; to subdue nations 2 Sam. 22: 48.

2. of things, to bring or carry down, Gen. 37: 25. 43: 11, 22; to let or take down, Gen. 24: 18, 46. Num. 4: 5; to let descend or flow down, 1 Sam. 24: 14.

Joel 2: 23. Also with violence, *to cast down*, Hos. 7: 12. Prov. 21: 22.

HOPH. הִרְדֵּה pass. of Hiph. Gen. 39: 1. Is. 14: 11 sq.

Deriv. the two following, and מוֹרֵד.

יָרֵד (descent) pr. n. m. *Jared*, a) Gen. 5: 15. Gr. Ἰαρέδ Luke 3: 37. b) 1 Chr. 4: 18.

יָרֵד, in prose always c. art. הַיָּרְדֵּן, (pp. the flowing, the river, from the idea of descending, flowing down, r. יָרַד, as Germ. *Rhyn, Rhein*, from the verb *rinnen*, comp. יָרֵד lake, sea,) the *Jordan*, Gr. ὁ Ἰορδάνης, the chief river of Palestine, rising at the foot of Antilibanus, and flowing into the Dead Sea, where it disappears. Gen. 13: 10, 11. 32: 11.

50: 10. Arab. الأربن and at present also العربية el Shariat, i. e. the ford, anciently traversed by the Israelites. יַרְדֵּן אֶרֶץ the region of Jordan, adjacent to it, Ps. 42: 7. — In Job 40: 23 Jordan is put for any large stream; as a *Cicero*, for any distinguished orator; and this seems to mark a writer who lived in Palestine.

\* יָרַה inf. יָרֵה, יָרֹה, and יָרֹא 2 Chr. 26: 15; imp. יָרֵה; fut. יָרֵה.

1. *to throw, to cast*, Ex. 15: 4; e. g. lots Josh. 18: 6, an arrow 1 Sam. 20: 36, 37. Ps. 11: 2. 64: 5. Num. 21: 30. Part. יָרֵה an archer 1 Chr. 10: 3.

2. *to place, to lay a foundation, to found*; comp. Gr. βάλλειν i. q. to lay the foundation of a city, Syr. ܝܪܝܬܝ; to cast, also to lay a foundation. Job 38: 6 *who hath laid the corner stone thereof?* Gen. 31: 51 *to this pillar, אֲשֶׁר הִרְדֵּי which I have founded*, placed, erected.

3. *to sprinkle, to water*, Hos. 6: 3; pp. to throw water, to scatter drops of water, comp. יָרַה. Hence part. יָרֵה the early rain, see above, p. 416.

NIPH. pass. of no. 1, *to be cast at, shot through*, with arrows, Fut. יִרְהָה Ex. 19: 13.

HIPH. הִרְהָה, fut. יִרְהָה, c. Vav convers. יִרְהָה.

1. i. q. Kal, *to throw, to cast*, Job 30: 19; spec. arrows 1 Sam. 20: 20, 36. Fut. apoc. יִרְהָה 2 K. 13: 17. Part. יָרֵה an archer 1 Sam. 31: 3. By Aramæism it is written in the manner of verbs יִרְהָה, 2 Sam. 11: 24 *יָרֵהוּ and the archers shot etc.* comp. 2 Chr. 26: 15.

2. *to sprinkle, to water*; Part. מוֹרֵה i. q. יָרֵה the early rain, Joel 2: 23. Ps. 84: 7.

3. 'to thrust out the hand,' like יָרַה, espec. in order to point out or show any thing; hence *to point out, to shew*, Gen. 46: 28. Prov. 6: 13 מוֹרֵה בְּאֶצְבָּעָיו pointing with his fingers, i. e. making signs. Seq. dupl. acc. of pers. and thing, Ex. 15: 25.

4. *to teach, to instruct*, comp. Gr. διδάσκω, ἀγαθαίνω, Ex. 35: 34. Mich. 3: 11; seq. acc. of pers. Job 6: 24. 8: 10. 12: 7, 8; seq. acc. of thing Is. 9: 14. Hab. 2: 18. Hence seq. dupl. acc. of pers. and thing Ps. 27: 11. 86: 11. 119: 33; seq. ִּי of thing, pp. to instruct in any thing, Job 27: 11. Ps. 25: 8, 12. 32: 8; rarely seq. אֶל pp. to teach or form to any thing 2 Chr. 6: 27, or מִן as to any thing Is. 2: 3. Mich. 4: 2. Seq. dat. of pers. and acc. of thing, Deut. 33: 10. Hos. 10: 12.

Deriv. מוֹרֵה, מוֹרֵה, תוֹרֵה.

\* יָרַה ἀπαξ λεγόμεν. prob. kindr. with the roots יָרַע, יָרַה, pp. *to tremble*, and hence *to be astonished, amazed*, like Arab. وَرَع. Hence יָרַה, in 2 Mss.

יָרַה, Is. 44: 8, i. q. תִּשְׁמַח. Sept. μή λανθῇ. All the other ancient versions express the sense *to fear to be afraid*, as if it were i. q. יָרַה.

יְרוּאֵל (people or dwelling of God, see in יְרוּשָׁלַם pr. n. of a desert 2 Chr. 20: 16.

יָרֵה (i. q. יָרַה moon) pr. n. m. 1 Chr. 5: 14.

יָרוֹק m. *green thing, greenness*, Job 39: 8. יָרוֹק.

יְרוּשָׁה and יְרוּשָׁא (*possessed sc.* by a husband, r. יְרוּשָׁא, *Jerusha*, pr. n. of the mother of king Jotham, 2 K. 15: 33. 2 Chr. 27: 1.

יְרוּשָׁלַיִם, so sometimes though rarely in the Chronicles, 1 Chr. 3: 5; also on some Maccabaeian coins; though others have the defective form, (see Eckhel Doctr. Numm. vett. III. p. 466 sq.) commonly יְרוּשָׁלַם, anciently and poet. שָׁלַם, Gen. 14: 18. Ps. 76: 3, pr. n. *Jerusalem*, Gr. Ἱερουσαλήμ and Ἱεροσόλυμα, a royal city of the Canaanites Josh. 10: 1, 5. 15: 8; after the accession of David the chief city of the Hebrews, and the royal residence of David and his posterity, situated on the confines of Judah and Benjamin.

As to the etymology and orthography there has been much dispute. In respect to the former, Reland, Palaest. p. 832 sq. and recently Ewald, Heb. Gramm. p. 332, hold יְרוּשָׁשָׁם to be i. q. יְרוּשָׁ-שָׁלַם *possession of peace*, one *ש* being dropped. But this is contrary to analogy; since where a letter is doubled, the first in such case is not dropped, but compensated by a Dagesh forte in the other, as in יְרוּשָׁשָׁלַם for יְרוּשָׁשָׁלַם; and besides, the form יְרוּשָׁ no where occurs in the sense of possession (i. q. יְרוּשָׁה) either separately nor in compounds. Hence it is better to regard יְרוּשָׁ as a Segolate of the form

יְרוּשָׁ, i. q. Arab. وَرَى *men*, and יְרוּשָׁ *men* or *people of peace*, or perh. *house or dwelling of peace*, just as vice versa أَهْل and بَيْت are transferred from a house to its inhabitants. The same form is found in the pr. n. of a desert, יְרוּשָׁלַם, which may be more aptly rendered *dwelling of God* than *people of God*; and the same interpretation of the name Jerusalem has already been given by Saadias, who renders it مَدِينَةُ السَّلَام and دَارُ السَّلَام *house of peace, city of peace*. As to the other part of the compound name, there are some who regard שָׁלַם and

שָׁלַם as the dual of שָׁלֵה *quiet*, and suppose the city to be thus designated as double, or having two parts, comp. 2 Sam. 5: 9; so Ewald l. c. But in the passage cited there is no mention of a double city; and that the ש in this word is a primitive radical, and not servile, is apparent from the forms

שָׁלַם, Arab. سَلَم, شَلَم, Chald. שָׁלַם, Gr. Σόλυμα, Ἱερόσολυμα. To us it seems, that the defective form יְרוּשָׁלַם, ought every where to be read יְרוּשָׁלַם *dwelling of peace*; but the later writers appear to have held שָׁלַם as the antique form of the Dual, and therefore every where to have read it יְרוּשָׁלַם, even in places where the defective form stood in the text. In like manner Samaria in Heb. and anciently, was called שָׁמְרוֹן, Chald. שָׁמְרוֹן, and thence, as if dual, שָׁמְרוֹן; comp. Lehrs. p. 538.

יְרוּשָׁלַם and יְרוּשָׁלַם Chald. id. Dan. 5: 2. 6: 11. Ezra 4: 8.

\* יָרֵחַ m. *the moon*; prob. a primitive word, Gen. 37: 9. Deut. 4: 19. Josh. 10: 12, 13. Ps. 72: 5 יָרֵחַ לְפָנַי *in the sight of the moon*, i. e. so long as the moon shall give her light.

יָרֵחַ m. comp. Lehrs. p. 512. no. 11, plur. יָרֵחִים, constr. יָרֵחַי. Denom. from יָרֵחַ.

1. *a month*, i. e. a lunar month, as was customary among the Hebrews; comp. Germ. *Mond* and *Monat*, Engl. *moon* for *month*, Gr. μήνη and μήν, Lat. *mensis*. It is i. q. יָרֵחַ, but less frequent, and used mostly by earlier writers, Ex. 2: 2, and in the poetic style Deut. 33: 14. Job 3: 6. 7: 3. 29: 2. 39: 2. Zech. 11: 8. But see 1 K. 6: 37, 38. 8: 2.

2. *Jerah*, pr. n. of a people and region of Arabia, of the descendants of Joktan, Gen. 10: 24. Bochart, in Phaleg II. 19, not unaptly supposes this name to be itself Hebrew, but yet a translation from an Arabic name of the same signification; and this being premised he understands by it the *Alilaei*, dwelling in a gold region on the Red sea, (Aga-

tharchides c. 49. Strabo XVI. p. 277, ) whose true name he conjectures to be **בְּנֵי הַלֵּיל** sons of the moon, so called from the worship of the moon or Alilat, Hdot. 3. 8. For a tribe bearing this name in the vicinity of Mecca, see Niebuhr's Descript. of Arabia p. 270 Germ. — More probable however is the opinion of J. D. Michaelis in Spicileg. II. p. 60, who understands by it the

moon coast (**غَبّ القمر**) and moon mountain (**جبل القمر**) near Hadramaut; since **יִרָה** in Gen. i. c. is joined with the land of Hadramaut, i. e. **הַצִּרְמֹנָה** q. v.

**יִרָה** Chald. the moon, Ezra 6: 15

**יִרְחֹהוּ** Num. 22: 1, also **יִרְיָהוּ** Josh. 2: 1, 2, 3, and **יִרְיָהוּ** 1 K. 16: 34, Jericho, a celebrated city of Palestine, situated near the Jordan and Dead Sea, in the territory of Benjamin, and in a most fertile region. Sept. **Ἰεριχώ** Strabo **Ἰεριζονς** XVI. 2. 41, Arab. **ريحا**, **Riha**, see Relandi Palaestina p. 383, 829 sq. — If **יִרְחֹהוּ** be the primary form, it may be rendered city of the moon, from **יִרְחָה** and **יָחַה**, as in the words **עֵשֶׂה לְבֵיתִי**, **יְשִׁילוּ**. But if **יִרְיָהוּ** be primary, it may be i. q. place of fragrance, from r. **יָרַח**.

**יִרְחָם** (who is beloved, r. **רָחַם**) pr. n. m. a) 1 Sam. 1: 1. b) 1 Chr. 9: 12. c) 27: 22. d) 2 Chr. 23: 1. e) Neh. 11: 12. Also of other persons.

**יִרְחֲמָאֵל** (whom God loveth, r. **רָחַם**) pr. n. m. a) 1 Chr. 2: 9, 25, 26, 42. b) 24: 29. c) Jer. 36: 26. — From let. a comes a patronym. in **יִרְיָה**, 1 Sam. 27: 10.

**יִרְחָע** pr. n. of an Egyptian slave 1 Chr. 2: 34, 35.

\* **יִרַת** fut. **יִרֹת** 1. to throw headlong, to precipitate, to cast down, Arab. **ورط** II. id. **ورطاً** a precipice, destruction. — Job 16: 11 **עַל-יְדֵי רָשָׁעִים**

**יִרְטֵנִי** he hath turned me over headlong into the hands of the wicked. Vulg. well, *manibus impiorum me tradidit*. Sept. **ἐξέσπυσε**. Observe, **יִרְטֵנִי** with Metheg is for **יִרְטֵנִי**.

2. intrans. to be headlong, i. e. to be perverse, destructive, Num. 22: 32. In Cod. Samar. stands as gloss **הִרְעָה** (הִרְעָה).

Deriv. **מִרְטָה**.

**יִרְיָאֵל** (people of God, i. q. **יִרְיָאֵל**) pr. n. m. 1 Chr. 7: 2.

**יִרְיָב** m. (r. **יָרִיב**) 1. an adversary, Ps. 35: 1. Jer. 18: 19. Is. 49: 25.

2. **Jarib** pr. n. a) see **יָרִיב** a. b) Ezra 8: 16.

**יִרְיָבִי** (from **יָרִיב**, with the adj. ending **י**) pr. n. m. 1 Chr. 11: 46.

**יִרְיָהוּ** and **יִרְיָהוּ** (people of Jehovah, see **יִרְיָאֵל**) pr. n. m. 1 Chr. 23: 19. 24: 23. 26: 31.

**יִרְיָהוּ** see **יִרְיָהוּ**.

**יִרְיָמוֹת** see **יִרְמֹת**.

**יִרְיָמוֹת** (heights, r. **רָמָה**) pr. n. m. 1 Chr. 7: 8.

**יִרְיָעָה** f. a curtain, hanging, so called from its tremulous motion, from r. **יָרַע** no. 1. Spec. of a tent Is. 54: 2. Jer. 4: 20. 49: 29; of the sacred tabernacle Ex. 26: 1 sq. 36: 8 sq. of Solomon's palace Cant. 1: 5. Syr. **٢٠٧** tent-curtain, also tent itself.

**יִרְיָעוֹת** (curtains) pr. n. f. 1 Chr. 2: 18.

\* **יִרְךָ** obsol. root, perhaps of the same or a similar power with the cognate **רַבֵּךְ** to be tender, soft. Hence

**יִרְךָ** constr. **יִרְךָ**, c. Suff. **יִרְכִּי**, f. Num. 5: 21; dual **יִרְכִּים**.

1. the thigh, perh. so called from its softness, see r. **יִרְךָ**. Gr. **μυρός**, Arab.

**وَرَكْ** thigh, buttock, haunch. How far it differs from **מִתְחִיָּם** the loins, **ἐσφύς**,



is apparent from Ex. 28: 42 *thou shalt make for them linen drawers to cover their shame*, מִמֵּתֵינִים וְעַד יָרְכִים *from the loins even unto the thighs*; as also from the general use of the word. That is, מִתְּחִינִים denotes the lower part or region of the back, while יָרֵךְ, dual יָרְכִים, signifies the thick and fleshy double member which commences at the bottom of the spine and extends to the lower legs (שׁוֹקִים), i. e. pp. *the two thighs with the buttocks*. בֶּהּ הָיָרֵךְ socket of the thigh, by which the thigh is connected with the pelvis, the hip-joint, Gen. 32: 25, 32. עַל יָרֵךְ on or at the thigh, where the sword is worn, Ex. 32: 27. Judg. 3: 16, 21. Ps. 45: 4. *To smite the thigh*, a gesture of mourning and of indignation, Jer. 31: 19. Ez. 21: 17; comp. Hom. II. 12. 162. ib. 15. 397. Od. 13. 198. Cic. cl. Orat. 80. Quintil. XI. 3. Also, *to put the hand under the thigh*, as the accompaniment of an oath, Gen. 24: 2, 9. 47: 29; *to come out from the thigh* of any one, i. e. to be begotten by any one or descended from him, Gen. 46: 26. Ex. 1: 5. Judg. 8: 30; comp. Coran Sur. 4. 27. Sur. 6. 98. The buttocks are prob. meant Num. 5: 21, 27. In animals *the thigh, haunch, ham*, Ez. 24: 4.

2. Trop. spoken of inanimate things; in which sense however the fem. form יָרְכָה is much more usual. E. g. a) *shank* of the sacred candelabra, where the stem (קֶהֱלָה) separated into the three feet, Ex. 25: 31. 37: 17. b) *side* of a tent or tabernacle Ex. 40: 22, 24; of an altar Levit. 1: 11. 2 K. 16: 14.

Dual יָרְכִים *the two thighs* Ex. 28: 42 see above. Cant. 7: 2.

יָרְכָה f. i. q. יָרֵךְ no. 2, *the hinder part or side*, e. g. of a country, Gen. 49: 13. Comp. בְּתֶחֱ, שָׂכָם.

Dual יָרְכֵימָה constr. יָרְכֵי, pp. *the two thighs, buttocks, haunches*, but only of inanimate things. E. g.

1. *the hinder part, hinder side, rear*, Ex. 26: 23; of the temple 1 K. 6: 16. Ez. 46: 23.

2. in the interior of any thing, *the hinder or inner parts, recesses, penetralia*, as of a house Ps. 128: 3, of a ship Jon. 1: 5, of a cavern 1 Sam. 24: 4, of a sepulchre Is. 14: 15. Ez. 32: 23. Hence

יָרְכֵי לְבָנוֹן *the recesses of Lebanon*, i. e. the extreme and inaccessible parts of the mountain forest Is. 37: 24; also Judg. 19: 1, 18 יָרְכֵי הַר-אֶפְרַיִם *the recesses of the mountains of Ephraim*. Hence

3. *uttermost parts, remote regions*, e. g. יָרְכֵי צָפוֹן the uttermost parts of the north, extreme northern regions, Is. 14: 13. יָרְכֵי אֶרֶץ the extremities of the earth, remotest land, Jer. 6: 22. 25: 32. Comp. הָאֶרֶץ.

יָרְכָה f. Chald. *the thigh*, Dan. 2: 32.

\* וְיָרֵךְ obsol. root, prob. i. q. וְיָרֵךְ, and אָרַם, *to be high*. Hence

יֶרְמֹת (height) pr. n. Jarmeth, a city in the plain of Judah, anciently a royal city of the Canaanites, Josh. 10: 3. 12: 11. 15: 35. Neh. 11: 29.

יֶרְמוֹת (heights, see יֶרְמֹת) pr. n. m. a) 1 Chr. 8: 14. b) Ezra 10: 26. c) v. 27. d) 1 Chr. 23: 23, for which יֶרְמֹת 24: 30. e) 25: 22, for which יֶרְמֹת v. 4. f) Ezra 10: 29 Chethibh. Keri רְמוֹת.

יֶרְמִי (dwelling in heights, r. רֶמֶם) pr. n. m. Ezra 10: 33.

יֶרְמִיָּהוּ and יֶרְמִיָּה prob. whom *Jehovah setteth up*, from r. רָמָה in Chald. usage, ) *Jeremiah*, Sept. *Isepias*, pr. n. a) of the distinguished prophet, son of Hilkiah a priest, Jer. 1: 1. 27: 1. Dan. 9: 2. etc. b) 1 Chr. 12: 13. c) 2 K. 23: 31, comp. Jer. 35: 3. d) 1 Chr. 5: 24. e) 12: 4. f) 12: 10. g) Neh. 10: 3. 12: 1.

\* יָרַע 1. pp. *to tremble*. This signification lies in the primary syllable רַע, comp. the roots רָעַד, רָעַל, רָעַם, רָעַשׁ, and our remarks under the root רָעַע. In the verb only once, Is. 15: 4 בָּשָׁן יָרַעָה לוֹ *his soul trembleth in him* (Moab), sc. for fear, terror. The same signif. of fearing, being terrified, belongs to the Arab. يَرَعَ, يَرَع. In the same sense the Hebrews employ יָרָא, which is only a softening of the r from the form יָרַע. Comp. also יָרַע.

2. i. q. רָעַע, *to be evil*, pp. to rage, to make a noise, tumult, see under רָעַע. Found only in the fut. יָרַע; the other forms as praet. רָע, Hiph. הִרָע, being from רָעַע; from which also fut. יָרַע itself might be made, as גָּמַר from מָרַר, גָּלַל from גָּלַל; but comp. praet. יִרָעב fut. יִרָעב. — The following constructions are chiefly to be noted: a) יָרַע לִי it is evil to me, it goes ill with me, Ps. 106: 32. — b) יָרַע בְּעֵינַי it was evil in my eyes, displeased me, Gen. 21: 11. 38: 10. 48: 17. 1 Sam. 8: 6; also seq. לֵי Neh. 13: 8, and רָעָה גְדוּלָּה by way of emphasis Neh. 2: 10. Jon. 4: 1. Impers. 1 Chr. 21: 7 יָרַע בְּעֵינַי הָאֱלֹהִים עַל הַדָּבָר הַזֶּה *it was evil in the sight of God on account of this thing*, i. e. God was displeased. — c) Further, *to be evil* is also i. q. *to be hurtful, to harm*, seq. לֵי 2 Sam. 20: 6; of the eye, i. q. *to be envious, malignant*, Deut. 28: 54; of the countenance, *to be sad, sorrowful*, Neh. 2: 3; and of the heart, id. 1 Sam. 1: 8. Deut. 15: 10 לֹא-יָרַע לְבָבְךָ בְּתוֹכָךְ לֵאמֹר *let it not be evil to thy heart (let it not grieve thee) to give unto him*.

יִרְפָּאֵל (what Jehovah heals) pr. n. of a place in Benjamin, Josh. 18: 27.

\* I. יִרַק 1. *to spit*, i. q. יִרְקַן. Chald. רִיק, Aethiop. ፬፯፱፻፲፱ id. Praet. Num. 12: 14. Deut. 25: 9. Inf. absol. Num. 1. c. — The fut. is borrowed from יִרְקַן.

\* II. יִרַק obsol. root. *to be green*, as a plant. Arab. وَرَقٌ to put forth leaves, as a tree; IV. to sprout; both from the idea of greenness, verdure. Hence the four following.

יִרַק m. adj. *green*, neut. *a green thing, greenness, verdure*, 2 K. 19: 26. Is. 37: 27. Spec. *a plant, herb*; גַּן הַיִּרְקָן *a garden of herbs* Deut. 11: 10. 1 K. 21: 2. יִרְקָה *a portion of herbs, vegetables*, Prov. 15: 17. Syr. ܝܪܩܐ, an herb.

יִרְקָן m. *greenness*, עֵשֶׂב יִרְקָן

every green plant, Gen. 1: 30. 9: 3. יִרְקָן *greenness of grass* i. e. green grass. Ps. 37: 2. Elsewhere concr. *the green, the verdure, foliage*, of fields and trees, Ex. 10: 15. Num. 22: 4. Is. 15: 11.

יִרְקוֹן m. *λωρότης, ὠχρότης*. R. יִרְקָן.

1. of persons, *paleness* of countenance, that ghastly greenish-yellow tinge which arises from sudden and overwhelming affright, Jer. 30: 6.

2. of grain, *paleness, yellowness*, a turning yellow, withering away, Deut. 28: 22. 1 K. 8: 37. Am. 4: 9. Arab. ٥٠٠٠ id.

יִרְקָן plur. f. יִרְקָנוֹת. R. יִרְקָן.

1. adj. *greenish, yellowish*, *λωρότων*, spoken of a leprous colour in garments, Lev. 13: 49. 14: 37.

2. subst. *paleness, yellowness*, of gold Ps. 68: 14. Aeth. ፬፻፱፻፲፱; gold itself. Arab. ٥٠٠٠ money, coin.

\* יִרַשׁ Jer. 49: 1, and יִרָשׁ, fut. יִרַשׁ, imp. רַשׁ Deut. 1: 21, יִרָשׁ ib. 2. 24, 31, and fully יִרָשׁ, c. He parag. יִרָשׁה 33: 23; inf. יִרָשׁה, c. suff. יִרָשׁהוּ.

1. *to take, to seize upon, to take possession of, to occupy*, mostly by force, 1 K. 21: 14. — That this, and not 'to inherit' is the primary signification, is apparent from the derivatives יִרָשׁה a net, so called from taking, catching, and הִירָשׁ must, new-wine, so called as getting possession of the head. In affinity with this root are other verbs of *seizing*, ending in רַשׁ, רָץ, as הִרָשׁ q. v. The secondary sense of *inheriting* is found in Arab. and Syr. وَرَث, زَيْتٌ; and perhaps Lat. *heres, heredis*,

is from the same source, unless it comes from Gr. αἰρέω, to take. — Construed: a) Seq. acc of thing, spoken very frequently of the occupation of the promised land, Lev. 20: 24. Deut. 1: 8. 3: 18, 20. Ps. 44: 4. 83: 13. b) Seq. acc. of pers. *to take possession of* any one, i. e. to seize upon his possession, *to drive him out, to dispossess him, to succeed in his place*. Deut. 2: 12 יִבְנֵי עִירוֹ

and the Edomites drove them out (the Horites), and destroyed them from before them. v. 21, 22. 9: 1. 11: 23. 12: 2, 29. 18: 14. 19: 1. 31: 3. Prov. 30: 23 *a handmaid who has dispossessed her mistress, has succeeded in her place.* Is. 54: 3. Jer. 49: 2. The proper force of the word is apparent in the following passages: Deut. 31: 3 *the Lord will destroy these nations from before thee, וירשם and thou shalt take possession of them, seize upon their possessions, succeed them.* Judg. 11: 23 *Jehovah hath driven out the Amorites before his people Israel, ואתה and wilt thou take possession of their land?*

2. to possess, to hold in possession, Lev. 25: 46. Deut. 19: 14. 21: 1. al. saep. Very frequent in the phrase רש ארץ to possess the (promised) land, spoken of the quiet occupancy and abode of the Israelites in Palestine, promised of old to Abraham, and emblematic of the highest prosperity and happiness of life, Ps. 25: 13. 37: 9, 11, 22, 29. Comp. Matt. 5: 5.

3. Spec. to inherit, to receive an inheritance, c. acc. of thing Num. 27: 11. 36: 8; also, c. acc. of pers. (comp. no. 2) to inherit one's estate, to be one's heir, Gen. 15: 3, 4. Absol. Gen. 21: 10 *the son of the bond-woman shall not inherit with my son, with Isaac.* Part. וירש an heir Jer. 49: 1.

NIPH. to be dispossessed, to be driven out of one's possessions, to come to poverty, pass. of Kal no. 1. b. Gen. 45: 11. Prov. 20: 13. In this sense it has affinity with רש to be poor.

PIEL ורש i. q. Kal no. 1; seq. acc. of thing Deut. 28: 42; c. acc. of pers. i. q. to drive out from a possession, to dispossess, to bring to poverty, Judg. 14: 15, where I prefer to make ורשני in Piel rather than in Kal. Inf. Kal would be ורשתי.

HIPH. הוריש 1. to cause to possess, to give possession of any thing to any one, seq. dupl. acc. Judg. 11: 24. 2 Chr. 20: 11. Job 13: 26 ורשני עונותי and make me to possess the sins of my youth, i. e. still impute them to me. Seq. ל pers. Ezra 9: 12.

2. i. q. Kal no. 1, to take possession

of, to seize upon. a) seq. acc. of thing, e. g. a land Num. 14: 24; a city Josh. 8: 7. 17: 12; a mountainous tract Judg. 1: 19. b) seq. acc. of pers. to seize upon one's possessions, to drive out of a possession, to dispossess, Ex. 34: 24. Num. 32: 21. 33: 52. Deut. 4: 38. Trop. also of inanimate things, Job 20: 15 *God shall drive them out from his belly, sc. the riches swallowed.* — Hence to dispossess of wealth, to make poor, 1 Sam. 2: 7. Comp. Niph.

3. to destroy, Num. 14: 12.

Deriv. ורשה, ורשה, מורש, מורשה, מורש, and pr. n. ורשא or ורשה.

ורשה f. Num. 24: 18, and ורשה f. a possession, Deut. 2: 5, 9, 19. Josh. 12: 6, 7.

ורשה see ורשה.

ורשה (whom God makes i. e. creates, r. שום) pr. n. m. 1 Chr. 4: 36.

\* ורשם 1. i. q. שום, to put, to place; hence ורשם Judg. 12: 3 Chethib.

2. intrans. to be put, placed; comp. ורשם and ורשם. Fut. ורשם Gen. 50: 26 and 24: 33 Chethibh, where in Keri is ורשם, Hoph. from שום.

ורשא (warrior or soldier of God, from שר to war and שא, Gen. 32: 29. 35: 10; comp. Hos. 12: 4,) Israel, pr. n. given by Jehovah to the patriarch Jacob, see Gen. 11. cc. but more frequently to his posterity, the people of Israel, comp. ורשא. Hence ורשא or ורשא denotes:

1. Israel, the Israelites, children of Israel, i. e. all the posterity of Israel, Gen. 34: 7. 49: 7. ארץ ורשא 1 Sam. 13: 19. 2 K. 6: 23. Ez. 27: 17, and ורשא f. Is. 19: 24, i. e. the land of Israel, Palestine. Emphat. ורשא is sometimes put for the true Israelites, (ἀληθῶς Ἰσραηλίται John 1: 48,) those distinguished for piety and virtue and worthy of the name, Is. 49: 3. Ps. 73: 1; comp. Rom. 9: 6 οὐ γὰρ πάντες οἱ Ἰσραὴλ, οὗτοι Ἰσραὴλ. Also as a name of affection, as elsewhere ורשני q. v. Hos. 8: 2 ורשני my God

*we know thee, we thine Israel*; comp. Ps. 24: 6.

2. In consequence of the dissensions between the ten tribes and Judah from the death of Saul onward, these ten tribes, among whom Ephraim took the lead, arrogated to themselves this honourable name of the whole nation, comp. 2 Sam. 2: 9, 10, 17, 28. 3: 10, 17. 19: 40—43. 1 K. 12: 1; and on their separation after the death of Solomon into an independent kingdom, founded by Jeroboam, this name was adopted for the kingdom, so that thenceforth the kings of the ten tribes are called *יִשְׂרָאֵל*, and the descendants of David, who reigned over Judah and Benjamin, *מְלִכֵי יְהוּדָה*. Other names for the ten tribes were: *אֶפְרַיִם* q. v. as the name of the most powerful tribe; and *שִׁמְרוֹן* q. v. from the capital city. — In a few instances, the prophets of that time, who mostly belonged to Judah, employ both names, Judah and Israel, in poetic parallelism for the kingdom of Judah; see Is. 1: 3. 4: 2. 5: 7. 10: 20. Mic. 1: 14.

3. After the Babylonish exile, the whole people, although chiefly consisting of the remains of Judah and Benjamin, revived this cherished name of the nation in its prosperous state; comp. 1 Macc. 3: 35. 4: 11, 30, 31; also the Maccabean coins, which bear the inscription *יִשְׂרָאֵל*. Hence also in the Chronicles the name *יִשְׂרָאֵל* is sometimes spoken of the kingdom of Judah, 2 Chr. 12: 1. 15: 17. 19: 8. 21: 2. 4: 23. 2. 24: 5.

The gentile n. is *יִשְׂרָאֵלִי* 2 Sam. 17: 25, fem. *יִשְׂרָאֵלִית* Lev. 24: 10, *Israelite*.

**יִשְׂשַׁמֶּר** *Issachar*, pr. n. of the fifth son of Jacob by Leah, Gen. 30: 18. The tribe of Issachar (*בְּנֵי יִשְׂשַׁכָּר*) inhabited the region adjacent to the sea of Galilee, Josh. 19: 17 sq. — The name as it now stands in the text, (like *יְהוּדָה*, *יִרְמְשָׁלַם*, and others, see Simonis Analysis lect. Masoreth. in praeft.) is every where furnished with the vowels belonging to the constant Keri *יִשְׂכָּר* i. e. bought with a reward or price, see Gen. 30: 16. The fuller form in Chethibh may be read in two

ways, either *יֵשׁ שְׂכָר* *there is reward*, or *יֵשׁ שְׂכָר* for *יֵשׁא שְׂכָר* *he brings reward*.

*יֵשׁ* seq. Makk. *יֵשׁ* 1. pp. subst. *יֵשׁ* *to ēvāi, being, existence*, see *יֵשׁה*; hence also, *that which is, substance, wealth, οὐσία*, comp. *עֲתִידוֹת*. So prob. Prov. 8: 21 *יֵשׁ אֶחָבִי יֵשׁ* *that I may cause those that love me to possess substance*.

2. Far more frequently it stands instead of the substantive verb *הָיָה*, but without distinction either of number or tense, i. q. *there is, there are*, etc.

Aram. *Δῆλ*, *אִתִּי* q. v. id. Arab.

*أيس* Opp. *אין, אין*, there is not. Spec. therefore c. Sing. i. q. Lat. *est, erat, erit, sit*. Gen. 28: 16 *יֵשׁ יְהוָה בְּמָקוֹם הַזֶּה* pp. *there is Jehovah in this place*, i. e. *Jehovah is*, etc. 2 K. 10: 5 *יֵשׁ יֵשׁ* *it is truly so*. v. 21. 22: 29. Is. 31: 6. — C. Plur. i. q. Lat. *sunt, erant, erunt*. 2 K. 2: 16. Ezra 14: 44. 2 Chr. 16: 9. *יֵשׁ אֲשֶׁר* *there are who, there will be who*, (Syr. *أمن*) Neh. 5: 2,

3, 4. — *יֵשׁ לִי* *there is to me*, i. e. *I have*, Gen. 43: 7. 44: 20; hence *כָּל-יֵשׁ לִי* *all that he had*, Gen. 39: 5.

3. espec. *to be present, to be here or at hand, to exist*, Ruth 3: 12. Jer. 5: 1. Ecc. 1: 10 *יֵשׁ דָּבָר עֵינֵינוּ* *doth any thing exist whereof one may say etc*. 2: 21. 7: 15. 8: 14. Prov. 13: 7 *יֵשׁ מִתְעַשֵּׂר* *there is who feigneth himself rich*. 11: 24. 18: 24. Comp. Num. 9: 20 *יֵשׁ אֲשֶׁר יְהוָה*, *there was, when the cloud was upon him etc*. i. e. it was sometimes, like Chald.

NOTE. When the subject is a personal pronoun, it is expressed by a suffix, as *יֵשׁ* *thou art* Judg. 6: 36, *יֵשְׁכֶם* *ye are* Gen. 24: 49, *יֵשְׁנֹה* *he is* Deut. 29: 14. This periphrasis of the substantive verb is then often joined with a participle, and stands instead of the finite verb, Judg. 6: 36 *יֵשְׁכֶם מוֹשִׁיעַ* *if thou wilt deliver*. Gen. 24: 42, 49.

\* *יֵשֵׁב* fut. *יֵשֵׁב*, inf. abs. *יָשׁוּב* 1 Sam. 20: 5, constr. *שָׁבַת*, c. Suff. *שָׁבַתִּי*, imp. *שָׁב, שָׁבָה*.

1. *to sit down, to seat oneself*, absol. Gen. 27: 19; seq. *ל* of place Ps. 9: 5.



Prov. 9: 14. Job 2: 13; also c. dat. pleon. Gen. 21: 16 וַיֵּשֶׁב לָהּ and *sat down for herself*, by herself. Also to *sit*, to be sitting, seq. ב Gen. 19: 1. 2 Sam. 7: 1: עַל 1 K. 2: 19; poet. also seq. acc. of that on which one sits, Ps. 80: 2 יֹשְׁבֵי הַכְּרֻבִּים *who sit/leth upon the cherubim*, i. e. upon a throne borne by the cherubim. 99: 1. Is. 37: 16. Ps. 122: 5 בֵּי עֲמֻדָּה יֹשְׁבֵי כִסְאֹתָ לִמְשַׁפֵּט *for there they (the judges) sit on thrones for judgment*; not as it is sometimes rendered, *there sit* (are set) *thrones*, etc. —

Aram. יִהַב, יִהַב id. The Arab. verb وَثَبَ has the signification to *sit* only in the Hamyaric dialect; see the amusing story in Pococke Spec. Hist. Arab. p. 15 ed. White; but this sense is found

in the substantives وَثَابٌ consessus, dwellings, places, وَثَابٌ throne, couch.

In the vulgar Arabic this verb is frequent in the sense to lie in wait, to spring upon the prey, and genr. in the sense of leaping, springing.

Spec. the verb to *sit* is spoken: a) of judges, who sit to dispense justice, Ps. 9: 5; of kings sitting upon thrones Ps. 9: 8. 55: 20. Hence Is. 10: 13 יֹשְׁבֵי כִסְאֵיהֶם *those who sit* sc. on thrones, i. e. kings. — b) of those who sit in ambush, lie in wait, lurk, Ps. 10: 8. 17: 12. Job 38: 40 [39: 2]. Seq. ה Jer. 3: 2. Comp. Gr. *λόχος* ambush, *λογεύω*, *λογίζω*, to lie in wait, from *λέγω* to sit or lie down; also Arab. وَثَبَ, see above. — c) of an army which sits down in a place, holds possession of it, 1 Sam. 13: 16. — d) of mourners Is. 47: 5. Job 2: 13. — e) of those who sit still, i. e. do nothing, are idle, slothful, Is. 30: 7. Jer. 6: 14. — f) to sit with any one, seq. עִם, i. e. to have intercourse, to associate with him, Ps. 26: 4, 5, comp. 1: 1, and עִם הַמֶּלֶךְ *with the king*. — g) to sit at the king's right hand, see above on p. 425. col. B.

2. to remain, to stay, to abide, Gen. 24: 55. 29: 19. Seq. accus. of place, Gen. 25: 27 יֹשֵׁב אֶת־הָאֵלִים *remaining in the tents*, i. e. at home. C. dat. pleonast. 22: 5 יָבֹדְךָ לָכֵן פֹּה *abide ye here*. Seq. dat. of pers. to stay for any one, to await him, Ex. 24: 14. — Also of inan-

imate things, Gen. 49: 24 וַיֵּשֶׁב בְּאַיְתָּו *and his bow remained strong*.

3. to dwell, to dwell in, to inhabit, Gen. 13: 6, 7, 12. 19: 29; seq. ב Deut. 17: 14 and עַל of the place or land in or on which one dwells, Lev. 25: 18, also seq. accus. Gen. 4: 20. Poet. Ps. 22: 4 יֹשֵׁב תְהִלֹּת יִשְׂרָאֵל *inhabiting, dwelling among the praises of Israel*, in the temple, where the praises of Israel resound before thee. 107: 10. Part. יֹשֵׁב *a dweller, inhabitant*, Gen. 19: 25. Judg. 1: 21. 3: 3. — But יֹשֵׁב seq. accus. is also to dwell at, by, near a place, to be neighbour, (comp. גֹּרֵר,) as יֹשְׁבֵיהָ *those who dwell near her*, sc. the city, her neighbours, Ez. 26: 17 fin. Gen. 4: 20 יֹשֵׁב אֶת־הָאֵלִים וּמִקְנֵה *who dwell in tents and by (with) the flocks*.

4. pass. to be inhabited, e. g. a place, city, country, Is. 13: 20. Jer. 17: 6, 25. Ez. 26: 20. — In like manner שָׁכַן and Gr. *vaivw, vaivwv*, denote both to inhabit and also to be inhabited.

NIPH. נִוְשַׁב to be inhabited, Ex. 16: 35. al. saepe.

PIEL to set, to place, to pitch tents, Ez. 25: 4.

HIPH. הוֹשִׁיב 1. causat. of Kal no. 1, to cause to sit, to seat, to set, 1 Sam. 2: 8. 1 K. 21: 9.

2. causat. of Kal no. 3, to cause to dwell, Ps. 68: 7. 113: 7; seq. ב of place Gen. 47: 6. 2 K. 17: 26. Also to let dwell with oneself, sc. a woman, i. e. to take as a wife, to marry, Ezra 10: 2, 10, 14, 17, 18. Neh. 13: 27. Comp. Kal Hos. 3: 3. Aeth. ሰለሰ. Conj. IV, to take a wife.

3. causat. of Kal no. 4, to cause to be inhabited, as a land, Ez. 36: 33. Is. 54: 3.

HOPH. 1. to be made to dwell Is. 5: 8.

2. to be inhabited Is. 44: 26.

Deriv. שִׁיבָה (for יְשִׁיבָה), מוֹשֵׁב, תוֹשֵׁב, and several pr. names which here follow.

יֹשֵׁב בְּשֶׁקֶת (dwelling in quiet) pr. n. of one of David's chief officers, 2 Sam. 23: 8; in the parall. passage 1 Chr. 11: 11 יֹשְׁבֵקֶם.

יֹשֵׁב־אָב (dwelling of one's father) pr. n. m. 1 Chr. 24: 13.

יֹשֵׁבָה (praising, r. שָׁבַח) pr. n. m. 1 Chr. 4: 17.

יֵשְׁבִי לְחֵם pr. n. m. 1 Chr. 4: 22.

יֵשְׁבוּ בְנוֹ (his dwelling is Nob)

pr. n. m. 2 Sam. 21: 16 Chethibh. — Keri יֵשְׁבִי בְנוֹ (my dwelling is Nob.)

יֵשְׁבַע read pp. *Jashob' am*, like

יֵשְׁבַע, (to whom the people turneth,) *Jashobeam* pr. n. m. 1 Chr. 11: 11. 27: 2.

יֵשְׁבַק (leaving, r. יֵשְׁבַק) pr. n. of a son of Abraham by Keturah, Gen. 25: 2.

יֵשְׁבַק־שֵׁה (the seat is hard) pr. n. m. 1 Chr. 25: 4, 24.

\* יֵשׁ a root not in use in Hebrew, but widely spread in the ancient languages, whence the noun יֵשׁ *being* and הוֹשֵׁה *a setting upright, uprightness*. Prob. pp. *to stand, to stand out, to stand upright*, and hence, *to be*. Corresponding are Sanscr. *as to be*, Pers. *هستن*, Lat. *esse*. Kindred in signification is כָּוַן *to stand*, whence *كان* *to be*. Other traces of this root in Hebrew are found in the pr. names יוֹשֵׁה, יֵשִׁי.

יֵשׁב (turning himself) pr. n. a) of a son of Issachar, Num. 26: 24. b) Ezra 10: 29. — From lett. *a* comes the patronym. יֵשְׁבִי Num. 1. c.

יֵשָׁה (even, level, r. יֵשָׁה) pr. n. of a son of Asher, Gen. 46: 17.

יֵשָׁהוּ (id.) pr. n. a) of a son of Asher, Gen. 46: 17. b) of a son of Saul, 1 Sam. 14: 49.

יֵשׁוּהוּ (whom Jehovah bows down, r. יֵשׁוּהוּ) pr. n. m. 1 Chr. 4: 36.

יֵשׁוּעַ contracted form of pr. n. יְהוֹשֻׁעַ *Joshua*, common in the later Hebrew, whence Gr. *Ἰησοῦς*, spoken a) of Joshua the successor of Moses, Neh. 8: 17. b) of the high priest of the same name, see יְהוֹשֻׁעַ no. 2. Ezra 2: 2. 3: 2. Neh. 7: 7. c) of several other persons in the books of Chronicles, Ezra, and Nehemiah.

יֵשׁוּעָה f. c. ה parag. poet. יֵשׁוּעָה Ps. 3: 3. 80: 3. R. יֵשׁעַ.

1. adj. verbal fem. as concr. something *delivered, sound, safe*, Is. 26: 1, 18.

2. subst. a) *deliverance, help*; יֵשׁוּעָה *help from Jehovah* Ex. 14: 13. b) *welfare, prosperity*, Job 30: 15. c) *victory* 1 Sam. 14: 45. 2 Chr. 20: 17. Hab. 3: 8.

\* יֵשׁ obsol. root, Arab. transp. وَحْشٌ *to be empty*, spoken of a desert and desolate region, also of a hungry stomach. Conj. IV, to have an empty stomach, to be hungry, وَحْشٌ fasting, not having eaten. Hence

יֵשָׁה m. once Mich. 6: 14, *hunger*, pp. emptiness of the stomach.

\* יֵשַׁט only Hiph. הוֹשִׁיט, *to stretch out, to extend*, Esth. 4: 11. 5: 2. 8: 4. Syr. and Chald. *أَوْشَط*, *أَوْشَط*, id.

יֵשִׁי (perh. rich, see יֵשׁ no. 1; r. יֵשִׁי) pr. n. *Jesse*, a shepherd of Bethlehem, the father of king David, who as being of humble birth was often called by his enemies in contempt בְּנֵי-יֵשִׁי *son of Jesse* 1 Sam. 20: 27. 30: 31. 22: 7, 8. 2 Sam. 20: 1. 1 K. 12: 16. (1 Sam. 16: 1 sq.) *Stem of Jesse* poet. for the family of David, Is. 11: 1; and root i. e. sprout of *Jesse* for the Messiah, id. v. 10. Sept. *Ἰεσσαί*.

יֵשִׁיהָ (whom Jehovah lendeth) pr. n. a) 1 Chr. 7: 3. b) Ezra 10: 31. Also of several Levites.

יֵשִׁיהוּ (id) pr. n. m. 1 Chr. 12: 6.

יֵשִׁימוֹן m. *a waste, desert*, Ps. 68: 8. 78: 40. 106: 14. R. יֵשִׁם.

יֵשִׁימוֹת plur. f. *desolations, destruction*, Ps. 55: 16 Chethibh. R. יֵשִׁם. Comp. pr. n. בֵּית-יֵשִׁימוֹת p. 145. col. B.

יֵשִׁישׁ m. (r. יֵשִׁישׁ) *an old man*, pp. one grey-headed, a word only poetic, Job 12: 12. 15: 10. 29: 8. 32: 6. In the cognate languages the corresponding

word is *قَسِيس*, *قَسِيس*, the letter

י being changed to a harsh palatal, see under lett. כ.

יֵשׁוּי (sprung from an old man) pr. n. m. 1 Chr. 5: 14.

\* יָשַׁם i. q. שָׁמַם to be laid waste, made desolate. Hence fut. יִשָּׁם Gen. 47: 19. Ez. 12: 19. 19: 7; which however can be derived from שָׁמַם itself, as קָלַל from קָלַל, see Heb. Gramm. § 67. no. 3. Plur. יִשְׁמְכוּ Ez. 6: 6.

Deriv. יִשְׁמֹת, יִשְׁמֹן, and

יִשְׁמָא (waste, desolation,) pr. n. m. 1 Chr. 4: 3.

יִשְׁמַעֲלָ (whom God heareth, r. שָׁמַע) Ishmael, pr. n. a) the son of Abraham by Hagar, the ancestor of many Arabian tribes, Gen. 25: 12—18. Hence patronym. יִשְׁמַעֲלִי 1 Chr. 2: 17. 28: 3, plur. יִשְׁמַעֲלִים, Ishmaelites, Arabs descended from Ishmael, carrying on a traffic with Egypt, Gen. 37: 25, 27. 39: 1; and living a wandering life as nomads at the eastward of the Hebrews and of Egypt as far as to the Persian gulf and Assyria, i. e. Babylonia, Gen. 25: 18; which same limits are elsewhere (1 Sam. 25: 7) assigned to the Amalekites. Judg. 8: 24 coll. v. 22. Ps. 83: 7.—b) the murderer of Gedaliah, Jer. 40: 8, 14 sq. 41: 2 sq.—c) of several other persons, 1 Chr. 8: 38. 2 Chr. 23: 1. Ezra 10: 22.

יִשְׁמַעְיָה (whom Jehovah knoweth) pr. n. m. 1 Chron. 12: 4. A different person is יִשְׁמַעְיָהוּ 1 Chr. 27: 19.

יִשְׁמָרִי (for יִשְׁמַרְיָה, whom Jehovah keepeth) pr. n. m. 1 Chr. 8: 18.

\* יָשַׁן and יָשָׁן, fut. יִשָּׁן, inf. יִשְׁן Ecc. 5: 11, to be languid, lax, weary, Germ. schlaff seyn. Hence

1. of persons, to fall asleep Gen. 2: 21. 41: 5. Ps. 4: 9; to sleep, Is. 5: 27.

1 K. 19: 5.—Arab. وَسَنَ to begin to sleep, to slumber, سَنَ beginning of

sleep. Vice versa, the Arabs use the verb نَامَ of sleep itself, while the Hebrews denote by it only slumber, see נָוַם.—To sleep is also spoken poeti-

cally a) of the listless, those who do nothing, whence ἀνεμεπνοόφρων Ps. 44: 24 why sleepest thou, Jehovah? 78: 65. b) of the dead, Job 3: 13; more fully seq. acc. יִשָּׁן שָׁחַד עוֹלָם Jer. 51: 39, 57, and יִשָּׁן מָוֶה Ps. 13: 4.

2. of things, to be flaccid, flabby, dry; hence to be old, not new, comp. זָבַב, רָבָה. So adj. יָשָׁן, and

נִיפָן 1. to be dry, spoken of old grain of a former year, opp. to new or of this year, Lev. 26: 10.

2. to be old, i. e. of leprosy, to be inveterate, Lev. 13: 11; of a person who has dwelt long in a country, Deut. 4: 25.

PIEL causat. of Kal no. 1, to cause to sleep, Judg. 16: 19.

Deriv. שָׁנָה, שָׁנָה, and the three here following.

יָשָׁן m. יִשְׁנָה f. adj. old, not new, not of this year, spoken of grain of a former year, Lev. 25: 22. Cant. 7: 14; of an old or former gate Neh. 3: 6. 12: 39; of an old pool, Is. 22: 11.

יִשְׁנָה f. יִשְׁנָה Plur. constr. יִשְׁנֵי Dan. 12: 2.

1. part. and verbal adj. sleeping, asleep, 1 Sam. 26: 7. Ps. 78: 65. In the manner of participles it serves to form a periphrasis for the finite verb, 1 K. 3: 20 אֲמַתִּי יִשְׁנָה thy handmaid was sleeping, i. e. slept. Cant. 5: 2.

2. pr. n. m. 2 Sam. 23: 32; for which 1 Chron. 11: 34 יִשְׁנָה.

יִשְׁנָה (old) pr. n. of a city in Judah, 2 Chr. 13: 19.

\* יָשַׁע in Kal not used, Arab.

يَسَعَ to be broad, ample, spacious; trop.

to be rich, opulent; cogn. with شَاعَ. See Djauhari in A. Schultens Orig. Heb. T. I. p. 20. Broad space, wide room, is to the Hebrews the emblem of liberty, deliverance from dangers and straits, comp. רָחַב, רָחַב; as on the other hand narrowness of space, straits, is put for difficulty, distress, danger, comp. צָרָה, צָרָה.—Hence

HIPI. הוֹשִׁיעַ, fut. יוֹשִׁיעַ, rarely with ה retained הוֹשִׁיעַ Ps. 116: 6, apoc. יוֹשִׁיעַ, יוֹשִׁיעַ.

1. *to deliver, to save from any thing,*  
 seq. מִן Ps. 7: 2. 34: 7. 44: 8; מִיֵּד  
 Judg. 2: 16, 18. 3: 31. 6: 14, 15, 31, 36.

2. *to help, to succour*, absol. Is. 45: 20; seq. acc. Ex. 2: 17. 2 Sam. 10: 19; seq. Josh. 10: 6. Ez. 34: 22. Very often of God affording help to men, seq. acc. Ps. 3: 8. 6: 5. 31: 17; seq. dat. Ps. 72: 4. 86: 16. 116: 6. Also, since victory depends on help from God, i. q. *to give the victory*, seq. dat. Deut. 20: 4. Josh. 22: 22. 2 Sam. 8: 6, 14. — A customary phrase is הוֹשִׁיעָה לִי יְיָ or הוֹשִׁיעָה יְיָ יְדִי *my own hand or arm hath helped me*, i. e. by my own might, my own valour, have I gotten the victory, sc. without the help of another, Judg. 7: 2. Job 40: 9 [14]. Ps. 98: 1. — Ps. 44: 4. Is. 59: 16. 63: 5. But in a different construction and sense, 1 Sam. 25: 26 הוֹשִׁעַ יְיָ הוֹשִׁיעַ לִי *to help thyself with thine own hand*, i. e. to avenge thyself privately. v. 33. Here יְיָ and יְדִי v. 33 is the accus. of instrument, which is elsewhere also coupled with this verb, Ps. 17: 13; for which see Heb. Gram. § 135. 1. n. 3.

NIPH. 1. *to be delivered, saved, seq.*  
72 Num. 10: 9. Ps. 33: 16.

2. *to be helped succoured*, Is. 30: 6. 45: 17; *to be safe, secure*, Ps. 80: 4, 8; also *to be made victorious, crowned with victory*, Deut. 33: 29. Part. **נִצָּח** *victor*, Zech. 9: 9. Ps. 33: 16.

Deriv. the four here following, also  
 מוֹשֶׁעַת, מוֹשֶׁעֶת, the pr. names מוֹשֶׁעַת, מוֹשֶׁעֶת,  
 מוֹשֶׁעַת, מוֹשֶׁעֶת, מוֹשֶׁעַת, מוֹשֶׁעֶת.

יִשְׁעֶךָ, יִשְׁעֵי, c. Suff. יִשְׁעֵי, and יִשְׁעֵי  
Ps. 85: 8.

1. *deliverance, succour, help*, Ps. 12: 6. 50: 23. Joined like verbals with the case of the finite verb, Hab. 3: 13 יְיָשַׁע אֶת־מְשִׁיחִי *for the deliverance of thine anointed*, i. q. to deliver him. Hence אֱלֹהֵי יְשָׁעִי God of my deliverance, of my help, i. e. God my deliverer, my helper, Ps. 18: 47. 25: 5. 27: 9. Mich. 7: 7. Is. 17: 10.

2. *safety, welfare, salvation*, Job 5: 4, 11. Ps. 132: 16. Is. 61: 10.

יִשְׁעִי ( saving, salutary ) pr. n. m.  
a) 1 Chr. 2: 31. b) 5: 24. c) 4: 20, 32.

יְשׁוּעָה (salvation of Jehovah)

*Isaiah*, Sept. *Ἡσαΐας*, Vulg. *Isaias*, pr. n. a) of the celebrated prophet who lived and had great influence under the reigns of Uzziah, Jotham, Ahaz, and Hezekiah; see Is. 1: 1. 6: 1 sq. 7: 1 sq. 20: 1 sq. 22: 15 sq. c. 36 — 39. — b) 1 Chr. 25: 3, 15. c) 26: 25.

יִשְׁעִיָּה (id.) pr. n. m. a) 1 Chr.  
3: 21. b) Ezra 8: 7. c) v. 19. d)  
Neh. 11: 7.

יִשְׁפָּה ( r. *ya-sh<sup>e</sup>phe* ) Ex. 28: 20.  
39: 13, and

יִשְׁפָּה Ez. 28: 13, *jasper*, a precious stone or gem of different colours. Arab.

يُصَبِّ, also يُشَبِّ, يُشَمِّ, يُشَفِّ, id. If the etymology is to be sought in the Hebrew, it might come from r. שֹׁפֵף to be smooth. But the form of the word seems to betray a foreign origin.

יִשְׁפָּה (perh. bald, r. שָׁפָה) pr. n.  
m. 1 Chr. 8: 16.

יֵשׁוּעַ (prob. id.) pr. n. m. 1 Chr.  
8: 22.

\* יִשַׁר fut. יִישַׁר, once יָשַׁר 1 Sam. 6:12.

1. i. q. אָשֶׁר, *to be straight, right*, with which also כָּשֶׁר and יָשָׁר have affinity; espec. of a way, 1 Sam. 6: 12 וַיִּשְׁרְתָה הַדֶּרֶךְ pp. *and the kine were straight in the way*, i. e. took the straight way; for the grammat. form, see Heb. Gramm. § 47. n. 3. Metaph. only in the phrase יָשָׁר בְּעֵינַי *it is right in my eyes*, i. e. *is pleasing to me*, I approve it, Num. 23: 27. Judg. 14: 3, 7. 1 Sam. 18: 20, 26. 2 Sam. 17: 4. 19: 7. 1 K. 9: 12.

2. *to be even, level*; metaph. of an even mind, i. e. tranquil, composed, (comp. שׁוּן Is. 38: 13,) opp. to inflated, proud, Hab. 2: 4 הִנֵּה עֲפֹלָה לֹא-בֹרַח הַנֶּפֶשׁ הַזֹּאת לַיהוָה *the lofty-minded, his soul is not tranquil within him.*

PIEL 1. *to make straight one's way.*  
Prov. 9: 15 *who make straight their ways,*  
i. e. who go straight forward, the up-



right. יָשָׁר לִלְכָת pp. making straight to go, i. e. to go straight forward, to walk uprightly, Prov. 15: 21. So God is said to *make straight the ways* of any one, to *direct* them, i. e. to make his way prosperous, to give him success, Prov. 3: 6. 11: 5. Hence to *direct, to lead*, e. g. an aqueduct 2 Chr. 32: 30, poet. the thunder Job 37: 3.

2. to esteem as right, to approve, Ps. 119: 128.

3. causat. of Kal no. 2, to make even or level, to level, e. g. ways Is. 40: 3. 45: 13, seq. לְ for any one.

Pual pass. of Pi. no. 3. Part. זָהָב מְיֻשָּׁר levelled gold, i. e. drawn out into plates, 1 K. 6: 35.

הִיפָּהּ הַיָּשָׁר, and הַיָּשָׁר Ps. 5: 9. Is. 45: 2 Chethibh.

1. to make straight one's way; ellipt. Prov. 4: 25 let thine eye-lids בְּנֶדְךָ יַשְׁרֶנּוּ make straight (their way) before thee, i. e. look straight before thee.

2. to make even or level, to level, e. g. a way Ps. 5: 9, uneven places Is. 45: 2.

Deriv. מִישׁוֹר, מִישָׁר, pr. n. שְׁרוֹן, and the five here following.

יָשָׁר adj. f. יִשְׁרָה 1. straight, right, Ez. 1: 7, 23. Job 33: 27 יָשָׁר הֵעֲוִיתִי I have made crooked the straight, i. e. have acted perversely. — Metaph. יָשָׁר בְּעֵינַי right in my eyes, i. e. pleasing to me, what I approve. Judg. 17: 6 every one did יָשָׁר בְּעֵינָיו what was right in his own eyes, what he pleased. Deut. 12: 25, 28 הֵנָּה יָשָׁר בְּעֵינַי i. e. what God approves. Seq. לְפָנַי id. Prov. 14: 12. 16: 25. Often of persons: a) upright, righteous, Job 1: 1, 8. Ps. 11: 7. Fully יָשָׁר לֵב Ps. 7: 11, and יָשָׁר לֵב 37: 14. Also יִשְׂרָאֵל יִשְׁרָאֵל are the Jews, Dan. 11: 17. סֵפֶר הַיָּשָׁר book of the upright, collect. i. e. a collection or anthology of ancient poems, twice quoted in O. T. Josh. 10: 13. 2 Sam 1: 18. Could it be shewn that יָשָׁר was also used of warlike virtue or valour, the title of this book might not unaptly be rendered *book of valour*; like the well known Arabic anthology, the *Hamasa*, حَمَاسَة, i. e. valour. — Neut. uprightness, integrity, Ps. 37: 37. 111: 8. — b) right, just, true, of God and his word, Deut. 32: 4. Ps. 33: 4. 119: 137.

2. even, level, plain, of a way Jer. 31: 9; hence יִשְׁרָה דֶּרֶךְ a plain way, not difficult i. e. prosperous Ezra 8: 21. Trop. יָשָׁר לֵב plain-minded, easy-minded, i. e. prompt, ready to do, seq. gerund

2 Chr. 29: 34. Comp. Arab. يَسْرُ facilis, obsequiosus fuit. Conj. III facilem se praeibit alicui.

יָשָׁר (uprightness) pr. n. m. 1 Chr. 2: 18.

יָשָׁר m. 1. straightness, rightness, of a way Prov. 2: 13. 4: 11.

2. Trop. a) right, duty, what is right and proper. Prov. 11: 24 who is more frugal מִיָּשָׁר than is meet. C. Suff. יָשָׁר what is right for him to do, his duty, Job 33: 23. Prov. 14: 2. 17: 26. Also what it is right to speak, right, truth, Job 6: 25. — b) of persons, uprightness, integrity, often with לֵב, Deut. 9: 5. Ps. 25: 21. 119: 7. Job 33: 3.

יִשְׁרָאֵלָה (right before God) pr. n. m. 1 Chr. 25: 14.

יִשְׁרָה or יִשְׁרָה, constr. יִשְׁרָתָה, f. i. q. יָשָׁר, uprightness, integrity, 1 K. 3: 6.

יִשְׁרוּן m. Jeshurun, a poetical name for the people of Israel, apparently expressive of affection and tenderness, and occurring four times, Deut. 32: 15. 33: 5, 26. Is. 44: 2. The origin of it is doubtful; but it seems not improbable that יִשְׁרוּן was a diminutive form of the name יִשְׂרָאֵל, which was current in common life and among the people for the fuller יִשְׂרָאֵלוֹן, (see on the syllable נו added in diminutives Lehrs. p. 513, and Hoffmann Gr. Syr. p. 251,) but like other common words of this sort, contracted and more freely inflected, so as at the same time to imply an allusion to the signif. of right, uprightness, contained in the root יָשָׁר, comp. יִשְׂרָאֵל Num. 23: 10. So Gr. Venet. Ἰσραήλσκος. For similar contractions, comp. Syr. Aristot for Aristotle; Arab. Bokrat for Hippocrates; and also Germ. diminutives, as Fritz for Friederich. — Others regard יִשְׁרוּן as a diminutive from יָשָׁר = יָשָׁר, q.

d. *rectulus, justulus*, 'the good little people,' Aqu. Symm. Theod. εὐθύς; but this seems not to accord with Is. l. c. where it is put for יֵשׁרָאֵל itself, parall. יַעֲקֹב.

\* יֵשֶׁת obsol. root, cogn. שָׁדַשׁ, to be white, hoary; hence to be grey-headed, aged, comp. שִׁיבָה.

Deriv. רָשִׁישׁ, pr. n. רָשִׁישִׁי, and

יֵשֶׁת m. an old man, pp. one grey-headed, 2 Chr. 36: 17.

יֵת Chald. i. q. Hebr. אֵת, a sign of the accusative, c. Suff. יֵתְהוּן them Dan. 3: 12.

\* יֵשֶׁב Chald. i. q. Hebr. יָשַׁב

1. to sit down, to sit, Dan. 7: 9, 10, 26.
2. to dwell, Ezra 4: 17.

APH. הֵוֹתַב to cause to dwell, Ezra 4: 10.

\* יֵת obsol. root, Arab. وَثَّ and وَطَّ to drive in firm, to fix fast, e. g. a pin or stake in the ground. Hence

יֵתֵד constr. יֵתֵד, plur. יֵתֵדוֹת; m. Ezech. 15: 3; f. Is. 22: 25. Deut. 23: 14.

1. a peg, pin, nail, as driven into the wall, Ez. 15: 3. Is. l. c. Spec. a tent-pin, driven into the earth to fasten the tent, Ex. 27: 19. 35: 18. 38: 31. Judg. 4: 21, 22. Hence, to drive a pin, to fasten a nail, is to the Hebrews an image of a fixed dwelling, a firm and stable abode, Is. 22: 23; for which also יֵתֵד is put alone Ezra 9: 8, comp. גָּדָר v. 9, and the roots נָטַע, נָהַשׁ. The Arabs have also the same figure, see Vit. Tamuri, I. p. 134, 228. ed. Manger. — Further, a nail, pin, is put metaph. for a prince, on whom the care and welfare of the state depends, Zech. 10: 4, where the same person is also called יֵתֵדֵי כֹפֶה corner stone, on whom the state is founded.

2. a little spade, paddle, spatha, Deut. 23: 14. יֵתֵדֵי-הָאָרֶגַּי Judg. 16: 14, a weaver's spaddle, i. e. the thin piece of wood used to drive up the threads in weaving.

יָתוֹם m. (יָתֵם) an orphan, Ex. 22: 23. Deut. 10: 18. 14: 29. So of a fatherless child, Job 24: 9.

יֵתוּר m. (יֵתוּר, after the form יָקוּם) a searching out, search, meton. that sought out, what is found by search, Job 39: 8.

\* יֵתַח obsol. root, Arab. وَتَخَ, to beat with a club, مَبْتَذَخَ club. Hence יֵתַחַח club q. v.

יֵתִיר (pre-eminent, r. יֵתֵר) pr. n. of a city in the mountains of Judah, assigned to the priests, Josh. 15: 48. 21: 14. 1 Sam. 30: 27. 1 Chr. 6: 42.

יֵתִיר Chald. (r. יֵתֵר) adj. very great, excellent, pre-eminent, Dan. 2: 31. 5: 12, 14. 2. fem. יֵתִירָה adv. very, exceedingly, Dan. 3: 22. 7: 7, 19.

יֵתֶלֶה (hanging, high, r. תָּלָה) pr. n. of a place in the tribe of Dan, Josh. 19: 42.

\* יֵתֵם obsol. root, Arab. يَتَمَّ and يَتَمَّم to be lonely, bereaved. This signif. of loneliness seems to come from the idea of silence, so that this verb has affinity with שָׁמַם, שָׁמָם, Hence יָתוֹם an orphan. — The form אֵיתֵם Ps. 19: 14 is from תָּמַם, see the Analytical Index.

יֵתֵמָה (orphanage) pr. n. m. 1 Chr. 11: 46.

\* יֵתֵן obsol. root, i. q. Arab. وَتَنَ, to be perennial, to flow constantly, of water, comp. תָּבֵן; hence to be constant, stable, firm. — Deriv. יֵיתֵן.

יֵתֵנִיאל (whom God bestows, r. תָּנָה) pr. n. m. 1 Chr. 26: 2.

יֵתֵנָּה (bestowed, r. תָּנָה) pr. n. of

a city in the tribe of Judah, Josh. 15: 23.

\* יֵתֵר 1. pp. to hang out over, to be redundant, see יָתֵר no. 1, and יֵתֵר. Hence

2. to be abundant, to be more than enough, Gr. περισσεύειν.

3. to be over and above, to be left, to remain.

4. to exceed bounds; and hence to be very great, excellent, pre-eminent.

Not found in Kal, except Part. יֵתֵר remainder, rest, 1 Sam. 15: 15; whence the signif. gain, and adv. more, further, see on p. 416.

HIPH. הוֹתֵר 1. to cause to abound, to make abundant, sc. a person in any thing, seq. acc. of pers. and בָּ of thing, Deut. 28: 11. 30: 9.

2. to let remain, to leave, Ex. 10: 15. 12: 10. Is. 1: 9. Ps. 79: 11 הוֹתֵר בָּנֵי הַמּוֹתָה let remain i. e. preserve the sons of death, those condemned to die.

3. to gain, to make profit, like Syr. אֵל תוֹתֵר Pe. and Aph. Gen. 49: 4 אֵל תוֹתֵר thou shalt lay up no gain.

NIPH. נוֹתֵר 1. to be left, to remain, Ez. 10: 15. Gen. 32: 25. Part. נוֹתֵר, f. נוֹתֶרֶת, the remainder, the rest, Gen. 30: 36. Ex. 28: 10. 29: 34.

2. to exceed, to excel others; hence to get the victory, to be victorious. Dan. 10: 13 וְאַנִּי נוֹתֵרֶתִי שָׁם אֶצֶל מַלְכֵי פָרַס and I there obtained the victory with the kings of Persia. — Syr. Ethpa. praestans, excellens fuit.

Deriv. מוֹתֵר, יוֹתֵרֶת, יוֹתֵר, מוֹתֵר, and the five here following.

יֵתֵר, c. Suff. יֵתֵרוֹ, m. 1. a cord, rope, pp. something hanging over, redundant, see the root יָתֵר no. 1.

Judg. 16: 7 sq. So Arab. <sup>5</sup>وَتَر id. string

of a bow, of a harp, etc. — Spec. a) of the cords by which a tent is fastened to the pins or stakes; metaph. Job 4: 21 וְתֵרֵם בָּם their cords are torn away, their tent is thrown down, i. e. they die; comp. the figure of a tent in

v. 19. Is. 38: 12. b) the string of a bow Ps. 11: 2. c) of a cord used as a rein or halter, Job 30: 11 Chethibh פָּתַח יֵתֵרוֹ he letteth loose (lets go) his rein, or collect. they let loose their rein, i. e. are unbridled, impudent. Keri יֵתֵרִי they loosen my rein, i. e. the rein which I have put upon them, the reverence due to me.

2. abundance, Ps. 17: 14. Job 22: 20. Adv. abundantly, exceedingly, Is. 56: 12. Dan. 8: 9. עַל יֵתֵר abundantly, enough and more, Ps. 31: 24.

3. remainder, residue, the rest. יֵתֵר הָעָם the rest of the people Judg. 7: 6. 2 Sam. 10: 10. יֵתֵר דְּבָרַי שׁ the rest of the annals of Solomon 1 K. 11: 41, comp. 14: 19. But Joel 1: 4 יֵתֵר הָאֲרָבָה that which the locust hath left.

4. 'what exceeds bounds or measure,' whence as adv. more than, besides, i. q. יוֹתֵר no. 2. c. Then, excellence, pre-eminence, Prov. 17: 7. Concr. Gen. 49: 3.

5. Jether, pr n. m. a) Judg. 8: 20. b) 1 Chr. 2: 32. c) 4: 17. d) 7: 38, for which יֵתֵרֶן v. 37. e) the father-in-law of Moses, elsewhere יֵתֵרוֹ Ex. 4: 18. f) 1 K. 2: 5, for which יֵתֵרָא 2 Sam. 17: 26. — Patronym. יֵתֵרִי 2 Sam. 23: 38.

יֵתֵרָה f. i. q. יֵתֵר no. 3, remainder, residue, the rest, Is. 15: 7. Jer. 48: 36.

יֵתֵרוֹ (i. q. יֵתֵרוֹן) pr. n. of the father-in-law of Moses, Ex. 3: 1. 4: 18. Comp. יֵתֵר and תֵּבֵב.

יֵתֵרוֹן m. (יֵתֵר) 1. pp. remainder, residue; hence gain, profit, emolument, what one has over and above, Ecc. 1: 3. 2: 11. 3: 9. 5: 8, 15. 10: 10.

2. excellence, pre-eminence, seq. מִן Ecc. 2: 13.

יֵתֵרֵם (abundance of the people) pr. n. m. 2 Sam. 3: 3. 1 Chr. 3: 3.

יֵתֵת (for יֵתֵתָה pin, nail, according to Simonis,) pr. n. of an Edomitish chief, Gen. 36: 40.

*Caph*, the eleventh letter of the Hebrew alphabet, as a numeral denoting 20. The name כַּף signifies the *hollow* of the hand, *palm*, to which the figure of this letter bears a resemblance.

It is a palatal of a middle character as to roughness, and is therefore interchanged: a) with the softer כ, see p. 186, and even י, as כֶּשֶׁר and יֶשֶׁר, comp. also יָשִׁישׁ and יָשֵׁן.

—b) with the harsher palatal ק, see תָּבֵן and תָּבֵן; רָבֵן and רָבֵן; דָּבֵן and דָּבֵן; and others almost innumerable in the kindred dialects; see Schult. Clav. Dialectorum p. 295. Scheid ad Cant. Hiskiae p. 196. Less freq. it passes over into the stronger gutturals ח and ע, as חָלָה, עָלָה, חָלָה, עָלָה, a mole; and חָבוֹר, עָבוֹר, Chaboras; חָבֵר, עָבֵר, cheese; חָפֵר, עָפֵר, young lion; עָתָר and עָתָר to surround.

כ, before a monosyllable and barytones often כ (Lgb. § 151. 1.) c. Suff. כָּהֶם, כָּהֶם, כָּהֶם; with the other persons it takes the form כָּמֹו, q. v. A) Adv. of quality, abridged from כֵּן, as אֵךְ for אֵכֶן, and the like, see Heb. Gramm. § 100. 1.\*

1. pp. demonstr. *thus, so, in this manner*, Gr. ὥς. Hence repeated, כ — כ, *as — so*; in what way — in that way; where two things are compared; as in old Germ. *so — so*, for the comm. *wie — so*. Lev. 7: 7 כִּהְטָאתָ בְּאַשֶׁם *as the sin-offering so the trespass-offering*. Num. 15: 15. Hos. 4: 9. 1 K. 22: 4. Sometimes, (though rarely) inverted, *so — as*; in that way — in what way; Gr. ὥς — ὡς. Gen. 44: 18 כִּמֹּדָה כְּפָרְעֹה *so thou, as Pharaoh*. 18: 25. Ps. 139: 12. According to the various modes

of comparison, this latter may also be variously rendered, e. g. *as well — as*, Lev. 24: 16 *all the congregation shall stone him, כְּבִגֵּר כְּאֹזֶרָה as well the for-eigner as the native*. Deut. 1: 17. Ez. 18: 4; also *how great, so great*; *quantus, tantus*; *qualis, talis*; ὅσος, τόσος; οἷος — τοῖος. Josh. 14: 11 כְּכֹחִי אָז כְּכֹחִי עַתָּה *how great my strength then, so great my strength now, or in Engl. shorter, as — so*. 1 Sam. 30: 24; further, *as soon as — so or then*, immediately, where two things are said to have taken place at the same time, Ps. 48: 5, comp. Gr. ὥς — ὡς II. 1. 512. — More fully, כֵּן — כֵּן. Ps. 127: 4. Joel 2: 4; in the later Hebrew also כֵּן — כֵּן. Josh. 14: 11. Dan. 11: 29. Ex. 18: 4.

2. relat. *in what way, how*, after the verb יָדַע, (as elsewhere יָדַע Judg. 3: 8.) Ecc. 11: 8 *as thou knowest not what will be the way of the wind, וְכַעֲבָמִים יִכְבְּעוּן מִלֶּאֱמָה nor how the bones grow in the teeming womb, so etc.*

3. indef. *in some way*, in some measure; hence, where numbers or measures of space and time are expressed without strict exactness, *about, nearly*, Gr. ὥς (ὥς πενήκοντα), ὥστ', ὅσον. 1 K. 22: 6 בְּאַרְבַּע מֵאוֹת אִישׁ *about four hundred men*. Ex. 12: 37. Ruth 2: 17 בְּאֵיפָה שְׂעִירִים *about an ephah of barley*. Num. 11: 31 בְּדֶרֶךְ יוֹם *about a day's journey*. Ruth 1: 4 בְּעֶשֶׂר שָׁנִים *about ten years*. — Also of a point of time not exactly defined. Ex. 11: 4 בְּחֶצֶת הַלַּיְלָה *about midnight*. 9: 18 בְּעֶת מָחָר *tomorrow about this time*. Dan. 9: 21 עֶרֶב *about the time of the evening sacrifice*. — In all these examples, כ, may be taken adverbially, as we have done; and the subst. is then in the accusative of time when. But see in B. no. 3.

B) Prep. 1. *as, like, as if*, denoting resemblance of some kind, Gen. 3: 5. 9: 3. 29: 20. Ps. 1: 3. Job 32: 19. Gen.

\* Unless we regard the adverb כ as having come from כֵּן, pp. relat. pronoun *qui, quae, quod*, and hence signifying *quomodo, how, in what manner*; as ὥς from relat. ὥς; also adv. ὅσον, οἷον, from relat. ὅσος, οἷος; *ut, uti*, from ὅτι. If this etymology be adopted, then the relative power of this particle is the *primary* one, and the signification in A. 2, is to be placed first.



25: 25. So of form, appearance, Cant. 6: 6 *thy teeth are like a flock of sheep*. Judg. 8: 18. Job 41: 10; of magnitude, Josh. 10: 2 *for Gibeon was a great city*, *כְּאַחַת עִיר מִמְּלָכָה* like one of the royal cities, i. e. as great as one of them; also of time, Job 10: 5. Ps. 89: 37 *his throne shall endure like the sun*, i. e. as long as the sun shall shine, comp. 72: 17; of lot, fortune, comp. *כִּי הָיָה* to experience the same as, etc. p. 274. col. A, and *כִּי נָתַן* p. 697, col. B. Often so that the 'tertium comparationis' is subjoined, as Job 34: 7 *who is like Job, who drinketh in iniquity like water?* — Spec. to be noted are the following idioms: a) A subst. preceded by *כִּי* often denotes something like itself, a person or thing similar to that which the noun denotes. Dan. 10: 18 *כִּי־רָאָה אָדָם* (an appearance) like the appearance of a man, (something) like the human form. Deut. 4: 32 *whether there hath been כִּי־דָבָר הַגָּדוֹל הַזֶּה* any thing like this great thing? Gen. 41: 38 *אִישׁ כִּי־נִמְצָא כֹה־אִישׁ* can we find a man like this man? i. e. such a man. Hence *כֹּה*, *כִּכָּלָה*, may often be rendered such, Judg. 13: 23. Is. 66: 8 *שָׁמַע מִי רָאָה כִּכָּלָה* who hath heard such a thing? who hath seen such things? Job 16: 2; also *כִּזֹּאת* (what) is like this, i. e. the same, in like manner, Judg. 8: 8. 2 Chr. 31: 20. *כֹּה וְכֹה* thus and thus, so and so, Judg. 18: 4. 1 K. 14: 5. *כִּזֹּאת וְכִזֹּאת* id. 2 Sam. 17: 15. — b) With verbs of likeness *כִּי* is put by pleonasm, e. g. *כִּי־נִמְשַׁל*, as in Engl. to be made like as a person etc. — c) For the article so frequent after *כִּי* of comparison, see above under the art. *הַ* no. 2. c. p. 263. col. A.

2. according to, after, Gr. *κατά*, implying accordance and conformity with some rule or model. Gen. 1: 26 *כְּדִמְיוֹתֵנוּ* after our likeness. 4: 17 *וְקָרָא בְּנֵי הָנוֹךְ* and called the name of the city *בְּשֵׁם עֵנוֹךְ* after the name of his son Enoch. Josh. 6: 15 *כִּמְשִׁפְטֵי הַזֶּה* after this manner. 2 K. 1: 17 *כִּדְבַר יְהוָה* according to the word of Jehovah. 1 Sam. 13: 14 *אִישׁ כִּי־לִבּוֹ* a man after his own heart, such as is pleasing to him. Ps. 7: 18 *אֲשֶׁר יִשְׁבַּח יְהוָה* according to his righteousness, i. e. as his righteousness

demands. 2 Sam. 3: 39. Jer. 17: 10. Prov. 24: 12. Comp. *כִּי־* according to one's hand, i. e. bounty, see *יָד* cc. p. 401. — In this signif. also *כִּי* is followed in the apodosis by *כֵּן*, Gen. 6: 22 *כָּל־אִשֶּׁר צִוָּה אֱלֹהִים כֵּן עָשָׂה*.

3. From the adverbial use explained above in A. 3, comes also the use of this particle as a mere particle of time, like Gerin. *um*, Engl. *about*, *at*, as in the phrase, 'um drey Uhr,' which means not only about three o'clock, but also at three o'clock. So *כִּי־שָׁשׂוּם* yesterday and the day before, formerly, 1 Sam. 14: 21. 21: 6; *כִּי־הַיּוֹם*, *כִּי־הַיּוֹם* to day, at this time, now, see *יּוֹם*, d, e; *כִּי־רָגַע* in a moment, at once, Num. 16: 21; *כִּי־מַעַט* in a little while.

4. On the other hand, from the notion of likeness comes a remarkable idiom, not correctly explained by any one, so far as I know, although the Hebrews have it in common with the Greeks and Romans, viz. where *כִּי* before predicates expressing quality, denotes a thing to be so and so as much as possible, and therefore in a high degree. This is what grammarians have called *Caph veritatis*; more correctly it might be named *Caph intensivæ*. The Greeks and Romans use in the same sense and manner the particles *ὡς*, *ὅσον*, *quam*, before superlatives, as *ὡς βέλτιστος*, *ὡς τάχιστα*, *ὅσον τάχιστα*, *quam excellentissimus*, *quam celerrime*; but also more rarely before the positive, *ὡς ἀληθῶς*, like Engl. *how truly*, *so truly*, i. e. so true as possible; *ὡς μνημονεύος ὁ Κύρος* 'how strong a memory Cyrus had,' Xen. Cyr. 5. 3, 46; Lat. *quam magnus numerus* for *maximus*, Caes. B. Civ. 1. 55; *quam late* for *latissime*, Cic. Verr. 6. 25. See Passow art. *ὡς*, *ὅσον*. Fischer. ad Wellerum II. 136. Viger. ed. Herm. p. 563. To this latter usage the Hebrew idiom corresponds precisely; since a Heb. superlative is wanting. E. g. a) as prefixed to adjectives or participles depending on the substantive verb expressed or implied. Neh. 7: 2 *כִּי־הוּא כָאִשׁ אֱמֶת וְיִרְאָה* for he was a man of truth (i. e. so faithful as possible) and godly above many. 1 Sam. 10: 27

וַיְהִי כַמְחִירֵי *quam quietissime se gessit*, he was so quiet, sc. as possible. Num. 11: 1 וַיְהִי הָעָם כַּמְתָּאֲנִים רַע and the people were so complaining of evil, i. e. as much as a people could be, who complained under a great calamity. Hos. 11: 4. — b) as prefixed to adverbs, e. g. בְּמַעַט *quam paucissime*, ὅσον ὀλίγον, as little as possible, Prov. 10: 20; כְּמִינִי שְׂרִיר *a very small remnant, quam minimum*, Is. 1: 9; and so בְּרָגַע Ps. 73: 19, בְּמַעַט רָגַע Is. 26: 20, *quam velocissime*. — c) Prefixed to substantives, Is. 1: 7 שְׁמִימָה כַּמְהִפְכַת זָרִים desolation, as the overthrow of strangers, i. e. such as only enemies can occasion. Once even before the subject, Lam. 1: 20 מִהוֹץ שְׁבִלָה חָרֵב בְּבֵית כְּמוֹת abroad the sword destroyeth, at home so the pestilence, i. e. the pestilence rages with the utmost violence. Comp. Ez. 7: 15, where the like sense is expressed without כ intensive. — Some other examples I would not bring under this idiom, e. g. Job 24: 14 וּבַלַּיְלָה יִהְיֶה כְּגֵבִי and by night he is like a thief, i. e. plays the thief. Ex. 22: 24 לֹא תִהְיֶה לוֹ כְּנִשָּׁה thou shalt not be to him as a usurer. Is. 13: 6 כְּשֶׁד מִשְׁדֵּי יָבוֹא like a whirlwind shall it come from the Almighty, i. e. suddenly, as tempests are wont to come. — The כ is radical in כְּמִרְרִי Job 3: 5.

5. Prefixed to the Infinitive כ is: a) as, like, comp. no. 1, 2. Is. 5: 24. Ironically, as, if, Is. 10: 15 בְּהִנִּיף שֶׁבֶט אֶת-מִרְמִי as if the rod should brandish him who lifteth it up. b) as, i. q. after, when, as soon as, a particle of time, (comp. no. 3,) where the time of two actions is compared, like Gr. ὥς for ἐπεί, Passow in ὥς B. II. 5. Comp. Ps. 89: 37, 38, in no. 1 above. Gen. 39: 18 וַיִּעֲזֹב... וַיִּזְעַק קוֹלִי as I lifted up my voice [i. e. when, as soon as],... then he left etc. 1 Sam. 5: 10 וַיִּדְרִי וַיָּבֹא אֲרוֹן אֱלֹהִים וַיִּזְעַקוּ וּגְ' as the ark of God came, immediately they cried out etc. 1 K. 1: 21. Also of future time, in a conditional sentence, Gen. 44: 30 וְהָיָה כִּבְאִי אֶל אָבִי... וְהָיָה כִּבְאִי אֶל אָבִי... וְהָיָה כִּבְאִי אֶל אָבִי... וְהָיָה כִּבְאִי אֶל אָבִי... and as [soon as] I come to my father... and as [soon as] he seeth... then he will die etc. comp. Deut. 16: 6. Jer. 15: 12. Strictly of both time and condition in

Is. 28: 20, קָצַר הַמָּצֵעַ מִהַשְׁתַּרֵּץ shorter is the bed than that one can stretch himself, and the covering is too narrow when [if] he will wrap himself.

In the same sense כ is prefixed also to verbal nouns. 2 Chr. 12: 1 כְּחֹזְקוֹ as his strength sc. increased. Is. 23: 5 כְּשִׁמְעַ צֹר when the report of Tyre sc. is heard. 18: 4, 5. Rarely in like manner before a participle, Gen. 38: 29 כְּהִיחוֹ מְשִׁיב וַיְהִי כְּמִשִּׁיב יָדוֹ as he drew back his hand. 40: 10.

C) Conjunct, rarely, where כ is then i. q. כְּאֶשֶׁר, and is put before a whole sentence, as, like as. Is. 8: 23 בְּעֵת הָרִאשׁוֹן הָקַל אֲרָצָה זָבֻלוֹן... וְהָאֲחֵרוֹן הִכְבִּיר וּגְ' like as [in the same manner as] the times of old have brought despite upon the land of Zebulun... so shall future times bring honour etc. for כְּאֶשֶׁר חָצָה. 61: 11. — For prepositions thus converted into conjunctions by annexing to them the relative conjunction אֲשֶׁר or כִּי, (which also may be omitted by ellipsis,) see Lehrgeb. p. 636. Heb. Gram. § 102. 1. c. Comp. also on the above example Ewald Heb. Gram. p. 614.

NOTE. For the alleged ellipsis of the prefix כ after כ, which many interpreters have unnecessarily assumed, see Heb. Gramm. § 116. note.

כְּ Chald. i. q. Heb. as, as if, as it were, Dan. 6: 1. כְּכִנָּה Hebr. בִּזְאֵת as this, according to this, i. e. so, thus, Jer. 10: 11. Ezra 5: 7; such Dan. 2: 10. כְּדִי = כְּאֶשֶׁר, as, when, see דִּי.

כְּאֶשֶׁר (כֶּ, כְּדִי, אֲשֶׁר) pp. as who, as one who, Job 29: 25; but varying according to the different signification of each particle.

1. according to what, i. e. a) according as, as much as, Gen. 34: 12 and I will give according as ye shall say to me. 1 Sam. 2: 16. b) according to what manner, i. q. as, like as, i. q. כְּ A. 2, not prefixed to single words, but to whole sentences only, Gen. 7: 9 כְּאֶשֶׁר צִוָּה אֱלֹהִים as God had commanded him. 34: 12. Is. 9: 2. 1 K. 8: 57; also before an imperfect or el-

liptical sentence, Josh. 8: 16 *they flee before us* בָּאֶשֶׁר בְּרָאֲשָׁנָה as [they fled] formerly. — c) because, pp. in accordance therewith that. Num. 27: 14 בָּאֶשֶׁר מָרִיתָם בִּי *because ye rebelled against me*. 1 Sam. 28: 18. 2 K. 17: 26. Mic. 3: 4. Comp. the corresponding usage of the prefix ב in phrases like בָּצָדֶק. — Very often בָּאֶשֶׁר is followed by a corresponding בֵּן, e. g. בֵּן בָּאֶשֶׁר, as — so, Num. 2: 17. Is. 31: 4; even as — so, Judg. 1: 7; in what manner — so, i. q. the more — the more, Ex. 1: 12. Is. 52: 14, 15. Hos. 4: 7. So where there is a double protasis, בֵּן בָּאֶשֶׁר — בָּאֶשֶׁר Is. 10: 10, 11.

2. as if, as though, comp. אֶשֶׁר Conj. no. 4. Job 10: 19 בָּאֶשֶׁר לֹא הָיִיתִי אֲהִיָּה I should be as though I had never been. Zech. 10: 6.

3. as, so as, of time, i. q. ב before an infin. (comp. ב B. 5. b.) i. e. after, when, as soon as. Seq. praet. Ex. 32: 19 וַיְהִי קִרְבֵּי בָּאֶשֶׁר קָרַב *and as soon as he came nigh to the camp*. Gen. 32: 10. 1 Sam. 8: 6. Ex. 17: 11. — Esth. 4: 16 בָּאֶשֶׁר אֲבִדְתִּי *when I perish, I perish*, the language of despair. Gen. 43: 14. — Before a future it acquires a conditional power. Ecc. 4: 17 *when (if) thou goest to the house of God*. 5: 3 *when thou vowest a vow*, i. e. if thou vowest.

\* כָּאֵב or כָּאֵב (see Syr. and Arab.) fut. יִכְאֵב, to have pain, to be sore, Gen. 34: 25. Trop. of the mind, to grieve, be sad, Prov. 14: 13. Ps. 63: 90. — By hyperb. pain is attributed to a dead body, seq. עַל of cause, Job 14: 22. — Syr. כָּאֵב

to be in pain, to be sad, Arab. كَيْب to be sad.

Hiph. 1. to cause pain, to wound, to make sad, Job 5: 18. Ez. 28: 24; seq. acc. of pers. Ez. 13: 22.

2. to afflict, i. e. to mar, to destroy. 2 K. 3: 19 וְכָל הַחֲזָקָה הַשּׂוֹבָה תִּכְאֹבָהּ *and every good field ye shall mar with stones*, by casting stones upon it so as to render it sterile, comp. Is. 5: 2. Job 5: 23. Sept. ἀφαιώσται. By a similar figure, land left untilled is said to die Gen. 47: 19, and vines destroyed by the hail are poetically said to be killed, Ps. 78: 47. — Simonis regards תִּכְאֹבָהּ as by

Syriasm for תִּכְבְּיוּ, from r. כָּבַב Syr. כָּבַב to harm; but this is unnecessary.

Deriv. מִכְאָב and

כָּאֵב m. (Tseri impure) constr. כָּאֵב Is. 65: 14, pain of body Job 2: 13. 16: 6; also of mind, grief, with יָב added Is. l. c.

\* כָּאֵה in Kal not used, to chide harshly, to upbraid, like Syr. כָּאָ, then intrans. to become faint-hearted, desponding, to be sad, comp. כָּהָה קָהָה to

be faint-hearted, Arab. كَاء to be sad, كَاء faint-hearted, كَع to terrify, to restrain, intrans. med. E to be timid, faint-hearted.

Hiph. to make faint-hearted, to make sad, with יָב Ez. 13: 22.

Niph. to be upbraided, seq. מִן to be frightened away, to be driven out. Job 30: 8 וְנִכְאָו מִן-הָאָרֶץ they are frightened out of the land. The Dag. in Caph is euphonic.

2. to be faint-hearted, dejected, humble, Dan. 11: 30. Ps. 109: 16. — Hence

כָּאֵה m. sad, dejected, unhappy. Plur. כָּאֵה Ps. 10: 10 Keri. But the Chetibh is to be preferred, see תִּכְבְּהָה.

\* כָּבַב obsol. root, see כּוֹבֵב; also כָּבַב Hiph.

\* כָּבַד and כָּבֵד Judg. 20: 34, fut. יִכְבֵּד.

1. to be heavy. Aethiop. ከረዕ: id. In Arabic there is a single trace of this signification كَبَّأ Conj. III, to bear up under any thing, to suffer hard fortune. — Pp. of weight, Job 6: 3. — More frequently trop. e. g.

2. to be weighty, i. c. to be honoured, powerful, Gr. βαρύς, Job 14: 21. Ez. 27: 25. Is. 66: 5. Comp. כָּבֹד.

3. i. q. to be great, vehement, abundant, e. g. of sin Gen. 18: 20; of a battle raging fiercely, Judg. 20: 34. 1 Sam.



31: 3; of a weight i. e. abundance of sand, Job 6: 3.

4. in a bad sense *to be heavy, grievous, burdensome*, seq. על *upon any one*, Is. 24: 20. Neh. 5: 18. 2 Sam. 13: 25 לֹא נִכְבֵּד עֲלֶיךָ *lest we be burdensome to thee*, comp. 14: 26. כְּבִדָּה יְדִיָּהוָה על *the hand of God lies heavy upon any one*, i. e. God greatly afflicts him, (comp. βαρύνει χεῖρας Hom.) 1 Sam. 5: 11. Ps. 32: 4. Seq. אֶל 1 Sam. 5: 6. — Job 23: 2 יְדִי כְבִדָּה עַל אֲנָחְתִּי *my hand (i. e. the hand of God upon me) is heavier than my sighs*, i. e. the calamities which press upon me are heavier or more vehement than my complaints; comp. יד f. p. 400. — In Arabic also words signifying *weight*, as ثَقُلَ, كَسَرُ, seq. عَلَى, denote also *burden, trouble*.

5. of things as not easily moved, *to be heavy*, i. q. *to be dull, sluggish*, e. g. of the senses, as the eyes Gen. 48: 10, the ears Is. 59: 1. Also of the mind or heart, *to be dull, stupid, hardened*, Ex. 9: 7. Comp. קָשָׁה. In like manner words of fatness are also used to denote dullness, comp. טַמֵּשׁ, חָלָב.

PIEL כָּבֵד 1. causat. of Kal no. 2, *to honour, to do honour or reverence to any one*, e. g. to men Judg. 13: 17. 2 Sam. 10: 3, to God Is. 29: 13; seq. הָ of pers. Ps. 86: 9. Dan. 11: 38; also like verbs of abundance, c. dupl. acc. Is. 43: 23 וְלֹא כִבְדָתִי זֶבַחְךָ *thou hast not honoured me with thy sacrifices*.

2. causat. of Kal no. 5, *to harden the heart*, 1 Sam. 6: 6.

PUAL כִּבְדָּה *to be honoured*, Prov. 13: 18. 27: 18. Is. 58: 13.

HIPH. 1. *to make heavy*, e. g. a yoke 1 K. 12: 10. Is. 47: 6; a chain Lam. 3: 7. Ellipt. Neh. 5: 15 *the former governors על הָעָם הִכְבִּירוּ עַל הָעָם* sc. על, *had made heavy the yoke upon the people, had heavily oppressed them*.

2. causat. of Kal no. 2, *to honour, to cause to be honoured*, Is. 8: 23 [9: 1]. Jer. 30: 19. Also, *to acquire honour, renown*, for oneself, 2 Chr. 25: 19.

3. causat. of Kal no. 5, *to make heavy, dull*, e. g. the ears Is. 6: 10. Zech. 7: 11; *to harden the heart* Ex. 9: 34.

NIPH. 1. pass. of Pi. no. 1, *to be honoured, to be held in honour, to be renown-*

*ed*, Gen. 34: 19. 1 Sam. 9: 6. 2 Sam. 23: 19, 23. נִכְבֵּד שֵׁם נִכְבֵּד glorious name Deut. 28: 58. Plur. נִכְבְּדוֹת glorious deeds Ps. 87: 3.

2. reflex. *to shew oneself great, powerful, glorious*, to shew forth one's glory, Hagg. 1: 8; seq. ב *in or on any one*, Ex. 14: 4, 17, 18. Lev. 10: 3. Ez. 39: 13.

3. *to be heavy, weighty*, i. e. *to be abundant, rich*, see Kal no. 3. Prov. 8: 24 מְצֹנֵי מַיִם כְּבִדֵּי מַיִם *fountains abounding with water*. Is. 23: 8, 9 נִכְבְּדֵי אֶרֶץ *the opulent of the earth*.

HITHP. 1. *to honour oneself, to be proud, boastful*, Prov. 12: 9.

2. *to multiply oneself, to be numerous*, Nah. 3: 15.

Deriv. כְּבֹד, כְּבִדָּה — קָבֵד.

כָּבֵד constr. כְּבֵד Ex. 4: 10, and כְּבֹד Is. 1: 4.

A) Adj. 1. *heavy* 1 Sam. 4: 18. Prov. 27: 3. Also *burdened, laden*, Is. 1: 4. — More frequently trop. e. g.

2. *heavy, weighty i. e. great, abundant, numerous*, (comp. Germ. eine schwere Menge, Lat. graves greges Varr.) חֵיל כְּבֵד a numerous train or army 1 K. 10: 2. Is. 36: 2. Also *rich, heavy in wealth*, Gen. 13: 2.

3. in a bad sense, *heavy, grievous, burdensome*, e. g. a famine Gen. 12: 10, 41: 31; a heavy crime or sin Ps. 38: 5, comp. Is. 1: 4 כְּבֵד עֵץ a people laden with iniquity.

4. *heavy, i. e. difficult, arduous*, e. g. a business Ex. 18: 18. Num. 11: 14; of a language difficult to be understood, Ez. 3: 5.

5. of things as not easily moved, *heavy, i. e. slow, sluggish*, of the tongue Ex. 4: 10.

B) Subst. *the liver*, Arab. كَبِدٌ, كَبِدٌ, as being the *heaviest*

of the viscera, both in weight and importance. Ex. 29: 13, 22. Lev. 3: 4, 10. Lam. 2: 11 נִשְׁפָּךְ לְאֶרֶץ כְּבֵדִי *my liver is poured out upon the ground*, hyperbol. expression for the severest mental suffering.

כְּבֹד adj. only f. כְּבֹדָה for כְּבִדָּה, *weighty, i. e. magnificent, splendid*, Ez.



23: 41. Ps. 45: 14. Subst. *precious things*, pomp, Judg. 18: 21.

**כָּבֵד** 1. *heaviness, weight*, Prov. 27 :

3.

2. i. q. *vehemence, violence*, e. g. of fire, Is. 30: 27.

3. *multitude*, Nah. 3: 3.

4. *burden, grievousness*, i. e. distress of war, Is. 21: 15.

**כִּבְדוֹת** f. *heaviness, difficulty*, Ex.

14: 25.

\* **כָּבַה** to go out, to be extinguished, quenched, pp. of fire Lev. 6: 5, 6; of a light 1 Sam. 3: 3. Metaph. of the anger of God 2 K. 22: 17; of enemies who perish, Is. 43: 17 like a wick are they quenched. — Arab. **كَبَا** to cover with ashes, not wholly to extinguish; but **خَبَا** to extinguish. The primary notion is that of covering over, concealing, comp. **הָבַה**, **הָבָה**. Corresponding is the Greek σβέω.

PIEL to put out, to quench, Is. 1: 31. 42: 3. Metaph. Jer. 4: 4. 21: 12. 2 Sam. 21: 17 תִּכְבֶּה אֶת־נֵר יִשְׂרָאֵל that thou quench not the light of Israel, lest thou, the light of the nation, perish. Comp. 2 Sam. 14: 7, and art. גָּהָלָה.

**כְּבוֹד** m. (once f. Gen. 49: 6, no.

4,) pp. *weight*, but always trop.

1. *honour, glory*, of men Ps. 8: 6. Job 19: 9. 1 Sam. 4: 21; of God Ps. 19: 2. 79: 9. 96: 8. Hence **כְּבוֹד־יִשְׂרָאֵל** Mic. 1: 15, i. q. the nobles of Israel, comp. Is. 5: 13. 8: 7. 17: 3, 4. In Acc. adv. with honour, unto glory, Ps. 73: 24.

2. *splendour, majesty, glory*, e. g. **מַלְכֵּה הַכְּבוֹד** king of glory, of majesty, spoken of God Ps. 24: 7, 8, 9; **כִּסֵּא כְבוֹד** throne of glory 1 Sam. 2: 8; **כְּבוֹד הַלְבָנֹן** glory of Lebanon, i. e. its forests, Is. 35: 2. 60: 13, comp. 10: 18; **כְּבוֹד יְהוָה**, Sept. δόξα Κυρίου, i. e. the glory, splendour, which surrounds Jehovah; the Deity himself assurrounded by this brightness or fiery refulgence, Ex. 24: 16. 40: 34. 1 K. 8: 11. 2 Chr. 7: 1. Is. 6: 3. Ez. 1: 28. 3: 12. 23: 8. 4: 10. 4, 18. 11: 22. Comp. Luke 2: 9.

3. *abundance, riches, wealth*, Ps. 49: 17. Is. 10: 3. 66: 12.

4. poet. the heart, soul, mind, as the noblest part of man, comp. **לִּבְיָהּ** (unless perhaps it is i. q. **כְּבֵד** pp. the liver, and trop. of the mind, as elsewhere **לֵב**), Ps. 16: 9. 57: 9. 108: 2. Construed c. fem. like the synon. **קָפֶשׁ**, Gen. 49: 6 **בְּקִרְיָתָם אֵל-תָּחִיד כְּבוֹדִי** in their assembly my soul was never present.

**כִּבְיָהּ** see **כְּבֵד**.

**כַּבּוּל** pr. n. *Cabul*, a) a district

of Galilee comprising twenty cities or towns, given as a present by Solomon to Hiram king of Tyre, 1 K. 9: 13. Josephus says, Ant. 8. 5. 3, prob. by conjecture from the context, μεθερμηνεύοντες γὰρ τὸ Χαβαλὸν κατὰ Φοινίκων γλῶτταν οὐκ ἄρ' ἐσὶ οὐ σημαίνει. But this cannot well be supported from the etymology; and perhaps **כַּבּוּל** is the same with **גְּבוּל** limit, border. The Arabian Geographers also mention in the eparchia Safad in that region a fortres Cabûl, **كابل**. See Rosenmüller Analecta Arabica III. p. 20. — b) a city in the tribe of Asher, Josh. 19: 27.

**כַּבֵּן** (band, from r. **כָּבַן**) pr. n. of a place in the tribe of Judah, Josh. 15: 40; perhaps the same with **מַכְבֵּנָה** 1 Chr. 2: 49.

**כְּבִיר** m. adj. (r. **כָּבַר** no. 2.)

1. *great, vast, mighty*, Arab. **كَبِير**.

So **מַיִם כְּבִירִים** mighty waters Is. 17: 12. 28: 2. **כְּבִיר יָמִים** of great age, grandaevus, Job 15: 10. Arab. **شَيْخ** senex grandaevus.

2. *much, many*, Job 31: 25. Is. 16: 14.

**כִּבְרִי** m. something braided or plaited, from r. **כָּבַר** no. 1, i. q. a quill, mattrass. 1 Sam. 19: 13, 16 **כִּבְרִי עֲצִים** a mattrass of goat's hair.

\* **כָּבַל** obsol. root, Chald. Syr. Arab.

to tie, to bind, to bind together, kindr. with r. **כָּבַל** and **הָבַל**; also **גָּבַר**, **כָּבַר**, **גָּבַר**. Hence the quadrilit. **כָּבַב** q. v. pr. n. **כַּבּוּל** and

**כָּבַל** m. *a fetter*, Ps. 105: 18. 149: 8. Arab. and Syr. id.

\* **כָּבַן** obsol. root, Talmud. *to bind, to bind together*, i. q. **כָּבַל**, Syr. *to bind around*. Hence pr. names **כָּבוֹן**, **מְכַבֵּן**, **מְכַבֵּי**.

\* **כָּבַס** pp. *to tread, to trample with the feet*, cogn. with **כָּבַשׁ**; on the syllable **בס**, which is primary in this root, see under art. **בָּסַ** p. 133. Hence, *to wash, to cleanse*, sc. garments by treading them in a trough etc. differing from **רָחַץ** to lave or wash the body, as Greek *πλύνειν* cogn. *to lave*. In Kal not found except in Part. **כֹּבֵס** Is. 7: 3. 36: 2, *a washer, fuller*, Gr. *πλυντήρ, ναφεύς*, whose business it was to cleanse soiled garments, and to full new ones. See Schneider Ind. ad Scriptt. Rei Rusticae p. 385. Schöttgen Trituræ et fulloniae Antiquitates, Lips. 1763.

PIEL **כָּבַס** and **כָּבַס** 1. i. q. Kal, Gen. 49: 11. Ex. 19: 10. Part. **מְכַבֵּס** i. q. **כָּבַס** Mal. 3: 2.

2. metaph. *to cleanse, to purify* the heart from sin, Ps. 51: 4, 9. Jer. 4: 14; yet so that the primary notion of washing is retained and alluded to, Jer. 2: 22. Mal. 3: 2.

PUAL pass. Lev. 13: 88. 15: 17.

HOTH. pass. **הִכְבִּס** Lev. 13: 55, 56.

\* **כָּבַע** obsol. root, like cogn. **גָּבַע** and **קָבַע** *to be high*, espec. with a round form, as a tumor, cup, the head. Hence **כֹּבֵעַ** helmet.

\* **כָּבַר** in Kal not used: 1. pp. *to bind together, to plait, to braid*, i. q. **כָּבַל** and the verbs there compared, also **כָּמַר** no. II. Hence **כָּבִיר** plaited mat-trass, **כְּבִירָה** sieve, **מְכַבֵּר** coarse cloth, **מְכַבֵּר** net-work. — Like many other verbs of twisting, plaiting, braiding, (as **קָנָה**, **קָשַׁר**, **חָוַל**, **גָּדַל**) it is also transferred to the idea of *strength* and *magnitude*; hence

2. *to be great, much, many*, also *to be long*, both in space and duration, see

**כָּבַר**, **כְּבִירָה**. Arab. **كَبَّرَ** *to be great*,

powerful, **كَبَّرَ** *to grow up, to advance* in years, Syr. **כָּבַר** *to grow up, to increase*, Aeth. **ክብረ**: *gloriosus, illustris* fuit.

HIPH. *to make many, to multiply*, Job 35: 16. Part. **מְכַבֵּר** subst. (after the form **מִשְׁחִית**) *multitude, abundance*, c. **ל** pref. **לְמְכַבֵּר** i. q. **לָרַב** *abundantly*, Job 36: 31.

Deriv. see under Kal no. 1, **כָּבַר**, **כְּבִירָה**, **כְּבִיר**.

**כָּבַר** pp. subst. *length*, of space and duration, see the root **כָּבַר** no. 2. Hence 1. pr. n. *Chebar*, a river in Mesopotamia, called also **חָבֹר** q. v. Gr. and Lat. *Chaboras*, Ez. 1: 3. 3: 15, 23. 10: 15, 22. This orthography of the name approaches to Syriasm, Syr. **כַּבְר**,

**כַּבְרָא**; while the form **חָבֹר** (**خابور**) imitates the Arabic. Although each form admits of a tolerable etymology, (**חָבֹר** conjoining, and **כָּבַר** length, long river,) yet in a river of Mesopotamia the Aramean would be more likely to exhibit the genuine and primitive orthography.

2. adv. *long ago, already, formerly*, Ecc. 1: 10. 3: 15. 4: 2. 9: 6, 7. Syr. **כַּבְרָא** long ago, already.

**כְּבִירָה** f. *a sieve*, Am. 9: 9. R. **כָּבַר** no. 1.

**כְּבִירָה** f. pp. *length*, (r. **כָּבַר** no. 2,) and then of a certain definite *measure of distance*, like many other words denoting measure, weight, time, which are also used to designate particular measures, weights, intervals of time; comp. Heb. **שָׁעָה**, **סָעָה**; Chald. **שַׁעָה** a long time, spec. a year, **שַׁעָה**, **שַׁעָה**, **שַׁעָה** a short time, spec. an hour; Engl. *a measure of wine*; Lat. *pondo*, whence Engl. *pound*. — The exact length of the **כְּבִירָה** cannot be ascertained from the passages where it occurs, Gen. 35: 16. 48: 7. 2 K. 5: 19.

The Sept. once adds (Gen. 48: 7) by way of explanation, *ἵπποδρομος*, which may be either a *stadium*, see Hody de bibl. Text. originalibus p. 115; or else a measure usual among the Arabs,

شوط الفرس, viz. as far as a horse can run or travel without fatigue, i. e. about three parasangs, one stage or post; see Koehler ad Abulf. Syriam p. 27.

\* **כָּבַשׁ** pp. i. q. **כָּבַשׁ** and **כָּבַשׁ**, to tread, to subdue, to force, spec. a female, and so to beget offspring, comp. **כָּבַשׁ** no. 3. Arab. **كَبَسَ** and by transp. **بَكَسَ** subegit puellam. Hence

**כָּבֶשֶׁת** m. a lamb, pp. offspring of the flock, espec. from one to three years old, see Bochart Hieroz. I. p. 421 sq. Frequently with the addition **בְּנֵי-שָׁנָה** son of his year, one year old, Num. 7: 15, 21, 23, 39, 45, 51, 57, 63, 69, 75; also in plur. **בְּנֵי שָׁנָה** ib. 7: 17, 23, 29, 35, 41. Sometimes in a laxer sense genr. for *sheep*, Gen.

21: 27. Arab. **كَبِش** a yearling lamb, see the Arabian Grammarians in Bochart l. c. On the form **כָּבֶשֶׁת** see next art.

**כָּבֶשֶׁת** 2 Sam. 12: 3, and **כָּבֶשֶׁת** Lev. 14: 10. Num. 6: 14, fem. of the preced. article, *an ewe lamb*, from one to three years old. — Less often it is written by transpos. **כָּבֶשֶׁת**, but the other form is doubtless the primary one.

\* **כָּבַשׁ** fut. **יִכְבֹּשׁ** 1. to tread upon, to trample under foot, kindr. with **כָּבַס**. Zech. 9: 15 **יִכְבְּשׁוּ אֲבָנֵי-רָצֹחַ** they shall trample under foot the stones of the sling, i. e. easily turn them aside as harmless, comp. Job 41: 20, 21, [28.] Metaph. Mic. 7: 19 **יִכְבֹּשׁ עֲוֹנוֹתֵינוּ** he treadeth under foot our iniquities, i. e. disregards them, does not avenge them.

2. to subdue, to make subject to oneself, e. g. man the beasts Gen. 1: 28; enemies, slaves, a hostile land Num. 32: 22, 29. 2 Chr. 28: 10. Jer. 34: 11. Neh. 5: 5. Comp. **רָדָה**.

3. to force a woman, Esth. 7: 8. So

Arab. **كَبَسَ**.

PIEL, to subdue, i. q. Kal no. 2. 2 Sam. 8: 11.

HIPH. i. q. Kal no. 2. Jer. 34: 11 Cheth.

NIPH. 1. pass. of Kal no. 2. Num. 32: 22, 29. Josh. 18: 1.

2. pass. of Kal no. 3. Neh. 5: 5 fin. — Hence

**כָּבֶשֶׁת** m. a footstool, 2 Chr. 9: 18.

Syr. **ܕܒܫܬܐ** id.

**כָּבֶשֶׁת** m. a furnace, i. e. according to Kimchi a lime-kiln, or also for smelting metals, and different from **כַּנּוֹר** a kind of oven for baking. Gen. 19: 28. Ex. 9: 8, 10, 19: 18. So called perhaps from subduing metals, from r. **כָּבַשׁ**; unless we prefer to call in the aid of Arab. **كَبَسَ** to kindle.

**כָּד** f. 1 K. 17: 16, plur. **כָּדִים** m. Judg. 7: 16. 1 K. 18: 34, **κάδος, κάδος**, *cadus*, i. e. a bucket, pail, both for drawing water (see r. **כָּדָר** no. 2,) and carrying it Gen. 24: 14 sq. Ecc. 12: 6; also for keeping meal, 1 K. 17: 12, 14, 16. It was carried by women upon their shoulders, Gen. 1. c.

\* **כָּבַב** Chald. to lie, not to speak the truth, i. q. Heb. **כָּזַב**. Hence

**כָּבֶב** f. **כָּבֶבָה** Chald. adj. lying, false, Dan. 2: 9.

\* **כָּדָר** obsol. root, pp. i. q. **כָּחַח** to beat, to pound; hence

1. to strike fire, whence **כִּדְרוֹד** spark, and **כִּדְרוֹד** sparkling gem, ruby.

2. to labour severely, to toil hard, pp. in the manner of smiths and other artisans, comp. *cudo*; spec. to draw out a well, to draw water. Hence **כָּדָר**.

So Arab. **كَدَّ** to hammer or forge, to toil hard, to draw out a well, **كَيْد** a striking fire.

**כָּדִי** see **כָּדִי**.

כִּדְרִי see כִּדְרִי.

כִּדְרִי m. Ez. 27: 16. Is. 54: 12, a sparkling gem, prob. *ruby*, from r. כִּדְרִי no. 1. Arab. كَذْرُوب rubedo maxima. Chald. כִּדְרִי, כִּדְרִי Ex. 39: 11, id.

\* כִּדְרִי obsol. root, Arab. كَذَر and כִּדְרִי, cogn. קִדְרִי.

1. to be turbid, troubled.  
2. metaph. of life, to be disturbed, troubled, by adverse fortune, calamity, comp. עִבְרִי. By another metaphor the Hebrews transfer it also to warlike disturbance, see כִּדְרִי.

כִּדְרִי pr. n. (if Semitic, i. q. handful of sheaves, from כִּדְרִי, i. q. handful, and עִמְרִי sheaf,) Chedorlaomer, king of the Elamites in the time of Abraham, Gen. 14: 1, 9.

כִּדְרִי contr. from כִּדְרִי, (as קִטְרִי from קִטְרִי, see Heb. Gramm. § 7. 1. § 33. n. 8,) pp. as this, i. q. כִּדְרִי, Arab. كَذْرُوب, i. e.

1. so, thus, Gen. 32: 5. Ex. 3: 15. Very often in the phrase כִּדְרִי אֶמַר פֶּה, thus saith, etc. where the express words then follow, Judg. 11: 15; espec. at the beginning of an oracle, כִּדְרִי אֶמַר יְהוָה, thus saith Jehovah Jer. 2: 2. 7: 20. 9: 16, 22. Rarely with a prefix in the manner of a subst. כִּדְרִי in this manner, (as כִּדְרִי for כִּדְרִי,) and repeated, in this manner — in that manner 1 K. 22: 20.

2. of place, here, hitherto, but rarely, Gen. 31: 37. 2 Sam. 18: 30; also repeated, here — there, hitherto — thither, Num. 11: 31. כִּדְרִי-עַד hitherto, or better thitherto, there, Gen. 22: 5. כִּדְרִי-עַד hitherto and thither Ex. 2: 12.

3. of time, now, כִּדְרִי-עַד until now, hitherto, Ex. 7: 16. Josh. 17: 14. כִּדְרִי-עַד till now and till then, i. q. in the mean time, meanwhile, 1 K. 18: 45.

כִּדְרִי Chald. i. q. כִּדְרִי no. 3. Dan. 7: 28 כִּדְרִי-עַד hitherto.

\* כִּדְרִי fut. וְכִדְרִי, kindr. with כִּדְרִי and קִדְרִי.

1. to be weak, feeble, faint, to be dispirited, to despond, Is. 42: 4.

2. Spec. of a light about to go out, to be feeble, dim, see the adj. Is. 42: 3. Also of eyes become dim, either from old age Deut. 34: 7. Zech. 11: 17. Gen. 27: 1; or from grief Job 17: 7.

PIEL כִּדְרִי and כִּדְרִי 1. intrans. to become faint, pale, as a spot on the skin, Lev. 13: 6, 21, 26, 28, 56. Also to be faint-hearted, timid, to despond, Ez. 21: 12, comp. Is. 61: 3.

2. to chide, to admonish, pp. to make timid, seq. כִּדְרִי, 1 Sam. 3: 13 כִּדְרִי לֹא בָּם (because) he rebuked them not, i. e. did not restrain them. Comp. כִּדְרִי. Hence

כִּדְרִי adj. found only in the fem. כִּדְרִי weak, feeble, faint, spec. of the dim wick of a lamp just about to go out, Is. 42: 3; of eyes bedimmed, dull, 1 Sam. 3: 2; or of a faint or pale colour, Lev. 13: 39 spots לבנות of a palish white. So of a faint heart, desponding, Is. 61: 3.

כִּדְרִי f. mitigation, alleviation, i. q. healing, Nah. 3: 19.

\* כִּדְרִי Chald. to be able, I can, kindr. with כִּדְרִי, comp. on the affinity of verbs עָה and עָה under lett. פֶּה, p. 261. — Seq. כִּדְרִי c. inf. Dan. 2: 26. 4: 15. 5: 8, 15.

\* כִּדְרִי in Kal not used, Arab.

כִּדְרִי and כִּדְרִי Conj. I, V, to presage, to divine, כִּדְרִי art of divining, and כִּדְרִי a diviner, sooth-

sayer, prophet, often among the heathen Arabs; then, an internuncio, deputy, envoy, one who transacts business for another, or to use the words of Firuzabadi in the Camoos p. 1799, مَنْ يَغُورُ

بِأَمْرِ الرَّجُلِ وَيَسْعَى فِي حَاجَتِهِ qui assurgit in negotio alicujus et operam



*dat in causa ejus.* Kindred to this is the signification of *priest* in the Heb. כֹּהֵן, since both prophets and priests were regarded as mediators acting between God and men. Syr. כַּסְיָא to be rich, opulent, כַּסְיָא רַבִּי rich, abundant, כַּסְיָא רַבִּי rich, abundance, glory; all which appear to be secondary senses derived from the condition of the priesthood. — On the sense to *minister*, which has been falsely attributed to this verb, see the preface to Lex. Heb. Germ. ed. 3. p. xxxiii.

PIEL כִּהֵן 1. *to be or become priest*, Deut. 10: 6. Syr. כַּסְיָא.

2. *to minister as priest*, to perform the priestly functions, Ex. 31: 10; often seq. לַיהוָה Ex. 28: 41. 40: 13, 15. Hos. 4: 6.

3. from the Syriac usage, Is. 61: 10 כְּבָהֵן וְכִהֵן as a bridegroom maketh splendid his head-dress. So Symm. Vulg. Syr. — Hence

כֹּהֵן m. a priest, Syr. Chald. כַּסְיָא,

כֹּהֵן, Aeth. ረሀዊ: id. For the Arabic usage see r. כֹּהֵן. Gen. 14: 18. 41: 45, 50. Ex. 2: 16. 3: 1. 18: 1. al. saepe. Hence כֹּהֵן הָרֹאשׁ 2 Chr. 19: 11. 24: 11. 26: 20, and כֹּהֵן הַגָּדוֹל Lev. 21: 10. Num. 35: 25, 28. Josh. 20: 6, the high-priest, called also כֹּהֵן הַמִּשְׁחָה the anointed priest, Lev. 4: 3, 5. Kings who were also priests are mentioned, Gen. 14: 18. Ps. 110: 4. — It is an ancient opinion of the Heb. intpp. that כֹּהֵן signifies also *prince*. Not only have the Chaldee translators rendered it in several places by רֶבֶא *prince*, as Gen. 41: 45. Ex. 1. c. Ps. 110: 4; but the author of Chronicles also seems to have followed this view, since he renders the words 2 Sam. 8: 18 וְכָבִי דָוִד כֹּהֲנִים הָיִה, giving in his manner a gloss, 1 Chr. 18: 17 וְכָבִי דָוִד וְהָרֹאשִׁים לְיָד הַמֶּלֶךְ and the sons of David, the chiefs, were at the side of the king, i. e. were the chief ministers of the kingdom. Nevertheless, from 2 Sam. 8: 17, coll. 1 Sam. 21: 2. 22: 9, it is apparent that in 2 Sam. 8: 18 *priests*

are really meant, although not of the Levitical tribe, q. d. lords spiritual; and the author of Chronicles seems to have chosen this interpretation of the more ancient context, because priests of any other than the Levitical family were unknown to him. See de Wette Beiträge zur Einleit. ins A. T. I. p. 81, 82, Gesch. der Heb. Sprache etc. p. 41. Of less weight is the authority of Onkelos; and in all the passages above referred to, the signif. *priest* is the only true one.

כֹּהֵן, st. emphat. כֹּהֵנָה plur. כֹּהֲנִין, Chald. i. q. Hebr. כֹּהֵן, a priest, Ezra 7: 12, 16, 21.

כֹּהֲנִיהָ f. *priesthood*, the priests' office, Ex. 29: 9. 40: 15. Num. 16: 10. 25: 13.

כֹּר plur. כֹּרִין Chald. a window, Dan. 15: 1

6: 11. Syr. כֹּר, Arab. كَوْ id.

and كَوْ hole in the wall. R. כֹּרָה no. II.

כֹּבֵב ἀπαξ λεγόμεν. Ez. 30: 5, Chub, pr. n. of a country, coupled with Egypt and Ethiopia. Some understand Cobben, a part of Ethiopia, or Cobium, a town near the Mareotis. Perhaps it should be written כֹּבֵב Nubia, which at least is followed by the Arabic version, doubtless in accordance with the Septuagint, although this word is wanting in our Mss. of the latter. The Arab. has أَهْلُ النُّبُودِيَّةِ *people of Nubia*; and a vestige of this reading remains in Cod. de Ross. 409, which for כֹּבֵב has a *prima manu* כֹּבֵב.

כֹּבֵב (Milra) Ez. 27: 10, in pause כֹּבֵב 38: 5, constr. כֹּבֵב (Milèl) 1 Sam. 17: 5. Is. 59: 17, plur. כֹּבְבִים Jer. 46: 4. 2 Chr. 26: 14, m. a helmet, twice כֹּבֵב (Milra) Ez. 23: 24, constr. כֹּבֵב (Milèl) 1 Sam. 17: 38. Root כֹּבֵב. There is in this word a singular confusion of the segolate and penacutic form קָבַשׁ, פָּעַל, with the acute עֹלָם, which may be thus explained.

Strictly, this word in either form was originally a segolate, after the form

פַּעַל, like Arab. <sup>5</sup>كُؤُف cup. But Holem, as strengthened by the tone, and also as fully written, contrary to the common Heb. usage and in the later Hebrew and Syriac manner, (comp. קוֹדֶשׁ Dan. 11: 30, שִׁבְדָּה 2 Sam. 18: 9,

Syr. <sup>5</sup>كُؤُف) became so strong in this word as to be retained also in the plur. כּוּבְעִים, (for כְּבָעִים, or כְּבָעִים kō-baim,) as if from a sing. כּוּבֵעַ, after the form עוֹלָם. Hence it arose, that such a form (כּוּבֵעַ) came into actual use, at least in the absolute state; although in the construct the primary segolate form was preserved; comp. פְּבֵד, constr. פְּבֵדָה. A lengthened and secondary form is the Syr. <sup>5</sup>كُؤُف.

Intermediate forms fluctuating between the two, are כּוּבֵעַ Ez. 27: 10, קוּבֵעַ 23: 24.

\* כּוּהָ in Kal not used. I. to burn in, to brand, Gr. καίω (καίω). Arab. كَوَى, Syr. <sup>5</sup>كُؤُف, to burn in, to brand, to mark with cautery, see כּוּ no. II, מְכַהֵה, כּוּהָה.

II. Like the cognate קָבַב, נָקַב, חָבַב, prob. to hollow out, to excavate, of which there is a vestige in Chald. כּוּ window, Arab. كَوْ hole, hollow, כּוּ window. I have formerly referred these to כּוּהָ as signifying 'to bore through'; but this is less certain. The signif. given by the Arabic lexicons, כּוּ to prick or sting,

as a scorpion, comes from the notion of burning in; since the scorpion injecting the poison with his sting, infixes as it were a mark with a hot iron.

NIPH. pass. of no. I, to be burned, scorched, with fire, Prov. 6: 28. Is. 43: 2.

כּוֹחַ strength Dan. 11: 6, see כּוֹחַ.

כּוּהָ f. a burning, brand, i. e. a part of the body burned, Ex. 21: 25. R. כּוּהָ.

כּוֹכַב m. a star, Gen. 37: 9. Ps. 8: 4.

Arab. كَوْكَب, Syr. <sup>5</sup>كُؤُف,

Aethiop. ከፀከር: and ከርከር: id. whence the denominative verb

כּוֹכַב to glitter like a star.

The root is כְּבַב, Arab. كَبَّ, Aeth.

כְּכַב: to roll up into a ball, whence כְּכַב, and כְּכַב being softened כּוֹכַב, כּוֹכַב, pp. a globule; comp. טוֹטְפוֹת. — Metaph. of an illustrious prince Num. 24: 17, like Arab. كوكب often in Hariri.

\* כּוֹל to measure, as in Syr. Chald. and Arab. كَال for كَيْل. In Kal only once, Is. 40: 12.

PILP. כְּכַב 1. to hold, to contain, pp. of a vessel, measure. 1 K. 8: 27 to the heaven and the heaven of heavens cannot contain thee. 2 Chr. 6: 18.

2. to hold up, to sustain, a) i. q. to bear up, to endure, to hold out, Mal. 3: 2. Prov. 18: 14. Jer. 20: 9. — b) i. q. to protect any one Ps. 112: 5: to maintain one's cause before a tribunal Ps. 55: 23.

3. to sustain, to nourish, to furnish with the means of living, Gen. 45: 11. 47: 12. 50: 21. 1 K. 4: 7. 17: 4. Seq. dupl. acc. Gen. 47: 12. 1 K. 18: 4, 13. — POLP. pass. כְּכַב to be furnished with provisions etc. 1 K. 20: 27.

HIPH. הִכִּיחַ 1. i. q. Pilp. no. 1. 1 K. 7: 26, 38. Ez. 23: 32 מְרַבֵּה i. e. containing much.

2. i. q. Pilp. no. 2. a. Jer. 6: 11. 10: 10. Joel 2: 11.

\* כּוּם obsol. root, Arab. كَام

Conj. II, to heap up, כּוּמָה a heap, like Heb. כּוּמָה q. v. This word belongs to the widely extended family of roots כּוּם, עָם, אָם, for which see below under r. עָמַם.

כּוּמָה (r. כּוּמָה) conglobavit, after the form עֲגֹב, a globe, globule of gold, perh. collect. globules, drops, or

else a bracelet or necklace of golden globules like beads, which are found solid in Arabia according to Diod. Sic. 3. 44 or 50. Strabo XVI. p. 777 Casaub. Such were worn as an ornament by the Israelites in the desert, and by the Midianites, Ex. 35: 22. Num. 31: 50.

\* **כִּנֵּן** in Kal not used, pp. to stand erect, see Pil. Hiph. and the noun **כִּנּוּן**.

Arab. and Aeth. **كأن**, **كأن** to exist, to be, a secondary sense. For **כִּנֵּן** Job 31: 15, see the Analytical Index at the end of the volume.

PIL. **כִּנֵּן** 1. to set up, to erect, pp. to set upright, as a throne Ps. 9: 8. 2 Sam. 7: 13; hence to confirm, to establish, to maintain, Ps. 7: 10. 40: 3. 48: 9. 68: 10. 90: 17. 99: 4.

2. to found, as a city Ps. 107: 36. Hab. 2: 12; the earth Ps. 24: 2. 119: 90; the heavens Prov. 3: 19.

3. to adjust, to fit, to direct, as arrows Ps. 7: 13. 11: 2; also absol. c. acc. **עַל הַצִּיּוֹם** impl. i. q. to take aim, seq. **עַל** of the mark Ps. 21: 12. — Metaph. c. **לִבִּי** impl. (see the full form in Hiph. no. 4.) *animum advertere, to apply oneself*, i. q. to have in mind, Job 8: 8. Is. 51: 13.

4. to form, to create, of God as creating man Deut. 32: 6. Ps. 119: 73, the moon and stars Ps. 8: 4.

HIPH. **הִכִּין** i. q. Pil. 1. to set up, to erect, e. g. a seat Job 29: 7. Ps. 103: 19; hence to establish Ps. 89: 5. 2 Sam. 7: 12; to strengthen Ps. 10: 17.

2. to constitute, to appoint any one, e. g. as kings, seq. **לְ** 2 Sam. 5: 12. Josh. 4: 4.

3. to found, as a sanctuary 1 K. 6: 19; an altar Ezra 3: 3; the world, mountains, Ps. 65: 7. Jer. 10: 12. 51: 15.

4. to adjust, to direct, e. g. a weapon, to aim, seq. **לְ** of pers. against whom Ps. 7: 14; the face, to set, Ez. 4: 3; one's way 2 Chr. 27: 6. Spec. a) **הִכִּין לִבִּי** *animum advertere, to direct the mind, to apply oneself to do any thing*, i. q. to purpose, to endeavour, 2 Chr. 12: 14. 30: 19. Ez. 7: 10; so with **לִבִּי** impl. 1 Chr. 28: 2 *הִכִּינֹתִי לְבַבְנוֹת* *I had set my heart, purposed, to build*, etc. Judg. 12: 6. b) **הִכִּין** [**לִבִּי**] *animum attendere, to apply the mind, to attend*, 1 Sam. 23: 22; seq. **לְ** of pers. i. q.

to care for 2 Chr. 29: 36. c) **הִכִּין לִבִּי** *to direct the heart to Jehovah* 1 Sam. 7: 3. 2 Chr. 20: 33; so with **לִבִּי** impl. Job 11: 13.

5. to make ready, to prepare, as food Gen. 43: 16; fraud, wiles, Job 15: 35, comp. 27: 17. 39: 5 etc.

For the Inf. absol. **הִכִּין** for **הִכִּין**, and the adverbial use of it, see art. **הִכִּין**.

HOPH. pass. of Hiph. no. 1. Is. 16: 5; of no. 2. Is. 30: 34; of no. 5. Nah. 2: 6. Prov. 21: 31.

NIPH. pass. of Pil. and Hiph. 1. to be set up, to rise up, to stand erect, Is. 2: 2. Ez. 16: 7 of breasts as becoming round and full. Also to be established, to stand firm, Ps. 93: 2. 101: 7. Job 21: 8. Hence **כִּנּוּן הַיּוֹם** Prov. 4: 18 *fixed, steady day, high noon*, when the sun seems to stand still and immovable in the zenith, Gr. *σταθερόν ἡμέρας*, *σταθερά μεσημβρία*, Arab. **قائمة النهار**.

see Schult. ad Prov. l. c. Ruhnken ad Tim. p. 236. — Trop. a) to be upright, right, proper, Ex. 8: 22 [26]. Job 42: 8. Ps. 5: 10. b) to be right, true, sincere, Ps. 78: 37 **כִּנּוּן עֵמֶךָ** *their heart was not right, sincere, towards him*. Part fem. **נִכְוֶה** *sincerity* Ps. 5: 10. c) to be firm, constant, fixed. **רִפְּתָה** *a spirit firm in virtuous purpose* Ps. 51: 12. Gen. 41: 32 **כִּנּוּן** *the thing is fixed, established, of God*, i. e. surely decreed. d) to be firm, fixed, i. e. fearless, full of hope and confidence, as the heart Ps. 57: 8. 108: 2. 112: 7. e) to be certain, sure, **אֵלֶּיךָ כִּנּוּן** *certainly, truly*, 1 Sam. 26: 4. 23: 23.

2. to be founded Judg. 16: 26.

3. to be ready, prepared, Ex. 19: 11 **כִּנּוּן** *be ye prepared*. v. 15, 34: 2. Ez. 38: 7. Seq. **לְ** of pers. to be prepared, ready for any one, i. e. to be near at hand, to press upon him, Prov. 19: 29, comp. Job 15: 23. Seq. **לְ** of thing, to be ready for [doing] any thing, i. e. to be near doing it, Ps. 38: 18 **אֲנִי מֵצֵיטֵיט** *I am ready to fall*.

HITHP. **הִתְכַּנֵּן** once Prov. 24: 3, elsewhere **הִכִּין**.

1. to be established, to be made firm, strong, Prov. 24: 3. Num. 21: 27. Is. 54: 14.

2. to prepare oneself, Ps. 59: 5.

Deriv. מִכּוֹן, כִּיּוֹן, כִּיּוֹן, אֶבֶן, בֶּן, and the pr. names מִכּוֹנָה, מִכּוֹנָה, and the pr. names בֶּן, בֶּן, בֶּן, בֶּן, בֶּן.

כֶּן 1 Chr. 18: 8, pr. n. of a Phenician city, which in the parallel passage 2 Sam. 8: 8, is called בֶּרְתִי. In the Itin. Antonini the same is called *Conna*, see Michaelis in Suppl. p. 1233.

כֶּן m. a small cake, wafer, offered in sacrifice, Jer. 7: 18. 44: 19, Gr. *κavón*, *κavón*, *κavón*, a word adopted from the Semitic language. It is from a root כֶּן, Pi. כֶּן, Chald. כֶּן, to prepare; not, as some have supposed, from כֶּן, like Gr. *πόπανον*, *πέμμα*, from *πέπω* to cook; since this latter root signifies to burn, not to cook.

כּוֹס pl. כּוֹסוֹת f. Jer. 25: 15.

1. a cup. Syr. כּוֹס, Chald.

כּוֹס, Arab. כּוֹס, Arab. כּוֹס, Arab.

כּוֹס, a cup, pp. cup of wine. As to the etymology I assent to Lebrecht, a young oriental scholar, who has recently suggested that כּוֹס is apparently contracted from כּוֹס, a receptacle, vessel, cup, like כּוֹס purse from כּוֹס, after the analogy of the nouns אֵשׁ for אֵשׁ, בֵּית for בֵּית, comp. also שֵׁת. — Gen. 40: 11, 13, 21. 2 Sam. 12: 3. Ps. 23: 5. Ps. 116: 13 בּוֹס־יְשׁוּעָה אֵשׁ I will take the cup of deliverance, i. e. I will pour out to Jehovah a cup of thanksgiving for his aid. — In the prophets Jehovah is sometimes represented as pouring out for the nations a cup of intoxicating wine, כּוֹס הַתַּרְעִלָה, in order that reeling they may rush into destruction, Is. 51: 17, 22. Jer. 25: 15. 49: 12. 51: 7. Lam. 4: 21. Hab. 2: 16. Ez. 23: 31, 32, 33; comp. Rev. 17: 24. For the same usage in Arabic poets, see Comm. on Isa. 51: 17. — Further, cup is also put metaph. for lot, portion, yet so as to retain the image of a cup, Ps. 11: 6. 16: 5, comp. Matt. 26: 39. 20: 22; and see on this metaphor as employed by Arabic writers, Comment on Is. 51: 17, also on Matt. l. c. in Rosenm. Repertorium I. p. 130. Lond. Classical Journal no. 53. p. 159.

2. a species of unclean bird, Lev. 11: 17. Deut. 14: 16; living among ruins, Ps. 102: 7. The ancient versions render it *owl*, but against the etymology. Bochart more correctly, Hieroz. II. p. 267, understands the *pelican* or *cormorant*, so called from the *receptacle* or pouch under the throat, as Lat. *truo* from *trua*.

\* I. כּוֹר a root, doubtful in the verb itself, and as far as can be gathered from the derivatives, i. q. to dig, to bore through, to pierce, like the kindr. כּוֹר, אֶבֶר, קוֹר, קוֹר. Comp. Arab.

כּוֹר a digging in the earth, and in the Indo-european tongues Sanscr. *k'húr* fidit, fodit. Hence מִכּוֹרָה *μάχα* a sword, so called from its piercing, כּוֹר executioner, also מִכּוֹרָה, מִכּוֹרָה, place where metals are dug, hence 'native place.'

The verb itself is supposed by many interpreters to be found in the vexed passage often applied to the Messiah, in Ps. 22: 17, where David as if hard pressed by the troops of Saul exclaims, *for dogs do compass me about, the bands of evil doers surround me*, כּוֹרֵי יָדַי. Here the simplest interpretation seems to be that, which preserves the ordinary and common signification of the words, *as lions they surround, gape upon, my hands and my feet*, i. e. they threaten to tear my limbs in pieces. The form כּוֹרֵי is pp. *ó léon* i. e. *as lions*, comp. Is. 38: 13, and the notion of surrounding, gaping upon, or the like, is then readily derived in this member by zeugma from the preceding ones. — But all the ancient interpreters have taken כּוֹרֵי as a verb; and this is certainly possible, if we regard כּוֹרֵי as particip. Kal formed in the Chaldee manner, (קוֹם part. קוֹם), and in the plural number for כּוֹרֵי, as מְנִי Ps. 45: 9 for מְנִי; although to find two grammatical forms of such extreme rarity combined in this one word, is at least very remarkable; comp. Lehrs. p. 401, 523. In this way it would be rendered, *piercing my hands and my feet*, i. e. my enemies, who are understood in the dogs, wound me with darts and weapons on every side.



And it is hardly necessary to remark, that all this applies as completely as possible to David, to whom the Psalm is attributed in the inscription; and therefore there is at least no necessity for understanding here Christ as affixed to the cross. A verb of *boring through*, in the sense of wounding,

(comp. <sup>ע</sup>הִזִּיל and Arab. <sup>ع</sup>ح to perforate, to wound,) is aptly attributed to hostile weapons; and the *hands and feet* are put poetically for all the members and so for the whole body, comp. Hesiod Op. et D. 114. Sept. <sup>ὠκυαν</sup>ωκυαν, which word is elsewhere used in Sept. for פָּרַה, נָקַר, Vulg. *foderunt*. Syr. כּוּלַּס. — Aqu. Symm. in Hexapl.

and Jerome in the reading *vinxerunt*, attribute to this word the sense of *binding*, which may also be defended on philological grounds, (and this Hengstenberg ought not to have denied, Christol. des A. T. I. p. 180,) comp.

כָּאֵר I, V, to fold or bind around the turban, כֹּר a wreath, turban.

But this is far less suitable to the context. — Finally Aqu. in the earlier copy renders it <sup>ῥαγεῖν</sup>they disfigure, stain with blood, etc. prob. assigning to the root כָּאֵר the signif. of Aram. כִּעַר. — That כאָרִי was commonly held to be a verb, is also proved by the reading found in two Mss. viz. כִּאָּרִי (כָּאֵרִי) for כָּרִי.

\* II. כּוֹר or כִּיר obsol. root, prob. i. q. גִּיר to be hot, to boil, and then to cook. Hence כִּירִים frying-pan, כִּיור basin, and

כּוֹר m. a furnace for smelting metals, Ez. 22: 18, 20, 22. Prov. 17: 3. 27: 21. Metaph. Is. 48: 10 *I have tried thee in the furnace of affliction*. Deut. 4: 20 *and hath brought you forth out of the iron furnace of Egypt*. 1 K. 8: 51.

Arab. <sup>ك</sup>ك, Syr. כִּאָּרִי, id.

כּוֹר עֶשֶׂן (smoking furnace) pr. n. of a city in the tribe of Simeon, 1

Sam. 30: 30; elsewhere עֶשֶׂן Josh. 15: 42. 19: 7. 1 Chr. 4: 32. 6: 44.

כּוֹר i. q. כָּר q. v.

כּוּשׁ pr. n. *Cush*, i. e.

1. *Ethiopia* (f. Ps. 68: 32) and the *Ethiopians*, Sept. *Αἰθιοπία, Αἰθίοπες*, comp. Jos. Ant. 1. 6. 2. Peshito Acts 8: 27, a people descended from Ham Gen. 10: 7, 8. This country was flowed around by the river Gihon Gen. 2: 13, comp. Is. 18: 1. Zeph. 3: 10; was inhabited by a people of black colour Jer. 13: 23; was opulent Is. 43: 3. 45: 14; and is very often coupled with Egypt, Is. 20: 3, 4, 5. 37: 9, where see Comment. on Is. See also 2 K. 19: 9. 2 Chr. 14: 11 sq. Ps. 68: 32. 87: 4. Jer. 46: 9. Ez. 30: 4 sq. Dan. 11: 43. Amos 9: 7. Job 28: 19. — Bochart, with less caution than usual, places the *Cushites* in a part of Arabia Felix, Phaleg. IV. 2; and with no better reason, J. D. Michaelis makes them inhabitants partly of Arabia and partly of Ethiopia, Spicileg. I. p. 143 sq. But as Schulthess has justly remarked, Paradies p. 10 sq. there is no passage of the O. T. which makes it necessary to suppose that the כּוּשִׁים were not in Africa; for nothing is proved by passages like Num. 12: 1. Hab. 3: 7. 2 Chr. 21: 16. 14: 8. Indeed all the nations enumerated in Gen. 10: 7 as sprung from כּוּשׁ, are to be sought in Africa.

2. a Benjamite at the court of Saul, Ps. 7: 1.

כּוּשִׁי m. 1. gentile n. *Cushite*, from כּוּשׁ no. 1, i. e. an *Ethiopian*, Jer. 13: 23. 38: 7, 10, 12. 2 Chr. 14: 8; plur. כּוּשִׁים 2 Chr. 21: 16. Dan. 11: 43, and כּוּשִׁיִּים Amos 9: 7. Fem. כּוּשִׁית an Ethiopian woman Num. 12: 1.

2. pr. n. *Cushi*, father of the prophet Zephaniah, Zeph. 1: 1.

כּוּשָׁן f. Hab. 3: 7, i. q. כּוּשׁ no. 1.

כּוּשָׁן רָשָׁעִים (most wicked Ethiopian?) pr. n. of a king of Mesopotamia, Judg. 3: 8, 10.

כּוּשָׁרָה prosperity, success, plur.

Ps. 68 : 7. Comp. אֲשֶׁר, אֲשֶׁר. R. אֲשֶׁר no. 2.

כּוּת 2 K. 17: 30, and כּוּתָה v. 24, pr. n. *Cuth* or *Cuthah*, the land of the Cuthites, who were brought by the king of Assyria into the desolated kingdom of Israel, and there amalgamated with the ancient inhabitants into the Samaritan people; who are hence called by the Chaldee writers and Talmudists כּוּתִים. Nothing certain is known of the site of this country; Josephus places it in Persia, Ant. 9. 14. 3; others seek it in Phenicia, because the Samaritans themselves profess to be of Sidonian origin, Jos. Ant. 11. 8. 6. ib. 12. 5. 5. See Michaelis Spicileg. P. I. p. 104 sq.

כּוּתָה see כּוּתָה.

\* כּוּב, in Kal part. כּוּב Ps. 116: 11, more usual in

PIEL כּוּב *to lie, to speak falsehood*, Job 6: 28. 34: 6. Prov. 14: 5. (Arab. كَذِبَ.) Seq. לִי *to lie unto any one, to deceive him*, Ps. 78: 36. 89: 36 *shall I then lie unto David?* i. e. break my faith, (comp. Num. 23: 19.) Ez. 13: 19; seq. ב id. 2 K. 4: 16. Metaph. of waters which dry up and thus deceive the hope of the traveller, Is. 58: 11. Comp. אֲכֹזֵב.

HIPH. *to make lie*, i. e. *to give the lie*, to convict of lying, Job 24: 25.

NIPH. pass. of Hiph. *to be proved false, fallacious*, Job 41: 1 [9].

Deriv. כּוּב—כּוּבִי, also אֲכֹזֵב, אֲכֹזֵב.

כּוּב m. 1. *a lie, falsehood*, Ps. 4: 3. 5: 7. Prov. 6: 19.

2. something *deceptive, fallacious*, which deludes with false hope, e. g. idols Ps. 40: 5. Amos 2: 4; a false oracle Ez. 13: 6.

כּוּבָה (lying, false,) pr. n. of a place 1 Chr. 4: 22, prob. the same with כּוּבִי q. v.

כּוּבִי (lying, false) *Cozbi*, pr. n. of the daughter of a Midianitish prince, Num. 25: 15, 18.

כּוּבִי pr. n. of a place in the tribe of Judah Gen. 38: 5, prob. the same which is elsewhere called אֲכֹזֵב.

\* כּוּז obsol. root, nearly i. q. Arab.

כּוּז (there being no Arabic root كُز, as in Simonis,) *to break with violence, to rout an enemy*, med. Kesr. *to be angry, enraged*, seq. عَلَى, comp.

Syr. כּוּזָא *to be brave, daring*. Kindred are קָזַר, גָּזַל, גָּזַל. — Hence אֲכֹזֵרִית, אֲכֹזֵרִי, אֲכֹזֵר.

כּוּז, rarely כּוּזָה Dan. 11: 6, c. Suff. כּוּזִי. R. כּוּזָה q. v.

1. *strength, might, power*, a) of men, Judg. 16: 6, 30. Job 26: 2 לֹא כֹחַ *him who has no strength*, whose powers fail. Ps. 103: 20 i. q. elsewhere גִּבּוּרֵי חַיִּל. b) of animals Job 39: 11. c) spoken of the power of God, Num. 14: 17. Job 23: 6. 30: 18. — Spec. of manly strength, vigour, Gen. 49: 3 כֹּחַ אֶתָּה *thou my strength*, i. e. son of my strength, begotten in my youthful vigour. *Strength of the earth* for its produce, rich productions, Gen. 4: 12. Job 31: 39.

2. *ability, fitness, qualification* for doing any thing, seq. gerund Dan. 1: 4.

3. *substance, wealth, riches*, Lat. *facultates*, (comp. חֵיל no. 3,) Job 6: 22. 36: 19. Prov. 5: 10; comp. Ezra 2: 69.

4. a species of large lizard, prob. so called from its strength, Lev. 11: 30. See Boech. Hieroz. I. p. 1069.

\* כּוּחַ in Kal not used, cogn. with כּוּחַשׁ, pp. *to deny, to disown*, i. q. Aeth. ሀረፈ: and Arab. جاحا.

PIEL כּוּחַ 1. *to deny, to disown*, seq. acc. Is. 3: 9. Job 6: 10.

2. *to hide, to conceal*, Job 27: 11. Ps. 40: 11. Seq. acc. of thing and לִי (Ps. 40: 11) or מִן of pers. *to conceal from any one*, Josh. 7: 19. 1 Sam. 3: 17, 18. Jer. 38: 14, 25.

HIPH. הִכְחִיר 1. *to hide*, Job 20: 12. 2. i. q. *to destroy, to cut off*, i. q. ἀφανίζειν, e. g. a people Ex. 23: 23. Zech. 11: 8.

NIPH. 1. pass. of Pi. no. 1. 2 Sam. 18: 13. Ps. 69: 6. 139: 15. Hos. 5: 3.

2. pass. of Hiph. no. 2. Job 4: 7. 15: 28. 22: 20; with the adjunct *from the earth* Ex. 9: 15.



tain, as Deut. 14: 29. Ps. 90: 4; or in-  
ept, see Noldii Concord. Part. p. 372.  
But of the primary pronominal power  
of this word no one will doubt, who  
considers the analogy of other langua-  
ges, and compares the twofold use of  
אֲשֶׁר as relat. and conjunction.

B) As a *relative conjunction*, like  
אֲשֶׁר, Gr. ὅτι, (whence *uti, ut*,) Lat.  
*quod, quia*, Fr. *que*.

1. *that*, (which also is a relat. pron.)  
before sentences depending from an ac-  
tive verb and standing in the place of  
an accusative, as elsewhere אֲשֶׁר and  
fully אֲשֶׁר, see אֲשֶׁר B. 1. Gen. 1:  
10 וַיֵּרָא אֱלֹהִים כִּי טוֹב pp. and *God*  
*saw this viz. that it was good.* Job 9: 2  
יָדַעְתִּי כִּי בֵּן I know that it is so. So  
after verbs of seeing Gen. 1: 4; of hear-  
ing 2 K. 21: 15. Is. 37: 8; of speaking  
Job 36: 10; of demanding Is. 1: 12; of  
knowing Gen. 22: 12. 24: 14. 42: 33.  
Job 10: 7; of believing Ex. 4: 5. Job  
9: 16; of remembering Job 7: 7. 10: 9;  
of forgetting Job 39: 15; of rejoicing  
Is. 14: 29; of repenting Gen. 6: 6, 7;  
all which in Lat. and also in Engl. may  
be followed by an accus. c. inf. or by a  
part. *quod, that*. — In other formulas the  
clause depending on כי is to be regard-  
ed as in the nominative, e. g. כִּי טוֹב  
it is good that — Job 10: 3. 2 Sam. 18:  
3. Lam. 3: 28; also כִּי הָיָה it happen-  
ed that, pp. there happened this, that —  
Job 1: 5. 2 Sam. 7: 1. al. saep. Here  
also belongs a) כִּי הֵכִי is it so, that? is  
it the case, that? Fr. *est-ce que?* for  
*whether?* num? Job 6: 22 אָמַרְתִּי  
is it that I said? did I say? 2 Sam. 9:  
1. So also where an affirmative an-  
swer is expected (comp. הֲ no. 1. b.)  
*is it not the case that?* Fr. *n'est-ce pas-*  
*que*, i. q. *nonne?* Gen. 27: 36. 29: 15. 2  
Sam. 23: 19; comp. 1 Chr. 11: 21. — b)  
כי as subjoined to adverbs and interjec-  
tions which have the force of a whole  
clause, e. g. Job 12: 2 אֲנִי כִּי אֶהְיֶה  
no doubt that ye are the people.  
So כִּי הִנֵּה behold that, i. q. the simple  
הִנֵּה, Ps. 128: 4; כִּי הִלַּח id. 1 Sam.  
10: 1; אֵת thereto that, see אֵת;  
אֲפָס only that, see אֲפָס. In all  
these phrases כי can be omitted in ren-  
dering; and this is always done c)  
where כי is put before a clause or

words directly quoted, like Gr. ὅτι in  
Plato, and Syr. ʔ for which see a host  
of examples in Agrelli Otiolis Syr. p.  
19. Gen. 29: 33 וַתֹּאמֶר כִּי שָׁמַע יְיָ  
and she said, Jehovah hath heard, pp. and  
she said that Jehovah hath heard, the  
whole clause being strictly in the accu-  
sative after a verb of speaking. Ruth  
1: 10. 1 Sam. 10: 19. Often also after  
formulas of swearing, as כִּי יְהוָה בִּי  
by the life of Jehovah (I swear) that, 1  
Sam. 20: 3. 25: 34. 26: 16. 29: 6; כִּי  
2 Sam. 2: 27; אֵל Job 27:  
2; כִּי יִעֲשֶׂה לִּי Is. 49: 18; אֱלֹהִים וְכֵה יוֹסִיף  
1 Sam. 14: 44. 2  
Sam. 3: 9. 19: 2. 1 K. 2: 23. Hence  
by an ellipsis of a like formula, כי is  
put affirmatively even at the beginning  
of an oracle, Is. 15: 1.

2. ἐξβασιμῶς, as marking consecution,  
result, effect, that, so that, so as that,  
(comp. Arab. كَيْ i. q. *that final*, in  
order that.) Job 6: 11 מָה כֹּחִי כִּי אֶיְהוֹל  
what is my strength, that I should hope?  
Is. 36: 5 עַל מִי בִטְחוֹתָ כִּי מִרְדֹּתָ on  
whom dost thou trust, that thou rebellest?  
29: 16 is then the potter to be esteemed as  
the clay, כִּי יֹאמֶר מַעֲשֵׂה לַעֲשֵׂהוּ וְגו' so that the work shall say of the work-  
man, He made me not? Ex. 3: 11 מִי  
אֲנִי כִּי אֵלֶיךָ אֵל פָּרַעְהוּ who am I, that  
I should go unto Pharaoh? i. e. I am  
not the man who can go before him.  
Hos. 1: 6 I will no more have compassion  
on the house of Israel אֲשֶׁן אֶפְדֶּם  
so as to pardon them. Ex. 23: 33. Gen.  
40: 15. Judg. 9: 28. 2 K. 8: 13. 18: 34.  
Job 3: 12. 7: 12, 17. 10: 6. 15: 14. 21:  
15. — Sometimes it is intensive, so even,  
so that, even, comp. עַד C. 3. Is. 32: 13  
upon the fields of my people spring up  
thorns and briers, כִּי עַל בָּתֵּי מְשׁוֹשׁ etc. Comp.  
even upon the houses of joy etc. Comp.  
אֲשֶׁר B. 10. Fully written it would be  
כִּי-עַד.

3. Of time, relatively, i. q. ὅτε, pp. in  
the time at which, what time, when.  
Job 7: 13 כִּי אֶמְרֶה וְגו' when I say,  
etc. Gen. 4: 12 כִּי תִלֵּשׁ הָאָרֶץ  
ground, it shall not henceforth yield to  
thee her strength. Hos. 11: 1 when Israel  
was a child I loved him. Job 22: 2 can  
a man profit God, when (or where) he  
wisely profits himself? 4: 5. Lev. 21: 9.



Occasionally the causal power of **כִּי** is not immediately obvious, where nevertheless on considering accurately the connexion of the sentences it is found really to exist. E. g. Job 5: 22 *at destruction and famine thou shalt laugh, and of the beasts of the field thou shalt not be afraid.* 23. *For (כִּי) with the stones of the field shalt thou be in league, and with the beasts of the field at peace,* i. e. thou shalt fear nothing, because thy field shall be fertile, not covered with stones nor infested with wild beasts. Is. 5: 10 *for (כִּי) ten acres of vineyard shall yield one bath, and the seed of an omer (ten ephahs) shall yield one ephah,* where the prophet had just said, *many houses shall be desolate, without inhabitant,* sc. because of the impending ste-

rility of the fields. Is. 7: 21 *in that day a man shall keep a heifer and a couple of sheep*, 22 . . . *בִּי הַמָּאָה וּדְבַשׁ יֵאָכֵל* for *but* and *honey shall every one eat* etc. i. e. those who remain in the desolated land, for want of fruits and wine, shall live only on milk and honey, and *therefore* turn their attention to the keeping of cattle and flocks. Comp. Is. 17: 3 sq. 30: 9. In other examples *בִּי* refers not to the words next preceding, but to others more remote, as Is. 7: 14 *therefore the Lord himself will give thee a sign: Behold, a virgin shall conceive . . .* 16. *for (בִּי) before the child shall know* etc. i. e. in this very thing, contained in v. 16, consists the sign and prophecy which Jehovah will give, comp. 8: 4. Is. 10: 25 *fear not . . .* 26. *for yet a very little while and the punishment shall cease.* Josh. 5: 5. Comp. for the like use of the particle *גָּאֵץ*, Herm. ad Viger. p. 846; and for *enim*, Ramshorn's Lat. Gramm. § 191. 1. With these particles *בִּי* has also this further in common, that it is put where one appeals to a thing as known to all, as matter of common notoriety, for *surely*, for *certainly*, of course, e. g. Job 5: 6 *לֹא יֵצֵא בִּי לֹא יֵצֵא* for *surely affliction cometh not forth from the dust.* Is. 32: 6 — 8. So ironically, Prov. 30: 4 *what is his name and what his son's name?* *כִּי תֹדֵעַ* for *thou knowest it* of course. Job 38: 5. 1 K. 18: 27 *אֱלֹהִים הוּא* *בִּי* for *surely he (Baal) is a god.*

6. From the preceding causal power is derived the use of *בִּי* in various *adversative* constructions. E. g. a) preceded by a negative it is i. q. *but*, Lat. *sed*, Germ. *sondern*. Gen. 24: 3 *thou shalt not take a wife for my son of the daughters of the Canaanites . . .* 4. *תֵּלֶךְ . . . אֶל אֶרֶצִי* *בִּי* *but thou shalt go unto my country* etc. pp. *for* thou shalt go into my country; i. e. the former must not be done, *because* the latter must be done. In v. 38 in the same context we find *אֵם* *בִּי*. Gen. 45: 8 *it is not you who sent me hither*, but (*בִּי*) *God*, pp. *for God sent me.* Gen. 19: 2 *לֹא* *כִּי בְּרֹהֹב לַיִל* *nay! but we will abide all night in the street.* Gen. 3: 4, 5. 17: 15. 18: 15. 42: 12. Ex. 1: 19. 16: 8. Josh. 17: 18. 1 K. 21: 15. 2 Chr. 20:

15. Ps. 44: 8. Is. 7: 8. 10: 7. 28: 27. 30: 16. 38: 5. 65: 6, 18. Dan. 9: 18. Comp. *אֵם* *בִּי* B. 1. Once for *אֵם* *בִּי* B. 2, 1 Sam. 27: 1 *nothing is well for me, unless* *בִּי אֶמְלֹט* *unless that I flee* etc. Sept. *ἐὰν μὴ*. — b) Similar to this is the use of *בִּי* in passages where a preceding negative is not directly expressed, but yet a negative force lies in the sense itself; e. g. where in Latin the full construction would be, '[minime vero] *sed*,' also simply *enim*, as in Cicero Tusc. 2. 24, "num tum ingemuisse Epaminondam putas, quum una cum sanguine vitam effluere sentiret? Imperantem enim patriam Lacedaemoniis relinquebat, quam acceperat servientem," for *Minime vero*, nam —, Germ. *nein sondern*, Engl. *nay but, nay for; but no!* for etc. Job 31: 17 *have I then eaten my morsel alone? and the orphan hath not eaten thereof?* 18. *Nay, but*, (*בִּי*) *from my youth he grew up with me as a father.* Mic. 6: 3 *what injury have I done to thee?* 4. *none, for [but] I brought thee up out of Egypt* etc. Ps. 44: 21 sq. *if we had forgotten God . . . would not God have searched it out?* 24. *But no* (*בִּי*), *for thy sake are we slaughtered.* Job 14: 16 (O that thou wouldst hide me for a time in Sheol, and afterwards recal me to life; though I know this cannot be!) *בִּי עֲנִיָּה צַעֲרִי תִסְפֹּר* *but no! instead of this thou numberest my steps*, so far from dealing kindly with me, thou even liest in wait as it were against me. Ps. 49: 11. 130: 2. 2 Sam. 19: 23. Is. 49: 24, 25. — c) Rarely where no negative precedes, like *ἀλλὰ γὰρ*, but *truly*, but *yet, yet, nevertheless*. (Comp. *אֵם* *בִּי* B. no. 3.) Is. 28: 28 *bread-corn is threshed, but* *לֹא יִצָּח* *but yet one does not thresh it hard.* 8: 23 *לֹא מוֹדָה לְאֶשֶׁר מוֹדָק* *nevertheless the darkness shall not remain where now distress is.* — d) As introducing an explanation or the application of a parable or figure etc. *but now, for indeed*, Lat. *atqui*, Is. 5: 7. Job 6: 21. Is. 51: 3. — e) Or finally the causal power of *בִּי* is apparent in passages where we may put *although*, as Ex. 13: 17 *God led them not the way through the land of the Philistines, **בִּי** הוּא קָרוֹב* *although that was nearest*, [pp. *for that was nearest*]; *for (בִּי) God said* etc.

Ps. 116: 10. Deut. 29: 18. Josh. 17: 18.

7. Prepositions to which **כִּי** is subjoined, (like **אֲשֶׁר** no. 11,) are thus converted into conjunctions, as **יֵצֵן כִּי** and **עַד כִּי** *on account that, because*; **עַד כִּי** *until that, until*; **וַתֵּן כִּי** *for the reason that, because*. Comp. Lehrs. p. 637.

In the formula **כִּי עַל כֵּן**, the relative conjunction is put before the adverb by transposition; since wherever this phrase occurs, it stands for **עַל-כֵּן-כִּי** *on this account that, therefore that, because*, Gen. 18: 5. 19: 8. 33: 10. 38: 26. Num. 10: 31. 14: 43. 2 Sam. 18: 20. Jer. 29: 28. 38: 4; just as **אֲשֶׁר-עַל-כֵּן** Job 34: 27 for **עַל-כֵּן אֲשֶׁר**. A similar transposition occurs in **לְכִן** for **כִּי לְ** *pp. for de in*, see p. 588; **וּמִלְבָּד** and

**מִלְבָּד**, Syr. **ܡܠܒܕ**; **וְלִבְדָּא** *for* **כִּי** *for* **כִּי**, see under **אֵם** C. no. 2; also in Gr. **ὅτι** *for* **ὅτι**. We cannot therefore assent to the opinion of Winer, (Simonis Lex. p. 474,) who labours with more diligence than success to show, that, with the exception of 2 Sam. 18:20, this phrase is every where to be rendered *for therefore*. Comp. Sal. b. Melech ad Gen. 18: 5 **כִּי עַל כֵּן** *as it is* **כִּי עַל כֵּן** *as it is* **כִּי עַל כֵּן** *as it is*.

A remarkable example of the various significations of **כִּי** is found in Josh. 17: 18, 'thou shalt not have one lot only, *but* (**כִּי**) the mountain shall be thine; *since* (**כִּי**) it is a forest, thou shalt cut it down, and its utmost ends shall be thine; *for* (**כִּי**) thou shalt drive out the Canaanites, *because* (**כִּי**) they have iron chariots and *because* (**כִּי**) they are strong', i. e. because otherwise they will be a source of trouble and destruction to you. Comp. 14: 12.

**כִּי אֵם** in various uses, viz.

A) Where **אֵם** refers to an inserted or parenthetic clause, and each particle retains its own native force.

1. *that if*, as 1 Sam. 20: 9 *far be it from me, (אֵם יָדַע אֲדַע כִּי בָתָחָה, הִרְשָׁה מֵעַם אֲבִי לְבֹא עָלַי) וְלֹא אֶחָה הָיָה אֲגִיד לָךְ* *THAT, if I knew certainly evil were determined of my father to come upon thee, then I would not tell it thee*; here after the parenthetic clause, the other words are annexed with **וְ** copu-

lative. Sometimes **כִּי** itself is repeated, Jer. 26: 15 *know ye for certain, כִּי אֵם מִמָּתִים אֶחָם אֶתְּךָ בִּי רָם נָתַן רִגְוֹ* *that, if ye put me to death, that ye shall surely bring innocent blood upon yourselves*.

2. *that since*, that inasmuch as, comp. **אֵם** no. 5. Gen. 47: 18.

3. *for if*, Ex. 8: 17 [21]. Josh. 23: 12. Ecc. 11: 8.

4. *but if*, Lam. 3: 32 *but, if he cause grief, yet will he have compassion*.

B) Where the two particles are closely conjoined, and both refer to the same clause.

1. *but if*, after a preceding negative. Ps. 1: 1 *blessed the man who walketh not (i. e. if he walk not) . . . 2. but if his delight be in the law of Jehovah*. Hence simpl. for *but*, i. q. **כִּי** no. 6. Gen. 32: 29 *thy name shall no more be called Jacob, but (כִּי אֵם) Israel*. 1 Sam. 8: 19 *nay, but (כִּי אֵם) a king shall be over us*. Ps. 1: 4. 1 K. 18: 18. 2 K. 23: 22. Jer. 7: 23. 16: 15. Deut. 12: 14. Sometimes the previous negative is not expressed, but implied in the sense, comp. **כִּי** no. 6. b. 2 Sam. 13: 33 *let not the king take it to heart, because they say that all the king's sons are dead: not so, but (כִּי אֵם) only Annon is dead*.

2. *but if*, *but when*, or simpl. *but*, i. q. *unless, except*, also after a preceding negative. a) before a verb, Gen. 32: 27 *I will not let thee go, except (כִּי אֵם) thou bless me*. Lev. 22: 6. Ruth 2: 16. 2 Sam. 5: 6. b) before a noun, Gen. 39: 9 *nothing hath he kept back from me, except (כִּי אֵם) thee, because thou art his wife*. 28: 17. Esth. 2: 15. In place of the preceding negative is sometimes a question implying a negative, Is. 42: 19 *who is blind עֲבָדִי כִּי אֵם* *but my servant? i. e. no one else is blind*.

3. without a preceding negative, simpl. *but*, Germ. *aber*. Gen. 40: 14 *'when it shall be well with thee. Num. 24: 22. Some have denied this sense of* **כִּי** *; but it is also manifestly found in the simple* **כִּי**, q. v. no. 6. c.

C) Sometimes one of the two particles is apparently redundant. E. g.

1. i. q. **כִּי** B. 1. c, *that*, after formulas of swearing, 2 Sam. 15: 21. 2 K. 5: 20. Jer. 51: 4.

2. i. q. **כִּי** no. 3, of time, *when, if*,



Ex. 22: 22 *if* (אם) *thou afflict him* [the orphan], *כי אם צעק רצעק אֵלַי שְׁמַע* and *if he cry to me, I will surely hear his cry*. Comp. Engl. *when that, if that*, pp. *when* [it is] *that*, *if* [it be] *that*; and indeed *כי אם* seems to be a transposition for *כי אם כי* [it be] *that*.

3. i. q. *כי* causal, no. 5, *for*, Job 42: 8. Prov. 23: 18.

*כי-על-כן* on this account that, because, see in *כי* B. 7.

II. *כי* subst. ἄπ. λεγ. Is. 3: 24, contr. for *כִּיָּר* from r. *כָּהַר*, (comp. *אֵי* from *אָהַר*, *עֵי* from r. *עָוָה*,) a mark burnt in, brand. Arab. كى id. from r. كوى.

\* *כִּיד* obsol. root, Arab. كَانَ med. Je, to use deceit, to overreach, pp. prob. to ensnare, as having affinity with the verbs *אָכַד*, *אָגַד*, and the like, for which see under these roots. Hence *כִּיד* trick, fraud, also destruction, ruin, war. Hence in Heb. also

*כִּיד* m. destruction, calamity, Job 21: 20. See also *כִּידוֹן*.

*כִּידוֹר* m. ἄπαξ λεγόμεν. Job 41: 11, a spark, from r. *כָּדַר* q. v. Arab. كيد a striking fire.

*כִּידוֹן* m. 1. a dart, javelin, different from *חֲבִית* lance. Job 39: 23. 41: 20. 1 Sam. 17: 6, 45. Josh. 8: 18, 26. Jer. 6: 23. 50: 42. — The etymology is uncertain. Bochart not unaptly (Hieroz. I. p. 135—140) derives it from *כִּיד* destruction, war, as if 'weapon of war', comp. *חֶרֶב* sword, and *חָרַב* war. It might also come from *כִּיד* or *כִּיד* in the sense of attacking, breaking in upon, comp. *גָּדַר*.

2. *Chidon*, pr. n. of a place near Jerusalem, *כִּידוֹן* (threshing-floor of the dart) 1 Chr. 13: 9, for which in the parall. passage 2 Sam. 6: 6 *כִּידוֹן* (threshing-floor prepared.)

*כִּידוֹר* m. (ר. *כָּדַר*) tumult, espec. warlike tumult, war, Job 15: 24. Vulg. proelium. Syr. war.

*כִּידוֹן* ἄπαξ λεγόμεν. Amos 5: 26, *Chium*, pr. n. of an idol worshipped by the Israelites in the desert, i. q. Arab. كيوان i. e. the planet Saturn, which along with Mars was regarded by the Semitic tribes as an evil demon, to be appeased by expiatory sacrifices; see Comment on Is. Vol. II. p. 343. To the Hebrew words *Am. l. c.* *כִּידוֹן*, *כִּידוֹן*, correspond (with the transposition of some members) the Greek, *καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν, 'Παιφάν, τοὺς τύπους αὐτῶν*, so that manifestly the Heb. *כִּידוֹן* is expressed in Greek by *'Παιφάν*, Complut. *'Ρουφᾶ*, for that this word is merely inserted as if a gloss, Rosenmueller has not shewn. But that *'Παιφάν* is the Egyptian name of Saturn, seems to be quite certain; see Kircher Ling. Aegypt. restit. p. 49. Jablonski Opusc. T. II. p. 1 sq. contra J. D. Mich. Supplem. p. 1225 sq. — Others assign to this word the signif. of image, statue. Vulg. imaginem idolorum vestrorum.

*כִּידוֹר* and *כִּיד*, plur. *כִּידוֹת* 2 Chr. 4: 6, and *זֶה* — 1 K. 7: 38, 40, 42.

1. pp. a small hearth, fire-pot, fire-pan, so called from boiling or roasting, from r. *כָּדַר* no. II. So *כִּידוֹר* a fire-pan, fire-basin, Zech. 12: 6. — Hence

2. a basin, wash-basin, Ex. 30: 18, 28. 31: 9. 35: 16. 39: 39. 1 K. 7: 38. Further

3. a stage or pulpit, suggestus, for speaking in public, so called from the form, 2 Chr. 6: 13. — Simonis, Winer, and others, render it 'a round stage', deriving it from r. *כָּדַר* to which they attribute the notion of roundness. But the passage itself is obviously repugnant to such a signification, since the stage is said to have been square, *חֲמִשָּׁה אַמּוֹת*. *אָרְבּוֹ חֲמִשָּׁה אַמּוֹת רָחֵב*.

*כִּידוֹל* Is. 32: 5, and *כִּידוֹל* v. 7, a deceiver, cheat, Vulg. fraudulentus; by aphaeresis for *כִּידוֹל*, from r. *כָּבַל*.



Syr. נַבְּלָן id. The prophet uses the form כְּלִי for כְּלִי, in allusion to the following כְּלִי.

כִּילָבוֹת plur. f. Ps. 74: 6 *hammers*, or *axes*, from r. כְּלָף q. v. Chald. כְּלָפָא a club, cudgel, Syr. כְּלָפָא a hammer, axe, mattock.

כִּימָה f. pp. *a heap, cluster*, (r. כִּימָה q. v.) espec. of stars, and hence for the constellation of the *Pleiades*, or *the seven stars*, consisting of seven large stars closely conglomerated with other smaller ones, Arab. كَيْمِيَّة abundance, multitude, more fully عَقْدُ النُّجُومِ

the binding together, bundle, cluster, of *Pleiades*, Syr. like Heb. כִּנְפָא. Am. 5: 8. Job 9: 9. 38: 31, in which latter passage we have the similar figure *didst thou bind the bands of the Pleiades?* See more in Hyde ad Ulugh-Beigh's *Tabb.* p. 32. Niebuhr's *Arabia* p. 114 Germ. Ideler über Ursprung und Bedeutung der Sternnamen, p. 146.

כֶּסֶם m. contr. for כֶּסֶם from r. כֶּסֶם, (like כֶּסֶם q. v. for כֶּסֶם,) *a bag, purse*, (Syr. and Arab. id.) for money, Prov. 1: 14. Is. 46: 6; used also by merchants for carrying their weights for money and merchandize, (see Chardin *Voyage T.* III. p. 420,) Deut. 25: 13. Mic. 6: 11. Hence אֶבְנֵי כֶסֶם Prov. 16: 11.

כִּיר only in dual כִּירִים Lev. 11: 35, *a cooking vessel, pot, cauldron*, (see r. כִּיר no. II,) prob. earthen, since it could be broken; and also double, or furnished with a cover like itself, whence the dual form; comp. אֶבְנֵים. Sept. χυτροπόδες.

כִּישוֹר *ἀπασ λεγόμε.* Prov. 31: 19, *distaff*, according to the Heb. intpp. from r. כִּישַׁר to be straight.

כָּכָה (Milêl) contr. from כָּה כָּה *so so, i. e. so and so, thus and thus, i. q.*

כָּה, (כָּה being for כָּה, as כָּה for כָּה,) Ex. 12: 11. 29: 35. Num. 8: 26. 11: 15. 15: 11. al. *saepe*. Hence כָּכָה how? — In Aramaean the final ה is dropped, leaving the form כָּכ so; whence some have regarded כָּכָה as derived from כָּכ c. He paragog. This opinion, though false, seems to have been followed by the Hebrew grammarians in placing the tone on the penult.

כְּכָר f. Gen. 13: 10. Ex. 29: 23. 2 K. 5: 5, constr. כְּכָר, pp. *a circle, globe*, for כְּכָר, from r. כְּכָר, Pi. כְּכָר. In the occidental languages corresponding words are *circus, circulus*, and with the r softened κύκλος. Comp. כְּכָר. Spec.

1. *a circuit, circumjacent tract of country*, Neh. 12: 28. כְּכָר הַיַּרְדֵּן *circuit or tract of the Jordan*, i. e. the tract through which the Jordan flows into the Dead Sea, called *καὶ ἐξοχὴν הַכְּכָר*, Gen. 13: 10, 12. 19: 17 sq. 2 Sam. 18: 23. Gr. ἡ περιχώρος τοῦ Ἰορδάνου Matt. 3: 5, now *الغور* el Ghor.

2. *a round of bread*, a round loaf, Ex. 29: 23. 1 Sam. 2: 36. Prov. 6: 26. Plur. m. כְּכָרוֹת *loaves*, Judg. 8: 5. 1 Sam. 10: 3.

3. *a talent*, Syr. כְּבֹא, a weight equal to 3000 shekels of the sanctuary, as appears from Ex. 38: 25, 26. Zech. 5: 7. כְּכָר זָהָב *a talent of gold* 1 K. 9: 14. 20: 10, 14. Dual כְּכָרִים *two talents*, 2 K. 5: 23. כְּכָרִים *two talents of silver*, ibid. where כְּכָרִים holds as it were the middle place between the stat. absol. כְּכָרִים and constr. כְּכָרִי, which latter could not be used without giving up the specification of the exact number. Plur. כְּכָרִים constr. כְּכָרִי f. *talents* 2 K. 5: 5. 1 Chr. 22: 14. 29: 7. Ezra 8: 26.

כְּכָר plur. כְּכָרִין Chald. i. q. Hebr. no. 3. Ezra 7: 22.

כָּל, once כֹּל Jer. 33: 8 Chethibh, seq. Makk. כָּל, m. pp. subst. *the whole, totality*, from r. כָּלַל to complete.

Arab. كُلُّ, Syr. כָּל, id. Corres-

ponding are Gr. ὅλος, Lat. *ullus*, comp. no. 4, Germ. *all, alle omnes*, and *heil totus*, Eng. *all* and *whole*. In the occidental languages it is mostly to be rendered by adjectives, e. g.

1. where it refers to a single thing and includes the idea of oneness, totality, *whole, all*, Lat. *totus*, Gr. ὅλος; followed by a substantive in the genitive, made definite either by the definite article, as Gr. πᾶσα ἡ γῆ, toute la terre, the whole earth; or by the genit. of a noun or pronoun; unless it be a proper name which is in itself definite. E. g. כָּל-הָאָרֶץ all the earth, the whole earth, Gen. 9: 19. 11: 1; כָּל-הָעָם all the people Gen. 19: 4; כָּל-הַצֹּאֵן all the flock 31: 8; כָּל-הָאָרֶץ the whole ram Ex. 29: 18; כָּל-הַיּוֹם all the day, the whole day, see יוֹם g. β; כָּל-כֶּבֶד the whole circle of Jordan Gen. 13: 10; כָּל-אֶרֶץ כּוּשׁ all the land of Ethiopia Gen. 2: 13, comp. 14: 7. 41: 8. 45: 20; כָּל-עַמִּי all my people Gen. 41: 40; דָּבַל לְדָבַד וּדְבַל נִפְשָׁךְ Deut. 4: 29. 2 Sam. 9: 9. Gen. 2: 2; כָּל-יִשְׂרָאֵל all Israel, the whole people of Israel, 1 Chr. 11: 1. So c. Suff. כָּלְךָ, כָּלְךָ, thou whole, Is. 14: 28, 31. 22: 1; כָּלְךָ all of him Gen. 25: 25. — Rarely כָּל is put in the genit. after a noun, (in the manner of the phrase הָרַקְקֶשׁ הַכֵּל and the like,) as כָּל חֲזוֹת הַכֵּל the whole vision or revelation, Is. 29: 10; oftener with a Suffix, as כָּל-יִשְׂרָאֵל כָּלָה pp. *Israel all of it*, i. e. all Israel, 2 Sam. 2: 9; כָּל-מִצְרַיִם מִצְרַיִם כָּלָה Ez. 29: 2; תָּבַל כָּלָה Job 34: 13. — For the similar usage in the Arabic words كَلَّ and كَلَّ see De Sacy Gramm. Arabe II. § 68.

2. where it refers to several things, many individuals, *all, every*, e. g. a) before a plur. subst. made definite, comp. Fr. tous les hommes. כָּל-הַגּוֹיִם all the nations Is. 2: 2. 25: 7; כָּל-הַלַּיְלוֹת all the nights, every night, 21: 8. כָּל-הָרָשָׁעִים all the wicked Ps. 145: 20; כָּל-הַנֹּפְלִים all the falling 145: 14; כָּל-הַיָּמִים all the days, i. e. the whole time, see in יוֹם אָדָם; כָּל-יְמֵי אָדָם all the days of Adam Gen. 5: 5; כָּל-בְּנֵי יִשְׂרָאֵל

all the Levites Ex. 32: 25; כָּל-יִשְׂרָאֵל Is. 18: 3, 14: 9; כָּל-מַעֲשֵׂי יָדָיו all thy mighty works Ps. 9: 2. But poetically also without the art. כָּל-יְרֵדִים Is. 13: 7; כָּל-שְׁלֹחַנוֹת 28: 8, comp. 51: 18, 20. C. Suff. plur. כָּלָנוּ all of us, we all, Gen. 42: 11; כָּלָכֶם all of you, ye all, Deut. 1: 22; כָּלָם they all Is. 14: 10, 17. 31: 3; f. כָּלָה Gen. 42: 36, כָּלָה 1 K. 7: 37. — Also before the relative, Gen. 6: 2 כָּל אֲשֶׁר בָּחָרוּ all (the daughters) whom they chose. 7: 22 רֵיחַ נְיָרָה כָּל-אֲשֶׁר בְּנִיחָיוֹם all in whose nostrils was the breath of life. 39: 5 לֹא הָיָה כָּל-אֲשֶׁר הָיָה לְיָדָיו all that he had; and ellipt. כָּל-הַכְּנֻסִּים all [that] I have prepared 1 Chr. 29: 3. So too before a periphrastic plural, כָּל-דּוֹר וְדּוֹר in all generations Ps. 45: 18; כָּל-יְמֵי חַיָּיוֹם Esth. 2: 11. — b) Before a noun sing. collective, with the article, as כָּל-הָאָדָם Gen. 7: 21. Judg. 16: 17; כָּל-הַחַיָּה all living things, animals, Gen. 8: 1; כָּלָם they all Is. 1: 23; כָּל-זֶה all this Is. 5: 25, the demonstrative pron. not requiring the article to make it definite. — c) Before a noun sing. without the art. כָּל signifies *all, every one, whoever, whatever*, French *tout homme*; e. g. כָּל-שָׁנָה every year, Esth. 9: 21; כָּל-פֶּה every mouth Is. 9: 17; כָּל-בֵּית every house 24: 10; כָּל-פָּנִים every face 25: 8, comp. 15: 2. 24: 11. 30: 25. 40: 4. 45: 24. כָּל-כְּבוֹד all splendour, every thing splendid, Is. 4: 5; כָּל-גֹּאֲלָה every high thing, 2: 12. Here belongs also כָּל-אָדָם every man Job 21: 33. 37: 7. Ps. 39: 6, and כָּל-בָּשָׂר all flesh, every one of flesh, πᾶσα σὰρξ, all mortals, Gen. 6: 12, 13. Is. 40: 5. 49: 26. — d) Absol. (α) without art. כָּל all, i. q. they all, Is. 30: 5 כָּל הַבָּאִישׁ all were ashamed. Is. 44: 24 all things, sc. which exist. (β) c. art. כָּל-הָאָדָם all, i. e. all men, Gen. 16: 12 כָּל-יָדוֹ his hand against all. Ecc. 9: 2 כָּל-הַכֵּל כָּל-אֲשֶׁר לְכָל to all as to all, i. e. the same lot awaits all. Job 24: 24 הָמָּו כָּל-הַנֶּפֶשׁ they melt away, like all they die, where כָּל is for the fuller כָּל-הָאָדָם Judg. 16: 17. So for all things, every thing, Ecc. 1: 2 כָּל-הַכֵּל all is vanity. 12: 8. Dan. 11: 2.

3. Before a noun not made definite כל is also *any one, any thing*, as כל-דבר *any thing whatever* Ruth 4: 7. Lev. 4: 2. Num. 35: 22. Ez. 15: 3. — Hence c. negat. לא and אין, *not any, no one, none, nothing*. 2 Chr. 32: 15 לא יוכל לא-אלוה כל גוי ... להציל עמו *not any god (i. e. no god) of any nation has been able to save his people etc.* Ex. 12: 16 כל-מלאכה לא תעשה *not any work shall be done*, i. e. no work. Prov. 12: 21 לא יאונה בצדיק כל-און *there shall no evil happen to the just*. Ecc. 1: 9 אין כל-חדש *there is nothing new*. Gen. 3: 1. Ex. 10: 15. 20: 4. Lev. 3: 17. Judg. 19: 19. Prov. 30: 30. — Different is כל c. neg. in the passage Ps. 49: 18, לא כלל יקח הכל (where כל has the article) *dying he takes not this all with him*, i. e. all these things; and also in those passages where כל before a definite subst. signifies *the whole, totus*, as 1 Sam. 14: 24 לא טעם ביהם *the whole people did not taste food*. Num. 23: 13 כלל לא תראה *thou shalt not see the whole sc. of Israel, but only a part*.

4. *all, i. e. of all kinds, of every kind and sort*, like Gr. πᾶς for παντοῖος, παντοδαπός II. 1: 5; just as the Hebrews also use the periphrastic plural for things of various kinds, Heb. Gramm. § 106. 4; comp. in Engl. *many* for *many kinds*, Germ. *Viel* for *Vielerley*. E. g. כל-עץ *all manner of trees, trees of every kind*, Lev. 19: 23. כל-מנהג *all manner of wares* Neh. 13: 16. 1 Chr. 29: 2.

5. Adv. for πάντως, *all, wholly, altogether*, e. g. a) before substantives, Ps. 39: 6 כל-הבבל כל-אדם *every man is altogether vanity*, wholly a vain thing, i. q. אדם הבל. b) before other adverbs, chiefly in the later Hebrew, as כל-עצמה *wholly as*, in all points like as, Ecc. 5: 15. כל-עוד *wholly while yet*, wholly so long as, all the while, Job 27: 3. Comp. Lgb. p. 626.

NOTE. When כל stands in connexion with a subst. fem. or plural, the predicate usually agrees in gender and number with the noun as the more important word, e. g. כל-הנשמה תהיה *Ps. 150: 6*; more rarely with כל as the governing word, Gen. 9: 29. Ex. 12: 16. Nah. 3: 7. — Once כל is found sep-

arated from its genitive, Hos. 14: 3 כל-תשוא ערן.

כל, seq. Makk. כל-, Chald. i. q. Hebr.

1. With the sing. *all, the whole, every, totus*. כל-מלכותא *the whole kingdom* Dan. 6: 2, 4. Ezra 6: 11, 12. 7: 16.

2. With the plural, *all, every*, Dan. 3: 2, 5, 7. C. Suff. כל-הון *all of them, them all*, Dan. 2: 38. 7: 19. Absol. in st. emphat. כלל (Milél, as in Syr.) i. q. Hebr. הכל, *all, i. e. all things*, (not adverbially, *wholly, altogether*, as Winer erroneously makes it, p. 481.) Dan. 2: 40 השב כלל *grinding small all things*. 4: 9 מזון לכלבא בה *food for all was in it sc. the tree*. v. 25. Ezra 5: 7.

3. *any one, whoever*, Dan. 6: 8 mid.

4. Adv. like the Heb. no. 5, *wholly, altogether*, before other adverbs pleonastically in the usual diffuse manner of the Aramaean dialects, which delight in the languid accumulation of particles. So in the formulas: כל-הבבבל *wholly for this cause*, כל-קבלה *wholly because*, i. q. simpl. *because*; see in קבל.

\* כלל pp. to close, i. e.

1. to shut up, to confine, Jer. 32: 2, 3. Ps. 88: 9. Intrans. to be shut up, Hagg. 1: 10.

2. to withhold, to retain, to restrain, Num. 11: 28. Ecc. 8: 8. Ps. 40: 10; seq. מן *from* doing any thing, 1 Sam. 25: 33. Ps. 119: 101. Seq. מן *of pers. to withhold a thing from any one, to prohibit in respect to any thing*, Gen. 23: 6. Ps. 40: 12; comp. Hagg. 1: 10.

Chald. Syr. כלל, אethiop.

חלל: to prohibit, Arab. كلل to guard; II, to prohibit, to constrain. This root is also widely spread in the occidental languages, e. g. in the signif. of shutting up, κλείω, whence κλείς, κλήϊς, κλαίς, clavis, claudio, Engl. to close; in the sense of restraining, κωλύω, κολούω, κολάζω. Comp. also celo, occludo.

נרמ. to be shut up, restrained, Gen. 8: 2. Ex. 36: 6. The forms are often borrowed from the cogn. כלל, q. v. as כללני 1 Sam. 25: 33, כללני 1 Sam. 6:

10, יכלה Gen. 23: 6, כלאהר, Ps. 119: 101. On the contrary, כלא Dan. 9: 24 inf. Pi. is for כלה or בלהות, Lgb. p. 418.

Deriv. מכלאות, מכלה, כליא, כליא, and

כלא m. c. suff. כלאי Jer. 52: 33, a prison, Jer. l. c. 2 K. 25: 29; more fully כלא, ביה הכלא 2 K. 17: 4. 22: 27. Plur. בתי הכלאים Is. 42: 22.

כלא (perh. for כלה אב whom the father i. e. creator perfects,) Chisleab, pr. n. of a son of David, 2 Sam. 3: 3.

כלאים dual, of two kinds, heterogeneous, pp. two separations, two separate i. e. different things, Lev. 19: 19.

Deut. 22: 9. — Arab. كلا the two,

both, see De Sacy Gramm. Arabe II. p. 122, and Djauhari as quoted by De Sacy ad Haririi Consess. p. 87. Aeth.

ሕሊ: two, of two kinds.

\* כלב obsol. root. I. onomatopoeitic, pp. as imitating the sound of striking, beating, like cogn. כלה q. v. Engl. to clap, Germ. klappen, thence transferred to the barking of dogs, as if a series of pulses or claps; as we also say 'the dog strikes up'. Comp. Germ. klaffen, French clafir, clabauder, Swed. glaffa, to bark. Hence כלב dog.

II. i. q. כלב to plait, to braid, in the European tongues by transposition πλέω, plico, plecto, flecto, Germ. flechten. Hence כלב.

כלב (i. q. כלב rabid?) Caleb pr. n. a) of the companion of Joshua, son of Jephunneh, Num. 13: 6. 14: 6 sq. Josh. 15: 14. Patronym. כלבי 1 Sam. 25: 3. — b) 1 Chr. 2: 18, 19, for which כלבי v. 9. — c) 1 Chr. 2: 50.

כלב, plur. כלבים constr. כלבי, m. a dog, so called from his barking, pp. the barker, see r. כלב no. I. Arab.

כלב, Syr. כלב id. Secondary forms, derived from the nature and

habits of the dog are: כלב to be mad, rabid, to pursue enemies, כלב

to be rabid. — In the East dogs are mostly without masters, and wander half famished and fierce in troops around the cities and villages, 1 K. 14: 11. 16: 4. 2 K. 9: 10; whence dogs is often an appellation for fierce and cruel enemies, Ps. 22: 17, 21. Further, as the dog is a filthy and despised animal, so by way of reproach a person is said to be a dog 2 K. 8: 13; a dead dog 1 Sam. 24: 15. 2 Sam. 9: 8. 16: 9; a dog's head 2 Sam. 3: 8, comp. Gr. κύων, Germ. Hundsfott i. e. dog's foot; just as at the present day in the East, Christians are called dogs by the Mohammedan rabble. — In allusion to the lechery of this animal, the name dog is also applied to a male prostitute, sodomite, Deut. 23: 18, elsewhere קהשים. So κύνης Rev. 22: 15.

\* כלה 1. to be completed, finished, pp. to be closed, kindr. with כלה q. v. and כלל. Ex. 39: 32. 1 K. 6: 38. Hence to be made ready, prepared, sc. for a person by any one, Prov. 22: 8 וישבט וכלה and the rod of his anger is made ready for him; so seq. מעם, מעם of pers. 1 Sam. 20: 7, 9. 25: 17. Esth. 7: 7. Also of a prophecy, to be completed, fulfilled, Ezra 1: 1. Dan. 12: 7.

2. to be finished, ended, past, of a period of time, Gen. 41: 53. Is. 24: 13 וכלה פלה בציר when the vintage is ended. 32: 10. 10: 25 וכלה זעם and the season of anger will be past. 16: 4.

3. to be consumed, spent, Gen. 21: 15. 1 K. 17: 16; to be wasted, destroyed, to perish, Jer. 16: 4. Ez. 5: 13. Ps. 39: 11; to waste away, to pine, Lam. 2: 11 my eyes pine away with tears. Frequent is the formula פלה פלה רחמי Ps. 143: 7, פלה פלה רחמי Ps. 69: 4, פלה פלה Job 19: 27, i. e. my life, my soul, my eyes, my reins, are faint, languish, pine away, for 'I myself pine, languish, am consumed;' espec. from disappointed hope, Job 11:



20. 17: 5. Jer. 14: 6. Lam. 4: 17, comp. חָיָה; *to pass away, to vanish*, e. g. a cloud Job 7: 9; smoke Ps. 37: 20; time Job 7: 5. Ps. 31: 11. — In fut. once חָיָה 1 K. 17: 14, like verbs חָיָה.

PIEL כָּהָה 1. causat. of Kal no. 1, *to complete, to finish*, Gen. 2: 2. 6: 16. Also *to make ready, to prepare* sc. evil for any one, Prov. 16: 30.

2. *to finish doing any thing*, i. q. *to cease, to have done*, seq. חָיָה c. infin. Gen. 24: 15 חָיָה לְדַבֵּר כָּהָה טָרָם הָיָה *he had not yet done speaking*, had not ceased to speak. 43: 1. Num. 7: 1. Deut. 31: 24. Seq. מָן Ex. 34: 33. Lev. 16: 20.

3. *to consume, to waste, to destroy*, Is. 27: 10; one's strength 49: 4; men, nations, Gen. 41: 30. Jer. 14: 12. 2 Sam. 21: 15; כָּהָה עַד 2 K. 13: 17, 19, and עַד-לְכָהָה 2 Chr. 31: 1, i. e. *even unto destruction*. Also i. q. *to make pine away, languish*, Job 31: 16. 1 Sam. 2: 33. Lev. 26: 16; *to cause to pass away, vanish*, Ps. 78: 33. 90: 9. — For inf. Pi. כָּהָה we find once כָּהָה, like verbs חָיָה.

PUAL כָּהָה and כָּהָה *to be completed, finished*, Gen. 2: 1. Ps. 72: 20.

Deriv. כָּהָה, כָּהָה, כָּהָה, כָּהָה, כָּהָה, כָּהָה, and pr. names כָּהָה, כָּהָה.

כָּהָה adj. fem. כָּהָה, *pinning, languid*, of the eye, comp. r. כָּהָה Kal no. 3. Deut. 28: 32.

כָּהָה f. 1. *completion*, hence adv. כָּהָה 2 Chr. 12: 12. Ez. 13: 13; also כָּהָה id. Gen. 18: 21. Ex. 11: 1.

2. *consumption, destruction*, and עָשָׂה *to make destruction*, i. e. *to destroy utterly*, Jer. 4: 27. 5: 10. Neh. 9: 31. Nah. 1: 8, 9. Seq. כָּהָה Jer. 30: 11, and אָח of pers. Jer. 5: 18. 46: 28. Ex. 11: 13. 20: 17.

כָּהָה fem. 1. *a bride, spouse*, so called from her bridal chaplet, see כָּהָה no. 2. Cant. 4: 8 sq. Jer. 2: 32. 7: 34. 16: 9. 25: 10.

2. *a daughter-in-law*, Gen. 38: 11, 24. Lev. 18: 15. Ruth 4: 15. Comp. חָתָן.

כָּהָה m. *a prison*, i. q. כָּהָה, Jer.

37: 4. 52: 31 Keri. The Cheth. has כָּהָה.

כָּהָה m. *wicker-work, woven or braided from twigs etc.* from r. כָּהָה no. II. Spec.

1. *a fruit-basket*, Am. 8: 1.

2. *a bird-cage*, Jer. 5: 27. Syr. כָּהָה id. The same word was also

adopted by the Greeks, κλωβός, κλουβός, κλωβός, cage, Bochart Hieroz. I. p. 662. II. p. 90.

3. pr. n. m. Chelub, a) 1 Chr. 4: 11. b) 27: 26.

כָּהָה see כָּהָה no. 2.

כָּהָה, Keri כָּהָה, pr. n. m. Ezra 10: 35.

כָּהָה f. plur. denom. from כָּהָה, *the bridal state, the condition of a bride before marriage*, Jer. 2: 2.

\* כָּהָה obsol. root, to which various senses have been assigned by interpreters. Most prob. it is i. q. כָּהָה *to be completed, finished*; comp. קָשָׂה and קָשָׂה, also the examples given under קָשָׂה. — Hence

כָּהָה m. 1. *completion, the act or power of completing, finishing*. So Job 30: 2, spoken of despicable persons, *what can the strength of their hands profit me*, כָּהָה אֲבַד כָּהָה *in whom completion has perished*, i. e. the power of completing, who can accomplish nothing. Sept. ἐπ' αὐτοὺς ἀπώλετο συντέλεια. Here כָּהָה is for כָּהָה [אָשָׁה]. 2. poetically for *old age, full age*; so Targ. Saad. ms. Kimchi, correctly.

Secondary forms are Arab. كَلَّحَ to look sullen, peevish, morose, and كَلَّحَ

to contract the lips, to shew the teeth; both derived from the idea of old age. — Job 5: 26 כָּהָה אֵינִי כָּהָה אֵינִי *thou shalt come in full age to the grave*, q. d. כָּהָה אֵינִי *a good old age*. — I have here formerly compared Syr.

“כָּהָה integritas, sanitas;” but this

rested on a singular error of Castell in translating a gloss of Bar-Bahlul; see preface to Heb. and Germ. Lex. ed. 3. p. xx.

3. *Calah*, pr. n. of a city and province of Assyria, Gen. 10: 11; prob. the same which is elsewhere written קַלְחָה q. v. comp. קָבַר and קְבוּרָה. See Michaelis Supplem. p. 767.

כֶּלִי m. in pause כֵּלִי, plur. כֵּלִים (from an obsol. sing. כֶּלֶה,) constr. כֵּלִי, pp. any thing completed, prepared, made, from r. כָּלָה, a word of general import, i. q. *apparatus, implement, equipment*, etc. Comp. Germ. *Zeug* from *zeugen* i. q. to make, Gr. *τεύχειν*. Spec.

1. of furniture, *utensil, vessel*, Gen. 31: 37. 45: 20. כֶּלִי כֶסֶף, כֶּלִי זָהָב, vessels of gold, vessels of silver, Germ. *Silberzeug*, Ex. 3: 22. 11: 2. כֶּלִי בַיִת, כֶּלִי יְהוָה Jer. 27: 18, and כֶּלִי יְהוָה Is. 52: 11, vessels or implements of the temple. כֶּלִי גֹזֵלָה vessels for wandering, equipment for exile, Germ. *Wanderzeug*, Jer. 46: 19.

2. of clothing, *equipment*, i. e. *dress, garments, trappings*, Germ. *Zeug*. כֶּלִי גִבּוֹר a man's garments, Deut. 22: 5; of bridal ornaments Is. 61: 10. Also of the harness or yokes of oxen, 2 Sam. 24: 2.

3. *a vessel for sailing, a boat, skiff*, Germ. *Fahrzeug*, Is. 18: 2.

4. *implement, instrument, tool*, Germ. *Werkzeug*. כֶּלִי נְשִׁיר instruments of music 2 Chr. 34: 12. Am. 6: 5. כֶּלִי נָבִל pleon. a harp-instrument Ps. 71: 22. Metaph. כֶּלִי זַעַם יְהוָה instruments of the divine wrath, Is. 13: 5. Jer. 50: 25. Is. 32: 7 כֶּלִי דֹבָר the instruments of the deceiver are evil, i. e. the means and devices which he employs to accomplish his purposes. Gen. 49: 5.

5. *implements of war, weapons, arms*, Germ. *Rüstzeug*, Gen. 27: 3; more fully כֶּלִי מִלְחָמָה Judg. 18: 11, 16. כֶּלִי מָוֶת implements of death, deadly weapons, Ps. 7: 14. כֶּלִי נֶשֶׂאֵי כֶלִים *armour-bearer* 1 Sam. 14: 1, 6, 7 sq. 31: 4, 5, 6. בֵּית כֶּלִים *house of arms, arsenal*, Germ. *Zeughaus*, Is. 39: 2.

כֵּלִי see כֶּלִי.

כְּלִי m. *a prison*, Jer. 37: 4. 52:

31 Chethibh. R. כְּלָא.

כְּלִי, only in plur. כְּלִיֹּת, constr. כְּלִיֹּת, f.

1. *the reins, kidneys*, Ex. 29: 13, 22. Job 16: 13. חָלָב כְּלִיֹּת אֵילִים *the fat of the kidneys of rams* Is. 34: 6, comp. Deut. 32: 14.

2. *meton. reins for the inward part, mind, soul, as the seat of the desires, affections, passions*. Jer. 11: 20 בְּהֵן גִּבְּרִיֹת (God) *trieth the reins and the heart*. Jer. 17: 10. 20: 12. Ps. 7: 10. Job 19: 27 כֶּלֶי כְּלִיֹּתַי *my reins pine away within me*, i. e. *my soul pines*. Ps. 73: 21. Prov. 23: 16. Chald. כְּלִי, Arab. كَلْبَة, rarely and less well كَلْبَة id. Schultens supposes the

reins to be so called as being *in two parts*, double, comp. כְּלָא; but this is not well founded, because כְּלָא, signifies rather things of different kinds, and the Arabs use this word in the sing. dual, and plural. Aben Ezra and Bochart derive it from כָּלָה with the idea of desire, longing, comp. Job 19: 27. Perhaps כְּלִי may be simply fem. of the noun כֶּלִי, and so signifies pp. *instrument, vessel*, just as physicians call the veins and arteries vessels, *vasa*.

כְּלִיֹּן constr. כְּלִיֹּן, m. R. כְּלָה.

1. *consumption, destruction*, Is. 10: 22.

2. *a pining, languishing*, כְּלִי עֵינַיִם *a pining, wasting of the eyes*, i. q. *a pining, wasting in general*, Deut. 28: 65. See כְּלָה no. 3.

כְּלִיֹּן (a pining) pr. n. m. Ruth 1: 2. 4: 9.

כְּלִיל m. (כְּלֵל) 1. *adj. complete, finished, perfect*, espec. of beauty. Ez. 28: 12 כְּלִיל יָפִי *perfect in beauty*. 27: 3. Lam. 2: 15. Ez. 16: 14.

2. *subst. the whole*, Judg. 20: 40 כְּלִיל-הָעִיר *the whole city*. Ex. 28: 31 כְּלִיל תְּכֵלֶת *the whole blue, all blue*. 30: 22. Num. 4: 6.

3. i. q. עֲזָה no. 1, a *holocaust, whole burnt-offering*, i. e. which is wholly consumed, Deut. 33: 10. Ps. 51: 21.

4. adv. *wholly*, Is. 2: 18. Lev. 6: 15 [22.]

**פָּלַל** (perh. sustenance, from **פָּלַל** to sustain, Pil. of **פָּלַל**), pr. n. of a wise man before the age of Solomon, 1 K. 5: 11 [4: 31]. 1 Chr. 2: 6.

\* **פָּלַל** 1. *to complete, to make perfect*, Ez. 27: 4, 11. Cogn. **פָּלַל**, q. v. Hence **מְפָלֵל**, **מְפָלֵל**, **מְפָלֵל**, **מְפָלֵל**.

2. *to deck with a crown, to crown*.

Arab. **كَلَّ** Conj. II, Aethiop. **ከለለ**:

Syr. Pa. id. Hence **פָּלַל**, **פָּלַל**.

**פָּלַל** Chald. whence Shaph. **שָׁפַל** *to complete, to finish*, Ezra 5: 11. 6: 14. Pass. **אֶשְׁתַּפֵּל** Ezra 4: 13. — Ezra 4: 12 in Chethibh is **אֶשְׁתַּפֵּל**, the letter ת being dropped.

**פָּלַל** (completeness, wholeness,) pr. n. m. Ezra 10: 30.

\* **פָּלַל** in Kal not used, pp. *to wound*, as Arab. **كَلَّ** Conj. I, II, comp. Sanscr. *klam* to be exhausted, fatigued; whence perhaps comes Lat. *calumnia*. A similar metaphor exists at least in the Hebrew.

Hiph. **הִפְלִיחַ** and **הִפְלִיחַ** 1 Sam. 25: 7.

1. *to reproach, to revile, to insult*, in words, pp. to wound any one, 1 Sam. 20: 34.

2. *to hurt, to harm, to injure*, 1 Sam. 25: 7. Judg. 18: 7.

3. *to shame, to put to shame*, Job 11: 3. Prov. 25: 8. Ps. 44: 10. This is a stronger word than the synonym. **בִּזְיוֹן**, Hiph. **הִזְבִּיחַ**, comp. Is. 45: 16, 17. Jer. 31: 19. See Reimarus de Differentiis v. c. Heb. Diss. I. p. 67 sq.

Hoph. 1. *to be hurt, injured*, 1 Sam. 25: 15.

2. *to be made ashamed, put to shame*, i. e. disappointed in one's hope, Jer. 14: 3. Comp. Niph. no. 2.

Niph. 1. *to be insulted, disgraced*, 2 Sam. 10: 5. 1 Chr. 19: 5.

2. *to be made ashamed, to be put to shame*, Jer. 31: 19; often spoken of one who fails in his undertakings, Ps. 35: 4. 40: 15. 70: 3. 74: 21. Also simpl. *to be ashamed, puduit eum*, i. q. **בִּזְיוֹן**. Num. 12: 14. Seq. **מִן** of cause Ez. 16: 27, 54; seq. **בְּ** Ps. 69: 7.

Deriv. **פָּלַל**, **פָּלַל**.

**פָּלַל** pr. n. of a city or region, which is mentioned along with Assyria Ez. 27: 23. Both the signification of this quadrilateral name, if indeed it be of Semitic origin, and the situation of the place, are unknown.

**פָּלַל** f. *shame, reproach, contumely*, Ps. 69: 8. Jer. 51: 51. Ez. 16: 54. 32: 24. 36: 7. 44: 13. **לְבַשׁ פָּלַל** *to be clothed with shame*, i. e. wholly covered with it as with a garment, Ps. 109: 29. Plur. **וְהָ** — Is. 50: 6.

**פָּלַל** f. id. Jer. 23: 40.

**פָּלַל** Gen. 10: 10, **פָּלַל** Am. 6:

2, and **פָּלַל** Is. 10: 9, *Calneh, Calno*, pr. n. of a large city subject to the Assyrians, according to the Targums, Euseb. Jerome, and others, i. q. *Ctesiphon*, situated on the eastern bank of the Tigris opposite Seleucia. This latter name is said to have been given to it by the Persian king Pacorus. See Bochart Phaleg IV. 18. Michaelis Spicileg. I. p. 228. — The etymology of this foreign name is unknown.

\* **פָּלַל** a root not used in the verb itself, onomatopoeitic, and imitating the sound of *beating, striking, pulsation*, i. q. Engl. *to clap*, Germ. *klappen, klopfen*; comp. Gr. *κολάπτω*, whence *κόλαφος, colaphus*, Ital. *colpo*, Fr. *coup*. Verbs of a kindred form are transferred, sometimes to the beating of the feet, i. q. to leap, Gr. *κάλπη*, Engl. *to gallop*; sometimes to hewing or scraping, as **פָּלַל**, **פָּלַל**, **פָּלַל**, **פָּלַל**; and also to the barking of a dog, as if a series of pulses or claps, see **פָּלַל**. — Hence subst. **פָּלַל**, Gr. *πέλεκυς*, axe.

\* **כִּמְהָ** to pine after any thing, to long for, once Ps. 63: 2. Arab. **كَمْهَ**

to become dark, as the eye, a colour, the mind. According to Firuzabadi, Camoos p. 1832 Calcutt. it is used spec. of a person who changes or loses colour; hence pp. to grow pale, and so metaph. of desire, longing, comp. **כִּסְהָ**. Similar is Sanscr. *kam* to desire, Pers. **کام** desire; comp. also Gr. *καμω*, *καμνω*.

Deriv. pr. n. **כִּמְהָה**.

**כִּמְהָ** see **כִּמְהָ**.

**כִּמְהָה** (pining, longing) pr. n. m. 2 Sam. 19: 38, 39. Jer. 41: 17, Chethibh **כִּמְהָה**. Also **כִּמְהָה** 2 Sam. 19: 41.

**כִּמְ** before simple nouns, and before grave suffixes, as **כִּמְזֶכֶת**, **כִּמְזֶהָם**; also **כִּמְ** before light suffixes, as **כִּמְזִי** as *I*, **כִּמְזֶה**, **כִּמְזֶהָ**; **כִּמְזֶה** as *I*, **כִּמְזֶהָ**, **כִּמְזֶהָ**; a separate particle, used chiefly in poetry, for the prose **כִּי**, i. q. **כִּמְהָ**.

A) Adv. of quality, demonstrative, like Gr. *ὥς*, thus, so; e. g. in the difficult passage Ps. 73: 15 *should I say, כִּמְזֶהָ I will speak thus*, i. e. as the wicked speak. Sept. *οὕτως*. Others here take **כִּמְ** for **כִּהֶם**, but then it should read **כִּמְזֶהָ**. — Repeated, as, — so; *qualis, talis*. Judg. 8: 18 **כִּמְזֶהָ** as *thou, so they*; also inverted, so — as; *talis, qualis*, 1 K. 22: 4 **כִּמְזֶהָ** so *I, as thou*, i. e. I am as thou.

B) Prep. implying likeness, similarity, as, such as, like, Gr. *ὥς*. **כִּמְזֶהָ** as *a man such as I*, like me, Neh. 6: 11. Ex. 15: 5 *they sunk into the depth כִּמְזֶהָ* as *a stone*. Job 6: 15. Ps. 58: 9. Job 10: 22 **כִּמְזֶהָ** as *a land of darkness like thickest darkness*. — Hagg. 2: 3 **כִּמְזֶהָ** as *nothing in your eyes*? **כִּמְזֶהָ** words like these, i. e. such words, Job 12: 3. **כִּמְזֶהָ** like it, such as this, Ex. 9: 18.

C) Conj. i. q. **כִּמְזֶהָ**, before a whole sentence.

1. as, like as, Is. 41: 25 **כִּמְזֶהָ** as *the potter treadeth the clay*.

2. of time, as, i. e. when, after, as soon as. Seq. Praet. Gen. 19: 15 **כִּמְזֶהָ** when (as soon as) *the dawn arose*. Is. 26: 18 **כִּמְזֶהָ** as *we brought forth, it was wind*. — In the kindred dialects corresponding forms are:

Arab. **كَمْهَ**. Chald. **כִּמְהָ**, Syr. **כִּמְהָ**; from which forms we may judge of the signification of the syllable **כִּמְ**. That is, **כִּמְ** is pp. i. q. indef. **כִּמְהָ** what, whatever, something, any thing; so that in Ps. 73: 15 **כִּמְזֶהָ** is pp. like any [such] thing, comp. in A; and so in C, pp. like what, as how.

**כִּמְזֶהָ** m. Chemosh pr. n. of the national god of the Moabites and Ammonites, Judg. 11: 24; the worship of which was introduced at Jerusalem under Solomon, 1 K. 11: 7. 2 K. 23: 13. Jer. 48: 7. (Perh. subduer, vanquisher, from r. **כִּמְזֶהָ**, q. v.) Hence **כִּמְזֶהָ** people of Chemosh, i. e. the Moabites, Num. 21: 29. Sept. *Xamós*, Vulg. *Chamos*.

\* **כִּמְזֶהָ** obsol. root, Arab. **كَمْهَ** conglobavit, whence **כִּמְזֶהָ** q. v.

\* **כִּמְזֶהָ** obsol. root. In Syr. and Arab.

1. to lay up, to hide away; hence **כִּמְזֶהָ** treasures.

2. Syr. also to preserve, to season, espec. with salt, pp. to lay up in salt. — Hence

**כִּמְזֶהָ** m. cumin, Germ. *Kümmel*, *cuminum sativum* of Linn. used along with salt as a condiment, (Plin. H. N. 19, 8,) Arab. **كَمْهَ**, Gr. *καμινον*, Is. 28: 25, 27.

\* **כִּמְזֶהָ** *ἀπαξ λεγόμεν*. Deut. 32: 34 to lay up, to hide away, perhaps i. q. **כִּמְזֶהָ**, which is read in Cod. Samar. l. c. — Hence pr. n. **כִּמְזֶהָ**.

\* I. **כִּמְזֶהָ** in Kal not used, kindr. with **כִּמְזֶהָ**, comp. **כִּמְזֶהָ**, **כִּמְזֶהָ**.

1. to be warm, to grow warm, to burn;



see Niph. no. 1. Talmud. כומר calefactio.

2. to be burned, scorched, see Niph. no. 2; hence to be dark, obscured, and also like Syr. כפֿל, to be gloomy, sad. Aph. to go about in black, i. e. in mourning. Comp. כְּמָרִים, כְּמָר.

NIPH. to be warm, to burn, e. g. one's love, i. q. to yearn, seq. עַל 1 K. 3: 26, and אֵל Gen. 43: 30; so of pity, compassion, to be kindled, moved, Hos. 11: 8.

2. to be burned, scorched. Lam. 5: 10 our skin is scorched as with a furnace from the burning heat of famine.

\* II. כְּמָר i. q. כְּבֵר, to plait, to braid, to interweave, whence מְכַמֵּר, מְכַמֶּרֶת, מְכַמֵּר, net.

כְּמָר only in plur. כְּמָרִים idol-priests 2 K. 23: 5. Hos. 10: 5. Zeph. 1: 4. Syr. כְּמָרִים a priest in general; but this as well as other Syriac words relating to divine worship, is restricted by the Hebrews to idol-worship; see Gesch. der Heb. Sprache p. 58. As to the etymology, כְּמָר, כְּמָרִים, is pp. blackness, sadness, and concr. 'one who goes about in black, in mourning', hence an asce-

tic, a priest. Comp. אֲבִיִּל, אֲבִיִּל, gloomy, sad, mourning, also an ascetic, monk, ecclesiastic. See Comment. on Is. 22: 12. 38: 15.

כְּמָרִים plur. m. obscurations, from r. כְּמָר I. 2, after the form שְׁפָרִיר, except Hīrek in the first syllable, as in פְּרָחָה. Once Job 3: 5 בְּצִתְהוּ כְּמָרִירִי let obscurations of the day terrify it, sc. my natal day, i. e. obscurations of the light of day or the sun, eclipses, which were anciently supposed to portend evils and calamities. The ancient versions regard כ as a prefix before the subst. מְרִירִים, and then the sense is, the utmost bitternesses of the day, i. e. the greatest calamities which can happen to a day; comp. on כ intensive p. 459. col. B. But the first sense is far better adapted to the parallelism.

\* כְּמָשׁ obsol. root, prob. i. q. כָּבַשׁ to subdue, to depress, כ and מ being interchanged; whence כְּמָשׁ incubus, night-mare, Arab. كَابُوس, כְּמָשׁ, grape-husks, refuse, as being trodden out. Hence Heb. כְּמוֹשׁ and מְכַמֵּשׁ.

\* כְּמָת obsol. root, prob. i. q. כָּתַם to hide. Hence מְכַמֶּתֶת pr. n.

I. כֵּן A) pp. part. act. from כָּנַן, upright, erect; metaph. upright, honest, plur. כְּנִים Gen. 42: 11, 19, 31. Is. 16: 6 כֵּן לֹא rectum, i. e. emptiness, folly.

B) Adv. 1. uprightly, right, well. 2 K. 7: 9 אֲנִי וְהָנֹה עֹשִׂים כֵּן we do not right. Ex. 10: 29 דִּבַּרְתָּ כֵּן thou hast spoken rightly, well. Num. 27: 7. 36: 5. Ecc. 8: 10.

2. so, thus, Gr. ὥς, οὕτως, pp. right after some rule or standard, Engl. right so, just so, (although Gúset, Danz, and others make כֵּן so a different word, as if contr. from כָּהֵן as they, like the from כָּה; but comp. אֶכֶן.) Seq. Makkeph - כֵּן Job 5: 27. Josh. 2: 21. Prov. 26: 2. 33: 7. Gen. 1: 7 וַיְהִי כֵן and it was so, as God commanded. v. 9, 11. 29: 26 לֹא נַעֲשֶׂה כֵן בְּמִקְמָנוּ it is not so done in our country. Ps. 1: 4 כֵּן לֹא not so the wicked. 1 K. 20: 40 כֵּן בֵּן מִשְׁפָּטָה אֶתָּה חֲרָצִית so (this) is thy judgment, thou hast thyself decided. 1 Sam. 23: 17 and also Saul my father כֵּן יָדַע so knoweth, where there is no need of reading כֵּן as a demonstr. pron. this. Jer. 5: 31 עַמִּי אֶהְבֹּהוּ כֵּן my people love it thus, love to have it so. Prov. 28: 2 כֵּן בֵּן מִשְׁפָּטָה אֶתָּה חֲרָצִית 2 but with prudent and wise men, כֵּן יִשְׁתַּדֵּל so shall the state endure long; here כֵּן approximates to a sign of the apodosis, comp. οὕτω Matthiae Gr. Gramm. p. 822. — Often as corresponding to each other are כֵּן — כֵּן, as — so, see in כ A. 1; כֵּן — כֵּן, see כֵּן no. 1. p. 460. More rarely inverted, כֵּן — כֵּן, so — as Gen. 18: 5. 2 Sam. 2: 25; כֵּן — כֵּן Ex. 10: 14. In other places כֵּן is omitted in the protasis, Is. 55: 9, (comp. v. 10, 11.) Judg. 5: 15.

Further, this adverb may be variously rendered, according as it refers to quality, to quantity, or to time, etc. a) As to quality or character, *so, such*, so constituted, etc. Job 9: 35 לֹא כֵּן אֲנִי non ego sic sum (as Terence often) *apud me*, Engl. *I am not so constituted with myself*, I am not so at heart. 1 K. 10: 12 לֹא בָּא כֵּן עֵצִי there came afterwards no such *almug* wood. Also *so very*, Nah. 1: 12 לֹא רַבִּים אֲם שְׁלֵמִין וְכֵן רַבִּים although they be secure and so very many. Comp. Lat. negat. *non ita multi*, not so very many. — b) As to quantity, i. q. *so much, so many*. Ex. 10: 14 כֵּן אֲרֵבָה בְּמֵהוּ *so many locusts as these*, in such multitudes. Judg. 21: 14 וְלֹא מִצְאוּ לָהֶם כֵּן but they found not for them so many, i. e. so many women as were needed, not women enough. — c) As to time, i. q. *so long*. Esth. 2: 12 כֵּן רָמְלָאוּ יָמֵי מְרוֹקִיָּהן so long continued the days of purification. Also so often, Hos. 11: 2 כָּרָאוּ לָהֶם כֵּן הָלְכוּ מִפְּיָהֶם (as often as) they called them, so often did they go back from them. Further, *so soon*, immediately, preceded by כֵּן of time (as soon as), 1 Sam. 9: 13 כִּבְאֲכֶם כֵּן כְּבִיאָם as soon as ye be come ... so soon ye shall find etc. i. e. straight-way; comp. Gr. ὡς — ὡς Eurip. Phoeniss. 1437. Hom II. 1.512. ib. 14.294. In poetry by a strong ellipsis כֵּן is sometimes omitted, Ps. 48: 6 כֵּן רָאוּ בְּנֵי תִמְנָהוּ as they saw, so they were astonished, i. e. as soon as, immediately. — d) As a particle of continuation, *so then, therefore*. Ps. 90: 12 הוֹדֵעַ כֵּן הַיּוֹם so then teach us to number our days. 61: 9. 63: 3.

3. i. q. אֵךְ, אֵךְ, as a particle of asseveration, affirmation, at the beginning of a sentence, *so, truly*. Jer. 14: 10 כֵּן אֶדְבֹּר לְנוֹעַ.

4. With prepositions. a) אַחֲרֵי כֵּן, אַחֲרֵי כֵּן, after so, i. e. after things have so happened, afterwards, see אַחֲרֵי.

b) בְּכֵן in so a state, in such a condition, i. e. so, then, Ecc. 8: 10. Esth. 4: 16. — In the Targums very often then, so.

c) לְכֵן (α) as causal adv. lit. 'on account of so,' i. e. on that account

therefore, Judg. 10: 13. 1 Sam. 3: 14. Is. 5: 24. 8: 7. 30: 7. Job 32: 10. 34: 10. 37: 24. al. saepe. Gen. 4: 15 לְכֵן וְגו' בְּלִי-הָרִג קַיִן וגו' therefore, [lest it be as thou fearest,] whosoever slayeth Cain etc. Corresponding to each other are וְלְכֵן — יֵשֶׁן כֵּן, because — therefore, Is. 8: 6, 7; יֵשֶׁן — לְכֵן 29: 13, 14. Once it is for כֵּן אֲשֶׁר on this account that, because, Is. 26: 14, where it has the force of a conjunction; comp. עַל כֵּן for כֵּן אֲשֶׁר. — (β) By degrees לְכֵן was also deflected so as to assume an adversative power, yet therefore, nevertheless, attamen, comp. אֲזָן. So preceded by אֲם in the protasis, Jer. 5: 2 although (אֲם) they say, As the Lord liveth; yet therefore (לְכֵן, pp. for this very reason) they swear falsely. Also Is. 7: 14, 'although ye impiously refuse the offered sign, yet therefore [nevertheless] the Lord himself will give you a sign. Often in the prophets, where there is a transition from rebukes and threats to consolations and promises, as Is. 10: 24 nevertheless, thus saith Jehovah of hosts, ... fear not etc. Is. 27: 9. 30: 18. Jer. 16: 14. 30: 16. Ez. 39: 25. Hos. 2: 11 [14]. In Job 20: 2 Zophar begins, יִשְׁבוּרֵי לִבִּי שֶׁעִפִּי לְכֵן nevertheless my thoughts suggest to me an answer, i. e. notwithstanding thy vaunting and threatening words I have yet something to reply. — Corresponding

to this is the Arab. لَكِنَّ, لَكِنَّ at-

tamen, nevertheless, which is doubtless derived from the Heb. לְכֵן. — This adversative לְכֵן many regard as another word and of a different origin; and so I have also formerly taken it, viz. as made up from לָא i. q. אֵךְ, and כֵּן. This view may indeed be supported by the authority of the LXX, who have twice rendered it οὐχ οὐτως, Gen. 4: 15. Is. 16: 7; and by the Arabic orthography, where it is also written لَكِنَّ, see Hamas. Schult. p.

312, 364, 412. But the adversative use, as we have seen above, is really connected with and dependent on its causal power; and so too in the Chaldee particle לְכֵן q. v.

d) על-כֵּן (α) *on that account, therefore*, Gen. 2: 24. 10: 9. 11: 9. 19: 22. 20: 6. Is. 5: 25. 13: 7. 16: 9. Job 6: 3. 9: 22. al. saepiss. (β) In the poetic style it has also the force of a conjunctive, for אֲשֶׁר עַל כֵּן אֲשֶׁר, *on this account that, because*; comp. לִכְּנָן Is. 26: 14, כֵּן כִּי עַל כֵּן p. 476. col. A, and the remarks on the ellipsis of relative conjunctions Lehrs. p. 636. Ps. 45: 3 *thou art fairer than the children of men . . .* because that God hath blessed thee forever. Ps. 1: 5. 42: 7. Is. 15: 4. Jer. 48: 36. — Compare the remarks of Winer, ad Sim. Lex. p. 466, where he attempts to refer these examples to the common meaning *therefore*. But I doubt whether he has rightly shewn the connexion of the sentences.

e) עַד-כֵּן lit. *until so*, i. e. *until now*, as yet, *hitherto*, Neh. 2: 16.

II. כֵּן c. suff. כֵּנִי, כֵּנִי, from r. כֵּן no. II, i. q. כֵּן.

1. *a stand, station, place*, Gen. 40: 13. 41: 13. Dan. 11: 20. 21. v. 38 עַל כֵּנִי *in his place*, in his stead, for which in v. 7 כֵּן.

2. *a stand, base, pedestal*, 1 K. 7: 31 בְּמִשְׁעָה-כֵּן *in the manner of a base*, like a pedestal. Spec. of the base or foot of the laver in the court of the temple, Ex. 30: 18. 28. 31: 9. 35: 16. 38: 8. Lev. 8: 11. Of the base or socket of a ship's mast, Is. 33: 23; called in Greek *μυσόδμη, ιστοδόμη* Il. 1. 434, *ιστοπέδη* Od. 12. 51, Lat. *modius*.

III. כֵּן in sing. once Is. 51: 6, where the ancient versions languidly render כֵּן כְּמִן by *quemadmodum ita*, i. e. *in like manner*; rightly, *like a gnat*; Plur. כְּנִים Ex. 8: 12. Ps. 105: 31, Sept. *σκαίφες*, Vulg. *sciniphes*, a species of small gnats, very troublesome from their sting, and abounding in the marshy regions of Egypt; *culex repans* Linn. *culex molestus* Forsk. See Hldot. 1. 95. Philo de vita Mosis P. II. p. 97 ed. Mangey. Other ancient and modern testimonies are collected in Oedmann's Verm. Samml. aus der Naturkunde, Fasc. I. c. 6. — The etymology is uncertain; gnats might indeed be so called from the idea of cov-

ering, from r. כֵּן no. I; but I prefer to derive the word from the idea of *pinching*, so that it would have affinity with the Greek *κνέω, κνήθω, κνίτος, κνίψ*, Germ. *kneipen*, Engl. *to nip*, and with a sibilant prefixed *σκνέω, σκνίψ*, as in Sept. So also Eichhorn, Einleit. in das A. T. III. p. 254. — The Hebrew intpp. and Josephus (Ant. 2. 14. 3) with little probability explain it by *lice*; and the Talmudists also use the sing. כֵּנָה for *a louse*; so also Bochart, Hieroz. T. II. p. 572 sq. Comp. כֵּבֶנֶ.

\* כֵּנָה in Kal not used, Arab.

כִּי I, II, IV, to call a person or thing by another and more honourable name or title, to deck with a title; see Tauriz. ad Hamas. Schult. p. 320. Tebleb. ad Harir. Schult. II. 57. Chald. to address one by his title. So Heb. in

PIEL כִּנָּה 1. *to address in a friendly and soothing manner, to speak kindly to any one*. Is. 44: 5 וְבִשְׁם יִשְׂרָאֵל כִּנָּה *and kindly, soothingly, names the name of Israel*. 45: 4 אֲבִיךָ וְלֹא יִרְצֶתְךָ I called thee kindly, though thou hast not known me.

2. *to flatter*, Job 32: 21, 22.

Deriv. subst. כִּנָּה.

כִּנָּה ἀπ. λεγόμε. Ez. 27: 23, pr. n. of a city, prob. i. q. כִּנָּה q. v. *Ctesiphon*, which also is read in one of de Rossi's Mss. Comp. קִנָּה for יִנָּה.

כִּנָּה Ps. 80: 16, see כִּנָּה.

כִּנּוּת see כִּנָּה.

כִּנּוּן Chald. see כִּנָּה.

כִּנּוּר m. plur. כִּנּוּרִים Ez. 26: 13, כִּנּוּרִים 1 K. 10: 12, Gr. *κινύρα, κινύρα*, a species of *harp* or *lyre*, Lat. *cithara*, [whence the modern word *guitar*,] a stringed instrument of music, celebrated for David's skill in playing upon it, and employed both in sacred and profane music, in rejoicing and in mourning, Is. 5: 12. Job 30: 31; usually as an accompaniment to the voice. Gen. 4: 21. Ps. 33: 2. 43: 4. 49: 5. 71: 22. 1 Sam. 16: 16, 23. al. saepe. Josephus relates, Ant. 7. 12. 3,

that the *κίθαρα* had ten strings, and was struck with a key; but this is contrary to the words in 1 Sam. 16: 23. 18: 10. 19: 9, from which it appears that this instrument was played with the fingers. Corresponding is Arab.

כִּנָּרָה, כִּנָּרָה, כִּנָּרָה,

cithara, harp, lute. — The etymology seems to lie in the tremulous, stridulous sound; comp. r. כָּנַר.

כִּנָּהוּ pr. n. see יהוֹנָדָן.

כָּנָם i. q. כָּנָם gnats, Ex. 8: 13,

14. In the manner of plurals and collectives it is construed with the feminine; and perhaps it should be read כָּנָם, defectively; as also Cod. Samar. has כָּנָם. Comp. Lehrs. p. 517.

כִּנְמָא adv. Chald. so, thus, in this manner, Ezra 4: 8. 5: 4, 9, 11. 6: 13. It seems to be compounded from כָּ and גִּימָא, which is often negligently used in the Talmud for גִּימָר, גִּימָר, dropping the ר; pp. therefore as is said, or as we say, referring sometimes to what precedes, and sometimes to what follows. The Heb. translator gives it in Ezra 4: 8 by כֵּן אָמַר (read כֵּן אָמַר), and in 5: 4 by כִּשְׁנָאֵמַר as is said. In like manner Syr. כִּנְמָא

namely, is contracted from כִּנְמָא quasi dicas.

\* כָּנַן I. i. q. כָּן, to cover, to protect, to defend, comp. כָּן, כָּן. Imp. c. He parag. כָּנַן protect Ps. 80: 16, where others less aptly understand it as subst. a plant, shoot, comp. כָּן Dan. 11: 7.

II. i. q. כָּן. See כָּן no. II.

Deriv. from no. I, the three following:

כָּנָנִי (protector) pr. n. m. Neh. 9: 4.

כִּנְנִיהוּ (whom Jehovah defends) pr. n. of a Levite, 2 Chr. 31: 12, 13. 35: 9.

כִּנְנִיהוּ (id.) pr. n. m. 1 Chr. 15: 22. 26: 29, for which 15: 27 כִּנְנִיהוּ.

\* כָּנַס 1. to collect, to heap up, as stones Ecc. 3: 5, treasures Ecc. 2: 8, 26, waters Ps. 33: 7.

2. to gather together persons, to assemble, Esth. 4: 16. 1 Chr. 22: 2.

Aram. כָּנַס to collect, to assemble. Arab. كَنَس id. also to lay up; elsewhere كَنَس. Cognate roots are, by transpos. כָּבַס, whence כָּבַס treasure; and כָּבַן, whence כָּבַס stores, magazines; also with the letters softened, כָּבַן.

PIL. i. q. Kal no. 2, to gather together, to assemble persons, Ez. 22: 21. 39: 28. Ps. 147: 2.

HITHP. pp. 'to gather oneself up,' i. e. to hide oneself, to wrap oneself in any thing, Is. 28: 20 וְהִמְסְכָה צִרְהָא and the covering is narrower than that he can wrap himself in it. Comp. כָּ B. 5.

Deriv. מְכַנְסִים.

\* כָּנַע in Kal not used, pp. to bend the knee, to fall upon the knees, kindr. with כָּרַע q. v. This root is widely spread, comp. γόνυ, γυν in γυναικείον, genu, Germ. Knie, Engl. knee; γωνία, ἰγνία hollow of the knee; Aram. ܟܢܐ, incubuit; also with the third radical strengthened, Germ. knicken, einknicken. In Heb. spec.

1. to fold together, to lay together, and hence to collect, to bind up packages, bundles, see כָּנַע; comp. Arab. كَنَعَ contraxit, contractus fuit, Conj. I, V, VII.

2. to be bowed down, to be low, depressed, as a land, see כָּנַע; and trop. of the mind, to be depressed, like Chald.

כָּנַע Ithpe. and كَنَعَ Conj. I, IV, id.

HIPH. הִכְנִיעַ to bow down, to bring low, to humble any one, Job 40: 12. Ps. 107: 12. Is. 25: 5; espec. enemies, to vanquish, to subdue, 2 Sam. 8: 1. 1 Chr. 17: 10. 18: 1. Ps. 81: 15.

NIPH. נִכְנַע 1. to be brought low, humbled, subdued, e. g. a vanquished



enemy, Judg. 3: 30. 8: 28. 11: 33. 1 Sam. 7: 13.

2. *to humble oneself, to submit*, espec. before God or a divine messenger, seq. **לְהִתְכַּנֵּן**, **מִכְנִי**, and **מִלְכִּי**. 1 K. 21: 29 *seest thou how Ahab hath humbled himself before me?* 2 K. 22: 19. 2 Chr. 12: 7. 30: 11. 33: 23. 36: 12.

**כְּנֶעָה** or **כְּנֶעָה** ἄπ. **λεγόμεν.** Jer. 10: 17, *a package, bundle, bale*, so called from *folding* and binding together, see **ר. כְּנֶעָה** Kal. no. 1. Sept. **ὑπόστιασις**. Targ. *wares*.

**כְּנָעַן** pr. n. *Canaan*. R. **כְּנָעַן**.

1. *Canaan*, the son of Ham, and father of the Canaanites, Gen. 9: 18 sq. 10: 6.

2. *Canaan*, the land of the Canaanites, Ex. 15: 15, fully **אֶרֶץ כְּנָעַן** Gen. 13: 12. 33: 18; also the nation itself, Judg. 3: 1, c. masc. Hos. 12: 8; pp. *low region*, from **ר. כְּנֶעָה** with the ending **ל** as in **אֶרֶץ כְּנָעַן**, opp. to the higher land **אֶרֶץ** or Syria, see **כְּנֶעָה** no. 1.—Spec. a) the country on this side Jordan, opp. to Gilead, Num. 33: 51. Josh. 22: 9.—b) Phenicia, Is. 23: 11, i. e. the northern part of Canaan at the foot of Lebanon, whose inhabitants call themselves **כְּנָעַן** on coins; comp. Comment. on Is. l. c. Gesch. der Heb. Sprache p. 16, 227. They are called by the Greeks *Phoenices*. The Carthaginians, a colony of the Phenicians, also retained this ancient name; as is testified by Augustine, (Expos. Ep. ad Rom.) as follows: "Interrogati rustici nostri i. e. Hipponenses, quid sint? punice respondent *Chanani*, corrupta scilicet, ut in talibus solet, una littera, quid aliud respondent, quam *Chananaei*?"—c) Philistia, Zeph. 2: 5 **פְּלִשְׁתִּים** **אֶרֶץ כְּנָעַן** **פְּלִשְׁתִּים** **אֶרֶץ כְּנָעַן** Hence **כְּנָעַן** the language of Canaan, i. e. the Hebrew, which was spoken by the Canaanites and Hebrews, Is. 19: 18.

3. for **כְּנָעַן** **אִישׁ כְּנָעַן** a *Canaanite* Hos. 12: 8; and so for a merchant generally, Is. 23: 8, **כְּנָעִיָּה** *her merchants*. Comp. Zeph. 1: 11. Ez. 17: 4. See **כְּנָעַנִי** no. 2.

**כְּנֶעָה**, (fem. of the preced.) pr. n. m. a) 1 Chr. 7: 10. b) 1 K. 22: 11. 2 Chr. 18: 10.

**כְּנָעִי**, f. **כְּנָעִיָּה** 1 Chr. 2: 3,

plur. **כְּנָעִיִּים**, a Gentile noun.

1. a *Canaanite*, collect. the *Canaanites*, Gen. 24: 3. Judg. 1: 1 sq. For their various tribes, see Gen. 10: 15—19. This name was specially applied to the inhabitants of the lower or depressed parts of the country near the sea, or along the Jordan, see **כְּנָעַן** no. 2; opp. to the inhabitants of the high land or mountains, **אֶרֶץ אֲמֹרִי** q. v. Num. 13: 30. Josh. 11: 3.—Gen. 13: 7. 15: 20. Ex. 3: 8, 17. 33: 2. 34: 11. al.—The Canaanites were celebrated merchants, and hence

2. *Canaanite for merchant*, generally, Job 40: 30 [25]. Prov. 31: 24. So **כְּנָעִי** Chaldean, for astrologer.

\***כְּנָה** i. q. Arab. **كَنَف** *to cover*, *to hide*; whence **כְּנָה** covering, wing. Comp. r. עֹנָה.

NIPH. *to cover or hide oneself*. Is. 30: 20, **לֹא-יִכְנֶה עוֹד מוֹרִידָה** *no longer shall thy teachers hide themselves*, i. e. they shall come forth openly before the public, and no longer be vexed by persecutors. So Abulwalid and Jarchi; see Comment. on Is. l. c.—Hence

**כְּנָה** f. 1. a *wing*, so called as *covering*, etc. **כְּנָה** **בְּעַל כְּנָה** Prov. 1: 17, and **כְּנָה** **בְּעַל כְּנָה** Eccl. 10: 20, 'one having wings,' poet. for a bird. **כְּנָה** **כָּל-כְּנָה** every wing, i. e. every sort of birds, Germ. *Gefügel*, Gen. 7: 14. Poet. **כְּנָה** **רוּחַ** *wings of the wind* Ps. 18: 11. 104: 3. **כְּנָה** **בְּכָרִי שָׁחַר** *wings of the morning* 139: 9, expressive of the swiftness with which the winds and the dawn move onward.—Metaph. with the idea of protection, defence, Ps. 17: 8, **כְּנָה** **תַּחְתִּי** *hide me beneath the shadow of thy wings*. 36: 8. 57: 2. 61: 5. 63: 8. 91: 4. Ruth 2: 12. Comp. Arab. **جناح**, **جناح**.

and **כְּנָה** Schult. ad Job. 472. Gr. **πτερυξ**, Grot. ad Matt. 23: 37. Further, wings are attributed to armies, as in Lat. and Engl. Is. 8: 8. Comp. **אֲנָפִים**.

2. an *extremity*, corner, a) of a garment, *skirt, flap*, **כְּנָה**, **πτερυγιο**, fully **כְּנָה** **הַמַּעֲרִיב** *skirt of the upper garment* 1 Sam. 24: 5, 12. Num. 15: 38. Deut. 22: 12; also the name of the garment

being omitted, Zech. 8: 23 כְּנָף אִישׁ *the skirt of a Jew*, i. e. of his upper garment. Ez. 5: 3. Hagg. 2: 12.—As the outer garment was also used by the orientals to wrap themselves in at night, hence כְּנָף is also put for the *extremity* or *corner* of a bed-covering, coverlet, etc. Deut. 23: 1 וְלֹא יִגְלֶה אָבִיר *nor shall he uncover his father's coverlet*, i. e. he shall not violate his father's bed. 27: 20, comp. Ez. 16: 8. Ruth 3: 9 *spread now thy covering over thy handmaid*, i. e. receive me to thy bed; comp. Theocr. Idyll. 18. 19, and ἐπισυνάξεν Luke 1: 35.—b) spoken of a land, the earth, etc. *a border, corner, end*; as the habitable earth is often compared to a garment spread out. Is. 24: 16, כְּנָף הָאָרֶץ *corner, end of the earth*. Mostly in the plur. Job 37: 3. 38: 13 כְּנֻפֹת הָאָרֶץ *corners of the earth, extrema terrarum*; also Is. 11: 12 and Ez. 7: 2 אַרְבַּע כְּנֻפֹת הָאָרֶץ *the four corners of the earth or land*.—c) the highest point, *battlement, pinnacle* of the temple, Dan. 9: 27. Comp. πτερύγιον τοῦ ἱεροῦ, Matt. 4: 5.

Dual כְּנָפִים, constr. כְּנָפַי, f. pp. *two wings, a pair of wings*, but also often for the plur. שֵׁשׁ כְּנָפִים *six wings* Is. 6: 2, אַרְבַּע כְּנָפִים *four wings* Ez. 1: 6. 10: 21.—Plur. constr. כְּנֻפֹת m. of the *corners* of a garment, Deut. 22: 12; also of the earth or a land, see no. 2. a. b.

\* כְּנֵר an obsol. onomatopoeic root, denoting *a tremulous and stridulous sound*, the quavering sound of a string when struck, Germ. *schnarren, knarren*. Hence כְּנֹר harp, lyre, from its stridulous sound. Kindred are Greek κλυρῶς, pp. whimpering, spoken of a querulous, mournful tone, whence Gr. κινύρα; also γιγγρῶς, γιγγρα, γιγγρας, Lat. *gingrina*, i. e. a pipe yielding a stridulous querulous tone, and *gingritus*, cackling of geese.

כְּנֹרָה Deut. 3: 17, 1 K. 15: 20, Josh. 11: 2, (prob. i. q. כְּנֹר cithara,) *Chinnereth, Chinneroth*, pr. n. of a city in the tribe of Naphtali, situated on the sea of Galilee, which is thence called כְּנֹרָה Num. 34: 11.

In the times of the N. T. this lake bore the name כְּנֹרָה, *Γεννησαρέτ*.

\* כָּנַס Chald. *to gather together, to assemble*, i. q. Heb. כָּנַס. Inf. Dan. 3: 2.

ITHP. *to be gathered together, assembled*, Dan. 3: 3, 27.

כְּנֹחַ in sing. not used; plur. כְּנֹחֹת Ezra 4: 7, pp. *a surname, cognomen, title*, from r. כָּנָה q. v. Meton. *one who bears the same surname or title as another*, i. e. *sustains the same office*, is subject to the same king, i. q. σύνδουλος, *colleague, associate in office*. The form כְּנָח is for כְּנָחָה, and the plural is formed in the same manner as מְנָחוֹת, from מְנָח, see Lehrg. p. 607. Corresponding is Syr. ܟܢܘܚܐ plur. ܟܢܘܚܐ i. e. σύνδουλος, σύνδουλοι. On the fem. form of nouns of office, see Lehrg. p. 468.

כִּנְתָּה Chald. id. plur. כְּנֹנָה, constr. et c. suff. כְּנֹתָה, Ezra, 4: 9, 17. 23: 5, 3, 6. 6: 6, 13.

כֶּסֶּם m. ἄπ. λεγόμεν. in the suspected reading Ex. 17: 16. It is commonly held to be i. q. כֶּסֶּא *throne*, which is also read in the Samaritan codex. But the context and the words of v. 15, יְהוָה נָסֵר, almost demand the reading כֶּסֶּם, *a standard, banner*.

\* כֶּסֶּא obsol. root, i. q. כָּסָה *to cover*, whence כֶּסֶּא.

כֶּסֶּא Prov. 7: 20, and כֶּסֶּה Ps. 81: 4, *the full moon*, time of the full moon.

Syr. ܟܝܫܐ, according to Isa Bar Ali, (for whom see the preface to Heb. and Germ. Lex. ed. 3. p. xviii,) is 'the first day of the full moon,' and also 'the whole time of the full moon;' so also often in Barhebraeus and Ephrem Syrus. The etymology is doubtful; at least it is not a satisfactory one, to say that the moon at her full is wholly covered with light, as if from r. כָּסָה, כֶּסֶּא. Verbs of *covering* often imply a *hiding* and *obscuring*; but never, so far as I know, an increase of light, illumination.

**כָּסָה** m. twice **כָּסָה** Job 26: 9. 1 K. 10: 19, c. Suff. **כָּסְאֵי** for **כְּסֵאֵי**; plur. **כְּסֵאוֹת** for **כְּסֵאוֹת**; a seat, i. e. elevated and covered with a canopy or hangings, from r. **כָּסָה**, **כָּסָה**. Hence for the throne of kings, Job 36: 7. 2 Sam. 3: 10; fully **כְּהַמְלִיכָה** 2 Sam. 7: 13; also of 1 Chr. 22: 10. 2 Chr. 7: 18; also of God Jer. 3: 17. Also for the tribunal of judges, Ps. 122: 5. Neh. 3: 7; the raised seat, cathedra of the high priest, 1 Sam. 1: 9. 4: 13. Rarely for a common seat, stool, 2 K. 4: 10. Prov. 9: 14.

— Arab. **كَسَى**, Aram. **ܕܟܣܐ**,

**כָּסָה**, id. the letter **ר** being inserted instead of doubling the **ס**, i. e. *rs* for *ss*; see under lett. **ר**. The Samaritan has this in the root itself, **כרסה** for **כָּסָה**.

**כַּסְדִּי** Chald. a Chaldean, elsewhere **כַּסְדִּי** Ezra 5: 12.

\* **כָּסָה** to cover, cogn. **כָּסָה** and **כָּסָה**. Syr. id. and 'to put on.' Arab. **كَسَا** to put on, Chald. to cover, and hence to be hidden, concealed. — In Kal only in particip. **כָּסָה** Prov. 12: 16, 23, and **כָּסִי** Ps. 32: 1. Far more usual is

**כָּסָה** 1. to cover, seq. acc. Ex. 10: 5. Num. 9: 15. 22: 5; or also **כָּסָה** (like other verbs of covering, e. g. **כָּסָה**, **כָּסָה**, ) q. d. to cover over, Num. 16: 33 **וַתִּכְסֶּה אֶתְּהָם הָאָרֶץ** the earth covered them, pp. was a covering over them. Job 21: 26 **וְרִמָּה תִכְסֶּה אֶתְּהָם** and worms cover them. 2 Chr. 5: 8; seq. **כָּסָה** Is. 11: 9. — To cover a person or thing with any thing, e. g. construed a) seq. acc. of pers. and **כָּסָה** of the covering, Lev. 17: 13 **וְכָסְהוּ בַדָּם** he shall cover it (the blood) with earth. Num. 4: 5, 8, 11. b) seq. dupl. acc. Ez. 18: 7, 16. 16: 10. c) seq. **כָּסָה** of pers. and **כָּסָה** of covering, Ps. 44: 20. d) c. acc. of the covering and **כָּסָה** of the thing covered, Ez. 24: 7, comp. Job 36: 32. — Often metaph. to cover sin, i. e. to pardon, to forgive, seq. acc. Ps. 85: 3; seq. **כָּסָה** Prov. 10: 12. Neh. 3: 37 [4: 5]. Ps. 32: 1 **כָּסִי חַטָּאתִי** whose sin is covered, i. e.

pardoned. Comp. **כָּפַר**. — Praegn. **כָּסָה** **כָּסָה** lit. to cover to any one, i. e. to confide in covertly, Ps. 143: 9.

2. intrans. to cover oneself, to put on any thing, Gen. 38: 14. Deut. 22: 12. Jon. 3: 6 **וַיִּכְסֵה שֵׁקֶם** he covered himself with sackcloth, put on sackcloth. Arab.

**كَسَا** to put on, seq. acc.

3. to cover, i. e. to hide, to conceal, comp. Chald. Prov. 10: 18. 12: 16, 23. Job 31: 33. — Job 23: 17 **וּמִפְנֵי כָסָה** **אֶפְל** and because he hath [not] covered the darkness from my sight, hath not freed me from calamities.

Pual **כָּסָה** and **כָּסָה** Ps. 80: 11.

Prov. 24: 31, pass. to be covered, seq. **כָּסָה** of the covering, 1 Chr. 21: 16. Ecc. 6: 4; also c. acc. Ps. 80: 11 **כָּסָה הָרִים צִלָּה** the mountains were covered with its shade. Prov. 24: 31.

Niph. id. Jer. 51: 42. Ez. 24: 8.

Hithp. to cover oneself, to wrap oneself up, seq. **כָּסָה** of the covering, Is. 59: 6. 1 K. 11: 29; once seq. acc. Jon. 3: 8.

Deriv. **כָּסִי**, **כָּסִי** (and **כָּסִי**), **כָּסִי**, **כָּסִי**, **כָּסִי**.

**כָּסָה** i. q. **כָּסָה** q. v.

**כָּסִי** Is. 5: 25, see **כָּסִי**.

**כָּסִי** m. constr. **כָּסִי**, pp. part. pass. from r. **כָּסָה**, a covering, Num. 4: 6, 14.

**כָּסִי** f. (r. **כָּסָה**) 1. a covering, cover, Ex. 21: 10. 22: 26. Job 24: 7. 26: 6. 31: 19. Metaph. **כָּסִי** a covering of or for the eyes, i. e. a present offered to any one as an expiation for some fault, in order that he may shut his eyes upon it, connive at it; or, a present made in the hope of pardon, an atonement, a penalty. So in the much vexed passage Gen. 20: 16 **הָיָה הוּא לָךְ כָּסִי עֵינֶיךָ לְכָל אֲשֶׁר אָמַרְתָּ לוֹ** lo! this (the gift of a thousand shekels) is to thee a penalty for all which has happened with thee, and before all men. The Sept. though here neglected or misunderstood by interpreters, renders it correctly, **τιμὴ**, i. e.

a fine, penalty, price, Il. 1. 159, i. q. elsewhere *τίμημα*. — Most interpreters understand this *covering of the eyes* to be a *veil*, and the whole passage they render quite arbitrarily thus: *lo! this shall be to thee a veil for the eyes unto all who are with thee and to all others*, i. e. with this thousand shekels purchase thee a veil, (no small price for one truly,) and so it shall be manifest to all that thou art a married woman. They add further, that only married women were accustomed to wear veils, while virgins abstained from them; but this is manifestly contrary to oriental custom, and is incapable of proof.

2. a garment, Deut. 22: 12.

\* **כָּסַח** to cut off a plant, to cut down, Is. 33: 12. Ps. 80: 17. Syr. and Chald. to prune vines.

**כָּסִיל** m. (כָּסַח) 1. a fool, Ps. 49: 11. Prov. 1: 32. 10: 1, 18. 13: 19, 20. 14: 8, 24, 33. 15: 2, 7. al. saepe. The notion of impiety, ungodliness, is often implied; comp. the synon. **אָרִיל**, **נָבֵל**, and the opp. **הָקֵם**.

2. as the name of a constellation, Job 9: 9. 38: 31. Am. 5: 8; according to most of the ancient interpreters the constellation *Orion*, which the orientals

call **جبار**, **جبار**, i. e. the giant. They appear to have conceived of this constellation under the figure of an *impious giant bound upon the sky*; whence Job 38: 31 *canst thou loose the bands of Orion?* — R. Jonah or

Abulwalid understands **سحیل** i. e. *Canopus*, a bright star in the rudder of Argo or the ship, a constellation of the southern hemisphere. — Plur. **כָּסִילִים** Is. 13: 10, q. d. the *Orions* or giants of the sky, i. e. the greater constellations similar to Orion. So Lat. *Cicerones*, *Scipiones*, i. e. men like Cicero and Scipio.

3. pr. n. of a city in the southern part of Judah, Josh. 15: 30.

**כָּסִילוֹת** f. *folly*, Prov. 9: 13.

\* **כָּסַל** a root found only once in

the verb, see no. 3; but of various significations in the derivatives. The primary idea seems to be:

1. to be *fleshy, fat*; whence **כָּסֶל** loin, flank. — Hence trop.

2. in a good sense, to be *strong, lusty*, comp. **נִשְׁמָן**, **נִשְׁמָן**; metaph. to be *firm, confident*, whence **כָּסֶל**, **כָּסֶלָה**, confidence, hope.

3. in a bad sense, to be *dull, sluggish*, Arab. **كَسَل** to be languid, sluggish.

Also as a kindred idea, to be *foolish*; comp. **נָבֵל**, **נָבֵלָה**; and vice versa compare words signifying strength transferred to the idea of *virtue*, as **חֵרֵץ**. — So once fut. A, **יִכְסֶל** Jer. 10: 8; comp. **כָּסֶל**, by transposition. Hence the deriv. **כָּסִיל** foolish, **כָּסִילִית**, **כָּסֶל**, **כָּסֶל**, folly.

**כָּסֶל** m. 1. loin, flank, lumbus, Job 15: 27. Plur. **כָּסִילִים** loins, pp. the internal muscles of the loins near the kidneys, to which the fat adheres, *φάαι, ποῖαι*, as Symmachus well. Lev. 3: 4, 10, 15. 4: 9. 7: 4. Job 15: 27 **רִיעַץ כָּסֶל** **פִּימָה עָלָיו** and because he maketh fatness upon his loins, i. e. the *γαστριδουλος* pampers himself. Also for the viscera generally, the bowels, inward parts, Ps. 38: 8. Comp. Bochart Hieroz. T. I. p. 506 sq.

2. confidence, hope, Ps. 78: 7. Prov. 3: 26. See r. **כָּסַל** no. 2.

3. folly, Ecc. 7: 25. See the root no. 3.

**כָּסֶלָה** f. (r. **כָּסַל**) 1. confidence, hope, Job 4: 6.

2. folly, Ps. 85: 9.

**כָּסִלָּו** m. Zech. 7: 1. Neh. 1: 1, Gr. *Χασίλευ* 1 Macc. 1: 54, *Chisleu*, the ninth month of the Hebrews, beginning with the new-moon of December. The etymology is unknown; yet it might perhaps be so called from the languor and torpor of nature, from r. **כָּסַל** no. 3.

**כָּסִלָּו** (confidence, hope,) pr. n. of a place in the borders of the tribe of Judah, Josh. 15: 10; also called **הֶרֶר יִצְרִיִם**.



**כְּסִלֹּן** (id.) pr. n. m. Num. 34: 21.

**כְּסִילוֹת** (hopes) pr. n. of a place in the tribe of Issachar, Josh. 19: 18.

**כְּסִלוֹת-תָּבוֹר** (loins of Tabor, or, confidence of Tabor, as spoken of a fortified city,) pr. n. of a place at the foot of mount Tabor, in the eastern border of Zebulun, Josh. 19: 12; elsewhere called more shortly **תָּבוֹר**, v. 22. 1 Chr. 6: 62.

**כְּסִלָּהִים** plur. Gen. 10: 14. 1 Chr. 1: 12, *Cashuhim*, pr. n. of a people sprung from the Egyptians; probably, as Bochart supposes, Phaleg. IV. 31, the *Colchians*, whom the Greek writers also mention as being a colony of the Egyptians, Hdot. 2. 104. Diod. Sic. 1: 28, 55. 'The insertion of *s* is not without other examples in the Semitic tongues; comp. **מִנְסִי** i. q. **מִנְסִי** a suckling.

\* **כָּסַם** to shear, to poll the head, once Ez. 44: 20. Cognate are **כָּסַח** and other verbs beginning with **כָּס**, see **כָּסַח**. — Hence

**כְּסִמָּה** f. Ex. 9: 32. Is. 28: 25, plur. **כְּסִמִּים** Ez. 4: 9, a species of grain like wheat, with a smooth or bald ear as if *shorn*, Lat. *far, adonum*, Gr. *ζέα, ὄλυρά*, the modern *spelt, triticum spelta* Linn. Arab. **كَرْسِنْج**, which is in fact the same word as in Hebrew, *m* and *n* being interchanged and *r* inserted. See Comment. on Is. l. c.

\* **כָּסַם** to number, to reckon, once Ex. 12: 4. Comp. Sept. Chald. Syr. Deriv. **מָכַס**, **מְכָסָה**, **מָס**.

\* **כָּסָה** fut. **יִכְסֶה** 1. pp. to be or become pale, as in Chald. Comp. Niph. no. 1, and **כָּסָה** silver. — Less near are **כָּסַם** and **כָּסַם** defecit sol, luna, caligavit oculus, diminutus est.

2. trop. to pine or long after any

thing, to desire greatly, seq. **כָּסָה** of pers. Job 14: 15; seq. gerund Ps. 17: 12.

NIPH. 1. to be pale, to turn pale, from shame, since this feeling is indicated not only by blushing, but also by turning pale; see **הָוִיר** and Talmudic **הַלְבִּין** to make ashamed, comp. Comment. on Is. 29: 22. Hence, to be ashamed, Zeph. 2: 1 **הָוִיר לֹא יִכְסֶה** O nation not ashamed, i. e. without shame, shameless.

2. i. q. Kal no. 2, Gen. 31: 30. Ps. 84: 3.

**כֶּסֶף** c. Suff. **כֶּסֶפִּי**, m. 1. silver, so called from its paleness, r. **כָּסָה**, as Gr. *ἄργυρος* from *ἄργος* white, et contra **זָהָב** gold from its yellow colour, comp. **זָהָב**. — Gen. 23: 15 **אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף** four hundred shekels of silver; often with the word **שֶׁקֶל** omitted, e. g. **אַלְפֵי כֶסֶף** a thousand [shekels] of silver Gen. 20: 16. **עֶשְׂרִים כֶּסֶף** twenty shekels of silver Gen. 37: 28. Deut. 22: 19, 29. Hos. 3: 2.

2. money, which anciently consisted of bars or pieces of silver weighed out and not coined. Comp. *ἄργύριον*, Fr. *argent*. Gen. 23: 13. Deut. 23: 20. Also, that which is bought with money, e. g. a slave, Ex. 21: 21 **כִּי כֶסֶף הוּא** for he is his money, his purchase. Plur. *pieces of silver, money*, Gen. 42: 25, 35.

**כֶּסֶף** Chald. id. silver, st. emphat. **כֶּסֶפָּא** Dan. 2: 35. 5: 2, 4, 23.

**כְּסִפְיָא** Ezra 8: 17, *Casiphia*, pr. n. of a country, perhaps *Caspia* or the region around the Caspian sea. Others, the city *Kaswin*.

**כִּסְתִּים** plur. f. **כִּסְתִּיֹת** cushions, pillows, Ez. 13: 18, 20. Sept. *προσκεφάλαια*, Vulg. *pulvilli*, according to the Rabbins *long pillows, bolsters*. R. **כִּסְתָּה**. The letter **ת**, although not radical and merely the sign of the fem. gender, is nevertheless retained also in the plural; as in **תְּהִלָּת**, **תְּהִישָׁה**, comp. Lehrs. p. 474.

**כַּעַל** Is. 59: 18, see **עַל** no. 8.

**כַּעַן** adv. Chald. now, at this time,

Dan. 2: 23. 3: 15. 4: 34, 5: 12. Ezra 4: 13. It is prob. derived as a prolonged form from Heb. כֶּן *so*, also *now*, comp. עַד-כֶּן Neh. 2: 16, and art. כֶּן no. 4. e; just as Samar. קעם from Heb. קום. — Hence עַד כֶּעַן *until now*, Ezra 5: 16.

כַּעֲנָה fem. of the preceding, adv.

Chald. *so, thus*, i. q. כֶּן, but found only in one formula וְכַעֲנָה Ezra 4: 10, 11. 7: 12, and contr. וְכַעֲנָה 4: 17, and *so* forth.

\* כַּעַס fut. יִכְעֹס 1. *to be displeased, vexed, fretful, to take ill*, Ecc. 5: 16. 7: 9. Neh. 3: 33 [4: 1].

2. *to be angry*, Ez. 16: 42; seq. אָל pers. 2 Chr. 16: 10.

PIEL כַּעַס *to provoke, to irritate*, i. q. Hiph. no. 2, Deut. 32: 21. 1 Sam. 1: 6.

HIPH. הִכְעִיס 1. *to vex, to grieve, to trouble any one*, 1 Sam. 1: 7. Neh. 4: 5 [3: 37]. Ez. 32: 9.

2. *to make angry, to irritate*, often of men who provoke Jehovah by their sins, espec. by idolatry, Deut. 31: 29. 32: 16. 1 K. 14: 9, 15. 16: 2, 7, 13 sq. Ps. 78: 58. Jer. 8: 19. More fully הִכְעִיס אֶת-רִי כַעַס 1 K. 15: 2. 2 K. 23: 26; also the name of God being omitted, 1 K. 21: 22 אֱלֹהֵי-הַכַּעַס אֲשֶׁר אָל-הַכַּעַס *because of the anger with which thou hast made me angry*. 2 K. 21: 6. — Hence

כַּעַס m. 1. *vexation, trouble, grief*, Ecc. 1: 18. 2: 23. 11: 10. Prov. 17: 25. 21: 19 אִשָּׁה מְדֻרָּיִם וְכַעַס *a contentious and fretful woman*.

2. *anger*, Deut. 32: 19. Ez. 20: 28. Plur. כַּעֲסִים *bursts of anger*, 2 K. 23: 26.

כַּעֲנָה m. id. only in the book of Job, c. 5: 2. 6: 2. 10: 17. 17: 7.

כָּף f. c. Suff. כַּפִּי, pp. something curved, hollow, from r. כָּפָה.

1. *hollow of the hand, the palm*; less often the hand itself, as Deut. 25: 12 and thou shalt cut off her hand, see כַּפּוֹת. Also for the foot or paw of animals, (as

the bear,) resembling a hand, Lev. 11: 27. — Spec. in the following phrases:

a) 'כַּף מִמָּה פ' *out of the hand, palm of any one*, after verbs of freeing, delivering, like מָנִיד, 1 Sam. 4: 3. 2 Sam. 14: 16.

— b) Judg. 12: 3 וָאֲשִׁימָהּ בְּכַפִּי *I put my life in my palm or hand*, i. e.

exposed myself to great danger; since what we thus take in our hands is liable to be dropped, or to be cast away. 1 Sam. 19: 5. 28: 21. Job 13: 14; comp.

Ps. 119: 109. The same proverb occurs in Athenaeus Deipnosoph. XIII. p. 569. C, ἐν τῇ χειρὶ τοῦ ψυχῆς ἔχω, and the Danes also say of a man in danger of his life, at gaee mid Livet i Henderne, i. e. to go with one's life in his hands. — c) הָמָס בְּכַפִּי *violence is in my palms, hands*, i. e. I have committed wrong, Job 16: 17. 31: 7. Is. 59: 6.

Jon. 3: 8. — d) תָּקַע כַּף, הִדָּה כַּף, תָּקַע בָּם, מָהָה בָּם, *to clap the hands*, see under these verbs. — Dual כַּפַּיִם c. Suff.

כַּפִּי, כַּפִּיךָ, etc. the two hands, *both hands*, Job 36: 32, and often also for the plural. Plural כַּפּוֹת *palms of the hands*

Dan. 10: 10; also of hands cut off and dead (see Lehrs. p. 539, 540) 1 Sam. 5: 4. 2 K. 9: 35. Elsewhere i. q. יָדוֹת, *handles of a bolt or bar*, Cant. 5: 5.

2. seq. רַגְלִי, *sole of the foot*, Deut. 2: 5. 11: 24. 28: 65 מְנוּחָה לְכַף-רַגְלִי *rest for the sole of thy foot*, i. e. a quiet habitation, comp. Gen. 8: 9. — Plur.

כַּפּוֹת *soles* Josh. 3: 13. 4: 18. Is. 60: 14. Seq. כַּפֵּס 2 K. 19: 24.

3. a hollow vessel, *pan, dish, bowl*, plur. כַּפּוֹת Ex. 25: 29. Num. 7: 84, 86. Hence כַּף-הַתֵּלַע *hollow or cavity of a sling*, 1 Sam. 25: 29. כַּף-הֵיָרֵךְ *hollow of the thigh, socket of the hip*, Gen. 32: 26, 33.

4. כַּפּוֹת הַמָּרִים Lev. 23: 40, *palms*, i. e. *palm-branches*, with green leaves, so called from their bent or curved form. See כָּפָה.

כֶּה m. *a rock*, used only in Plur. Jer. 4: 29. Job 30: 6. Syr. and Chald.

כַּפָּא, whence in N. T. Κηφᾶς i. q. Πέτρος.

\* כָּפָה *to bend, to bow*, and hence *to tame, to subdue*. Chald. and Talmud.

כפא to bow, to subdue, to compel, to turn away, Arab. <sup>ف</sup>كفا to turn away, to turn aside. Prov. 21: 14 מִתֵּן בְּכַתֵּר אֶת רֵכֶפָה אֶת a gift in secret tameth anger. Sept. ἀνατρέπει ὀργάς, and so Syr. Contra Symm. σβέσει ὀργήν, Vulg. extinguit iras, coll. כָּבַהּ extinxit.

כֶּפֶה f. 1. palm, palm-branch, i. q. כַּף no. 4, the fem. form being often employed for things without life, Heb. Gram. § 105. 2. Is. 9: 13 and 19: 15 כֶּפֶה וְאֶגְמוֹן the palm-branch and the bulrush, proverbially for the high and the low, noble and vulgar.

2. genr. branch, bough, Job 15: 32.

כֶּפֶר m. (r. כָּפַר) 1. a cup, goblet, prob. covered with a lid, 1 Chr. 28: 17. Ezra 1: 10. 8: 27.

2. hoar-frost, according to Simonis so called because it covers the ground. Ex. 16: 14. Ps. 147: 16. Job 38: 29.

כֶּפֶס <sup>ἄν. λεγόμεν.</sup> Hab. 2: 11 a cross-beam, for binding together the walls of a building, from r. כָּפַס, Syr. כܦܫ to connect. Sept. σύνθατος, i. q. cantherius in Vitruv. 4. 2. Jerome, "lignum quod ad continendos parietes in medio structuræ ponitur, vulgo ὑμόντωσις. Comp. Sir. 12: 18."

כֶּפִּיר m. a young lion, already weaned and beginning to hunt for prey. (גִּיר is a lion's whelp.) See Ez. 19: 2, 3 she (the lioness) brought up one of her whelps, וְהָיָה בְּגִירָה, it became a young lion, כֶּפִּיר, it learned to seize the prey, it devoured men. Ps. 17: 12. 104: 21. Judg. 14: 5, al. saepe. — Trop. a) of cruel and blood-thirsty enemies, Ps. 34: 11. 35: 17. 58: 7; comp. Jer. 2: 15. Ez. 32: 2 בְּפִיר גִּוִּים a young lion of the nations, an enemy prowling among them. b) of the princes or nobles of a state, Ez. 38: 13, comp. Nah. 2: 14. —

Similar is Arab. <sup>٥٩</sup>كفر and <sup>٥٩</sup>كفر a calf,

kid of the wild goat, also a young lion, pp. hairy, shaggy, from r. כָּפַר no. 3,

Arab. <sup>٥٩</sup>كفر to be covered with hair, shaggy, comp. <sup>٥٩</sup>كفر.

2. i. q. כָּפַר, כֶּפֶר, a village, Neh. 6: 2.

כְּפִירָה (i. q. כָּפַר village) pr. n. of a city of the Hivites, assigned to Benjamin, Josh. 9: 17 coll. v. 7. Josh. 18: 26. Ezra 2: 25. Neh. 7: 29.

\* כָּפַל to fold, to double, Ex. 26: 6. Part. pass. doubled, double, Ex. 28: 16. 39: 9. — Chald. קָפַל to double, to fold around, Syr. Ethpe. <sup>٥٩</sup>كفل to be doubled, infolded. In the western languages comp. by transp. πλέω, plico.

NIPH. to be doubled, i. e. repeated, Ez. 21: 19 [14].

Deriv. מְכַפֵּל, and

כֶּפֶל m. a doubling, Job 41: 5 קָפַל רִסְוֹ the doubling of his jaws, i. e. his double row of teeth.

Dual 1. pp. two folds, double folds. Job 11: 6 כִּי בְּכַפְלִים הָיָה חֵכְמוֹתָ for double folds are God's wisdom, i. e. the wisdom of God is complicated, inexplicable. Others double i. e. manifold, infinite, is the wisdom of God.

2. double, twice as much, Is. 40: 2.

\* כָּפַן to languish, to pine, from hunger or thirst. Once of a vine for water, seq. על Ez. 17: 7 lo this vine in thirst did bend her roots toward him. — Syr. to thirst, seq. <sup>٥٩</sup>كفان to thirst after a thing, to desire it. Arab. to need, to suffer want. — Hence

כָּפָן m. hunger, famine, Job 5: 22. 30: 3.

\* כָּפַס obsol. root, see כָּפַר.

\* כָּפַח to bend, to curve, to bow. This root with its cognate ones is found extensively in the Semitic and western languages, both in the sense of bending, curving, and in the kindred one of being hollow, arched, vaulted. See the roots קָבַהּ no. 1, קָבַהּ hollow, and

נָקַב, קָבַב, to hollow, to vault, נָקַב to hollow out, excavate, נָקַב to bore out; and comp. Gr. κάμπτω, κάμπτω, γνάμπτω, also κύπτω, κύβη, κύμβη, Lat. con. κύββα cask; Pers. کَفَن to bend over, to incline, کَو a hollow, a cavern; Lat. cubo, cumbo, also cavus; old Germ. Gaff = כָּפָה, kippen, umkippen, in the sense of folding. — E. g. Is. 58: 5. Intrans. to bow oneself, to be bowed down, Ps. 57: 7. Part. כַּפּוּסִים those bowed down, depressed, Ps. 145: 14. 146: 8.

NIPH. to submit oneself to any one, seq. כָּ Mic. 6: 6. Aram. id.

Deriv. כָּפָה, כָּפָה.

\* כָּפַר 1. pp. i. q. Engl. to cover, whence כַּפּוּר and כַּפֶּרֶת a cover, lid. Arab. كَفَر fut. I, and كَفَر to cover. — Spec.

2. to cover over, to overlay with any thing, as pitch, i. q. to pitch Gen. 6: 14. Comp. כָּפַר no. 2, and Pual.

3. to be covered with hair, to be shaggy, see כַּפִּיר.

4. to cover over sins, i. e. to overlook, to forgive, comp. כָּפַר no. 4, and Piel. Arab. كَفَر II to expiate a crime, كَفَر to pardon.

PIEL כָּפַר, fut. יִכְפֹּר 1. to cover over sin, i. e. to forgive, to pardon sin, comp. כָּפָה. Seq. acc. Ps. 65: 4. 78: 38; seq. עָל like other verbs of covering, Jer. 18: 25. Ps. 79: 9; seq. כָּ Deut. 21: 8; also seq. כָּ of pers. Ez. 16: 63, and כָּ 2 Chr. 30: 18, comp. הִגֵּן כָּ Ps. 3: 4.

2. causat. to cause to forgive, to obtain pardon, i. e. a) to expiate an offence, fault, to atone for, seq. acc. Dan. 9: 24. Ez. 45: 20; seq. עָל Lev. 5: 26; seq. כָּ for, Ex. 32: 30; seq. מִן Lev. 4: 26. Num. 6: 11. — b) to make expiation or atonement for an offender, to free him from guilt, seq. עָל of pers. Ex. 30: 15. Lev. 4: 20; seq. כָּ Lev. 16: 6, 11, 24. Ez. 45: 17; seq. כָּ Lev. 17: 11. Spoken also of things without life which are polluted, seq. acc. Lev. 16:

33, seq. עָל Lev. 16: 18. Examples of full construction are Lev. 5: 18 יִכְפֹּר הַכֹּהֵן עָל שְׁגֵגָתוֹ and the priest shall make expiation for him on account of his fault. 4: 26 יִכְפֹּר הַכֹּהֵן מִחַטָּאתוֹ and the priest shall make expiation for him from his sin. — c) to appease, to placate the person offended, c. acc. of pers. Gen. 32: 21. Prov. 16: 14. So of impending evil, i. e. to avert by expiation, Is. 47: 11. — The sacrifice by which expiation is made is put with כָּ, 2 Sam. 21: 3. Num. 5: 8.

PUAL 1. to be covered i. e. obliterated, pp. of letters, writing, which are covered or erased by drawing the stylus over them, Is. 28: 18 יִכְפֹּר בְּרִיתְכֶם your covenant shall be blotted out, i. e. cancelled, abolished, referring to the written law. Aram. כַּפֵּר, abstersit, diluit, abolevit.

2. pass. of Piel no. 2. a, to be expiated, sc. an offence, Is. 6: 7. 22: 14. 27: 9.

3. pass. of Piel no. 2. b, to be freed from guilt, sc. an offender, to obtain pardon, Ex. 29: 33. Num. 35: 33.

HITHPA. fut. הִתְכַּפֵּר 1 Sam. 3: 14, and NITHPA. נִתְכַּפֵּר Deut. 21: 8, to be expiated, i. e. an offence.

Deriv. כָּפַר — כַּפֶּרֶת, also כַּפּוּר, כַּפִּיר, and pr. n. כַּפִּירָה.

כָּפַר m. a village, hamlet, so called as being a covering, shelter, to the inhabitants, Cant. 7: 12. 1 Chr. 27: 25.

Neh. 6: 2. Arab. كَفَر id.

כָּפַר הָעַמּוֹנִי (village of the Ammonites) pr. n. of a place in Benjamin, Josh. 18: 24. In Keri the article is omitted.

כָּפַר m. 1. i. q. כָּפַר, a village, hamlet, 1 Sam. 6: 18.

2. pitch, as a material for overlaying, comp. r. כָּפַר no. 2. Gen. 6: 14. Aram.

כָּפַר id. Arab. كَفَر id.

3. i. q. Gr. κύπρος, cyprus-flower, Alhenna of the Arabs, a shrub or low tree, with fragrant whitish flowers growing in clusters like grapes, Arab.



חַנָּה, חַנָּה, *Lawsonia inermis*

Linn. So called in Hebrew, as Simonis well suggests, because the powder of the leaves mixed with water into a paste is used by oriental females to cover over or besmear the nails, in order to produce the reddish colour which they regard as an ornament. Cant. 1: 14 אֶשְׁכַּל הַכֶּפֶר *a cluster of alhenna*. Plur. כְּפָרִים Cant. 4: 13. Comp. Celsii Hierobot. T. I. p. 222. Oedmann Verm. Sammlungen aus der Naturkunde, fasc. I. c. 7.

4. לִטְרוֹן, *ransom*, price of expiation or redemption, Ex. 21: 30. 30: 12 כֶּפֶר *a ransom for his life*. Is. 43: 3 כֶּפֶרְךָ *thy ransom* i. e. for thy redemption.

כְּפָרִים plur. m. *expiations, atonement*, Ex. 29: 36. 30: 10, 16. יוֹם הַכִּפּוּרִים *day of atonement*, Lev. 23: 27. 25: 9.

כֶּפֶר f. *a cover, lid*, from ר. כָּפַר no. 1, only of the lid of the ark, Ex. 25: 17 sq. 30: 6. 31: 7. בֵּית הַכֶּפֶרֶת the holy of holies, where the ark of the covenant was placed, 1 Chr. 28: 11. — Sept. ἱλαστήριον, Vulg. propitiatorium, Luth. Gnadenstuhl, Engl. mercy-seat, as if from the signification of *appeasing, placating*, see כָּפַר Pi. no. 2. c.

\* כֶּפֶשׁ prob. i. q. כָּפַשׁ, כֶּפֶשׁ

I, IV, to cover over with any thing, to bury, Lam. 3: 16 הִכְפִּישָׁנִי בְּאַשָׁר he hath covered me with ashes. The Talmudists use it to express heaped measure; also of the Jewish church bowed down in ashes, or covered with ashes, מִכְנֻסָּה בְּאַשָׁר Ber. Rabba, sect. 75. Chald. humiliavit me in cinere. But Sept. and Vulg. ἐπόμυσέ με σποδόν, cibavit me cinere, from the context, because verbs of feeding precede.

\* כָּפַת Chald. to bind, to fetter, Praet. PEIL Dan. 3: 21. PA. id. v. 20, 23, 24.

כְּפָתוֹר quadrilit. prob. compound-

ed from the triliterals כָּפַר to cover, and כָּהָר to crown. Hence

1. *a crown, chaplet, circlet*. a) of a column, the capital, Am. 9: 1. Zeph. 2: 14. — b) an ornament of the golden candelabra, Ex. 25: 31, 33, 34 sq. 37: 17 sq. Sept. σφαίραις, Vulg. sphaerulae. Josephus pomegranates, Ant. 3. 6. 7.

Comp. Syr. כַּבֹּסֶה blossom of the pomegranate, balaustium.

2. pr. n. *Caphtor*, a country, Jer. 47: 4. Am. 9: 7. Plur. כְּפָתָרִים Gen. 10: 14. Deut. 2: 23, of the inhabitants. These are described as a colony of the Egyptians and as ancestors of the Philistines; so that in Gen. 1. c. the words אֲשֶׁר יָצְאוּ מִנֶּשֶׁם פְּלִשְׁתִּים should prob. stand after כְּפָתָרִים, comp. the other passages cited, and see Vater ad h. l. — Almost all the ancient interpreters understand *Cappadocia*; but from Jer. l. c. it was clearly an island, or at least on the sea coast, אִי. Some therefore have thought of *Cyprus*, and this is favoured both by the situation of the place, and a partial resemblance in the name; but on the other hand it is next to certain that the Cyprians were called כְּתִים. Better, the island of *Crete*, which is favoured by the circumstance that the Philistines are called כְּרִתִּי Cretans; see this word, and comp. Michaelis Spicil. T. I. p. 292—308. Supplem. p. 1338.

כֶּר plur. כְּרִים, m. 1. *a lamb*. espec.

as fat and well fed, Deut. 32: 14. Is. 34: 6. Ez. 39: 18; feeding in rich pastures, and so called from its leaping and bounding, see ר. כָּרַר no. 2. Am. 6: 4. 1 Sam. 15: 9. 2 K. 3: 4. Ps. 37: 20.

Jer. 51: 40. Vulg. agnus, Syr. כַּבֹּסֶה fattened, Chald. כְּרִים fat. Collect. Is. 16: 1 כְּרִי מִן־יְדֵי־יְהוָה send ye the lambs of the lord of the land, i. e. which belong to him, are his due. — Trop. a) pasture for lambs, meadow, Is. 30: 23. Ps. 65: 14 כְּרִים הַצֹּמַח the pastures are clothed with flocks, i. e. adorned. b) a battering-ram, Gr. σφίος,

a warlike machine for making a breach

in the walls of cities, Arab. كَبَش, Ez. 4: 2. 21: 27. — This word was also adopted by the Ionians in the sense both of lamb and pasture. Hesych. Κάρο . . . πρόβατον. Κάρα . . . Ἴωνες τὰ πρόβατα. Κάρος . . . βόσκημα, πρόβατον. Κάρος . . . βόσκημα. Comp. Bochart Hieroz. I. 429.

2. בֶּר הַגִּמְלָה Gen. 31: 34, a camel's saddle, i. e. the small tent or canopy fastened upon the back of camels, in which females are accustomed to ride, so called from the leaping, bounding motion; or else as currus a currendo,

comp. אֶפְרִיזֶן Arab. كُور and مَكُور, also قَسْر, id. See Jahn Bibl. Archaeol. I. i. p. 287. [§ 49.] Hartmann Hebräerin II. p. 397.

בֶּר pp. a digger through, piercer, and hence a stabber, executioner, a kind of body-guard or soldiers attached to the person of the king, whose duty it was to execute capital punishment, i. q. בְּרִי. Thrice in Plur. בְּרִי (for בְּרִים) Lehrg. p. 525) 2 K. 11: 4, 19 הַבְּרִי executioners and runners, spoken of the guards of Athaliah; and 2 Sam. 20: 23 Cheth. הַבְּרִי וְהַפְּלִי, Keri וגו' הַבְּרִי, of David's guards.

בֶּר m. cor, a measure both of things dry and liquid, 1 K. 4: 22 [5: 2]. Ez. 45: 14, containing ten ephahs or baths, i. q. הָמֶר. In Aramaean בֹּר, is usually put for Heb. הָמֶר. It was also adopted by the Hellenists, i. e. νόστος. The primitive idea is that of roundness, so that בֶּר would seem to signify pp. a round vessel. R. בְּרֶר, q. v.

\* בָּרָא Chald. to be pained, to grieve. like Syr. بَرَأ.

ИТР. Dan. 7: 15 אֶתְבְּרִית רִדְחִי doluit animus meus.

\* בְּרַב a doubtful root, see בְּרִב.

\* בָּרַבְל quadrilit. i. q. בָּבַל, q. v. to gird, to put on, with ר inserted; see Lehrg. p. 864. Pass. מְבָרְבֵּל girded, clothed, 1 Chr. 15: 27. — Hence

בָּרַבְלָא Chald. f. mantle, pallium, Dan. 3: 21.

\* I. בָּרָה to dig. Chald. בְּרָא and Arab. كَسَرَ to dig the ground. Kindr.

are בָּרָה no. I, אָבַר, also קוֹר and בָּקֶר. — E. g. to dig a well Gen. 26: 25; a pit or sepulchre 50: 5. Trop. a) of plots, devices against any one, (pp. to dig a pitfall,) Ps. 7: 16. 57: 7. 119: 85. Prov. 16: 27 אִישׁ בֹּלְעַל בָּרָה רָעָה a wicked man diggeth (deviseth) evil. Seq. עַל of pers. the word for pit being omitted, Job 6: 27 יִרְעֶכֶם עַל - יִרְעֶכֶם ye dig (a pit) for your friend; and so in the vexed passage, Job 40: 30 יִבְרֻ עִמִּי הַבְּרִים do the companions (i. e. the fishermen in company) lay snares for him, i. e. the crocodile? do they part him among the merchants? i. e. do they catch him and sell him like fish. b) Ps. 40: 7 אֶזְנִים בָּרִיתָ לִּי pp. mine ears hast thou digged out, a bold poetical figure for the more common אֶזְנִי גָלִיתָ לִּי my ear hast thou opened, i. e. thou hast revealed (this) to me.

ИТР. to be digged, Ps. 94: 13.

Deriv. מְבָרָה no. I, מְבָרָה.

\* II. בָּרָה 1. to buy, to purchase, i. q. קָנָה, מָבַר. Deut. 2: 6. Hos. 3:

2. Arab. كَسَرَ I, III, to lend, VI, VIII, X, to hire.

2. to give a feast, to make a banquet, 2 K. 6: 23. Arab. وَكَّر to make a feast,

espec. at the completion of a building, also قَرَى to entertain as guest, قَرَى

entertainment, hospitality. — How this signif. is connected with no. 1, I leave undetermined. Perhaps splendid and costly entertainments are to be understood, for which one's own stores do

not suffice, so that he must purchase more.

I. כֶּרֶה or כְּרָה f. pl. estr. כְּרָת, pits, cisterns, wells, (r. כֶּרֶה no. I, comp. Gen. 26: 25,) Zeph. 2: 6 כְּרָת fields full of shepherds' cisterns and folds for flocks. In the word כֶּרֶה lies an allusion to כְּרָתִים v. 5.

II. כֶּרֶה f. a feast, banquet, from r. כֶּרֶה no. II. 2. 2 K. 6: 23.

כְּרוּב pl. כְּרוּבִים m. 1. Cherub, in the theology of the Hebrews, a being of a sublime and celestial nature, whose form is represented as composed from the figures of a man, ox, lion, and eagle, which three animals are with man the symbols of strength and wisdom, Ez. c. I, and c. 10. We first read of them as guarding the gate of paradise, Gen. 3: 24; then as bearing the throne of God upon their wings through the clouds, Ez. I. c. whence 2 Sam. 22: 11 יִרְכֹּב עַל כְּרוּב he rode upon the cherub and did fly. Ps. 18: 11 יֹשֵׁב הַכְּרֻבִים who sitteth upon the cherubim, 1 Sam. 4: 4. 2 Sam. 6: 2; and lastly of the statues or images of Cherubs, made of wood and overlaid with gold, in the inner sanctuary of the tabernacle and of Solomon's temple. Ex. 25: 18 sq. 1 K. 6: 23, the walls of which latter were also sculptured with figures of cherubs. Far-fetched and rash is the opinion of J. D. Michaëlis, that the Hebrew cherubs are i. q. equi tonantes of the Greeks, Comment. Soc. Gotting. 1752. Supplem. ad Lex. Heb. p. 1343.—The etymology is obscure. The comparison formerly made by me with "Syr. כְּרֻס potens, fortis, Cast." was of course rejected, so soon as it became apparent from the words of Bar Bahlul himself, that this definition was an error of Castell; see Anecdota Orient. fasc. 1. p. 66. If the word be of Semitic origin, it may be by transpos. כרב for רכב, and כְּרוּב as if כְּרוּב steed or courser of heaven (Ps. 18: 11) coll. Arab. كَرْيَب navis

vectoria; or, as Hyde not improbably supposes, (de Relig. vett. Persarum, p. 263,) קְרוּב is i. q. קְרוּב (comp. قَرِيب = كَرِيب) one near to God, his minister, one admitted to his presence. Others, as Eichhorn, (Einleit. ins A. T. III. p. 80 ed. 4,) think the כְּרוּבִים to be the same with the γρύφες, griffins, of the Persians, the guardians of the golden mountains, comp. Gen. I. c. In this case the root must be sought in

the Pers. کَرِیغْدَن to grasp, to seize, to hold. Comp. also the article of Roediger in Ersch and Gruber's Encyclop. vol. XVI. Art. Cherub.

2. pr. n. m. Ezra 2: 59. Neh. 7: 61.

כְּרוּז m. Chald. emphat. כְּרוּזָא, herald Dan. 3: 4. Syr. كَرْوَا. R. כְּרוּז.

\* כָּרַז Chald. to cry out, to make proclamation, in the manner of a herald. Aph. Dan. 5: 29. This root is widely diffused in the Indo-european languages, e. g. Sanscr. *krus* to cry out, Zend. *khresio* crying out, a herald, Pers.

کَرِشِيدَن, کَرِشِيدَن to cry out, Gr. κρούσσω, also κρούω, κρούω, Germ. *kreischen, kreissen*, Engl. to cry. Comp. קָרָא. Among the christian Arabs كَزْ is to preach, for κρούσσω.

כָּרַי 2 K. 11: 4, 19, see כָּרַי.

כְּרִית (a cutting, separation) Chelith, pr. n. of a brook on the east of Jordan, 1 K. 17: 3, 5. R. כְּרִית.

כְּרִיתוֹת and כְּרִיתוֹת f. pp. a cutting in two of wedlock, separation, divorce. סֵפֶר כְּרִיתוֹת Deut. 24: 1, 3. Is. 50: 1, and סֵפֶר כְּרִיתוֹת Jer. 3: 8, bill of divorce. R. כְּרִית.

\* כָּרַה obsol. root, Syr. to surround; also Syr. and Chald. to wrap around. It would seem to be a secondary root from כָּרַר, כָּרַר, to surround, (whence כָּפֶר circuit, circle,) one let-

ter being dropped, comp. שרשדה chain, from שרשדה. Heb. Grammi. p. 73.

Hence פִּכְרִיךְ mantle, Syr. כַּכְרִי fortress, comp. פִּכְרִיךְ, and

\* פִּכְרִיךְ obsol. quadrilit. Zab. to surround, compounded from פִּכְרִי to surround, and כבב q. v. to roll up or together. Hence

פִּכְרִיךְ m. c. Suff. פִּכְרִיךְ Ex. 27: 5. 38: 4, a margin, border, surrounding the middle of the altar over the brazen grate or lattice, perhaps in order to receive what fell from the altar.

פִּכְרִיךְ m. curcuma, crocus Indicus, Indian saffron, Cant. 4: 14. Sept. κρόκος. Chald. כִּכְרִי, כִּכְרִי, crocus, פִּכְרִיךְ to be died a crocus or saffron colour.

Arab. كَرَكَم id. Sanscr. kankom and kunkuma, Armen. khekhrym.

פִּכְרִיךְ Is. 10: 9. Jer. 46: 2. 2 Chr. 35: 20, Carchemish, pr. n. of a city on the Euphrates, doubtless the same with the Greek Κιρκήσιον, Lat. Cercusium, Arab. قَرْقِيسِيَا. The city is large and strong, situated on an island formed by the Chaboras at its influx from the east into the Euphrates. The Heb. name is compounded from פִּכְרִי, Syr. כַּכְרִי fortress, and the proper name מִישׁ. See Michaelis Suppl. p. 1352.

פִּכְרִיךְ pr. n. of a eunuch of Xerxes, Esth. 1: 10. Pers. کَرَكَس eagle.

פִּכְרִיךְ f. plur. dromedaries or swift camels, Is. 66: 20. Comp. Hdot. 3. 103 αἱ γὰρ σφοδραὶ καὶ ἄλγιστα οὐκ ἔχουσιν ἐς ταχὺτητα εἶναι. So called from their dancing or bounding motion, from r. פִּכְרִי, Pi. פִּכְרִי to dance; their speed being also sometimes accelerated by musical instruments. See Bochart

Hieroz. T. I, p. 90. Schult. Animadverss. ad Is. l. c. Comment. ad Is. l. c.

\* פִּכְרִיךְ obsol. root, Arab. كَرَم to be noble, of a generous nature, spoken not only of persons, but also of things, as كَرَمٌ good and fertile soil, مَكْرَمَةٌ land producing fine plants. Hence

פִּכְרִיךְ m. (bis fem. Is. 27: 2, 3, ) c. Suff. פִּכְרִיךְ, plur. פִּכְרִיךְ, constr. פִּכְרִיךְ.

1. a field or yard of the nobler plants and trees, cultivated in the manner of a garden or orchard. פִּכְרִיךְ olive yard, Judg. 15: 5. פִּכְרִיךְ the way leading to gardens and orchards, i. e. to a cultivated and inhabited land, opp. to the desert, Job 24: 18.

2. Spec. a vineyard, Ex. 22: 4. Deut. 20: 6. 28: 30. al. saep. Fully פִּכְרִיךְ garden of wine, Is. 27: 2. In the prophets a vineyard is a frequent emblem of the people of Israel, Is. 3: 14. 5: 1 sq. 27: 2, 2 sq. 51: 3; comp. Matt. 20: 1 sq. 21: 28. Luke 20: 9. Arab. كَرَم id. — Hence the denom.

פִּכְרִיךְ m. (as פִּכְרִיךְ from פִּכְרִיךְ) a vine-dresser Joel 1: 11. Is. 61: 5.

פִּכְרִיךְ (vine-dresser) Carmi, pr. n. a) of a son of Reuben, Gen. 46: 9. Ex. 6: 14. Also as patronym. Num. 26: 6, for פִּכְרִיךְ. b) Josh. 7: 1.

פִּכְרִיךְ m. crimson or deep scarlet, a colour prepared from insects inhabiting a species of oak, coccus ilicis of Linn. Also crimson stuffs, 2 Chr. 2: 6, 13. 3: 14. It is a word of the later Hebrew, for the earlier שָׁנִי q. v. See espec. in שָׁנִי. — The Hebrews adopted the word from the Persians; it is from Pers. کَرَم kerm,

Sanscr. krimi worm, and آل bright red, comp. Armen. karmir, Arab. قَرْمَز coccus-worm, قَرْمَز coccus, Germ. cramoisi, carmesin, Engl. crimson. In



like manner from *vermiculus* comes Fr. *vermeil*, Engl. *vermilion*.

**כַּרְמֵל** m. from the noun **כָּרֵם**, with the ending *el*, which perhaps may have a diminutive force, see **ל** p. 510.

1. *a garden, orchard, park*, i. e. a place cultivated like a garden and planted with fruit-trees, herbs, corn, etc. (Kimchi: **מקום איננות פירות**, opp. to the desert, and also to the forest. Is. 29: 17 *Lebanon shall be turned into a garden and the garden shall become a forest*. 32: 15, 16. Jer. 2: 7 *I brought you אֶרֶץ אֵל-אֲבֹתֵיכֶם into a country like a garden, that ye should eat the fruit thereof*. Is. 10: 18. 16: 10. Jer. 48: 33. 2 Chr. 26: 10. C. Suff. **כַּרְמֵל** 2 K. 19: 23 of Lebanon, **יַעַר כַּרְמֵל** the forest of his garden, prob. the nursery of his cedars in the deep recesses of Lebanon.

2. meton. most prob. *garden fruits*, the produce of gardens, as *earlier* and more valued than those of the fields; just as with us the finer species of fruits and herbs are cultivated in gardens and are superior to those growing in the fields. So I understand **גֵּרֵשׁ כַּרְמֵל** Lev. 2: 14, i. e. *grits or polenta of early grain*, and so by an easy ellipsis in a word so common **כַּרְמֵל** Lev. 23: 14. 2 K. 4: 42. In both the passages in Leviticus **כַּרְמֵל** **ג'** is offered on the altar along with the first-fruits, with which also it is coupled in 2 K. 1. c. and we may perhaps understand *grits or groats, polenta, ἀλφίτα, made from the new and earliest grain*, i. e. fresh wheat or barley groats, in preparing which as an offering to God, the best and earliest ears were selected from *garden* wheat or other grain. — The Jewish interpretation therefore is not absurd, but opens the way to the truth, viz. **שבֹּלֶת רֹכָה** *a young and tender ear of grain*; not a *green ear*.

3. *Carmel*, pr. n. a) of a fertile promontory jutting out into the Mediterranean on the southern borders of the tribe of Asher, often c. art. **הַכַּרְמֵל** Am. 1: 2. 9: 3. Jer. 4: 26. Cant. 7: 6; fully **הָר הַכַּרְמֵל** (garden-mount) 1 K. 18: 19, 20; without art. Is. 33: 9. Nah.

1: 4. Josh. 19: 26. Cant. 1. c. **רֹאשׁ־ךָ עֲלֵיךָ כַּכַּרְמֵל** *thy head is like Carmel*, i. e. adorned with locks as Carmel with groves of trees. Comp. Relandi Palaestina p. 327.—b) of a mountain and city situated westward from the Dead sea, where there is now a chalky mountain called *El Kirmel*, Josh. 15: 55. 1 Sam. 15: 12. 25: 5. See Relandi Palaestina p. 695. Seetzen in v. Zach's Monatlicher Correspondenz XVII. p. 134.

Gentile n. **כַּרְמֵלִי** 1 Sam. 30: 5. 2 Sam. 23: 35; fem. **כַּרְמֵלִית** 1 Sam. 27: 3.

**כָּרַן** pr. n. m. Gen. 36: 26. Arab. **كِرَان** i. q. **כִּזְזֹר** cithara, harp.

**כִּרְסָא** Chald. *throne*, i. q. Heb. **כִּסֵּא** (the Dagesh being resolved into **ר**, see lett. **ר**) Dan. 5: 20; c. suff. **כִּרְסֵיָהּ** 7: 9, plur. **כִּרְסֵיָהֶן** ibid.

\* **כִּרְסָם** quadrilit. derived from Piel of **כָּרַס** q. v. for **כָּרַס** (see **כָּרַס**, and litt. **ר**) *to cut down or off, to lay waste, to devour*, as the wild-boar a vineyard, Ps. 80: 14. Arab. **كِرْسَم** *to eat off, to gnaw in pieces, to corrode, to consume*, Chald. **כִּרְסָם** *to consume*, as the locust.

\* **כָּרַע** *to bend, to bow*, intrans. spoken of the knees. Kindr. is **כָּנַע** q. v. and as from **כָּנַע** comes **קָנַע** leg, so from **כָּרַע** comes also **כָּרַע** leg. In Arabic only some vestiges of the primary signification remain, as 'to drink stooping,' pp. to stoop down to drink; 'appetit congressum viri,' pp. to stoop down to him. By transpos. **כָּנַע** is 'to be bent with age, in prayer,' etc. — Hence Is. 45: 23 **כָּנְעוּ בְּלִבְכֶּם** *every knee shall bow*. Then of a person, **כָּנַע** *to bow down upon his knees*, to kneel, Judg. 7: 5, 6. 1 K. 8: 54. 2 K. 1: 13. Ezra 9: 5. — *To bend the knee or to bow down upon the knees, to kneel*, is also spoken: a) of those who do reverence to a king, or who worship God, in which sense it is coupled

with השתחוה, Ps. 95: 6. Seq. ל of pers. Esth. 3: 2, 5. Is. 45: 23, לִפְנֵי, Ps. 22: 30, 72: 9. b) of those whose strength fails and their knees become feeble and sink, where it is usually followed by נָפַל. Job 4: 4 בָּרַעֲבֹם כְּרַעֲוֹתָם sinking i. e. feeble knees. Ps. 20: 9 כָּרְעוּ וְנָפְלוּ they bow down and fall. 2 K. 9: 24 he sunk down in his chariot. Is. 10: 4, 46: 1, 2. 65: 12. Judg. 5: 27. c) of those about to lie down upon the ground, Gen. 49: 9 כָּרַע רַבֵּץ he bowed himself and lay down. Num. 24: 9. d) of women in labour, who were accustomed to bring forth kneeling, as is still the custom in Ethiopia, (see Ludolf. Hist. Aethiop. I. 15,) 1 Sam. 4: 19; so of the hind Job 39: 4. — Rarely of those who bow down with the whole person, (comp. Arab.) 2 Chr. 7: 3 וַיִּכְרַעוּ אַפְסִים אֲרָצָה and they bowed themselves their faces to the ground. Hence כָּרַע עַל אֲשֵׁה comprimere fem-inam Job 31: 10; comp. incurvare Martial. XI. 44, inclinare Juvenal. IX. 26. X. 224.

НІРН. 1. to make bow down, to cast down, to prostrate, e. g. enemies Ps. 17: 13. 18: 40. 78: 31.

2. to bring low, to afflict any one, Judg. 11: 35. — Hence

כַּרְעִים dual fem. the legs, from the knee to the ankle, so called as being bent under in kneeling or lying down. Ex. 12: 9. Lev. 1: 13. 8: 21. 9: 14. Am. 3: 12. Of the locust's feet for leaping Lev. 11: 21. Arab. كُرَاعٌ.

כַּרְפָּס fine white linen or cotton cloth, Esth. 1: 6. Arab. كَرْفَسٌ, Pers.

کرباس, Gr. κάπρασος, Lat. carbasus, a species of fine linen or flax which the classic writers describe as produced in the East and in India. Sanscr. karpāsa cotton. See Celsii Hierobot. T. II. p. 157.

\* כָּרַךְ in Kal not used. 1. pp. to go or move in a circle, comp. the kindred but softened roots גָּלַל and חוּלַל.

Hence כָּרַךְ pp. a round vessel, i. q. גָּל, גִּלְגָּל.

2. to dance, (pp. in a circle, comp. חָלַל no. 1, Gr. with a sibilant prefixed σκαίω,) to leap, to exult, whence כָּרַךְ lamb, from its leaping and springing. Also to run, whence כָּרַךְ no. 2 camel's saddle, or riding tent; comp. curro, currus, carrus, carrum, Engl. to carry.

PIEL כָּרַךְ to dance 2 Sam. 6: 14, 16, i. q. רָקַד in the parall. passage 1 Chr. 15: 29. Hence כָּרַכְרוֹת dromedaries, from their bounding gait.

From כָּרַךְ in the primary signif. to go about, is derived the secondary verb כָּרַךְ to surround, and also the noun כָּכַר for כָּרַךְ circle, circuit.

\* כָּרַשׁ obsol. root, to bend, to be curved, i. q. cogn. קָרַס. Hence

כֶּבֶשׂ the belly, Jer. 51: 34, so called from its curved shape, like Germ. Bauch from beugen to bend, and Heb.

כִּנְיָן from r. גָּחַן. Aram. כִּנְיָן, Arab. كَبْشٌ.

کُرش ventricle of ruminating animals, کُرشِء big-bellied woman.

כָּרֶשׁ pr. n. Cyrus, king of the Persians, Ezra 1: 1, 7, 8. Is. 44: 28. 45: 1. 2 Chr. 36: 22, 23. Dan. 1: 21. 6: 29. 10: 1. The Greek writers affirm that this name in Persian signified the sun, Ctesias ap. Plut. Artax. Opp. T. I. p. 1012. Etym. M. Κύρος, κοῦρος, ἥλιος. Correctly, for it is the Zend khoro, hur, ahuró, Pers. خور, comp.

Sanscr. sūra, sūri, and the frequent sūrja. The כָּרֶשׁ is merely an ending, as in כָּרֶשֶׁת. — These remarks sufficiently refute the hypothesis of U. Möller, that the name כָּרֶשׁ in Isaiah does not stand for king Cyrus, but for the Israelitish people, i. q. כָּשָׁר rectitude; see his work de Authentia Oraculorum Esaiæ, p. 209 sq. Copenh. 1825.

כָּרֶשֶׁת pr. n. of a prince in the

court of Xerxes, Esth. 1: 14. Pers. **کارشن** belli spoliatio.

\* **כרת** fut. **יכרת** 1. *to cut, to cut off*, e. g. part of a garment 1 Sam. 24: 5, 12, a branch of a tree Num. 13: 23, 24, the prepuce Ex. 4: 25, the head 1 Sam. 17: 51, 5: 4; *to cut down trees*, Deut. 19: 5. Is. 14: 8. 44: 14. Jer. 10: 3. 22: 7. 46: 23, whence **כרתי העצים** wood-cutters, 2 Chr. 2: 9; *to cut or hew down idol-images* Ex. 34: 13. Judg. 6: 25, 26, 30. Part. pass. **כרות** Lev. 22: 24; fully **כרות שפכה** Deut. 23: 2, pp. *cut off as to the privy-member*.

2. *to cut off persons, to destroy*, Deut. 20: 20. Jer. 11: 19. See Niph. and Hiph.

3. Spec. **כרת ברית**, Gr. **ὄρκια τέμνειν, τέμνειν σπονδάς**, *icere foedus, to strike a league, to make a covenant*, in allusion to the victims offered in sacrifice and *cut in pieces* on occasion of entering into a covenant. See Gen. 15: 10. Jer. 34: 18, 19. comp. Bochart Hieroz. T. I. lib. 2. cap. 35. Danzii Interpres pag. 255. Also Gr. **σπονδή** libation, league, whence *spondere*. — Usually constr. seq. עם and את (את) with any one, Gen. 15: 18. Ex. 24: 8. Deut. 4: 23. 5: 3. al. saepe. But seq. ל a) where the more powerful party prescribes the terms of the covenant, 2 K. 11: 4; poet. Job 31: 1 **ברית כרתי לעיני** I made a covenant with my eyes, i. e. imposed this law upon them, comp. 2 Sam. 5: 3. 1 Chr. 11: 3; hence of Jehovah establishing a covenant with men, 2 Chr. 21: 7. Is. 55: 3. 61: 8. Jer. 32: 40. b) where a victor grants to the vanquished the benefits of peace and a league, Josh. 9: 6 **עתה כרתו לנו ברית** make now a league with us. v. 7 sq. 1 Sam. 11: 1, 2. Ex. 23: 32. 34: 12, 15. Deut. 7: 2. c) where any thing is solemnly promised to God, Ezra 10: 3 **ועתה נכרת-ברית באלהינו להוציא ונעזב כל-נשים** let us now make a covenant with our God to put away all our wives. Hence **כרת דבר** to promise or engage any thing, Hagg. 2: 5. — In all these phrases **ברית** can also be omitted, 1 Sam. 11: 2. 20: 16. 22: 8. 2 Chr. 7: 18. Is. 57: 8 **והכרת-לך מהם** and thou

hast joined with thee some of them sc. in covenant; Vulg. *foedus pepigisti cum eis*. Instead of **ברית** is once read the synon. **אמנה** Neh. 10: 1.

NIPH. 1. *to be cut down*, as a tree Job 14: 7. Is. 55: 13. Trop. *to be cut off* from one's city or country, i. e. to be driven into exile, Zech. 14: 2.

2. *to be cut off, destroyed*, spoken of persons, Gen. 9: 11. Ps. 37: 9. Prov. 2: 22. 10: 31. al. saepe. So in the frequent formula of the Mosaic law: **נכרתה הנפש ההיא מעמיה** that soul (person) shall be cut off from his people, Gen. 17: 14. Lev. 7: 20, 21; **נאקרב** נאקרב עמו Lev. 17: 4, 9. 18: 29. 20: 18. Num. 15: 30; **מישראל** Ex. 12: 15. Num. 19: 13; **מתוך הקהל** Num. 19: 20; **מצרח ישראל** Ex. 12: 19; and simpl. **נכרתה הנפש ההיא** Lev. 17: 14. 20: 17. This phrase denotes the punishment of death in general, without defining the manner, Ex. 31: 14, comp. 35: 2 et Num. 15: 32. It is never the punishment of exile, as is supposed by J. D. Michaelis, Mos. Recht V. § 237. — Hence

3. *to perish, to fail*, i. q. **אבד**. 1 K. 2: 4 **לא-יכרת לך איש מעל כסא ישראל** there shall not fail thee (perish) a man from upon the throne of Israel. 8: 25. 9: 5. Is. 48: 19. Jer. 33: 17, 18. 35: 19; of a land (people) perishing with famine Gen. 41: 36; of a name, Ruth 4: 10; of hope Prov. 23: 18. 24: 14; of fidelity, truth, Jer. 7: 28. Josh. 9: 23 **לא-יכרת מבם עבד** there shall not fail from you a servant, i. e. ye shall be servants forever.

4. *to be cut off*, i. e. *to be separated, divided*, e. g. the waters of Jordan, Josh. 3: 13. 4: 7. 2 Sam. 3: 29. Comp. **בריתות** divorce.

5. *to be consumed*, e. g. food Num. 11: 33.

PUAL **כרת** and **כרת** *to be cut off or down* Judg. 6: 28. Ez. 16: 4.

HIPH. 1. i. q. Kal no. 2, *to cut off, to destroy*, persons Lev. 17: 10, nations Josh. 23: 4. Zeph. 3: 6. Ez. 25: 7; the implements of idolatry Lev. 26: 30.

2. *to separate, to remove, to withdraw*, 1 Sam. 20: 15 **ולא-תכרית את-חכנדך**

יָנַעַם *thou shalt not withdraw thy kindness from my house.*

Hoph. הִכְרַת *to be cut off, to perish*, seq. מִן Joel 1: 9.

Deriv. פָּרִית, פְּרִיָּה, and the two following.

כִּרְתוֹת f. plur. *hewed beams*, 1 K. 6: 36. 7: 12.

כִּרְתִּי m. *Cherethite* i. e. 1. *executioner*, see the root כָּרַת no. 1, in 1 Sam. 5: 4; only in the formula יְהִי כִרְתִּי וְהִפְלִיתִי 2 Sam. 8: 18. 15: 18. 20: 7, 23 (collect.) pp. *executioners and runners*, or *couriers*, names applied to David's body-guard, whose duty it was both to execute punishment and to convey the king's commands as speedily as possible to his officers, comp. טָבַח, כָּרִי, אֶגְרֶת. See 1 K. 2: 25, 34, 36, coll. Dan. 2: 14.

2. as a gentile name i. q. *Philistine*, partic. the inhabitants of southern Philistia, 1 Sam. 30: 14. Ez. 25: 16. Zeph. 2: 5. Sept. and Syr. render it *Cretans*, from which and the passages Am. 9: 7. Jer. 47: 4. Deut. 2: 23, the conjecture is not improbable that the Philistines sprang from Crete, and that כַּפְתָּר *Caphtor*, signifies the island *Crete*, see כַּפְתָּר. Others suppose כִּרְתִּי to be a deriv. from כָּרַת Niph. to be driven into exile Zech. 14: 2, so that it may be i. q. Ἀλλόφυλος, by which word פְּלִשְׁתִּי is rendered in Sept.

כֶּשֶׁב m. and כֶּשֶׁבָּה f. by transpos. of letters i. q. כֶּבֶשׂ, כְּבֻשָּׁה, q. v. *a lamb*, male and female, Gen. 30: 32, 33, 35. Lev. 3: 7. 5: 6.

\* כֶּשֶׁד<sup>561</sup> obsol. root, Arab. كَشَد to cut in, incidere, كَشَد gain.

כֶּשֶׁד pr. n. of a son of Nahor the brother of Abraham, Gen. 22: 22. He is perhaps mentioned in order to derive from him the origin of the Chaldeans, כְּשָׁדִים. Comp. אֶרֶץ כְּשָׁד.

כְּשָׁדִים gentile n. plur. 1. *the*

*Chaldeans*, the inhabitants of *Babylonia*, often also called יִשְׁכָּרִי בְּבֶל, Is. 43: 14. 48: 14, 20. Jer. 21: 9. 32: 4, 24, 25, 28, 29. Ez. 23: 14, 23. Hab. 1: 6—11; poet. כְּשָׁדִים בְּחַ Is. 47: 6. Their country is called כְּשָׁדִים אֶרֶץ *land of the Chaldees, Chaldea*, Jer. 24: 5. 25: 12. Ez. 12: 13. Is. 23: 13; and ellipt. כְּשָׁדִים f. (as Lat. *Bruttii, Samnites*, for their district,) Jer. 50: 10. 51: 24, 35. כְּשָׁדִים אֶרֶץ *unto Chaldea* Ez. 16: 29. 23: 16. In a wider sense the name *Chaldea* comprehended also *Mesopotamia* which was inhabited more or less by Chaldeans, Ez. 1: 3. 11: 24; hence כְּשָׁדִים אֶרֶץ Gen. 11: 28 *Ur of the Chaldees*, a city of *Mesopotamia*. The Chaldeans in their irruptions into Palestine are said to come from the north, (not from the east,) through Syria, over Hamath and Riblah, Jer. 1: 14. 4: 6. 6: 1. 39: 5. 52: 9. Ez. 26: 7; but this can be matter of difficulty to no one, since they would naturally march around the Arabian desert, بَدِيَّةُ الشَّام, nor indeed was there any other way. On the more ancient seat of the Chaldeans, prob. in Assyria, and on the mode of reconciling the accounts of the sacred writers with those of the classic historians, see the author's fuller remarks in his *Commentary on Is. 23: 13*, and in *Ersch and Gruber's Encycl. Vol. XVI. art. Chaldäer*. The views there given seem not to be overthrown by the remarks of Olshausen on the same subject, *Emendationen zum A. T.* p. 41 sq. As to the form *Χαλδαῖος, Chaldaeus*, perhaps both this and the Heb. כְּשָׁדִי are to be referred back to an earlier form כְּרָדִי, which seems still to be preserved in the name of the *Curds*.

2. meton. *Chaldeans*, for *astrologers, magicians*, this nation being particularly devoted to astrology, Dan. 2: 2, 4. So also in profane writers, *Diod. Sic. 2. 24. Juv. Sat. 6. 553. Comp. Comment. on Isa. II. p. 349 sq.*

כְּשָׁדִי emph. כְּשָׁדָא, plur. כְּשָׁדָאִין emph. כְּשָׁדָא, Chald. 1. *a Chaldean*, Dan. 3: 8.



2. *an astrologer, magician*, 2: 10. 4: 4.

\* כֶּשֶׂה *ἀπαξ λεγόμεν.* Deut. 32: 15, *to become fat*, pp. prob. *to be covered with fat.* Comp. Arab. كَشَى Conj. I,

V, cibo repletus est, Carnoos p. 31.

כֶּשֶׂל m. *an axe*, so called as the instrument of *felling*, Ps. 74: 6. R. כֶּשֶׂל Pi. — Chald. id. Jer. 46: 22 Targ.

\* כֶּשֶׁל, once fut. יִכְשֹׁל Prov. 4: 16 Chethibh, elsewhere fut. Niph. is used, *to waver, to totter, to stagger*, Lat. *tali-pedare*. It differs from the synonymous verbs כָּרַע and כָּנַע in this, that כֶּשֶׁל signifies pp. *to totter in the ankles*, which is expressed in Latin by the appropriate though very rare word *tali-pedare*, *to waddle*, (see Festus sub h. v. and Doederlein Lat. Synon. III. 62; and similar to this is the Arab. verb قَزَلَ *to totter* pp. in the ankles, *to waddle*, from the quadrilit. אָקַרְסֵל ankle q. v.) while the former denote the *tottering and sinking of the knees*; but all implying weakness and failure of strength. In like manner מָוֹט נוֹיֵט, כָּנַע, denote a *waving to and fro*, or *reeling* of the whole body. — But in the ordinary use of language this primary sense is often neglected, and hence כֶּשֶׁל is

1. *to totter, to reel, to faint, to sink together*, as being ready to fall. Ps. 27: 2 יָמָה כֶּשְׁלִי וְנָפַלְוּ they reeled and fell. Is. 31: 3. 59: 14. Hos. 14: 2. Jer. 50: 32; also of inanimate things, Is. 3: 8. Ps. 109: 24 כָּבַדְתִּי כֶּשְׁלִי מִצָּדוֹם my knees totter, fail, from fasting, comp. Is. 35: 3. Neh. 4: 4. Part. כֹּשֵׁל *failing, faint, feeble*, Ps. 105: 37. Is. 5: 27.

2. *to stumble*, seq. בָּ of that *against or over which one stumbles*, Lev. 26: 37. Nah. 3: 3.

NIPH. כֶּשֶׁל, fut. יִכְשֹׁל, i. q. Kal, *to totter, to reel, to fail*, etc. 1 Sam. 2: 4. Prov. 4: 12. Jer. 31: 9. Dan. 11: 19, 33. Metaph. *to be made miserable, unhappy*, Ez. 33: 12.

PIEL Ez. 36: 14 Chethibh, and

HIPH. 1. *to cause to fail*, Lam. 1: 14.

2. *to cause to stumble and fall*, Prov. 4: 16. 2 Chr. 25: 8. 28: 23. Metaph. in a moral sense, *to cause to stumble, to seduce*, Mal. 2: 8.

HOPH. *to be made to stumble and fall, to be overthrown*, Jer. 18: 23.

Deriv. מִכְשֹׁל, מִכְשָׁל, and

כֶּשְׁלוֹן m. *a fall*, Prov. 16: 18.

\* כֶּשֶׁה in Kal not used. Syr.

Ethpa. *to pray, to offer prayers or worship*, e. g. Acts 4: 32. 13: 1, for Gr. λειτούργειν; Phil. 1: 4, for Gr. δέξιν ποιῆν. Like many other Syriac words pertaining to religious rites, (as כְּמָרִים, כְּנָד, סָגַר, קָסַם, q. v.) this word also in the Heb. language is limited to idol-worship; whence

PIEL כֶּשֶׁה *to practise magic*, (pp. *to use magic formulas, incantations, to mutter*,) 2 Chr. 33: 6. Part. מִכְשֶׁה *magician, sorcerer*, Ex. 7: 11. Deut. 18: 10. Dan. 2: 2. Mal. 3: 5. Fem. מִכְשָׁפָה Ex. 22: 18. Sept. φαρμακός, φάρμακνεύσθαι, Vulg. maleficus, maleficis artibus inservire.

Deriv. pr. n. אֶכְשֶׁה, and the two following.

כֶּשֶׁה only in "plur." [כְּשָׁפִים incantations, sorceries, 2 K. 9: 22. Mic. 5: 11. Nah. 3: 4. Is. 47: 12.

כֶּשֶׁה *a magician, sorcerer*, Jer. 27: 9.

\* כֶּשֶׁר fut. יִכְשֹׁר 1. *to be right*, like the cognate roots אָשַׁר, יָשַׁר. Seq. יִכְשֹׁר הַדָּבָר לְפָנַי Esth. 8: 5 לְפָנַי הַמֶּלֶךְ and if it be right before the king i. e. if it be approved, decreed, by the king. Chald. id.

2. *to prosper, to succeed*, and hence of a seed, *to sprout*, Ecc. 11: 6. Syr. id.

HIPH. *to make prosper* Ecc. 10: 10.

Deriv. בִּישׁוֹר, בִּישְׁרָה, and

כֶּשְׁרוֹן m. Syr. كَهْلُ 1. *success, prosperity*, Ecc. 2: 21. 4: 4. See כֹּשְׁרָה.

2. *profit, advantage*, Ecc. 5: 10.

\* **כָּתַב** fut. **יִכְתֹּב** to write, Arab. Syr. Chald. id. Constr. seq. acc. of that which is written, 2 Sam. 11: 14. Deut. 10: 2. 31: 24; but seq. **עַל** Deut. 6: 9. 11: 20, **אֶל** Jer. 36: 2. Ez. 2: 10, and **בְּ** Neh. 7: 5. 8: 14. 13: 1, of the material written upon; rarely seq. acc. Is. 44: 5 **יִכְתֹּב יָדוֹ לַיהוָה** pp. *he be-writes his hand unto* [in honour of] *Jehovah*, i. e. he writes upon it, comp. Ez. 32: 15. Ez. 2: 10. **כָּתַב סֵפֶר אֶל-פ'** to write a letter to any one, 2 Sam. 11: 14; seq. **עַל** of pers. 2 Chr. 30: 1. But this last construction denotes also to write directions, to prescribe, 2 K. 22: 13. Ps. 40: 8; also seq. **אֶל** Esth. 9: 23, and **בְּ** Prov. 22: 20. Hos. 8: 12. Ezra 4: 7 **כָּתוּב בְּחִיב אֲרָמִית** written with Aramaean letters. — Spec. a) to write down, to commit to writing, Num. 33: 2. Judg. 8: 14. b) to write about, to describe, Josh. 18: 4, 6, 8. c) to write up, to enter in a list, to inscribe, e. g. men, inhabitants, soldiers, Ps. 87: 6 **יִהְיֶה יְהוָה יִסְפֹּר בְּכֹתוֹב עַמִּים** *Jehovah counteth as he inscribes the nations*. Is. 4: 3 **כָּל-לִחַיִּים יִכְתֹּב לְחַיִּים** every one who is inscribed unto life, comp. Jer. 22: 30. Ps. 69: 29. d) to write or register a sentence, i. e. to ordain, to decree, Is. 65: 6. Job 13: 26. So Arab. **كتب** seq. **على** to decree concerning any one, **کتاب** sentence of a judge.

NIPH. pass. to be written down, registered, Esth. 1: 19. 2: 23. Job 19: 23. Jer. 17: 13.

PIEL i. q. Kal d, Is. 10: 1.

Deriv. **כָּתַב** — **כְּתָבָה**, **כְּתָבָה**.

**כְּתָב** m. (Kamets impure) i. q. Syr. **ܕܠܟܬܒܐ**, Arab. **کتاب**, a word of the later Hebrew used for the earlier **סֵפֶר**.

1. *writing, a writing*, Esth. 3: 14. 8: 2 Chr. 2: 10 **וַיֹּאמֶר בְּכָתֵב** and he said in writing i. e. by letter. Of the kind of writing, form of the letters, Ezra 4: 7; of a copy Esth. 4: 8.

2. *a book*, Dan. 10: 21; spec. *a list*,

*register*, Ez. 13: 9. Ezra 2: 62. Neh. 7: 64.

**כְּתָב** m. Chald. id. 1. *writing, a writing*, Dan. 5: 8, 15, 16, 24.

2. spec. *prescript, precept*, Ezra 6: 18. 7: 22 **כְּתָב דִּרְ לֹא כְתָב** without prescription, i. e. at will, as much as is necessary.

**כָּתַב** fut. **יִכְתֹּב** Chald. to write Dan. 5: 5. 6: 26. 7: 1.

**כְּתָבָה** f. *a writing, mark*, Lev. 19: 28. See **קִקְעָה**.

**כְּתִיִּים** and **כְּתִיָּים** gentile n. plur. Kittim or Chittim, Lat. *Chittaei*, i. e.

1. *Cyprians, Citienses*, so called from a celebrated Phœnician colony in the island of Cyprus, *Κίτιον, Κίτιον*, Citiium, Gen. 10: 4. Is. 23: 1, 12. Ez. 27: 6. The sing. is not found in the Heb. Bible, but occurs in a bilingual inscription found at Athens, (on which see our remarks in full in Boeckh Corpus Inscriptionum Gr. Vol. I. p. 523,) in which the pr. n. of a man of Citiium buried at Athens is written in Greek *Νουμῆνιος Κιτιεύς*, and in Phœnician letters **בֶּן-חִדְשׁ אִישׁ כְּתִי** son of the new-moon ... a man of Citiium.

2. in a wider acceptance this name comprehended the islands and coasts of the Mediterranean sea, especially the northern parts, and therefore stands for the islands and coasts of Greece and the Egean sea, (in the same manner as **אֲרָיִם**, which has also a wider sense,) Num. 24: 24. Jer. 2: 10. Dan. 11: 30, comp. Livy 14. 29; in which sense also Perseus is called *Κιτιέων βασιλεύς* 1 Macc. 8: 5, and Alexander the Great is said to have come *ἐκ τῆς γῆς Χεττιμ* ib. 1: 1, comp. Dan. l. c. — The truth in regard to this twofold signification is thus expressed by Josephus, Ant. 1. 6. 1, *Χεθίμος δὲ Χεθιμά τὴν νῆσον ἔσχεν. Κύπρος αὐτὴ νῦν καλεῖται. καὶ ἀπ' αὐτῆς νῆσοι τε πάσαι, καὶ τὰ πλεῖον τῶν παρὰ θάλασσαν Χεθίμ ὑπὸ Ἑβραίων ὀνομάζονται. μάρτυς δὲ μου τοῦ λόγου μία τῶν ἐν Κύπρῳ πόλεων ἰσχύσασα τῇν*

προσηγορίαν φηλάσαι. Κίτιος γὰρ ὑπὸ τῶν ἐξελληνισάντων αὐτὴν καλεῖται. Also by Epiphanius, bishop of Cyprus, a native of Palestine and acquainted with Hebrew learning, e. g. adv. Haer. 30. 25, παντὶ δὲ δηλὸν ἐστὶ, οὗτι Κίτιον ἢ Κυπρίων νῆσος καλεῖται. Κίτιοι γὰρ Κύπριοι καὶ Ρόδιοι. Vulg. Italia, prob. on account of Dan. 1. c. See more in Bochart Phaleg p. 137. Michaelis Spicileg. T. I. p. 103 sq. Supplem. p. 1377 sq. Also in Comment. on Is. 23: 1.

**כֶּתִיב** m. *beaten oil* Ex. 27: 20. 29: 40. Lev. 24: 2, i. e. according to R. Solomon, such as flowed from the olives when merely pounded in a mortar and not put into a press; hence, the purest and finest oil. R. **כֶּתֶה**.

\* **כֶּתֶל** obsol. root, Arab. **كَتَلَ** in *unum coëgit*, whence **كَتْلَةً** a compact mass or lump of clay. — Hence

**כֶּתֶל** m. *a wall*, as built perhaps of compacted clay, Cant. 2: 9.

**כֶּתֶל** id. Dan. 5: 5. Plur. **כֶּתֶלִים** (like **גִּבְרִיָּא**, **גִּבְרִיָּא**) Ezra 5: 8.

**כֶּתֶלִישׁ** (prob. comp. from **כֶּתֶל** = **כֶּתֶל**, and **אִישׁ**) pr. n. of a town in the tribe of Judah, Josh. 15: 40.

\* **כֶּתֶם** in Kal not used. I. i. q. **כֶּתֶם** to *hide*, to *hoard*, see **כֶּתֶם**. II. to *be soiled*, *filthy*. Syr. Pa. **כֶּתֶם** to soil; Ethp. to be soiled, filthy; see Niph.

III. i. q. **כֶּתֶב**, to *write*, the letters **מ** and **ב** being interchanged; see **כֶּתֶב**.

NIPH. pass. of no. II, to *be filthy*, *polluted*, Jer. 2: 22.

**כֶּתֶם** m. (r. **כֶּתֶם** no. I,) a poetic word, *gold*, pp. what is *hidden*, *hoarded*, *precious*, comp. **סִגְוֹר** and **סִגְוֹר**. Job 28: 16, 19. 31: 24. Prov. 25: 12. Dan. 10: 5. Cant. 5: 11. Spoken of golden ornaments, Ps. 45: 10. Abulwalid understands by it *pearls*.

\* **כֶּתֶן** obsol. root, perh. i. q. **כֶּתֶם** no. I, and Aeth. **ከረኑ**: to *cover*, to *hide*, **ተከረኑ**: to *clothe oneself*, **ከረኑ**: tunic. Hence

**כֶּתֶנֶת** only in st. absol. also **כֶּתֶנֶת** mostly as st. constr. rarely as st. absol. Ex. 28: 39, c. Suff. **כֶּתֶנֶתִּי**, Gr. **χιτών**, tunic, i. e. the inner garment next the skin, Lev. 16: 4; worn also by females Cant. 5: 3. 2 Sam. 13: 18; commonly with sleeves, and reaching to the knees, and rarely to the ankles; see **פְּסִים**. The etymology is doubtful; Arab.

**كَتَنَ**, Chald. **כֶּתֶן**, **כֶּתֶן**, **כֶּתֶן**, Syr. **كُتْن**, is *flax*, *linen*, comp. **قُطْن**, **قُطْن**, cotton, cotton cloth, and the garment might be so named from the material. To the same effect Bohlen compares Sanscr. *katam*, something woven, linen. But it is perhaps easier to derive **כֶּתֶן** from the idea of covering, clothing; see r. **כֶּתֶן**. — Plur. **כֶּתֶנֶת** Ex. 28: 40. 29: 8. 40: 14, also **כֶּתֶנֶת** Ex. 39: 27; constr. **כֶּתֶנֶת** Gen. 3: 21. Ex. 39: 27; c. suff. **כֶּתֶנֶתִּי** Lev. 10: 5.

\* **כֶּתֶף** constr. **כֶּתֶף**, f. 1. *the shoulder*, strictly so called, different from **שֵׁכֶם**, where see. Arab. **كَتَفٌ**, **كُتِفٌ**, id. whence is derived the denom. verb **كَتَفَ** to wound in the shoulder, etc. — Burdens are said to be borne upon the shoulder, **עַל כֶּתֶף** Is. 46: 7. 49: 22. **בְּכֶתֶף** Num. 7: 9; also of animals, Is. 30: 6. Hence metaph. Neh. 9: 29 **כֶּתֶף סוֹרֶרֶת** and *shewed a rebellious shoulder*, refused to bear the appointed burden, i. e. they refused to obey, comp. Zech. 7: 11. **בֵּין כֶּתֶפָיו** between his shoulders, i. e. upon his back 1 Sam. 17: 6.

2. Trop. of inanimate things, i. e. *the side of a building* 1 K. 6: 8. 7: 39; of the sea, Num. 34: 11; of a city and country Josh. 15: 8, 10, 11. 18: 12 sq.

Hence poet. Deut. 33: 12 [ Benjamin ] shall dwell between his shoulders sc. of Jehovah, i. e. between the sacred mountains, Zion and Moriah. Is. 11: 14 [ the enemies ] fly upon the shoulder of the Philistines, i. e. rush upon their borders, the figure being taken from birds of prey.

PLUR. כְּתָפוֹת, constr. כְּתָפוֹה, c. Suff. כְּתָפִיו, both fem.

1. shoulder-pieces of the high-priest's ephod, אֲפֹדִי, Exod. 28: 7, 12. 39: 4, 7, 18, 20.

2. sides of a gate, i. e. spaces on each side of a gate, Ez. 41: 2, 26.

3. shoulders of an axle, 1 K. 7: 30, 34.

\* כָּתַר in Kal not used, pp. to surround, i. q. עָטַר; see the long series of similar roots under אָזַר.

PIEL 1. to surround, in a hostile sense Judg. 20: 43. Ps. 22: 13.

2. to wait, as in Syr. and Chald. prob. from the idea of going round and round, comp. חָוַל no. 7, and רָחַל. Job 36: 2.

HIPH. 1. i. q. Pi. no. 1, in a hostile sense Hab. 1: 4; but also in a good sense, seq. בָּ Ps. 142: 8.

2. intrans. i. q. to crown oneself with any thing, to be crowned, see כָּתַר. Prov. 14: 18 דַּעַת יִבְתִּירוּם וְכִתְרוֹתָם the prudent are adorned with insight.

Deriv. כְּתִירָה, and

כָּתֹר m. diadem, crown, of the Persian king Esth. 6: 8; of the queen Esth. 1: 11. 2: 17. Gr. *κράτος, κίδατος*, Curt. 3. 3.

כְּתִירָה plur. כְּתִירוֹה, f. capital, chapter of a column, 1 K. 7: 16 sq. 2 Chr. 4: 12.

\* כָּתַשׁ to pound in a mortar, to bray, to mash, cogn. כָּתַת, Prov. 27: 22. — Syr. percussit, pugnavit.

Deriv. מִכְתֵּשׁ mortar.

\* כָּתַת fut. יִכַּת 1. to beat, to hammer, to forge, Joel 4: 10. Comp. quatio, percutio; cogn. כָּדַד to beat.

2. to beat in pieces, to break, e. g. a vessel Is. 30: 14. Part. pass. כְּתוּת one crushed, i. e. emasculated by crushing or bruising the testicles, Lev. 22: 24.

3. to beat down, to rout an enemy, Ps. 89: 24.

PIEL כָּתַת 1. i. q. Kal no. 1, Is. 2: 4. 2. i. q. Kal no. 2, 2 K. 18: 4. 2 Chr. 34: 7.

3. i. q. Kal no. 3, to smite a land, i. e. to lay it waste, Zech. 11: 6.

PUAL pass. to beat or dash upon. 2 Chron. 15: 6 they dash themselves nation upon nation, and city upon city, spoken of civil discord and war.

HIPH. fut. יִכְתֹּו to smite an enemy, i. q. Kal no. 3, Num. 14: 45. Deut. 1: 44.

HOPH. fut. יִכַּת, to be beaten in pieces, broken, e. g. idol images, Mic. 1: 7; metaph. of persons, Job 4: 20. Jer. 46: 5.

Deriv. כְּתִית, מִכְתֵּה.

ל.

Lamed, the twelfth letter of the Hebrew alphabet, as a numeral denoting 30. The name, לָמֶד, signifies the same as מְלֶמֶד, ox-goad, in allusion to the figure of this letter in the Phenician alphabet, e. g. ל,  $\angle$ .

It is interchanged: 1. with the other consonants of the class of liquids or semi-vowels, e. g. a) with נ, as לָחַץ and נָחַץ to urge, לָדָנָה and נָדָנָה Chald. לָדָנָה, לָדָנָה sheath, נָשָׁבָה and לָשָׁבָה cell, cham-

ber, לָחַץ Syr.  $\text{لأ}$  to give; in all which examples ל seems to be the primitive form. Vice versa, *ψαλτήριον*, Chald.

لָחַץ, Arab.  $\text{لأ}$  etc. where ل seems to come from ל; comp. Dor.  $\text{λινθον}$ ,  $\text{βέντιστος}$ , for  $\text{λινθον}$ ,  $\text{βέλτιστος}$ , also the multitude of examples from the Arabic collected by Ev. Scheid in Diss. Lugdd. p. 953. — b) with ר, mostly so that ר, as the harsher letter





*your bulwarks are turned into bulwarks of clay.* Lam. 4: 3 בַּת עַמִּי לֹאכָדָר the daughter of my people is become cruel. Hence

4. as a *sign of the dative*, after verbs signifying to give, to assign, to deliver over, e. g. נָתַן, גָּמַל, to forgive, נָשָׂא; to counsel, רָעַץ; to send, שָׁלַח, etc. etc. — Spec. it marks

a) the *dat. commodi* (et incommodi), comp. in no. 8, which is often added pleonastically after verbs of motion, e. g. verbs signifying to go, הָיָה, אָזַל, שָׁוָה; to flee, נָס, בָּרַח; espec. in the imperat. and future, see Lehrs. p. 736. In poetry this dat. is also added to other verbs, as הָיָה לְךָ be thou like (lit. for thyself) Cant. 2: 17. 8: 14. Job 12: 11 the palate tastes for itself its food. 15: 28 houses which none inhabit for themselves. Ez. 37: 11 הָיוּ לָנוּ, etc.

b) the *dative of the possessor*, as יָשָׁה לִי, הָיָה לִי, there is to me, i. q. I have, see under these words; לֹא יֵאָרָן לִי there is not to me, I have not, see יֵאָרָן; בֶּן לְיֵשׁוּעַ a son to Jesse, i. e. of Jesse, 1 Sam. 16: 18. הַצִּיָּפִים לְשָׂאוֹל watchmen to Saul, i. e. of Saul, 1 Sam. 14: 16, an example which infringes upon the canon of Ewald, Heb. Gram. § 308. 2, repeated by Winer ad Sim. Lex. p. 509, who carelessly writes without the article בָּנִים לֹא.

c) the *dative of cause* and of the *author*, common in the Greek, and by Grecism in the Latin; the source and ground of this construction will easily appear from these examples: Ps. 18: 45 לִי שָׁמַעוּ אֲנִי לְשִׁמְעָם they submit themselves to me to or at the fame of my name. Job 37: 1 לְיָצֹאת יִתְרַד לְבִי to or towards such things my heart trembles, i. e. at or through this. Is. 19: 22 נִתְּמַר לָהֶם is moved towards them, yields to their prayers. 65: 1. Thus put: aa) after verbs passive, יִעָשֶׂה לָכֶם let there be done of or by you, Ex. 12: 16. נִשְׁמַע לְכִי it was heard by Sanballat, Neh. 6: 1. — bb) after verbs neuter, as having the force of the passive, e. g. הָיָה לִי to be done by any one, Is. 19: 15.

לִי הָיָה to conceive by any one Gen. 38: 18, 25. — cc) in the inscriptions of poems, *Lamed auctoris* as it is called, common also in Arabic; e. g. מְזַמֵּר לְדָוִד psalm of David, Ps. 3: 1. 4: 1, also לְדָוִד מְזַמֵּר Ps. 24: 1, and the nominative being omitted לְדָוִד of David or by David, Ps. 25: 1. 26: 1. 27: 1. Comp. the dat. auctoris in like manner standing alone on Phœnician coins, as לְצִדְוֹנִים (לְצִדְוֹנִים) by the Sidonians, i. e. struck by them, לְצִר by Tyre, Gr. Σιδωνίων, Τύρου. — dd) in many other formulas and examples, in most of which a passive participle must be supplied. 2 Sam. 3: 2 בָּכְרוּ אֶמְנוּן לְדָוִד his (David's) firstborn was Amnon by or of Ahinoam, i. e. born of her; also v. 3, 4, 5, where others needlessly supply בֶּן, comp. rather Ps. 128: 6. So Job 38: 6 אֶתְּכִי בְמוֹד הָאֵל I as thou art of God, created by him, comp. Ps. 24: 1. 74: 16. Hos. 6: 10 שָׁם זְנוּתָהּ there is the whoredom by Ephraim, committed by him. Is. 2: 12 יוֹם לִיהוָה הַזֶּה the day of judgment by Jehovah, to be held by him. Ps. 81: 5 מִשְׁפָּט הָאֵלֹהִים אֲנִי a law of or by the God of Jacob. Jon. 3: 3 נִינֵוֶה נִשְׁמַע לְאֵלֹהֵי יְהוָה a great city of or through God, which God by his favour had made great and renowned, comp. p. 61. no. 6 fin. 1 K. 10: 1 שְׁמֵי שְׁלֹמֹה הַזֶּה the splendour of Solomon by or from Jehovah. — Ps. 3: 9 יְהוָה יִדְּלוּשָׁאָהּ by or of Jehovah is deliverance, victory. Judg. 7: 18 יְהוָה הִגְדִּיעוֹן by Jehovah and by Gideon sc. we conquer. — Also of the instrument, הָכָה בְּפִי חֶרֶב to smite with the edge of the sword, see פָּה; רָאָה בְּעֵינָיו to see with the eyes, Ez. 12: 12. Ps. 12: 5 לְלִשְׁנֵנוּ נִגְבִּיר with our tongue will we prevail, conquer.

Many of the examples above cited, (see in b, and d. cc,) would properly be translated in Latin by the *Genitive*, in Engl. by *of* with its case; and hence in various other kinds of examples also, לִי may be taken as a *sign of the genitive*; comp. the like use of the Greek dative for the *Genitive* by the figure called *Κολοφώνιος*, e. g. ἡ κεφαλὴ τῷ ἀνθρώπῳ, see Bernhardt's Greek

Syntax p. 88; also the Gascon idiom, *le fils à Mr. A. s'est marié avec la fille à Mr. B. for de.* Spec. a) where several genitives are dependent on one nominative, as דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל the chronicles, annals, of the kings of Israel, 1 K. 15: 31; מִקֶּץ עֶשְׂרֵת שָׁנִים Gen. 16: 3, comp. Ruth 2: 3; or where the nominative has an adjective, as בֶּן אֶחָד לְאַחֲמִיעֶזֶק 1 Sam. 22: 20. In both these kinds of examples the usual form of construct and absolute could not be applied. Comp. Lehrs. p. 673. — b) after numerals, Gen. 7: 11 *in the sixth hundredth year* of Noah's life. So רֵאשִׁוֹן first of all 2 Sam. 19: 21; אֶחָד one of them Ez. 1: 6. — c) for the genit. of the material, Lev. 13: 48. Ezra 1: 11. — d) where adverbs with ל are put before nouns, and thus take the force of prepositions, as כָּבִיב adv. לְמִתְחַת prep. מִתְחַת לְ = מִתַּחַת לְ, מִחוּץ לְ, מִלְּפָנֶיךָ לְ, etc. Lgb. p. 631. 3.

Sometimes also Hebrew writers, especially the later ones, who inclined to Chaldaism, employ ל (the sign of the dative) incorrectly after active verbs for the accusative, as in Chaldee, Syriac, and Ethiopic; e. g. לָקַח Jer. 40: 2, לָבָא Lam. 4: 5, לָרַג Job 5: 2, comp. 1 Chr. 16: 37. 25: 1. Ps. 135: 11. Once ל is thus put before a whole sentence which must be regarded as in the accus. Is. 8: 1 *and write upon it with a common stylus* [these words], לְמַהֲרָא שָׁלַח הָשָׁבַע בּוֹ, etc. Comp. v. 3.

What I have formerly regarded as a construction of ל with the nominative, by a peculiar solecism, (Lehr. p. 681,) now strikes me otherwise; although in the particular examples, I would explain the ל differently from what Wiener has done, ad Simonis Lex. p. 509, 510. For two of these, 2 Chr. 7: 21 and Ecc. 9: 4, see above in no. 2. In 1 Chr. 7: 1 and 24: 20, 22, we may render, *to the sons of Issachar, to the Levites*, sc. belonged, are to be reckoned, etc. In the difficult passage 1 Chr. 3: 2 לְאֶבְשָׁלוֹם הָשִׁיב הָשִׁיב הָשִׁיב the third

[was] Absalom, coll. 2 Sam. 3: 3 לְאֶבְשָׁלוֹם, the reading with Lamed may indeed be suspected, since it is omitted in enumerating the other five sons, v. 1—4, and is wanting in 20 Mss. of Kennicott; yet still it may perhaps be vindicated by regarding לְאֶבְשָׁלוֹם as the accus. of the predicate (comp. above) after the verb of existence implied, nearly as in Lam. 4: 3, see above in no. 3; and in fact Absalom, as the son of a mother of royal descent and more famous than his brothers, would seem to be distinguished from the rest by the author of the genealogy, 'the third was for Absalom,' q. d. 'the third, he was Absalom.'

From the primary signification of direction or turning towards any thing, arise also the following tropical senses:

5. *as to, in respect to, in*, where the Greek also employs *eis* or the dat. (Matthiae Gr. Gram. § 400.) 1 K. 10: 23 *Solomon was greater than all the kings of the earth* וְהָיָה כְּמֶלֶךְ in [as to] riches and wisdom. Job 32: 4 *for they were greater* בְּיָמֵינוּ in days, i. e. older. Ps. 12: 7 *silver* בְּעִירָה לְאֶרֶץ purified in the work-shop as to earth, i. e. from earthly substances, scoria. Gen. 19: 21. 42: 9. Lev. 14: 54. Josh. 22: 10. Job 9: 19. Absol. at the beginning of a clause, Is. 32: 1 וְהָשִׁירִים וְהַמְּשָׁפֹט וְהַמְּשָׁפֹט וְהַמְּשָׁפֹט and as to princes, they shall rule justly. Ps. 16: 3 ... לְקִדְשֵׁינוּ as to the saints ... in them is all my delight.

6. *on account of, because of, for*, Lat. *propter*, spoken of a cause, reason, motive, etc. comp. Arab. لَامِ الْعِلَّةِ

Lam causal. So לָמָּה wherefore? Gr. *eis ti; propter ti*; Germ. *wozu?* Also לָהֶן, לָהֶן, *propterea, therefore*. Gen. 4: 23 *I have slain a man* לְבַחְשִׁי for my wound [i. e. because he wounded me], וְהָיָה לְבַחְשִׁי yea, a young man for my stripe. Is. 14: 9. 15: 5. 30: 1. 36: 9. 60: 9 (comp. 55: 5 where it is more fully לְמַעַן). Hos. 10: 10.

7. *about, concerning, of, over*, Lat. *de*, denoting the object of discourse etc. e.



g. after verbs of speaking, Gen. 20: 13 *אמרי לי אחי הוא* say of me, He is my brother. Ps. 3: 2. 22: 31; after verbs of command Ps. 91: 11; of laughing, deriding, Gen. 21: 6. Ps. 25: 2; of lamenting Is. 15: 5. 16: 7. Comp. Arab. *Coran* Sur. 3. 162. Sur. 4. 54.

8. *for, in behalf of* any one, on his side, comp. no. 3. a. Ps. 124: 1 *לנו* unless Jehovah had been for us, on our side. 56: 10. 118: 6. Is. 6: 8 *מי ילך לנו* who will go for us? Job 13: 7 *הלא תדברו עולה* will ye speak wickedly for God? Gen. 9: 5 *only your blood will I require* [avenge] *לנפשתיכם* in behalf of your life. i. e. for the security of your life. So *ללחם* to fight for any one, *להעתיר* to pray or entreat for any one.

9. spoken of a norm, rule, etc. according to, after, Lat. *secundum*. Gen. 1: 11 *איש למינו* after its kind. 10: 5 *איש לכלשו* every one according to his language. Num. 4: 29 *after their tribes and families*. Deut. 32: 8. 1 Sam. 10: 10. *לצדק* according to right and justice, i. e. justly, righteously, Is. 32: 1. Also as *if, as though, like*, Job 39: 16 [19] *הקשרה בנדה ללנה* She is cruel towards her young, as though not hers; Vulg. *quasi non sint sui*. 18: 14 *תצידהו* terrors like a [hostile] king, do chase him forth, (comp. 15: 22. 27: 20.) Hos. 9: 13 *Ephraim ... is planted in a pleasant place* like Tyre, pp. as though he were Tyre. *לצאת* to go out [from servitude] as if free, i. e. free, written also without *ל* in the same sense, *לצאת חפשי*, see in *חפשי* no. 2.

B) Less frequently *ל* is spoken:

1. Of rest or delay at, on, in a place, (comp. *אל* B,) like Gr. *eis* for *en*, Germ. *zu* for *in, an*. El. g. *ליר* at one's side; *לירמין* at one's right hand, see *ליר* no. 1. b. *לפתח אהליו* at the door of his tent, Num. 11: 10; *לפני* at the entrance of the city, Prov. 8: 3; *לחוף ימים* on the coast of the sea, Gen. 49: 13; *לעניני* in i. e. before the eyes, in the sight of any one, *לעניני* id. This use of *ל* is more exten-

sive in the poets and later writers, who sometimes put it for the common *ב*, e. g. *לחורץ* Ps. 41: 7, and *לחוצה* 2 Chr. 32: 5, i. q. *לחורץ* foris; *למך* Josh. 12: 23; *למזפה* at Mizpah Hos. 5: 1; *לשחת* in the pit, i. e. in prison, Is. 51: 14.

2. Trop. of time, and spoken a) of time when, i. e. the moment or point of time at or in which any thing is done; chiefly in poetic style and in the later writers who imitated this. El. g. *לבקר* in the morning, early, Ps. 30: 6. 59: 17. Am. 4: 4, for the common *בבקר*; so *לאור* at day-light, dawn, Job 24: 14; *לערב* at evening Gen. 49: 27. Ps. 90: 6. Ecc. 11: 6, for the common *לריוח* *לערב* Gen. 8: 11, *לערב* at sunset Josh. 10: 27; also conjoined *לבקר ולערב* 1 Chr. 16: 40. 2 Chr. 2: 3. — b) of a space of time within which any thing is done, e. g. *לשלושה ימים* within three days, Ezra 10: 8. *אחת* *לשלוש שנים* once in three years 1 K. 10: 22. — c) of a space or interval of time after the lapse of which any thing is to be done; comp. Gr. *eis triaion* both 'for a year', and 'after a year', and so Engl. 'in a year'. Gen. 7: 4 *לשלושה ימים עוד* in yet seven days, i. e. after seven days. Am. 4: 4 *לשלושה ימים* after [every] three years. 2 Sam. 13: 23 *לשתיים ימים* after two years. 11: 1. — In some examples where *ל* is prefixed to a noun of time, it is strictly a sign of the dative, and does not belong here, e. g. Ex. 34: 2 *לבוך בבקר* ready for the morning. Prov. 7: 20 *he will return home* *ליום פסח* to or against the day of the full moon, to the festival.

3. Of a state or condition in which one is, e. g. *לבד* in separation, i. e. separately, apart; *לבטח* in security, i. e. securely; *לחלי* in sickness, i. e. sick, Is. 1: 5; *לקמור* in versicoloured garments, Ps. 45: 15.

C) Prefixed to the infinitive *ל* takes the following senses, e. g. *לעשות*.

1. to do, Lat. *ad faciendum*, denoting end and purpose, like Engl. *to* before the infin. El. g. Cant. 5: 5 *I rose up*



לִפְתּוֹחַ *to open*. עַתָּה לְבָרֶךְ *a time to bring forth* Ecc. 3: 2. קָרְבָּה לְנוֹס *near to flee to* Gen. 19: 20. מָה לַעֲשׂוֹת *what is to be done?* 2 K. 4: 13. Is. 5: 4. 10: 32.

2. *for doing*, Lat. *faciendo*, הָיָה לַעֲשׂוֹת *to be ready or disposed for doing* [to do], see עָרָה no. 1. d; and ellipt. הָיָה לְהוֹשִׁיעַנִי *Jehovah is ready for saving me*, i. e. *will save me, desires my safety*, Is. 38: 20. 21: 1. 44: 14.

3. *of doing*, Lat. *faciendi*, Num. 1: 1 *in the second year* לְצֵאתָם *of their coming out*, i. e. *after their departure from Egypt*.

4. *that, so that*, Num. 11: 11. Is. 10: 2.

5. *even to, until*, Is. 7: 15. Comp. above in A. 2.

6. *on account of, because*, Is. 30: 1 לְעֵשׂוֹת. Comp. in A. 6.

7. *in that, while, when, as* לְאָמַר *in saying, in that he said*. לְפָנֶיךָ עָרַב *when evening approached*, Gen. 24: 63, comp. Judg. 19: 26. לְעֵשׂוֹת *when he maketh* Job 28: 25, i. q. לְבַעֲשׂוֹת in v. 26.

8. *as if, as though*, 1 Sam. 20: 20. Comp. in A. 9.

9. Further, לְ is usually prefixed to the Infin. where the latter is the complement of verbs which elsewhere stand absolutely or without complement, e. g. Gen. 11: 8 וַתַּעֲזָבוּ לְבִנְיָנָם *they left off to build*. Deut. 3: 24 הָחֵלְתָּ לְהִרְאֹתָ *thou hast begun to shew*. Yet in such examples לְ may be omitted, e. g. הוֹסִיף seq. inf. simpl. Am. 7: 8. 8: 2, c. לְ pref. Am. 7: 13; and in the poetic style לְ is often thus omitted, see the verbs אָבָה, מָאֵן, הִאָּמִין, בָּגַשׁ, הִפִּץ, בָּעַשׂ, and the like.

D) Once לְ seems to serve as a *conjunction*, and is apparently prefixed to a finite verb, in the sense of *that*, like

Arab. ل for لَكِي, and Chald. לְ q.

v. in B; thus 1 K. 6: 19, in the common reading לְהִתֵּן *that thou mayest place*. But as this sense is harsh in connexion with the context, we may perhaps with Ewald, Heb. Gram. p. 213, regard לְהִתֵּן as a sort of double infin. as also in 1 K. 17: 14.

לְ Chald. A) Prep. i. q. Hebr.

1. *to, into, towards*, spoken of place, Dan. 2: 17. 4: 19. 6: 11. 7: 2.

2. *as sign of the dative*, Dan. 2: 5. 7: 9; put often also with the *accusative* after active verbs, Dan. 2: 10, 23, 24, 25. 5: 4. Also as a sign of the *genitive* Ezra 5: 11. 6: 3, 15.

3. Prefixed to the *infinitive*, after verbs of speaking, commanding, etc. Dan. 2: 9. 10: 12.

B) Conj. *that*, prefixed to the *future*, to which it then gives the force of the subjunctive, optative, and imperative; comp. French *que je sois*. The preformatives of the future then fall away, see in הָיָה. Deut. 2: 20 לְהָיָה מְבֹרָךְ *blessed be etc.* 4: 22 *with the beasts of the field* לְהָיָה מְרֻכָּךְ *let [shall] thy dwelling be*. 2: 29 מָה דִּי לְהָיָה *what shall come to pass*, unless here לְהָיָה is infin. for the fuller לְמַהֲיָה.

\* לֹא adv. of negation, *no, not*, pronounced also more anciently לֹא, לֵי, לִי, (comp. לֹאֵל, לֹאֵי, לֹאֵי, ) Aram.

and Arab. لَآ, لَآ, see on the negative power of these primitive syllables under art. אֵין p. 25. Like the Gr. οὐ, οὐκ it expresses an absolute negative, and is therefore put (unlike אֵין q. v.) with the praeter, Gen. 2: 5. 4: 5; and also with the future, e. g. a) as simply expressing a negative, לֹא תֵצֵא *thou wilt not leave* Ps. 16: 10. b) in prohibitions, Ex. 20: 13 לֹא תִגְנוֹב *thou shalt not steal*. v. 5. Gen. 24: 37. Lev. 19: 4. 25: 17. Deut. 25: 4. It here differs from אֵין, which expresses dissuasion; but comp. Prov. 22: 24. c) rarely in a final sense, in sentences expressing end, purpose, where more commonly אֵין is found, (though this use is denied by Winer, ad Sim. Lex. p. 514.) Ex. 28: 32 לֹא יִקָּרַע *that it be not rent*. 39: 23. Job 22: 11. Is. 41: 7. — The following uses of this particle are further to be noted:

1. absol. in answer to a question, *no, nay*. Job 23: 6 *will he contend with me with all his strength?* *no*, (לֹא), *but etc.* Also in declining an invitation, Gen. 19: 2 *nay, but we will abide in the street all night*.

2. in neg. interrogations, where an affirmative answer is implied, (different from ל no. 4,) for לֹא is not? *nonne?* like Gr. οὐκ Hom. Il. 10. 165. ib. 4. 242; mostly in clauses coupled with a preceding one. Job 14: 16 לֹא לֹא הִשְׁמַר עַל חַטָּאתִי dost thou not watch over my sin? 2: 10. 2 K. 5: 26. Jer. 49: 9. Lam. 3: 36.

3. put for לֹא with no, i. e. without. 1 Chr. 2: 30 and Seled died בְּיָמָם לֹא בָנִים without children. Ps. 59: 4. 2 Sam. 23: 4. Job 34: 24. לֹא דֶרֶךְ without way Job 12: 24. לֹא אִישׁ without man, deserted, desolate, Job 38: 26.

4. i. q. טָרָם not yet, 2 K. 20: 4. Ps. 139: 16.

5. Prefixed to nouns it gives them a negative or contrary meaning, like Engl. *un, in, im.* a) before adjectives, לֹא חַסִּיד not pious, i. q. ungodly, Ps. 43: 1. לֹא עֵז not strong, i. q. infirm, weak, Prov. 30: 25. b) before substantives, as לֹא אֱלֹהִים q. d. *non-deus, a no-god*, i. e. an idol, Deut. 32: 21. Jer. 5: 7; לֹא עֵץ not wood, spoken of a man in opp. to a rod or instrument of wood, Is. 10: 15; לֹא אֱלֹהִים, spoken of God, as not to be brought into comparison with mortals, Is. 31: 8. — For the phrase לֹא בָל see under בָל no. 3.

Some assign also to לֹא the power of a subst. *nothing*, but the examples adduced are not certain. In Job 6: 21 the reading is doubtful; and Job 31: 23 לֹא אֵיבֹבֶל may be rendered, *I could not* sc. do any such thing. Comp. however Chald. לָא, לָה, Dan. 4: 32.

#### With Prefixes:

A) לֹא 1. Prep. varying in signification, according to the different significations of the particle ל. a) *not in* sc. a certain time, comp. ל of time, A. 1, i. e. *out of, beyond* a certain time. Lev. 15: 25 עַתָּה-בְּדָתָהּ לֹא beyond the time of her uncleanness. Also before, i. q. בְּטָרָם, Job 15: 32 לֹא יוֹמָיו before his time, comp. above לֹא for טָרָם, no. 4. — b) *not for* sc. a certain price, comp. ל of price, B. 9, Is. 55: 1. Ps. 44: 13; also לֹא Is. 45: 13. — c) *not with* sc. any thing, i. e. *without*, 1 Chr. 12: 33 לֹא בְּלֹב לֹב not with a double

heart i. e. with one heart, with the whole soul, comp. Ps. 17: 1. Job 8: 11. Ez. 22: 29. In the same sense is said לֹא בְּ, as לֹא בְּיָד without [man's] hand Job 34: 20; לֹא בְּכֶסֶף not with silver, i. e. not so as to obtain silver, Is. 48:

10. Syr. לֹא without. — d) *not by* or *with*, comp. ל of the instrument and cause, C. 2. Job 30: 28 *I walk blackened* חֲמָה לֹא בְּלֹא חֲמָה but not by the sun. — In some instances also לֹא is put concisely for לֹא בְּ, Is. 55: 2 לֹא לֹא-בְּעֵבֶה for [that which] *satisfieth not*. 2 Chr. 30: 18 *they did eat the passover* לֹא בְּכַתוּב pp. *in* [a manner] *not according to* what was written. Jer. 2: 11.

2. Conj. seq. fut. *in that not*, i. e. *so that not*. Lam. 4: 14 לֹא יִקְבְּלוּ יָגְעוּ בְּלִבְשֵׁיהֶם so that [men] cannot touch their garments.

B) לֹא *nonne?* *is not?* etc. Gen. 4: 7. 20: 5. Job 1: 10. Num. 23: 26; *annon?* 1 K. 1: 11. Such a question presupposes an affirmative answer, and לֹא is often therefore equivalent to a simple affirmation, nearly i. q. הִנֵּה, הִנֵּה, lo! ecce! 1 Sam. 20: 37 לֹא הִנֵּה הַחֶלֶב מִמָּוֶה lo! the arrow is beyond thee. 2 Sam. 15: 35. Ruth 2: 8. Prov. 8: 1. 14: 22. 22: 20. Job 22: 12 (in the other hemistich רָאָה.) Hence the writer of the Chronicles, for לֹא in the books of Kings, often puts לֹא הִנֵּה, e. g. 2 K. 15: 36 בְּתוֹבִים הֵם לֹא הִנֵּה, e. g. 2 K. 15: 36 לֹא הִנֵּה עַל סֵפֶר lo! they are written in the book etc. comp. 2 Chr. 27: 7; so 2 K. 20: 20. 21: 17, coll. 2 Chr. 32: 32. 33: 18. 35: 27. al. saep. see Gesch. d. Heb. Sprache p. 39. The LXX also often render לֹא by οὐ Josh. 1: 9. 2 K. 15: 21. — In Samar. and Rabbinic לֹא is common for הִנֵּה, and in the same sense the Arabic has لَآ, أَلَا, see Lehg. p. 834.

C) לֹא 1. *in not*, i. q. *without*, once 2 Chr. 15: 3, pp. *in the not* having.

2. *as though not*, see in ל A. 9. Elsewhere also for לֹא בְּ Is. 65: 1. Job 26: 2.

NOTE 1. From a certain laxness of orthography לָא is occasionally written for לָהּ to him, according to the Masorites fifteen times in all, Ex. 21: 8. Lev. 11: 21. 25: 30. 1 Sam. 2: 3. 2 Sam. 16: 18. Ps. 100: 3. 139: 16. Job 13: 15. 41: 4. Ezra 4: 2. Prov. 19: 7. 26: 2. Is. 9: 2. 63: 9. Vice versa also לָהּ is put for לָא 1 Sam 2: 16. 20: 2. Job 6: 21. But several of these examples are doubtful.

NOTE 2. Some suppose the particles לָהּ and לָהֶן to be compounded from לָא, and לָהֶן, לָהֶן; but the לָ is here a prefix preposition; see לָהּ under לָהֶן p. 487, and לָהֶן p. 522.

לָא, once לָהֶן Dan. 4: 32 Che-thibh, i. q. Heb. לָא.

1. not, non, Dan. 2: 5, 9, 10, 11. 3: 12, 14. לָאֶהֱאֵן annon? ib. 3: 24. 4: 27.

2. nothing, Dan. 4: 32.

\* לָאב obsol. root, Arab. لَاب med. Vav, to thirst, cogn. לָהֵב to burn. Hence the noun לָהֵבֹת q. v.

לָא דָּבָר (no pasture) pr. n. of a town of Gilead, 2 Sam. 17: 27, called in c. 9: 4, 5 דָּבָר לָא.

לָא עַמִּי (not my people) Lo-ammi, symbolical name of a son of Hosea, Hos. 1: 9.

לָא רַחֲמָה (not compassionate) Lo-ruhamah, symbolical name of a daughter of Hosea, Hos. 1: 6, 8. 2: 25.

\* לָאָה (cogn. לָהֶה) 1. pp. to labour, to strive, see Niph.

2. to be wearied, exhausted. Job 4: 5 but now it {calamity} is come upon thee, וְתִלָּא and thou faintest. Seq. לָ c. inf. to labour in vain, not to be able, Gen. 19: 11.

3. to be weary of any thing, to take ill, Job 4: 2.

NIPH. i. q. Kal, but more usual.

1. to labour, to strive, to make effort, seq. inf. Jer. 9: 4 הִנֵּה נִלָּאִים they

labour to act perversely. Espec. to labour in vain, Jer. 20: 9. Is. 16: 12.

2. to be weary, exhausted, to faint, Ps. 68: 10; seq. בָּ Is. 47: 13.

3. to be weary of any thing, to take ill, to be grieved, seq. inf. Is. 1: 14. Jer. 6: 11. 15: 6; seq. gerund, Prov. 26: 15 it grieveth him [the sluggard] to bring his hand again to his mouth. Intens. to disdain, to loathe, Ex. 7: 18.

HIPH. לָאָהֶן 1. to make weary, Job 16: 7. Ez. 24: 12.

2. to tire one's patience, to weary out, Is. 7: 13. Mic. 6: 3.

Deriv. לָאָהֶן, also

לָאָה (wearied) pr. n. Leah, the elder daughter of Laban and wife of Jacob, Gen. 29: 16 sq. c. 30, 31.

\* לָאָט i. q. לָאָה and לָאָהֶן, to wrap around, to muffle, to cover, 2 Sam. 19: 5. Comp. Sanser. lud, Gr. λάθω, λανθάω, Lat. lateo. For לָאָה Job 15: 11, see under לָאָה.

לָאָה adv. softly, gently, see לָאָה.

לָאָה i. q. לָאָה part. Kal from r. לָאָה q. v.

\* לָאָהֶן obsol. root. Arab. لَاهَ Conj. IV, Aethiop. ለላከ: to send a messenger, ለላከ: (to be sent) to wait upon, to minister, ላከ: minister, servant. Kindred are ላከ, and Lat. legavit.

Deriv. מִלָּאָה, מִלָּאָה, מִלָּאָה.

לָאָל (of God sc. created, comp. Job 33: 6,) pr. n. m. Num. 3: 24.

\* לָאָם obsol. root, perh. denoting the same as אָמַם, עָמַם. Arab. لَام is to agree, to be congruent, so far as can be gathered from its derivatives, perh. to convene. — Hence

לָאָם c. Suff. לָאָמִי, לָאָמִי Is. 51: 4, plur. לָאָמִים, m.

1. *a people, nation*, Gen. 25: 23. 27: 29. Ps. 7: 8. 9: 9.

2. pr. n. of an Arabic tribe, Gen. 25: 3, supposed to be the same with the Ἀλλουμαιώται of Ptolemy.

לֵב, m. seq. Makk. לֵב־, c. Suff. לֵבִי, plur. לֵבִיִּם; also, (what is the same,)

לֵבִי m. constr. לֵבִי, c. Suff. לֵבִי, plur. לֵבִיִּם; 1 Chr. 28: 9, c. Suff. once לֵבִיִּהֶן Nah. 2: 8.

1. *the heart*, so called perh. as being

hollow, see the root לֵבֵב. Arab. لَب, Syr. لَب, Aethiop. ለብ: id. — 2

Sam. 18: 14. Ps. 45: 6. al. As the heart is the central point for the blood, and the seat of life, it is often put: a) i. q. נֶפֶשׁ (Hom. φρένες) *anima, life*, the vital principle, Ps. 73: 21. 84: 3. 102: 5. Jer. 4: 18, comp. נֶפֶשׁ in v. 10. Hence *the heart* is said *to live*, to re-create itself, Ps. 22: 27; or to be sick Is. 1: 5; and even to sleep and wake, Ecc. 2: 23, comp. 8: 16. Cant. 5: 2; also *to stay the heart* is to refresh oneself with food and drink, see סָעַד. — b) Further, to the Hebrews *the heart* is the seat of the *feelings, affections, and emotions* of mind of various kinds; e. g. of love, as Judg. 16: 15 *thy heart is not with me*, i. e. thou lovest me not, (et contra, *to love with all the heart*, Deut. 4: 29. 6: 5;) of confidence, Prov. 31: 11; contempt Prov. 5: 12; joy, Ps. 104: 15; sorrow, contrition, Ps. 109: 16; bitterness Ps. 73: 21; despair, Ecc. 2: 20; fear Ps. 23: 3, comp. Is. 35: 4. Jer. 4: 9; security, לֵב נֶכֶד Ps. 57: 8. 108: 2; fortitude, Ps. 40: 13. 1 Sam. 17: 32. Poetically there is also ascribed to the sorrowful a heart sick, wounded, grieved, Prov. 13: 12. 14: 13. Is. 61: 1; to the timid a heart which melts, Is. 13: 7. Deut. 20: 8; to the inflexible and obstinate *a hard heart*, see שָׁרִירָה, קָשָׁה, like a stone Ez. 11: 19. 36: 26, not circumcised Lev. 26: 41. The words too by which we utter or express those feelings, are poetically ascribed to the heart;

and thus *the heart* is said to cry out, Hos. 7: 14; to lament, Is. 15: 5; to pant, to sigh, Ps. 38: 9; also *to pour out the heart* is i. q. to pour out one's tears, Lam. 2: 19. — c) In reference to *the mode of thinking and acting*, i. e. to disposition and character; in which sense there is ascribed to any one a clean heart, Ps. 51: 12; sincere 1 K. 3: 6; faithful Neh. 9: 8; upright 1 K. 9: 4; Also on the contrary, a heart *perverse* Ps. 101: 4; contumacious, froward, Prov. 7: 10; deep, i. e. hidden, crafty Ps. 64: 7; ungodly Job 36: 13; also doubled-minded men are said to speak *with a double heart* or mind, Ps. 12: 3 לֵב וְלֵב יִרְבְּרוּ, comp. contra 1 Chr. 12: 38 לֵב וְלֵב with one heart, sincerely. Further, a heart or mind that is wide, רָחֵב Prov. 21: 4, great לֵב Is. 9: 9, high לֵב Ez. 28: 5, signifies *pride*; but the former also denotes *joy*, Is. 60: 5. — d) as the seat of *will, purpose, determination*. 1 Sam. 14: 7 אֲשֶׁר בַּלֵּבְךָ כֹּל — *do all that is in thy heart*, what thou wilt or hast determined. Is. 10: 7 הַתְּשִׁמִּיר בַּלֵּבְךָ *to destroy is in his heart*. Is. 63: 4 *the day of vengeance is in my heart*, i. e. I have decreed it, will bring it to pass. In this sense the heart is said to be willing, Ex. 35: 22; contumacious, rebellious, Jer. 5: 23. בַּלֵּבְךָ i. e. *after my own heart*, to my own pleasure, 1 Sam. 13: 14. — Lastly e) to *the heart* is also ascribed *understanding, intelli-*

*gence, wisdom*, (comp. לֵב heart, intellect, Lat. cor, Cic. Tusc. 1.9. Plaut. Pers. IV. 4. 71, also cordatus i. e. discreet, prudent,) and even too the *faculty of thinking*, Is. 10: 7. 1 Chron. 29: 18. — 1 K. 10: 2 *she* i. e. the queen of Sheba, *spake with him all that was in her heart*, i. e. all she knew. Judg. 16: 17 *he told her all his heart* i. e. all he knew. Eccl. 7: 21. Hence one is said to be חָכָם בַּלֵּב *wise in heart*, Job 9: 4, comp. 1 K. 10: 24; et contra חֲסֵר לֵב void of understanding, foolish, Prov. 7: 7. 9: 4. לֵב אֲזִישִׁי *vir cordati*, i. e. men of understanding, intelligent, Job 34: 10. 12: 3



יְהִי לִי לֵב כְּמִוְלָה *I too have understanding as well as you.* לֵב *strength of understanding*, Job 36: 5, spoken of the infinite wisdom of God. *A fat heart*, i. e. covered over with fat, is put for a dull and callous understanding, Is. 6: 10; see in שִׁמְךָ.

2. metaph. *heart*, for the *middle*, *midst*, inner part, e. g. of the sea, Ez. 13: 8; of the heavens, Deut. 4: 11. 2 Sam. 18: 14 בֵּיבַל הָאֵלֶּה *in the midst of the terebinth.*

לֵב Chald. id. Dan. 7: 28.

\* לֵבָא and לֵבָה obsol. root, whence are derived לֵבִי, לֵבָי, לֵבָא, lion, lioness. It is most prob. onomatopoeic, imitating the sound of *lowing*, *roaring*, like old Germ. *luwen lüwen*, *leuen*, Engl. *to low*, whence Germ. *Löwe*, *Leu*, Gr. *λέων*.

לֵבָאוֹת, לֵבָאִים 1. lions, from sing. לֵבִי q. v.

2. pr. n. of a city of Simeon, Josh. 15: 32; more fully בֵּית לֵבָאוֹת 19: 6.

\* לֵבָב in Kal not used, prob. i. q. נֹבֵב (comp. Job 11: 12) *to be hollow*, whence לֵב, לֵבָב, לֵבָה, heart, and לֵבִיבָה a kind of cake so called from its hollow form.

NIPH. denom. from לֵבָב pass. of Pi. no. 1, *to be without heart*, i. e. *to want understanding*. Job 11: 12 וְאִישׁ נִבְּוֹב *but man is hollow [empty] and wanteth understanding; yea, man is born like a wild ass's colt*, signifying the weakness and dullness of human understanding in comparison with the divine wisdom. Comp. the paronomasia in the words of like origin, נִבְּוֹב and נִבְּוֹב. — To this interpretation, which alone accords with the context, I have formerly objected, that there was no example of the privative power of Piel thus transferred to Niph'al; but this objection is removed by examples in Arabic, as مَكِين in he-

pate laesus. Or possibly, the notion of dullness, stupidity, in נִבְּוֹב, may be drawn from the verb לֵבָב itself, in the signif. *to be hollow*, so that נִבְּוֹב would

then be nearly i. q. נִבְּוֹב. Others compare Syr. لَبَّ cordatum fecit, animalum addidit, Ethpa. cordatus, confortatus est; and render thus: *but the foolish man becometh wise*, [when] *the wild ass's colt shall be born a man*, i. e. never; contrary to the dignity of the Hebrew tongue.

PIEL לֵבָב 1. denom. from לֵבָב, *to rob one of his heart*, i. e. *to wound or ravish the heart*, spoken of a maiden, Cant. 4: 9. Comp. on this species of denominatives, Heb. Gramm. § 51. 2.

2. denom. from לֵבִיבָה, *to make such cakes*, 2 Sam. 13: 6, 8. See לֵבִיבָה.

לֵבָב m. heart, see לֵב.

לֵבָב m. Chald. id. c. Suff. לֵבְבָךְ, לֵבְבָה, Dan. 2: 30. 5: 22.

לֵבָד alone, see בָּד.

לֵבָה contr. for לֵבָהֶה flame, Ex. 3: 2, as וְקָטִיל for וְהִקְטִיל. Others derive it from r. לֵבָב, לֵבָב Samar. *to shine*, *to give light*.

לֵבָה f. of לֵב, heart, Ez. 16: 30; plur. לֵבָה (see לֵב) Ps. 7: 10. Prov. 15: 11.

לֵבִיבָה see לֵבָבָה.

לֵבִשׁ, לֵבוֹשׁ m. once f. see no. 2. R. לֵבִשׁ.

1. *a garment, vestment*, Job 24: 7, 10. 31: 19. 38: 14. Esth. 6: 9, 10, 11. Spec. *a splendid garment*, Job 38: 14 וְיִתְצַבּוּ בְּמֹד לְבוֹשׁ and [all things] *stand forth as in splendid attire*, i. e. the earth as illuminated by the morning sun, comp. Esth. 6: 9, 10, 11. Is. 63: 1. Poet. of the armature or scales of the crocodile, Job 41: 5.

2. metaph. *a wife, spouse*, Mal. 2: 16, where it is construed c. fem. Freq. in Arab. comp. Cor. Sur. 2. 183 *wives are your garment, and ye are theirs*; and so the words ثِيَاب, لِبَاس, *to put on a garment, and also to lie with a wo-*

man. See more in Schultens Animadv.  
ad Ps. 65: 14.

לְבוּשׁ Chald. i. q. Hebr. no. 1. Dan.  
3: 21.

\* לָבַט in Kal not used, Arab. لَبَّطَ  
to throw upon the ground, to prostrate.

**NIPH.** *to be thrown down, to fall, to perish*, Prov. 10: 8, 10. Hos. 4: 14.

**לִבִּי** plur. m. לִבָּאִים *lions* Ps. 57: 5  
fem. לִבָּאוֹת Nab. 2: 13 *lionesses*, see  
לִבְיָא.

**לָבִיא** *a lion*, so called from his roaring, see **לָבָא**; a poetic word, Gen. 49: 9. Num. 24: 9. Deut. 33: 20. Job 4: 11. 38: 39. Is. 5: 29. 30: 6. al. Arab. **لَبِيبٌ** - **لَبِيبٌ** - **لَبِيبٌ**, **لَبِيبٌ**, **لَبِيبٌ**, also **لَبِيبٌ**, lioness,

Copt. **ΛΑΒΟΙ** bear. Bochart in Hieroz. I. p. 719, supposes this word to denote, not the male lion, but the lioness, resting chiefly on the passage Ez. 19: 2, and on the etymology from **לָבָא** to draw the first milk, sc. after birth; **לָבָא** to suckle with the first milk. But in Ez. l. c. is read the form **לָבָא**, and the proposed etymology has not even the appearance of truth.

לְבוֹיָא f. (for לְבוֹיָהּ) Ez. 19: 2  
a lioness.

**לִבְנוֹת** f. plur. (r. לָבַב) a species of cake prepared in a frying-pan, q. d. *saganum* of Apicius, prob. so called from the hollow form, perhaps a kind of omelet or the like, rolled together, 2 Sam. 13: 6, 7, 8, 10. Hence the denom. verb לָבַב q. v. Sept. *καλλυσιδες*, Vulg. *sorbituncula*.

\* לָבֵן 1. *to be white*, in Kal not used, see לָבַן, לָבְנָה.

2. denom. from  $\text{בָּנָה}$  to make bricks,  
Gen. 11:3. Ex. 5:7, 14. Arab.  $\text{بَنَى}$  id.

HIPH. 1. trans. *to make white*, me-

taph. *to purify, to cleanse* from the filth of sin, Dan. 11: 35.

2. intrans. *to become white*, Ps. 51: 9. Is. 1: 18. Joel 1: 7. On verbs of colour in Hiph. see Heb. Gramm. § 52. 2.

HITHR. *to purify or cleanse oneself,*  
 Dan. 12: 10.

Deriv. מִלְכָּךְ, and those here following.

לָבָן 1. adj. f. לָבָן *white*, Ex. 16:  
31. Lev. 13: 3 sq.

2. pr. n. *Laban*, the son of Bethuel, an Aramaean, the father-in-law of Jacob, Gen. 24: 29, 50. c. 29 — 31.

לִבָּן i. q. לִבָּן no. 1, constr. לִבָּן-  
Gen. 49: 12.

לְבָנָה 1. f. *white*, poet. for the moon, as הַמָּדָה for the sun, and Arab. قَمَرٌ moon, from قَمَرَ to be white.  
Cant. 6: 10. Is. 24: 23. 30: 26.

2. pr. n. m. Ezra 2 : 45. Neh. 7 : 48.

לִבְנָה f. plur. יָרִים, a brick, dried in the sun and then burnt, Gen. 11 : 3. Ez. 4 : 1 ; so called from the *white* and *chalky* clay of which bricks were made, as described by Vitruv. II. 3. Arab. لَبْنٌ id. Comp. מַלְבֵּן.

**لَبَنَة** m. a species of tree or shrub, so called from the *whitish* colour of its bark or leaves, Gen. 30 : 37. Hos. 4 : 13. According to the Sept. and Arab. in Gen. <sup>8</sup>*styrax*, storax, called in Arab. **لُبْنَى**; according to the Sept. in Hos. and Vulg. in Gen. λεύκη, *populus alba*, the *white poplar*. See Celsii Hierobot. P. I. p. 292. Comp. Michaelis Supplem. p. 1404.

לְבָנָה f. 1. *whiteness, clearness, transparency*, Ex. 24: 10.

2. pr. n. *Libnah*, a) of a city in the plain of Judah, the seat of a Canaanitish king, afterwards assigned to the priests and made an asylum, Josh.

10: 29. 12: 15. 15: 42. 21: 13. 2 K. 8: 22. 19: 8. 23: 31. b) of a station of the Israelites in the desert, Num. 33: 20.

לְבָנָה and לְבוֹנָה f. Gr. *λίβατος*, *λιβανωτός*.

1. *frankincense*, Lev. 2: 1, 15. 5: 11. 24: 7. Num. 5: 15. Is. 60: 6. al. So called from the *white* colour, which marks the purest frankincense, Plin. H. N. 12. 14. It is found not only in Arabia, Is. 60: 6. Jer. 6: 20; but also in Palestine according to Cant. 4: 6, 14, unless in these latter passages the word is to be understood of other odoriferous plants.

2. pr. n. of a city near Shiloh, only Judg. 21: 19.

לְבָנֶת, see לְבוֹנֶת.

לְבָנוֹן, in prose always c. art. הַלְבָנוֹן 1 K. 5: 6, 9. Ezra 3: 7; poet. without it, Ps. 29: 6. Is. 14: 8. 29: 17; comp. Lehrs. p. 656. Pr. n. *Lebanon*, *Libanus*, Gr. *Λίβανος*, a celebrated mountain on the confines of Syria and Palestine, consisting of two lofty parallel ridges, of which the western one is called *κατ' ἄκρον*, *Lebanon*, *Libanus*; while the eastern ridge, which is higher and in part covered with eternal snows, Jer. 18: 14, bears the name of *Antilibanus*, and in its southern part, that of Hermon, הַרְמֹן q. v. From its snows is derived the Heb. name לְבָנוֹן, Chald. *בְּלָנָה*, Arab. *جبال الثلج* snow-mountain, comp.

*Alpes*, the Alps. The valley between the two ridges of Lebanon and Antilebanon is now called *بَكَاة* *Bekaa*, different from which is the בְּקִיעַ valley of Lebanon, Josh. 11: 17. 12: 7, for which see in בְּקִיעַ. See Relandi Palaestina I. p. 311. Oedmann Verm. Sammlungen, fasc. 2. no. 9. Burckhardt's Travels in Syria etc. p. 1 sq. Rosenm. bibl. Alterthumsk. I. ii. p. 236 sq.

לְבִנִי ('white') *Libni* pr. n. of a son

of Gershon, Ex. 6: 17. Num. 3: 18. Patron. id. Num. 3: 21. 26: 58.

\* לָבַשׁ and לָבַשׁ, fut. לִבְשֶׁה 1. to put on a garment, sc. upon oneself, to be clothed, seq. acc. Lev. 6: 3, 4. 16: 23, 24, 32; once seq. ב, like Lat. 'induit se veste,' Esth. 6: 8. comp. لبس med. Kesr. seq. acc. and ب of garment. Absol. Hagg. 1: 6. Part. pass. c. acc. v. gen. e. g. לְבוּשׁ בְּדִים Ez. 9: 2, and לְבוּשׁ הַבְּדִים v. 11 sq. comp. חָגָר.

2 Trop. in various senses. sq. comp. Ps. 104: 1 הִרְוֵה הַיָּדָר *splendour and majesty hast thou put on* sc. as a garment. Job 7: 5 רָמָה לְבַשׁ בְּשָׁרִי *my body puts on worms*, is clothed or covered with worms. Ps. 65: 14 לִבְשֵׁה הַצֹּאן *the pastures are clothed with flocks*. לִבְשֵׁה הַרְגִּים *clothed with the slain*, i. e. lying in a confused heap of the slain, and covered by them, Is. 14: 19. Often, to put on or be clothed with shame, i. e. to be covered with it, Job 8: 22. Ps. 35: 26. 109: 29, *righteousness* Job 29: 14 *terror* Ez. 26: 16, *salvation, welfare*, 2 Chr. 6: 41, etc. comp. the Homeric formulas, *δύει ἀλκήν* Il. 19. 36, *ἐννυσθαι ἀλκήν* 20. 381, *ἐπιέννυσθαι ἀλκήν* Od. 9. 214. There is a play upon this two-fold use of the word in Job 29: 14 אֶצְרֵק לִבְשֵׁתִי וְיִצְרֵק *I put on righteousness, and it put me on*, i. e. without I am clothed with righteousness as a garment, and within it fills me wholly. In like manner the *Spirit of the Lord* is said to put on any one, i. e. to fill him, to come upon him, Judg. 6: 34. 1 Chr. 12: 18. 2 Chr. 24: 20, comp. Luke 24: 49. Comp. the Syr. phrase ܠܒܫܬܝܝ Satan has put thee on, i. e. has filled thee, Ephraemi Opp. Syr. II. 504, 505.

Pual part. מְלִבְשִׁים Ezra 3: 10, and מְלִבְשִׁים 1 K. 22: 10. 2 Chr. 18: 9, *clothed in* [royal or priestly] garments.

Hiph. to put on a garment sc. upon another, to clothe, seq. acc. of pers. 2 Chr. 28: 15; oftener seq. dupl. acc. of

pers. and garment, *to clothe one in or with a vestment*, pp. to cause one to put on a garment, Gen. 41: 42. Ex. 28: 41; seq. על, Gen. 27: 16 *the skins of kids* רָדְדָה עַל-יָדָיו *she put upon his hands*. Metaph. to clothe one with salvation, welfare, i. e. to bestow it largely, Ps. 132: 16. Is. 61: 10.

Deriv. לְבַשׁ, מְלַבֵּשׁ, תְּלַבֵּשׁ.

לְבַשׁ fut. יִלְבֹּשׁ Chald. id. seq. acc. Dan. 5: 7, 16. — אַרְמ. לְלִבְשִׁי, after the Heb. form, *to clothe*, seq. acc. of garment and לְ of pers. Dan. 5: 29.

לְבַשׁ, see לְבַשׁ.

לֵג m. (לָגַג) pp. as it would seem, a deep cavity, basin; comp. Syr. لُج basin, dish, Gr. λάκκος, λάκος, Lat. lacus, lacuna. Then as the smallest measure of liquids, a log, containing according to the Rabbins the twelfth part of a Hin, or six eggs. Lev. 14: 10, 12, 15, 21, 24.

\* לָגַג obsol. root. Arab. لَجَج besides other meanings is, *to be deep*, e. g. water, the sea. Hence Heb. לָג.

לָר (perh. strife, quarrel,) pr. n. Lydda, a large village of Benjamin, Gr. Λύδδα, Λύδδην, Acts 9: 32, 35, 38. 1 Macc. 11: 34; now لُور, لُور. Neh. 7: 37. 11: 35. 1 Chr. 8: 12. Ezra 2: 33.

\* לָרָר obsol. root, in Arab. to strive, to quarrel, hence pr. n. לָר, and בְּנֵי-לָרָר son of strife.

לָה Chald. *nothing*, i. q. לָא. Dan. 4: 32 Chethibh.

לָה Deut. 3: 11 Chethibh for לָא not.

\* לָהַב obsol. root, Arab. لَهَب, Aeth. ለሀለ: to burn, to flame.

The origin lies in the notion of *licking, lapping*, gliding over, which is contained in roots beginning with the syllables לה, לַח, לַע, and is variously transferred, (see under the verb לָוַע,) especially to flame, which seems like a tongue to lick, i. e. to be lambent; see לָוַע, and comp. γλῶσσα πυρός Acts 2: 3. — Hence

לָהַב m. לָהַבָּה f. Num. 21: 28, and לָהַבָּת 1 Sam. 17: 7, fem. plur. לָהַבוֹת Ps. 105: 32, constr. לָהַבוֹת 29: 7.

1. a flame, Joel 2: 5. Job 41: 13.

2. *flaming steel*, i. e. *glittering*, brightness, put for *the point, blade*, of a spear, sword, etc. 1 Sam. 17: 7. Nah. 3: 3. Job 39: 23 [26]. Also absol. for a naked sword Judg. 3: 22. See further לָהַבָּה and לָהַב.

לָהַבִּים m. plur. ἄπαξ. λεγόμεν. Gen. 10: 13, pr. n. Lehabim, a people of Egyptian origin, prob. i. q. לִיבִיִּים Libyans. Comp. on the affinity of forms לָהַב and לָהַב under let. לה, p. 261.

\* לָהֵג obsol. root, Arab. لَهَج pp. to be eager, greedy, for any thing; often trop. to be eager, zealous, for any thing, to hear or learn diligently, nearly i. q. Engl. *to study*. Hence

לָהֵג m. *study*, sc. of letters, learning, as Aben Ezra well, Ecc. 12: 12, parall. with עֲשׂוֹת סְפָרִים to make books. Sept. μελέτη, Vulg. meditatio. Luth. Predigen.

\* לָהַד obsol. root, Arab. لَهَد to press, to oppress. Hence

לָהַד pr. n. m. 1 Chr. 4: 2.

\* לָהָה i. q. לָאָה (comp. בָּאָה and בָּהָה) *to be languid, wearied, exhausted*. The origin seems to lie in the idea of *fainting from thirst*, when the tongue is thrust out and one burns



and longs for drink; comp. the verbs beginning with לָה, as לָהַג, and see further under the root לָהַע. Comp. Lat. *languere*, also Germ. *lechen*, whence the frequentat. *lechzen*, *lech*, *leck* seyn. — Once, Gen. 47:13 וַתֵּלֶה אֶרֶץ מִצְרַיִם מִפְּנֵי הָרָעָב the land of Egypt languished, fainted, because of the famine. Chald. לָהָה often for Heb. לָהָה.

\* לָהָה in Kal not used, prob. i. q.

לָהָה pp. to have burning thirst; hence, as this is a trait of rabid dogs, to be mad, rabid, like a dog, to be enraged, frenzied. Thus

HITHPALP. part. מִתְלַהֵל a mad-man, one insane, Prov. 26:18. Sept. ed. Aldin. and Symm. *πειρώμενοι* tempted, driven, sc. by a demon. Venet. *ἐξαιτός*. A secondary form, prob. derived from the idea of insanity, is the Syriac ܠܗܐܝܬܐ obstupuit, horruit.

\* I. לָהַט to burn, to flame, Ps. 104:4. לָהַטִּים the flaming i. e. breathing out fire and flames, Ps. 57:5. Syr. Chald. id.

PIEL לָהַט to make burn, to kindle, to inflame, e. g. as fire, c. acc. Joel 1:19. 2:3. Ps. 83:15. 106:18. Is. 42:25. So the breath, Job 41:13.

Deriv. לָהַט.

II. לָהַט i. q. לָהַט, (comp. under ה, p. 261,) pp. to wrap up, to cover; then of secret and magic arts, whence לָהַטִּים q. v.

לָהַט m. pp. flame, and hence flaming steel, glittering blade of a sword Gen. 3:24. Comp. לָהַב.

לָהַטִּים magic arts, enchantments, Ex. 7:11, i. q. לָהַטִּים. See r. לָהַט no. II.

\* לָהֵם in Kal not used. Arab. لَهِيَ to swallow greedily, whence لَهِيَ

greedy, an epicure, glutton. Kindr. is לָהֵם.

HITHP. part. מִתְלַהֵמִים things greedily swallowed, dainty morsels, Prov. 18:8. 26:22.

לָהֵן made up from לָ and pron. הֵן q. v. propterea, therefore, Ruth 1:13, i. q. לָהֵן.

לָהֵן Chald. 1. i. q. Heb. propterea, therefore, Dan. 2:6, 9. 4:24. Hence

2. as an adversative particle, by a transition like that of Heb. לָכֵן, see in בָּן B. 4. c, (whence many regard it here as a different word made up from לָ and הֵן,) nihilominus, nevertheless, i. q. but, Ezra 5:12, and so after a negative Dan. 2:30; i. q. except, Dan. 2:11. 3:28. 6:8.

לָהֶקֶה f. only 1 Sam. 19:20, prob. by transposit. i. q. קָהֵלָה, an assembly, company. So also רִקְלָהֶי 2 Sam. 20:14.

לָּ thrice for לֹא not, see לֹא note 1.

לָּ, לָּ, see לָּ דָּבָר.

לָּ and לָּ 1 Sam. 14:30. Is. 48:18. 63:19.

1. Conj. conditional, if, implying that the thing supposed does not exist, is not true, or at least is very uncertain and improbable; comp. אִם c. It is followed, according as the sense requires, a) by the praeter, Deut. 32:29 לֹא חָכְמוּ וְשִׁבְלוּ זֹאת if they were wise, (which they are not,) they would understand this. Judg. 13:23 לֹא חָפֵץ יְיָ בְּהַמִּיתָנוּ לֹא לָקָה מִיַּד ה' if the Lord were pleased to kill us, he would not have accepted etc. 8:19. 1 Sam. 14:30. Num. 22:29. b) the Future, Ez. 14:15 if I shall send evil beasts upon the land, (which I do not say will take place,)... 16... these [three upright men] alone shall be delivered In v. 13 is כִּי in the same sense; while in v. 17, 19, the conditional par-

ticle is wholly omitted. c) Particip. 2 Sam. 18: 12 רָלוּ אֶנְכִּי שִׁקָּל עַל בָּפִי לֹא אֲשַׁלַּח יָדִי וְגו' *even if I should have weighed out to me a thousand shekels, (which no one will do,) yet would I not put forth my hand etc.* Ps. 81: 14, 15. Comp. לֹא־אֲשַׁלַּח. An example of aposiopesis is Gen. 50: 15 לֹא יִשְׁתַּמְנּוּ יוֹסֵף *if now Joseph should persecute us!* i. e. what then? Sept. well as to the sense, μή ποτε.

2. It passes over into an interjection of wishing, i. q. O if! O that! would that! just as we sometimes employ *if* in a conditional phrase to express a wish for that which is uncertain and improbable, *if it could be so! if it were but so!* Remarkable is Job 16: 4 לֹא־יִשְׁתַּמְנּוּ יוֹסֵף *if ye were but in my place, I would make a league with words against you,* where the very condition involves a wish that his friends for a time were subjected to calamity. Constr. seq. fut.

Gen. 17: 18. Job 6: 2. Imper. Gen. 23: 13, comp. אִם C. 3. Praeter, Num. 14: 2 לֹא־יָדָנוּ *would that we had died!* 20: 3 לֹא־יָדָנוּ; but with fut. signif. Is. 63: 19 קָרַעַתָּ לֵוָּא *O that thou wouldst rend the heavens!* Also as merely concessive, Gen. 30: 34 לֹא־יָדָנוּ *i. q. let it be according to thy word.* — Arab. لَوْ

id. comp. De Sacy Gr. Arabe I. § 885. The Syriac has a triple form, لَوْ

Heb. אִם־לֹא, if, אִם־לֹא not, אִם־לֹא would that! As to the etymology, this particle would seem related to the root לָוָה, so that the conditional signification arises from the idea of annexing, dependence.

\* לֹא־יָבֹא obsol. root, kindr. with יָבֹא, Arab. *to thirst.*

לֹא־בָּיִם gentile n. plur. 2 Chr. 12: 3, 16: 8. Nah. 3: 9, and לֹא־בָּיִם Dan. 11: 43, *Libyans*, every where joined with the Egyptians and Ethiopians.

Comp. לֹא־בָּיִם. Arab. لُوبِي Libyan,

pp. 'inhabitant of a dry and thirsty land,' if the word be of Semitic origin. Comp. צָרִים.

לֹדִי pr. n. of two nations or tribes viz.

1. a people descended from Shem, Gen. 10: 22, not improbably the *Lydians* in Asia Minor, according to the opinion of Josephus, Ant. 1. 6. 4.

2. a people of Africa, (perh. of Ethiopia,) sprung from the Egyptians, and accustomed to fight with bows and arrows, Ez. 27: 10. 30: 5. Is. 66: 19; also לֹדִים Gen. 10: 13. Jer. 46: 9. See J. D. Michaelis Spicileg. T. I. p. 256—260. II. p. 114, 115.

\* לָוָה 1. to join oneself to any one, to cleave to him. Ecc. 8: 15 *it is good for a man to eat and to drink and to rejoice, לָוֶנּוּ בְּעַמּוֹלּוֹ for this will cleave to him [abide with him] in his labour.* Hence

2. to borrow, q. d. Lat. *nexus est*, Deut. 28: 12. Ps. 32: 21. Comp. Lat. *nexus*, i. e. a debtor given up bound to serve his creditor till payment is made, Varro Ling. Lat. 6. 5. Liv. 2. 27. ib. 8. 28.

NIPH. like Kal no. 1, to join oneself to any one, seq. עַל Num. 18: 2, 4. Dan. 11: 34, עַם Ps. 83: 9, אֶל Gen. 29: 34, לָוֶנּוּ יְהוָה *to join oneself to Jehovah, to become his worshipper*, Is. 56: 3. Jer. 50: 5. Zech. 2: 15.

HIPH. causat. of Kal no. 2, to lend. Is. 24: 2 כִּמְלִיָּה כִּמְלִיָּה *as the lender so the borrower.* Prov. 22: 7. Ps. 112: 5. Seq. acc. of pers. Deut. 28: 12, 44. Prov. 19: 17; seq. dupl. acc. of pers. and thing, Ex. 22: 24.

Deriv. לָוֶה, לָוֶהָ, לָוֶהָ for לָוֶהָ, לָוֶהָ, also לָוֶהָ, לָוֶהָ, and pr. n. לָוֶהָ.

\* לָוֶהָ 1. to bend, to bend aside. Arab.

لَاَنَّ Conj. I, III, to bend, to incline.

2. to turn away, to depart, Prov. 3: 21.

NIPH. part. נָלוּז *perverted*, i. e. *perverse*, wicked, (comp. עָוָה, עָקַשׁ,) Prov. 3: 32. Neutr. נָלוּז *perverseness*, wickedness, Is. 30: 12. More fully

Prov. 14: 2 **לְכֹז דְּרָבִיר** *whose ways are perverse*, and 2: 15 **לְכֹזִים בְּמַעֲגֵלֹתָם** id.

Hiph. fut. **יִלְכֹּז** inflected in the Chaldee manner, (like **לִיָּנָה** from **לָנָה**.) i. q. Kal no. 2, *to turn away, to depart*, Prov. 4: 21.

**לֹזֶה** m. 1. *the almond-tree*, Gen. 30:

37. Arab. **لَوْز**, **لَوْزَة**, Syr. **لَوْز**.

The etymology is hardly to be looked for in the Semitic dialects. It seems to be softened from a primitive form, which the Armenian has preserved in *ngus*, Lat. *nux*, and which the Heb. also exhibits in another manner in **לֹזֶה** *nux*.

2. pr. n. **Luz** a) of a city of Benjamin, called also **בֵּית אֵל** as the seat of a sanctuary, see **בֵּית** no. 10. b. Josh. 18: 13. Judg. 1: 23. — b) of another in the district of the Hittites, founded by an inhabitant of the preceding, Judg. 1: 26.

\* **לֹחַ** obsol. root. Arab. **لَحَّ**

*to shine, to glitter*, (comp. *λευκός, γλαυκός; λεύσσω, γλαίσσω*.) hence *to be polished, smooth*.

Deriv. **לֹחִי**, *to shine*.

**לֹחִי** m. plur. **לֹחִיֹּת**, *a tablet, table*.

Syr. **لَوْح** Arab. **لَوْح**, Aethiop.

**לֹחֶטֶט**: id. — a) of stone, on which any thing is inscribed or cut in, **לֹחֶטֶט הַבְּרִית** Deut. 9: 9, **לֹחֶטֶט הַדְּבָרִים** Ex. 31: 18, *tables of the covenant, of the law*. — b) of wood, 1 K. 7: 36; of the *valve* of a folding door Cant. 8: 9. Dual **לֹחֶטֶטִים** *the deck* of a ship, which seems to have been double, Ez. 27: 5. — c) trop. Prov. 3: 3 *upon the tablet of thy heart*, comp. Jer. 17: 1. 2 Cor. 3: 3, and the *δέλτοι φρενῶν* of Aeschyl. Hence

**לֹחִית** (made of tablets, i. e. boarded or floored,) pr. n. of a Moabitish city, Is. 15: 5. Jer. 48: 5.

**לֹחֶשׁ** c. art. **הַלֹּחֶשׁ** (*enchanter*) pr. n. m. Neh. 3: 12. 10: 25.

\* **לֹט** 1. i. q. **לָטַט** no. II, *to wrap up, to muffle, to cover*. Part. act. **לֹט** *covering* Is. 25: 7, and in another form **לֹט** intrans. *covered, clandestine*, whence **בָּלֹט** *privately, secretly*, Ruth 3: 7. 1 Sam. 18: 22. 24: 5; once **בָּלֹטֶה** Judg. 4: 21. Part. pass. f. **לֹטָה** *wrapped up* 1 Sam. 21: 10.

2. *to do or act secretly*; hence Part. plur. **לֹטִים** *secret arts, magic arts, sorcery*, Ex. 7: 22. 8: 3, 14, for which **לֹטִים** 7: 11. See **לָטַט**.

Hiph. i. q. Kal no. 1, 1 K. 19: 13.

Deriv. **לֹטֶה**, *to wrap up*, pr. n. **לֹטֶה**.

**לֹט** m. 1. *a covering, veil*, Is. 25: 7

**הַלֹּט הַפֹּט עַל-כָּל-הָעַמִּים** *the covering, muffler, which covers all nations*, which covers their face, makes them sad.

2. pr. n. **Lot**, the son of Abraham's brother, Gen. 13: 1 sq. 19: 1 sq. the ancestor of the Ammonites and Moabites, who are therefore called the *children of Lot*, Deut. 2: 9. Ps. 83: 9.

**לֹטֶן** (*covering*) pr. n. of a son of Seir, Gen. 36: 20, 29.

**לֹרִי** m. (*adhesion, or garland, crown*, i. q. **לֹרֶה** from r. **לָרַה**.)

1. pr. n. **Levi**, the third son of Jacob by Leah, Gen. 29: 34. 34: 25. 35: 23; the head of the tribe of the Levites, **בְּנֵי לֹרִי**, who were set apart for the worship of God, and of whom the family of Aaron (**בְּנֵי אֶהֱרֹן**) possessed the right of the priesthood.

2. patronym. for **לֵוִי** a *Levite*, Deut. 12: 18. Judg. 17: 9, 11. 18: 3. Plur. **לֵוִיִּם** Josh. 21: 1 sq.

**לֹרִי** Chald. pl. emphat. **לֵוִיָּה** *Levites*. Ezra 6: 16, 18. 7: 13, 24.

**לֹרֶה** f. *a wreath, garland, crown*, so called from the idea of *joining, braiding*, etc. see r. **לָרַה**, comp. Arab. **لَوِي** *to curve, to fold, to wreath*. III, *to wreath oneself, as a serpent*, **لَوَّى**

fold of a serpent. Prov. 1: 9. 4: 9. — Hence

לִוְיָתָן (with adj. ending לוֹ, like עֲקֻלָּתוֹן, fr. נָחָשׁ brazen fr. נָחָשׁ, ) pp. an animal *wreathed*, gathering itself in folds, e. g.

1. a serpent, espec. a large one Job 3: 8, for which passage see r. עֵרָר Pil. p. 749. So Is. 27: 1 as the symbol of the hostile kingdom of Babylon.

2. spec. the crocodile, Job 40: 25 sq.

3. any sea-monster, Ps. 104: 26; trop. also for a cruel enemy, Ps. 74: 14, comp. פִּי־דִינִי Is. 51: 9. Ez. 29: 3. 32: 2, 3. Bochart Hieroz. P. II. lib. V. cap. 16 — 18.

\* לָוַל obsol. root, kindr. with לָוַל, i. q. Engl. to roll, Germ. rollen, to wind. Hence לוֹלֵךְ, לוֹלֵךְ.

לוֹל plur. לוֹלֵי, winding stairs 1 K. 6: 8. Chald. id.

לוֹל only in plur. לוֹלֵי, defect. לוֹלֵי constr. לוֹלֵי (after the form לוֹלֵי q. v.) loops, corresponding to the hooks or taches (קָרָסִים) in the curtains of the tabernacle, from r. לוֹל to roll, to wind. Ex. 26: 4 sq. 36: 11 sq. Vulg. *ansulae*.

לוֹלֵי Gen. 31: 42. Deut. 32: 27, and לוֹלֵי Gen. 43: 10. Judg. 14: 18. 2 Sam. 2: 27 (comp. from לוֹל if and לוֹל, i. q. לוֹל not, ) a conditional conjunct. negat. *if not*, i. e. *unless* (sc. it be, had been), implying that the condition has a real existence, and therein differing from לוֹל; compare also under לוֹל. Seq. Praet. Gen. 31: 42 לוֹלֵי אֱלֹהִים הָיָה לִי unless God had been for me. Is. 1: 9. 1 Sam. 25: 34. 2 Sam. 2: 27. Seq. part. 2 K. 3: 14 לוֹלֵי פָנֵי יְהוֹשָׁפָט אֲנִי נִשְׂא unless I regarded the presence of Jehoshaphat etc.

\* לוֹל and לוֹל, praet. לוֹל Gen. 32: 22. 2 Sam. 12: 16, לוֹל Judg. 19: 13; gerund לוֹלֵי Gen. 24: 25 et saepe,

also לוֹלֵי ib. v. 23; imper. לוֹל Judg. 19: 6, 9, לוֹלֵי, לוֹלֵי Ruth 3: 13. Joel 1: 13; fut. לוֹלֵי, לוֹלֵי, apoc. לוֹלֵי 2 Sam. 17: 16, לוֹלֵי Judg. 19: 20. Job 17: 2, conv. לוֹלֵי Gen. 28: 11. 32: 14. Part. לוֹלֵי Neh. 13: 21.

1. to pass the night, to remain over night, prob. denom. from לוֹלֵי, לוֹלֵי, night, לוֹ and לוֹ being interchanged, see lett. לוֹ. — Gen. 19: 2 et saepe, see the examples above quoted. Spoken also of inanimate things, which are kept over night, as food, Ex. 23: 18. 34: 25. Deut. 16: 4. Lev. 19: 13 the wages of the hireling shall not remain with thee all night until the morning. Poet. Job 29: 19 the dew lay all night upon my branches. Also inchoat. to put up for the night, to turn in; Ps. 30: 6 at evening weeping may put up, but in the morning joy is there.

2. to abide, to remain, to dwell, comp. Arab. بَات to pass the night, to continue in any state. Ps. 25: 13 his life abides in good, he enjoys constant prosperity. 49: 13 לוֹלֵי בִּקְרַב בַּלְּיָן yet [such a] man in honour abideth not, his honour is not permanent. Job 41: 14 in his neck dwelleth strength. 17: 2. 19: 4 yea be it so, that I have erred, לוֹלֵי אֲפִי תִּלְיָן with myself abideth mine error, i. e. I have erred, not you, and I alone suffer the consequences.

NIPH. to shew oneself obstinate, to be stubborn, from the idea of remaining and persisting, taken in a bad sense; hence to murmur, to complain, seq. לוֹל against any one, as a people against their leader, Ex. 15: 24. Num. 14: 2. 17: 6. Josh. 9: 18 Keri.

HIPH. 1. causat. of Kal no. 2. Jer. 4: 14 how long wilt thou let thy vain thoughts remain with thee? i. e. cherish them.

2. i. q. Niph. pp. to shew oneself obstinate, to be stubborn, seq. לוֹל against any one, hence to murmur. Praet. לוֹלֵי Num. 14: 29, fut. לוֹלֵי Ex. 17: 3; elsewhere always with the first radical doubled in the Rabbinic manner, see Lebrg. p. 407, as לוֹלֵי, לוֹלֵי Ex. 16: 8. Num. 14: 36. 16: 11; part. לוֹלֵי Num. 14: 27. 17: 20. This



mode of flexion is found only in this signification.

HITHPAL. i. q. Kal no. 1, Ps. 91: 1.  
Job 39: 28.

Deriv. תְּלוּכָה, מְלוּכָה, מְלוּךְ.

\* לָחַץ *to swallow greedily, to suck down*, Obad. 16. Hence גֶּחַץ *gullet, swallow*. — For חָצָה Job 6:3, see *r.* חָצָה.

J. D. Michaelis long ago appositely remarked, Supp. p. 1552, that the syllable **𐤊** expresses the sound of *swallowing greedily, sucking down*; and this signification is found in many Semitic roots in which **𐤊** constitutes the first or primary syllable, e. g. **𐤊𐤍** to lick or sip up, **𐤊𐤍** and **𐤊𐤍** id. **𐤊𐤍** (Arab. **أكل**, **أكل**) to eat eagerly and daintily, **𐤊𐤍** Ethpe. to devour

greedily, <sup>עו</sup>לעו greedy, an epicure, לעף, לעס, לעץ, to lick, to eat eagerly and daintily, Syr. <sup>לעס</sup>לעס, <sup>לעס</sup>לעס, <sup>לעס</sup>לעס, <sup>לעס</sup>לעס, the jaw. A similar power belongs to the kindred syllable <sup>לעס</sup>לעס, <sup>לעס</sup>לעס, as <sup>לעס</sup>לעס (לעס) to lick, <sup>לעס</sup>לעס to swallow down, and <sup>לעס</sup>לעס to eat, <sup>לעס</sup>לעס and <sup>לעס</sup>לעס to lick, to be lambent, as flame, i. e. to flame; comp. Sanscr. *lih* to lick, Gr. *λειχω*, *λιχμαίνω*, *λιχνεύω*, Lat. LinGo, LiGurio, transp. GuLa, *deglutio*, Germ. *lecken*, Engl. to *lick*, and with a sibilant prefixed Germ. *schlucken*, *schlingen*.

To these may be added a large class of Semitic roots, beginning with the syllables  $\text{גָּ}$ ,  $\text{כָּ}$ ,  $\text{הָ}$ , which denote various motions of the tongue; e. g. *to gape* sc. *with open mouth and tongue thrust out*, as in burning thirst and madness, see  $\text{הָהָהָ}$ ,  $\text{הָהָהָ}$ ,  $\text{הָהָהָ}$ ,  $\text{הָהָהָ}$ , Germ. *lechen, lechzen*; also *to vibrate the tongue* and *hiss*, in the manner of serpents or of those speaking in a whisper, see  $\text{שָׁשָׁשָׁ}$ ; *to stammer, to speak barbarously* [unintelligibly] and *ineptly*, comp.  $\text{הָהָהָ}$  where see more,  $\text{הָהָהָ}$ ,  $\text{הָהָהָ}$ . The Greeks expressed the ideas of *eating*

daintily and of stammering, or senseless babble, by the syllables *la, lam, lab, lap*, comp. *λάω* to lick, *λάβρος*, *λάμυρος* voracious et loquax, *λάμῶς*, *λάμῶς* gullet, *λάμια* the voracious, (*Lamia*, man-eater, *Ἰλά* Ghûla, see in *תִּלְכָּהּ*,) *λάπτω*,

λαφύσσω, Lat. *lambo*, *labium*, Pers. لب lip, Germ. *Lippe*, Engl. *lip*, also *to lap*, and vulgar Germ. *labbern* *schlabbern*, *schlappen*, Engl. *to slobber*. The signification *to deride*, *to mock*, which comes from the idea of *stammering* (see in 𐤠𐤏𐤍 no. 2), was expressed by a transposition, as in γελᾶω, χλεύη.

\* לִנְיָ pp. to stammer, to speak unintelligibly, comp. לִנְיָ, and the remarks under לִנְיָ. Hence

1. *to speak in a barbarous or foreign tongue*, since those who speak in a foreign language seem to ignorant persons merely to chatter unintelligibly. See Hiph.

2. *to deride, to mock* any one, pp. by imitating his voice or mode of speaking. Comp. Is. 28: 10, 11, and צָחַץ. Corresponding is Sanscr. *lad*, Lat. *ludere*, Gr. *λάσθη* derision. — Prov. 9: 12. Part. צָחֵץ *a mocker, scoffer*, i. e. a frivolous and impudent person, who sets at nought and scoffs at the most sacred precepts and duties of religion, piety, and morals, (comp. צָחַץ) Ps. 1: 1. Prov. 9: 7, 8. 13: 1. 14: 6. 15: 12. 19: 25. 22: 10. 24: 9. Is. 29: 20.

HIPH. 1. to act as interpreter, to interpret, from the idea of speaking a foreign tongue, comp. Kal no. 1. Part. מְתַרְגֵּם an interpreter Gen. 42: 23, where Sept. well ἐρμηνευτής, Onk. מְתַרְגֵּם. Hence also intercessor, internuncius, messenger, 2 Chr. 32: 31. Is. 43: 27 מְתַרְגֵּם Job 33: 23 interceding angel, i. e. interceding with God for men, μεσίτης, tutelary, comp. Matt. 18: 10.

2. i. q. Kal no. 2, *to deride, to mock*,  
seq. acc. Ps. 119: 51. Prov. 14: 9; seq.  
dat. Prov. 3: 34.

HITHPAL. הִתְפַּלֵּץ *to show oneself a  
mock, i. e. frivolous, impudent, Is. 28:*  
22.

Deriv. מִי־צֶה, לְצֶוֹן.

\* לֹשׁ to knead, Gen. 18: 6. 1 Sam. 28: 24. 2 Sam. 13: 8. Syr. and Chald. Aethiop. ለዋሰ: id. — Hence

לֹשׁ pr. n. m. 2 Sam. 3: 15 Cheth-ibh. Comp. לֹשׁ no. 2. b.

לֹחַ Chald. (for לֹחַת, from r. לָחַץ) pp. connexion, *adhesion*, but passing over into a preposit. *by, with, like* Syr. ܠܚܐ, Ezra 4: 12 מִן לֹחֶה i. q. Heb. מִצֵּמָה, Fr. *de chez toi*, from *with* thee.

לֹחַ see לֹחַ.

\* לֹחַ obsol. root, i. q. לֹחַ, whence לֹחַ.

לֹחַ see לֹחַ.

לֹחַ see לֹחַ.

לֹחַ f. *perverseness, frowardness*, Prov. 4: 24. R. לֹחַ.

לֹחַ adj. (r. לֹחַ) plur. c. לֹחִים. Dag. forte impl. see Heb. Gram. § 22. 1; pp. *moist*, and hence *green, fresh*, e. g. wood Gen. 30: 37, grapes Num. 6: 3; spoken also of *new cords or ropes*, Judg. 16: 7, 8.

לֹחַ m. *freshness, vigour*, Deut. 34: 7. R. לֹחַ.

\* לֹחַ obsol. root. Aeth. ለሐ: to be fair, beautiful; hence לֹחַ cheek.

לֹחֹם or לֹחֹם (r. לֹחֹם) 1. whatever is eaten, *food, meat*, Job 20: 23 וְיִמְטֵר עֲלֵימִי בִלְחֹמִי and shall rain upon them with their food, i. e. God will send upon them what shall be their food, sc. fire and brimstone which shall fill their bellies. The phrase *to rain with food*, בִּלְחֹמִי, is here poetic, i. q. to send down food in rain, as we also say: It rains *in* or *with* large drops, it rains large drops.

2. *flesh, body*, Zeph. 1: 17, where for לֹחֹם other Mss. and edit. read לֹחֹם.

Arab. لَحْم plur. لَحْم flesh.

\* לֹחַ obsol. root, *to be moist*, Aethiop. ለሐ: to moisten, see Ludolf Lex. in Syllab. p. 635; in both editions of the Lexicon itself, this word is omitted. Chald. לֹחַ id. לֹחַ, לֹחַ, moisture, freshness, vigour. —Hence לֹחַ.

לֹחַ f. in pause לֹחַ, c. Suff. לֹחִי, dual לֹחִי, constr. לֹחִי Is. 30: 28, c. Suff. לֹחִי Ez. 29: 4, but לֹחִי Hos. 11: 4.

1. *the cheek*, so called as the seat of beauty, see r. לֹחַ. So לֹחַ פֶּ' עַל לֹחַ and לֹחַ לֹחַ, *to smile one upon the cheek*, or *to smile the cheek of any one*, in chastisement or insult, Mich. 4: 14. 1 K. 22: 24. Job 16: 10; comp. Is. 50: 6. Lam. 3: 30.

2. *jaw-bone*, Judg. 15: 15, 16, 17. Job 40: 26. Ps. 3: 8 אֵיבֵי אֶחָד - כָּל - אֵיבֵי אֶחָד thou hast smitten all mine enemies in pieces as to the jaw-bone, an image drawn from ravenous beasts, which are thus rendered harmless. Arab. لُحْي

id. لُحْي beard.

3. *Lehi*, pr. n. of a district on the borders of Philistia, Judg. 15: 9. 14: 19; fully v. 17 רֶמֶת לֹחַ height or hill of the jaw-bone, prob. so called from a chain of steep craggy rocks; just as single rocks are called *teeth*, see לֹשׁ; and so too jaw-bone for a mountainous tract in the Chald. pr. n. מוֹאֵב for Heb. עַר מוֹאֵב, Mich. Suppl. p. 1453. The sacred writer himself, l. c. v. 17, refers it to the throwing away of the jaw-bone, as if written לֹחַ, from r. רָמָה to throw.

\* לֹחַ i. q. לֹקַח to lick, Germ. lecken. Arab. لَوَّى, Syr. لَوَّى Pe.

and Pa. id. In Kāl once, of an ox which gathers the grass with his tongue before biting it off, *to lick up herbage, to feed off*, Num. 22: 4.

PIEL לֹחַ to lick, to feed by licking,

as the ox, comp. in Kal, Num. 1. c.

Comp. Arab. <sup>كس</sup> to lick up pasture or fodder, as cattle. Spoken of fire, 1 K. 18: 38. <sup>להך עפר</sup> to lick the dust, hyperbol. of one who prostrates himself as a suppliant, Ps. 72: 9. Mich. 7: 17. Is. 49: 23.

\* <sup>להם</sup> fut. <sup>להם</sup> 1. to eat, to take food, (kindr. with <sup>להם</sup>, see under <sup>לה</sup>,) i. q. <sup>אכל</sup>, but used only in poetic style, Prov. 23: 1; seq. acc. of food Prov. 4: 17. 23: 6; seq. <sup>אכל</sup> to eat on i. e. of any thing, Prov. 9: 5. Ps. 141: 4. Metaph. to consume, Deut. 32: 24 <sup>להם רשע</sup> devoured by pestilence.

2. to fight, to war, seq. <sup>אח</sup> Ps. 35: 1, and <sup>ל</sup> of pers. 56: 2, 3, more usual in Niph. — Soldiers in war or battle are hyperbolically said to devour their enemies, as Joshua the Canaanites, Num. 14: 9 <sup>להם ימנו</sup> they shall be our bread, Luther denn wir wollen sie wie Brot fressen; comp. Arab. <sup>مضغ</sup> to chew, Conj.

II to fight, Pers. <sup>مردن خور</sup> man-eater, spoken of a fierce warrior; also Hom. <sup>πολέμοιο μέγα στόμα</sup> Il. 10. 8.

NIPH. <sup>נלהם</sup>, inf. absol. <sup>נלהם</sup>, i. q. Kal no. 2, to fight, to wage war, to contend, in a recipr. signif. like Gr. <sup>μάχεσθαι</sup>. 1 Sam. 17: 10 <sup>נלהמה יחד</sup> that we may fight together. Seq. acc. of pers. with whom, Josh. 10: 25. Ps. 109: 3. 1 K. 20: 25; seq. <sup>א</sup> Ex. 1: 10; <sup>עם</sup> 2 K. 13: 12. 14: 15; <sup>א</sup> Jer. 1: 19. 15: 20; <sup>על</sup> Neh. 4: 8; also seq. <sup>ל</sup> Ex. 14: 14, 25. Deut. 1: 30, and <sup>על</sup> of pers. for whom, Judg. 9: 17. 2 K. 10: 3. — <sup>נלהם בעיר</sup> Judg. 9: 45 and <sup>על עיר</sup> to fight against a city, to besiege it, Is. 7: 1. 2 K. 16: 5. Jer. 34: 22. 37: 8.

Deriv. <sup>נלהם</sup>, <sup>נלהם</sup>, <sup>נלהם</sup>, <sup>נלהם</sup>.

<sup>להם</sup> verbal of Piel, war, siege. Judg. 5: 8 <sup>נלהם שערם</sup> then was there siege of their gates, i. e. their gates, cities, were besieged. Segol for Tseri, which some Mss. exhibit, is prob. on account of the constr. state; though other like examples are wanting.

<sup>להם</sup> of both genders, m. Num. 21: 5. f. Gen. 49: 20.

1. food, meat, both for man and animals, Lev. 3: 11. Ps. 41: 10. 102: 5. Job 20: 14. <sup>להם אלהים</sup> food of God, spoken of a sacrifice, Lev. 21: 8, 17. Jer. 11: 19 <sup>עץ בלהמו</sup> the tree with its food, i. e. its fruit, (comp. Arab. <sup>اكل</sup> food, spoken of fruit.)

<sup>להם השרה</sup> food of the governor, the provision for his table, his table-allowance, Neh. 5: 18, coll. v. 15. <sup>להם</sup> Obad. 7 ellipt. for <sup>אנשי הלהם</sup> who eat of thy table, thy household. Meton. for a meal, feast, in the phrases <sup>אכל להם</sup> to take a meal, to banquet, (see <sup>אכל</sup> no. 1. c,) and <sup>עשה להם</sup> to make a feast, Eccl. 10: 19.

2. spec. bread, (as Arab. <sup>لحم</sup> spec.

flesh.) <sup>להם הופנים</sup> bread of the presence, Sept. <sup>ἄρτοι ἐνώπιον</sup>, Vulg. <sup>panes propositionis</sup>, Engl. <sup>shew-bread</sup>, i. e. twelve loaves which were set out every week before Jehovah in the sacred tabernacle, Ex. 25: 30. 35: 13. 39: 36; called in the later books <sup>להם המערכת</sup>. — Where a numeral is joined, we must supply <sup>בברות</sup>, as 1 Sam. 10: 4 <sup>שני להם</sup> two loaves of bread, comp. v. 3.

3. Once, wheat, from the flour of which bread was chiefly made, q. d.

bread-grain; comp. Arab. <sup>طعام</sup> food, espec. wheat, and vice versa, Gr. <sup>σῖτος</sup> wheat, and then food of any kind. Is. 28: 28 <sup>להם ירדק וגו'</sup> bread-corn is trodden out indeed, yet they are not ever treading it out, etc.

<sup>להם</sup> Chald. food, a feast, Dan. 5: 1.

<sup>להמו</sup>, see <sup>בית להמו</sup> Bethlemite, art. <sup>בית</sup> no. 10. w. — But <sup>להמו</sup> also occurs as pr. n. of a man in 1 Chr. 20: 5, a passage apparently corrupted from 2 Sam. 21: 19 <sup>אחחנן בן-גדי</sup> ארנים בית הלהמו את גלית הגיטי Elhanan, son of Jaare-Oregim, [ארנים]

is here doubtful, see in יַעֲרִיר, ] a *Beth-lehemite*, slew *Goliath of Gath*; where in order to do away the supposed discrepancy with the account of David's victory over Goliath, the text in Chronicles I. c. stands thus: **וַיִּבֶן אֶלְחָנָן בֶּן־יֵאֵר** *Elhanan, son of Jair, slew Lahmi the brother of Goliath of Gath.* This being so, *Lahmi*, the brother of Goliath, is not a real person.

**לַחֲמָם** pr. n. of a place in the plain of Judah, Josh. 15: 40, where 32 Mss. read **לַחֲמָם**.

\* **לָחַן** Chald. a root not used in the verb, to be longing, lustful, like Gr. *λάγνος*, pp. to be eager, greedy, like kindr. **לָהֵם**, **לָחֵם**, and transferred to sexual desire. — Hence

**לַחֲנָה** f. Chald. a concubine, Dan. 5: 2, 3, 23. More frequent in the Targums.

\* **לָחַץ** fut. **לִיְחָץ**, i. q. **לָחַץ**, (cogn. **לָחַץ**, **לָחַץ**, **לָחַץ**, ) to press, to squeeze, Num. 22: 25. 2 K. 6: 32; to oppress, to afflict a people, Ex. 23: 9. Judg. 1: 34. 2: 18. Arab. **لَحَض** VIII adegit, coëgit, **لَحَض** institit, importunus fuit.

NIPH. to press oneself sc. against any thing, Num. 22: 25. — Hence

**לָחַץ** m. 1. oppression of a people, Ex. 3: 9.

2. distress, affliction, straits, Job 36: 15. 1 K. 22: 27 **לָחַץ וּמַיִם לָחַץ** bread and water of affliction, such as is eaten and drank in time of distress. Is. 30: 20.

\* **לָחַט** in Kal not used, to whisper, Gr. *ψιθυρίζειν*, Germ. *zischeln*, all which as well as the Heb. are onomatopoeic; comp. cogn. **לָחַט** Arab. **لَحَس** the serpent vibrates his

tongue, hisses, whence **لَوَّاحِسٌ** hiss-

ers, i. e. serpents. Aeth. **ለሐርስ**: id. also to mutter, to speak softly, for Gr. *γοῦζω*, **לָחַט**: to whisper in the ear, **לָחַט**: to whisper among themselves.

PIEL **לָחַט** to whisper, to mutter, spec. as magicians or sorcerers their incantations. Part. **לִיְחָטִים** conjurers, enchanters, also charmers of serpents, Ps. 58: 6.

HITHP. to whisper among themselves, 2 Sam. 12: 19, seq. **לָחַט** against any one.

Deriv. pr. n. **לִיְחָט** and

**לָחַט** m. 1. pp. a whispering, i. e. a prayer uttered in a low voice, Is. 26: 16.

2. incantation, magic, also the charming of serpents, Is. 3: 3. Jer. 8: 17. Ecc. 10: 11. Comp. **לָחַט**.

3. plur. **לִיְחָטִים** Is. 3: 20, amulets or superstitious ornaments, often gems and precious stones, or plates of gold and silver, on which certain magic formulas were inscribed, and which were worn suspended from the neck or in the ears, by oriental females. According to Kimchi ear-rings, and so Luth. and Engl. Vers. Comp. Gen. 35: 4 and the commentators, Syr. **لَحَاط**. —

Pp. charms, remedies against enchantment; nor is it strange that this idea should be denoted by the same word as enchantment or incantation itself, (comp. **لَحَاط** incantation, also amulet, ) since the same instrument, viz. incantation, magic verse or song, was the means both of enchantment and of protection against enchantment. See more in Comm. on Is. I. c.

**לָט** part. Kal from **לָט**, covered, hidden, see in **לָט**.

**לָט** ( in Samar. cod. and many Heb. Mss. fully **לָט**, ) m. Gen. 37: 25. 43: 11, Lat. *ledum, ladanum*, Gr. *λῆδον, λή-*



δανον, λάδανον, a fragrant resinous gum which is gathered from the leaves of a shrub growing in the island of Crete, *xistos*, *Cistus ladanifera*, Herod. 3. 112; so called from *covering over*, concealing, from r. לָטַח, comp. כָּפַר pitch from r. כָּפַר.—Sept. Vulg. *stacte*, Syr. and Chald. *pistacia*, Saad. *chestnut*. See Celsii Hierob. T. I. p. 280—288, comp. J. D. Michaelis Supplem. p. 1424.

\* לָטַח obsol. root, i. q. Arab. لَطَّ

and لَطَى, *terrae adhaesit*, or Chald. לָטַח = לָטַח to hide. Hence

לָטָה f. a species of lizard, Lev.

11: 30. Sept. *χαλαβώτης*, Vulg. *stellio*. See Boch. Hieroz. I. p. 1073. Zab. לָטָה lizard.

לָטוּשׁ (the hammered, the sharp-edged,) pr. n. of an Arabian tribe descended from Dedan. Gen. 25: 3.

\* לָטַשׁ fut. לָטַשׁ 1. *to hammer, to forge*, Gen. 4: 22.

2. *to sharpen by hammering*, e. g. a ploughshare 1 Sam. 13: 20, a sword Ps. 7: 13. Metaph. Job 16: 9 לָטַשׁ עֵינַי לְיָ he sharpeneth his eyes against me, beholds me with a stern and threatening look.

Pual part. *sharpened, sharp*, Ps. 52: 4.

Deriv. pr. n. לָטַשׁ.

לָוָה for לָוָה, לָוָה, i. q. לָוָה a wreath, (r. לָוָה,) plur. *wreaths, festoons*, in architecture, 1 K. 7: 29, 30, 36.

\* לָיָה Is. 16: 3 and Lam. 2: 19 Chethibh, constr. לָיָה Ex. 12: 42. Is. 15: 1. 30: 29; more usually c. He. parag. לָיָה Milèl, (see note below,) in Pause לָיָה, plur. לָיָה, m. night,

Arab. لَيْل, Aeth. ሌሊት: Syr. لَيْلَة, id. It is doubtless primitive, and from it seems to come the verb לָיַן to pass the night, for לָיַן.—E. g. Gen. 1: 5, 14. Ps. 19: 3. al. saepiss. לָיָה אַרְבָּעִים forty nights

Gen. 7: 4, 12. בְּכָל-לַיְלָה the whole night Ps. 6: 7. בְּלַיְלָהּ in one night Gen. 40: 5, 41: 11. בְּלַיְלָהּ הַהִיא in that night Gen. 32: 14, 22.—By night is expressed in Heb. by לָיָה Gen. 14: 15. Ex. 13: 22; (whence יָוֶמָּה Ex. 13: 21. Lev. 8: 35. Num. 9: 21, and לַיְלָהּ יוֹם Is. 27: 3, לַיְלָהּ יוֹם 34: 10. Jer. 14: 17;) poet. לַיְלָהּ Job 24: 14. Ps. 42: 9. 77: 7. 88: 2. 119: 55. לַיְלָהּ Ps. 16: 7. לַיְלָהּ Cant. 3: 1.—Also הַלַיְלָהּ adv. *this night, to night*, (like הַיּוֹם this day, to day,) Gen. 19: 5, 34. לַיְלָהּ as by night Job 5: 14. Trop. *for calamity, adversity, misery*, Job 35: 10. Mic. 3: 6. Is. 21: 11. Comp. הַשָּׁחַר.

NOTE לַיְלָהּ c. He parag. signifies pp. *by night*; but by degrees came also to stand for 'the time in which it is night,' and so for *night* itself; in the same manner as מִצְפּוֹנָה, מִצְפּוֹנָה, pp. the region *towards the south, towards the north*, and hence for the south, the north, whence מִצְפּוֹנָה, מִצְפּוֹנָה; comp. בְּיוֹמָם. And the paragogic ending became so closely united with this substantive, that in Chald. and Syr. it was retained as a radical letter, and passed over in the stat. emphat. into י.—Hence

לַיְלָהּ m. Chald. *night*, Dan. 2: 19. 5: 30. 7: 2, 7, 13.

לַיְלָהּ f. pp. *nocturna*, (from לָיַן, with fem. adj. ending יָה,) a *night-spectre, ghost*, a creature of Jewish superstition, Is. 34: 14. According to the Rabbins it bore the form of a female elegantly dressed, and lay in wait for children by night. Similar are the Greek and Roman fables respecting the female *Ἰμπεύσα*, the *ὄνοκένταυρος*, (see Aristoph. Ran. 293. Creuzer Comment. Herod. p. 267,) the *Lamia*, *Striges*, and the Arabian *Ghûles* (الغول, الغول) i. e. female monsters dwelling in deserts and tearing men in pieces. Comp. the other names of spectres, e. g. שְׁעִירִים, שְׁעִירִים. See more in Bochart Hieroz. T. II. p. 831. Buxtorf in Lex. Chald. Talmud. p. 1140. Also Comment. on Is. 13: 22. 34: 14.

\* לָוֶן see לוֹן no. 1.

\* לָיֵשׁ obsol. root, i. q. לָיֵשׁ med. Je

III and V, to be strong, אָלִיִּשׁ strong,

also לָיֵשׁ strength אָלִיִּשׁ strong, brave. Hence

לָיֵשׁ m. 1. a lion, so called from his strength and bravery, Is. 30: 6. Job 4:

11. Prov. 30: 30. Arab. كَيْت, Chald. לָיֵשׁ, Gr. λῆς ap. Hom. id.

2. pr. n. Laish a) of a place in the northern extremity of Palestine, called also לָיֵשׁ and לָיֵשׁ q. v. Judg. 18: 7, 29.

With לָיֵשׁ local Is. 10: 30, where some understand a different place near Jerusalem. See Comment. on Is. ad h. l.

—b) of a man, 1 Sam. 25: 44 and 2 Sam. 3: 15 Keri.

\* לָכַד fut. לִכְדוּ 1. to take, to catch,

sc. animals, e. g. in a net, snares, etc. (pp. 'to strike or hit with a net,' comp. Arab. لَكَ percussit,) Am. 3: 5. Ps.

35: 8; in a pit, Jer. 18: 22. Also to take captive soldiers in war, Num. 21: 32. Josh. 11: 12. Judg. 8: 12; to take a city by assault, storm, Josh. 8: 21. 10: 1. 11: 10. — Metaph. Job 5: 13 he taketh [snareth] the wise in their own craftiness. Prov. 5: 22.

2. to seize before another, to intercept. Judg. 7: 24 וַיִּלְכְּדוּ אֹתָם הַיַּרְדֵּן וַיִּשְׁבּוּם לָקַחְתָּ הַיַּרְדֵּן וַיִּשְׁבּוּם לָקַחְתָּ the waters before them, even Jordan.

3. to take, to choose any one by lot; comp. אָחָז no. 7. Josh. 7: 14 וַיִּשְׁבּוּם הַיַּרְדֵּן וַיִּשְׁבּוּם הַיַּרְדֵּן the tribe which Jehovah taketh, designates by lot. v. 17.

NIPH. pass. of Kal no. 1, Ps. 9: 16. Jer. 51: 56. 2 K. 16: 18; of Kal no. 3, 1 Sam. 10: 20, 21.

HITHP. to take hold of one another, to hold together, to cohere. Arab. لَكَ

Conj. V, to be joined together, to have the parts compacted. Job 41: 9 [17]

וַיִּתְּכְדוּ הַיַּרְדֵּן they hold together, sc. the scales of the crocodile. 38: 30 וַיִּתְּכְדוּ הַיַּרְדֵּן the surface of the deep coheres, is frozen. Comp. אָחָז no. 4.

Deriv. מִלְכָּדָת and

לָכַד m. a being taken, capture, Prov. 3: 26.

I. לָכַח imperat. of the verb לָכַח, c. He parag. go! Num. 10: 29. Then as a participle of incitement, come now, come on, Lat. age, Gen. 31: 44; also where females are addressed Gen. 19: 32, for לָכַח. Plur. לָכַח agile Gen. 37: 20. 1 Sam. 9: 9. Is. 2: 3, 5. In the sing. written also לָכַח Num. 23: 13. Judg. 19: 13. 2 Chr. 25: 17.

II. לָכַח for לָכַח to thee, Gen. 27: 37.

לָכַח (a going, journey, for לָכַח,) pr. n. of a place in the tribe of Judah, 1 Chr. 4: 21.

לָכַח (i. q. לָכַח the obstinate,

i. e. impregnable,) Lachish pr. n. of a fortified city (Is. 36: 2. 2 Chr. 11: 9) in the plain of Judah, anciently the seat of a Canaanitish king. Josh. 10: 3. 12: 11. 15: 39. Neh. 11: 30. Jer 34: 7. Mich. 1: 13.

לָכַח see לָכַח no. 4. c.

\* לָכַח see לָכַח.

לָכַח see לָכַח.

\* לָכַח 1. pp. to beat with a rod, to chastise, (Arab. لَدِم i. q. لَدِم, to strike,

to beat with a rod,) espec. beasts of burden etc. whence מִלְכָּדָת an ox-goad. Hence to discipline, to train, to teach, sc. beasts of burden, etc. see Pual Hos. 10: 11; also troops to war, 1 Chr. 5: 18 מִלְכָּדָת מִלְכָּדָת trained to war, i. e. practised, skilled. Comp. Pual no. 2.

2. intrans, to be trained, taught, i. q. to learn, e. g. war, Is. 2: 4. Also to learn, i. q. to accustom oneself, to be wont, seq. אָל Jer. 10: 2; infin. Is. 1: 17; gerund Deut. 14: 23. 17: 19. 18: 9; seq. acc. Deut. 5: 1. Is. 26: 10.

PIEL לָכַח 1. to train, to accustom. Jer. 9: 4 they have accustomed their tongues to speak lies.

2. to teach, a) absol. 2 Chr. 17: 7.

b) seq. acc. of pers. *to teach one* any thing, Ps. 71: 17. Cant. 8: 2. c) seq. dupl. acc. of pers. and thing, Deut. 4: 1, 5, 14. 11: 19. Ps. 25: 4. Jer. 2: 33 *את־הָרְעוּת לְמַדְתִּי בְךָ wickedness hast thou taught thy ways.* 13: 21 *לְמַדְתִּי אֹהֶם עִלְיֶיךָ thou hast taught them to be leaders over thee*, accustomed them to exercise dominion over thee. 9: 4, 13. Ecc. 12: 9. d) seq. acc. pers. et dat. of thing (pp. to train one *to* any thing) Ps. 18: 35. 144: 1; seq. ב in any thing, Is. 40: 14; מִן of thing Ps. 94: 12, gerund Ps. 143: 10. e) seq. dat. pers. Job 21: 22.

Pual *to be trained, accustomed, taught*, e. g. a heifer well trained, Hos. 10: 11; of troops, (comp. Kal no. 1,) Cant. 3: 8 *מְלֻמְּדֵי מִלְחָמָה trained to war* i. e. expert; comp. 1 Chr. 25: 7 *מְלֻמְּדֵי שִׁיר instructed in song*. Spoken also of that in which one is instructed, Is. 29: 13 *מִצִּיּוֹת אֲנָשִׁים מְלֻמְּדָה a mere human precept taught*; inculcated, which they are made to learn.

Deriv. מְלֻמְּד, מְלֻמְּדָה, מְלֻמְּדֵי.

לְמָה, לְמָה, לְמָה, see מָה.

לְמוֹ poet. for לָ, (as בְּמוֹ for בָּ, מְמוֹ for מִן, see מוֹ,) four times in the book of Job, c. 27: 14. 29: 21. 38: 40. 40: 4.

לְמוֹאֵל (of God sc. created, see לְאֵל) Prov. 31: 4, also

לְמוֹאֵל ibid. v. 1, Lemuel pr. n. of a king otherwise unknown, prob. not an Israelite, perh. an Arabian, to whom the moral maxims l. c. v. 2 — 9 are directed.

לְמוֹד and לְמוֹד adj. 1. *accustomed, used to* any thing, Jer. 2: 24; *practised, expert*, 13: 23. Is. 50: 4. לְמוֹדֵי *the tongue of the practised* sc. in speaking, i. e. the eloquent.

2. *one taught, a disciple, follower*, e. g. לְמוֹדֵי יְהוָה disciples of Jehovah, i. e. prophets, Is. 54: 13, comp. 50: 4; also of pious men 8: 16.

\* לְמוֹ obsol. root. Arab. <sup>5</sup>لَمْو <sup>100</sup> a strong young man. Hence

לְמֶךְ pr. n. Lamech a) son of Methusael, a descendant of Cain, and the first to misuse the arms invented by his sons, Gen. 4: 18 — 24. b) son of Methusaleh, a descendant of Seth, Gen. 5: 25 — 31.

לְמֶן see מֶן.

לְמֶנָּה on account of, because, see מֶנָּה.

לֵע m. gullet, throat, Prov. 23: 2. Chald. לוֹעָא. R. לוֹעָא.

\* לֵעָב in Kal not used. Arab.

לַעֲבֹ to play, to sport, to jest; also to

jest at, to mock. Kindr. are לַעֲבֹ, לַעֲבֹ, see under לַעֲבֹ. Chald. לוֹעִיר mockery, derision, לוֹעִיר לַעֲבֹ to mock at, to deride any one. Comp. Gr. λῶβη, λωβύομαι.

HIPH. to mock at, to deride, seq. ב 2 Chr. 36: 16.

\* לַעֲבֹ pp. to stammer, to speak unintelligibly, Syr. <sup>100</sup>لَحَى, also

لَاغَلَا, لَغَلَا, لَغَلَا,

Aeth. ላላላ and ላላላ: stammering, comp. לַעֲבֹ. Hence

1. *to speak in a barbarous or foreign tongue*, see in לוֹי. Comp. Niph. and by transpos. <sup>5</sup>עָלַךְ, <sup>100</sup>עָלַךְ barbare loquens.

2. *to mock, to deride*, pp. by imitating the stammering voice of any one in derision. Chald. לוֹעִיר to mock. Comp. by transp. Gr. γελᾶω, also γλεῦν, γλενάζω, Goth. lahjan, lakhjan, Pers. لاغیدن to jest, Germ. lachen, Engl. to laugh. — E. g. Prov. 1: 26; seq. dat. pers. Prov. 17: 5. Ps. 2: 4 <sup>100</sup>אֲזַיֵּר לַעֲבֹ the Lord shall have them in derision, shall despise them as weak and futile in their efforts. 59: 9. Job 22: 19.

NIPH. to speak in a barbarous or foreign tongue, Is. 33: 19.

HIPH. i. q. Kal no. 2, to mock, to deride, Job 21: 3; seq. ל Ps. 22: 8. Neh. 2: 19; seq. ב 2 Chr. 30: 10. — Hence

**לַעַג** m. 1. *mockery, derision, scorn*, Ps. 79: 4. Ez. 23: 32. 36: 4. Meton. for the cause of derision, Hos. 7: 16.

2. *scoffing*, i. e. impious discourse, Job 34: 7. Comp. in לַיָּד no. 2.

**לַעֲגָה** adj. 1. *speaking a barbarous or foreign tongue*. Is. 28: 11 **בְּלַעֲגֵי שִׁפְהָ** i. e. as barbarians, foreigners, sc. the Assyrians.

2. *a mocker, jester, buffoon*. Ps. 35: 16 **לַעֲגֵי מַעֲוֵג** pp. cake-jesters, table-buffoons, i. e. *parasites*, who act the part of jesters at the tables of the rich for the sake of good eating, Gr. *ψωμοκόλακες, κνισσοκόλανες*. So in the Talmud **לַעֲוֵן עֵינָה** cake-talk, i. e. jesting, buffoonery.

\* **לַעֲדָה** obsol. root, Arab. **لَعَدَ** to put in order. Hence

**לַעֲדָה** (order) pr. n. m. 1 Chr. 4: 21.

**לַעֲדָן** (put in order) pr. n. m. a) 1 Chr. 7: 26. b) 23: 7. 26: 21.

\* **לַעֲהָה** i. q. Arab. **لَعَا**, **لَعَى**, to speak rashly, to talk at random, cogn.

**לַעֲוָה** q. v. **לַעֲוָה** rash discourse. Job 6: 3 **עַל־כֵּן דִּבַּרְתִּי לַעֲוָה** therefore were my words rash, **לַעֲוָה** Milra on account of the pause; like **אֲתָה**, in pause **אֲתָה**.

\* **לַעֲזָה** to speak in a barbarous or foreign tongue, Ps. 114: 1. Comp. **לַעֲזָה**. Syr. **لَعَز** to speak in a barbarous (spec. the Egyptian) tongue.

\* **לַעֲטָה** to eat greedily and daintily, comp. under **לַעֲטָה**. Arab. **لَعَضَ** id. **لَعَضُ** voracity.

HiPH. to give to eat, Gen. 25: 30 **הַיְטִיטִינִי נָא** give me now to eat i. e. greedily and hastily, to devour, spoken of one hungry and greedy.

\* **לַעֲן** obsol. root, Arab. **لَعَنَ** to curse. Hence

**לַעֲנָה** f. wormwood, Jer. 9: 14. 23:

15. Lam. 3: 15, 19. Prov. 5: 4. So called perhaps as if a *noxious* or *poisonous* plant, and hence *accursed*, comp. the root and Deut. 29: 17. Rev. 8: 10, 11. Indeed bitter herbs were commonly so regarded by the Hebrews, comp. Heb. 12: 15.

\* **לַפֹּד** obsol. root, to flame, to shine, Gr. **λάμπω**. The origin lies in *lapping*, being lambent, which the Semitic and Greek tongues also express by the syllable *lab, lap*, (e. g. **לָאֵב, לָרֵב, labium, lip**, see under **לָיֵן** fin.) and apply it to flame. The common radix therefore of the Hebrew and Greek verb is **לָב**, and the third radical **ד** is added in the same manner as in **עָם, עָמַד**, Gr. **ὄμος, ὀμαδος**; and a vestige of it appears also in the Greek **λαμπάς, gen. λαμπάδος**. From the Semitic **לָפַד**, declined in the Aramaean manner **לַפְדָּה**, came the Greek **λάμπω**, and from **לַפְדָּה**, Syr. **لَفْطَ،** Chald. **לַפְדָּה**, the Gr. **λαμπάς, λαμπάδος**, and not vice versa. — The example **לַפְדָּה** *splenduit*, drawn from Castell, which I have formerly compared, is spurious, and was owing to an error of that lexicographer. According to the Camoos p. 417, it denotes merely lowness, depression. — Hence

**לַפִּיד** m. 1. Lat. *lampas, a lamp, torch*, see the root. Judg. 7: 16. Job 12: 5 **לַפִּיד בּוֹז** a torch despised i. e. thrown aside because it ceases to give light, the emblem of a man once in high consideration, but now vile and contemned; comp. Is. 7: 4, and our Comment. in loc. also Is. 14: 19. But see **לַפִּיד**.

2. *a flame*, Gen. 15: 17. Dan. 10: 6.

**לַפִּידוֹת** (torches) pr. n. of the husband of Deborah the prophetess, Judg. 4: 4.

**לַפְנֵי** prep. *before*, see **פָּנִים** p. 830. D. Hence was formed a new adj. **לַפְנֵי**, (like the form **סוֹכֵי** from **סוֹכֵי**), *anterior, front, in front*, 1 K. 6: 17. Comp. Heb. Gram. § 35. 2.

\* **לַפֹּת** fut. **לַפֹּת**, i. q. Arab. **لَفَتَ** to bend, to bow, trans. Judg. 16: 29.



**NIPI.** *to bend oneself*, i. e. a) *to turn aside* from a way. Job 6: 18 **לְפָנֵי אֲרָהוֹת דֶּרֶבֶם** *the wayfarers of their way turn aside*, i. e. those who travel that way. — b) *to turn oneself* sc. around or back, in order to see, Ruth 3: 8. Arab. Conj. I, V, VIII, id.

**לָצוֹן** m. *mocking, derision, scorn*, sc. of every thing good and noble, Prov. 1: 22. Hence **לְצוֹן אֲנִי** i. q. **לְצִיִּים** Is. 28: 14. Prov. 29: 8. R. **לְצוֹן**.

\* **לָצֵץ** a doubtful root, i. q. **לְצוֹץ** *to mock*. Once in Part. **לְצוֹץ** Hos. 7: 5, unless this is for **מְלִיצָץ** Part. Pil. of **לָצֵץ**.

**לָקוֹם** (pp. way-stopper, i. e. a fortified place, from r. **לָקַם** to stop the way,) pr. n. of a place in the tribe of Naphtali, Josh. 19: 33.

\* **לָקַח** fut. **לִקַּח**, imper. **לָקַח** Ex. 29: 1, oftener **קָח** c. He parag. **קָחָה** Gen. 15: 9; inf. absol. **לִקְחוּ** Deut. 31: 26. Jer. 32: 14, constr. **קָחָה** c. Pref. **לִקְחָה** (to be distinguished from **לִקְחָה** 2 fem. praet. ) c. Suff. **קָחָתִי**.

1. to take i. q. **λαμβάνω**. Comp. Arab. by transpos. **لَاخَذَ** to take hold

of each other, to cohere, see in Hithp. also Gr. **λάχω, λαγγάνω**. — Pp. *to take with the hand, to lay hold of*, Gen. 3: 22. 18: 7, 8. 21: 14, 27. 22: 6. Ps. 18: 17. al. saepiss. Seq. acc. of pers. and **בְּ** of member or part, Ez. 8: 3 **לִקְחָתִי** *and took me by a lock of my forehead*, foretop; in Greek it would be *τῆς κόμης*, comp. Hist. of Bel v. 36. — Then i. q. *to take to oneself, to assume*, c. acc. of thing or pers. Gen. 8: 20 and [Noah,] *took of all beasts ... and offered burnt-offerings*. 2: 15, and God took Adam and put him in the garden. 12: 5. 16: 3. Deut. 4: 20. 15: 17. 2 Sam. 2: 8. In these and similar examples **לָקַח**, like the Homeric **λαμβάνω** (see Vigerus ed. Herm. p. 352), often appears as if pleonastic; though it strictly serves to place the action more fully and graphically before the eyes. Here belongs

also 2 Sam. 18: 18 — **אֲבִשְׁלֹם לָקַח וַיַּצֵּב אֶת-הַמַּצֵּבֶת** *and Absalom had taken a column and erected it for himself in his life time*. But in Jer. 23: 31 *they take their tongues and pronounce oracles*, it seems to signify that the false prophets misused their tongues. Sometimes the dat. **לִי** is added, i. q. *to take to or for oneself*, Gen. 7: 2. 15: 10. Lev. 15: 14, 29. Job 2: 8. — Spec. a) **לָקַח אִשָּׁה** *to take a wife*, Gen. 4: 19. 6: 2. 12: 19. 19: 14. Exod. 6: 25. 1 Sam. 25: 43; **לָקַח** **אִשָּׁה** he took a wife for his son, i. e. the father gave his son a wife, Gen. 34: 4. Ex. 21: 10. Judg. 14: 2, 3. Ellipt. Ex. 34: 16 **לְהַנִּיחַ (נָשִׂים)** *to take*.

In the later books the more usual phrase is **נָשָׂא אִשָּׁה** q. v. — b) *to take*, i. q. *to take away*, Gen. 14: 12. Job 1: 21. 1 Sam. 19: 14, 20. Gen. 27: 35 *thy brother hath taken away thy blessing*. Job 12: 20 *he taketh away the understanding of the aged*. Ps. 31: 14 **קָחָה נַפְשִׁי** *to take away my life*. Jer. 15: 15 *take me not away, O God!* — Gen. 5: 24 **כָּיִן לָקַח בְּרִי לָקַח** *for God had taken him away*, i. e. translated him to heaven. 2 K. 2: 3, 5. — c) *to take*, i. q. *to take possession of, to capture, to seize upon*, e. g. a city, hostile country, Num. 21: 25. Deut. 3: 14. 29: 7. Metaph. Job 3: 6 *that night, let darkness seize upon it*. 15: 12 *wherefore doth thy heart [thus] seize upon thee?* Also *to take or captivate any one by blandishments, wisdom, etc.* Prov. 6: 25. 11: 30. — d) i. q. *to send after, to fetch*, a person, Gen. 20: 2 **וַיִּקַּח אֶת-שָׂרָה** *and he [sent and] took Sarah*. 27: 13 **כָּהֵן לִי** *go, fetch me them*. 42: 16. Num. 23: 11. Judg. 11: 5. Also a thing, 2 Sam. 4: 6 *they came to fetch wheat* sc. away. Gen. 18: 5 *I will fetch* sc. hither. v. 7, 8. Job 38: 20. So of an offering, *to fetch, to bring near*, Gen. 15: 10. Ex. 25: 2. 35: 5.

2. *to take*, sc. from another, *to receive*, i. q. **λαμβάνειν** B, in Passow Gr. Lex. Num. 23: 20 *lo! I have received benediction, sc. from God*. Spec. a) *to receive into one's protection and care*, Ps. 49: 16. 73: 24. b) *to receive by the ear*, i. e. *to perceive*, Job 4: 12; comp. **לָקַח**. c) *to receive* prayers, counsel, etc. i. q. *to admit, to listen to*, Ps. 6: 10. Prov. 2: 1. 4: 10. 24: 32.

NIPH. לָקַח pass. of Kal no. 1. b, 1 Sam. 4: 11 sq. 21: 7. 2 K. 2: 9. Also of Kal no. 1. d, Esth. 2: 8, 16. — More frequent as Passives are

PUAL praet. לָקַח, and fut. HOPH. לָקַח pass. of Kal no. 1, to be taken sc. to oneself, assumed, Gen. 3: 19, 23. Of no. 1. b, Is. 49: 24, 25. 52: 5. Judg. 17: 2. Of no. 1. d, Gen. 12: 15. 18: 4.

HITHP. part. מִתְלַקֵּחַ Ex. 9: 24. Ez. 1: 4, a fire taking hold of itself, holding together, continuous, i. e. a mass of fire. Comp. synon. הִתְלַבֵּד.

Deriv. קָחַח, מִקְחָה, מִלְקוּחַ, מִלְקוּחִים, and

לָקַח m. 1. taking arts, fair speech, by which the mind of any one is captivated; see the root no. 1. c. Prov. 7: 21.

2. doctrine, learning, knowledge, which one receives, learns, Prov. 1: 5. 9: 9. Is. 29: 24. See the root no. 2. b; comp.

Syr. ܠܩܡ to receive and to learn, Gr. παραλαμβάνω, Lat. accipio. — Hence, so far as this is communicated to others, instruction, discourse of a teacher, Prov. 4: 2. Deut. 32: 2. Job 11: 4.

לָקַח (learned,) pr. n. m. 1 Chr. 7: 19. Comp. לָקַח no. 2.

\* לָקַט Kal and Piel, to collect, to gather up, pp. things lying on the ground, as ears of grain Ruth 2: 3, 7, 15, stones Gen. 31: 46, flowers Cant. 6: 2, manna Ex. 16: 4 sq. Once of money, Gen. 47: 14.

PUAL Is. 27: 12, and HITHP. Judg. 11: 3, to be gathered, to assemble themselves, e. g. men. Arab. and Aram. id.

Deriv. לָקַט and

לָקַט m. a gleanings, of fields or vineyards, Lev. 19: 9. 23: 22.

\* לָקַם see לָקַם.

\* לָקַק fut. לִקֵּק onomatopoeet. to lick, to lap, of dogs lapping as they

drink, 1 K. 21: 19. 22: 38. Judg. 7: 5. Cogn. is לָקַח q. v. and see under לָקַח.

Also Armen. ԼԱԿԷԼ lakiel is lambe-  
re, Arab. لَعْلَع tongue.

PIEL id. Judg. 7: 6, 7.

\* לָקַשׁ in Kal not used. Syr. Pa. to be late ripe, of fruit; whence מִלְקוּשׁ latter rain, and מִלְקֶשׁ after-grass. Hence

PIEL to gather the late fruits, i. e. to glean a vineyard, Job 24: 6, where some Mss. read מִלְקֶשׁ.

לָקַשׁ m. latter grass, after-math, Am. 7: 1.

\* לָשָׁד obsol. root, Arab. لَسَد to suck, whence

לָשָׁד m. 1. juice, sap, as being sucked; spec. vital moisture, life-blood, vigour, Ps. 32: 4 לָשָׁדִי בָּשָׁדִי my life-blood is changed, i. e. is dried up.

2. a sweet cake. Num. 11: 8 לָשָׁדִי a sweet cake made with oil. Sept. ἐγκρίς ἐξ ἐλαίου.

\* לָשׁוֹן of both genders, but often-  
fer fem.

1. the tongue, both of men and animals, Ex. 11: 7 et saepe. Arab. لِسَان.

Aeth. 𐩣𐩣𐩪: Aram. ܠܫܢ, ܠܫܢ.

Comp. also from languages not Semi-  
tic, Sanscr. rasana, Armen. ԼԵԳՆ

liezu Copt. 𐩧𐩣𐩪, and even Gr.

γλώσσα, in which the γ is an addition, comp. λέωσσω γλαύσσω, γρόφος νέφος, γλαῖνα lana, and many others. The primitive idea is that of lapping, being lambent, which is contained in the syllable las, comp. ܠܫܢ, لَسَس,

لَسَس. A deriv. form is Po. ܠܫܢ q. v. — E. g. ܠܫܢ ܬܚܬ under the tongue, is in Heb. i. q. Engl. in the mouth Ps. 10: 7. 66: 17. Spec. for a spiteful, malignant tongue, (or as in Chaldee and Zabian, lingua tertia, comp. Ecc. 28: 15, and the verb ܠܫܢ.)

Ps. 140: 12 אִישׁ לָשׁוֹן *a man of evil tongue*, i. e. a slanderer. (But בַּעַל לָשׁוֹן *enchanter*, charmer, Ecc. 10: 11.)

Jer. 18: 18 *come, let us smite him with the tongue*, i. e. as Chald. well, let us bear false witness against him. Job 5:

21 שׁוֹט לָשׁוֹן *scourge of the tongue*, comp. the similar figure in Germ. *klatschen*. Prov. 10: 31 תְּהַפְכוֹת לָשׁוֹן

*perverse tongue* i. e. false, deceitful. 17: 20. Meton. a) for *speech*, Job 15: 5 לָשׁוֹן עֲרֻמִּים *crafty speeches*. Prov.

16: 1. b) *tongue*, for *idiom*, *dialect*. Dan. 1: 4 לָשׁוֹן כַּשְׂדִּים *the Chaldean tongue*. Gen. 10: 5 אִישׁ לְלִשְׁנוֹ *every one after his tongue*, language. v. 20,

31. Hence c) *nation*, *people*, having a tongue or language of their own. Is. 66: 18 כָּל-לְשׁוֹנוֹת וְכָל-לְשׁוֹנוֹת *all nations and tongues*; see Chald. לָשׁוֹן.

2. Trop. of inanimate things resembling a tongue, e. g. a) לָשׁוֹן זָהָב *tongue* i. e. bar of gold, Josh. 7: 21, 24. Vulg. *regula aurea*. b) לָשׁוֹן אֵשׁ

*tongue* i. e. flame of fire, Is. 5: 24, so called from its shape and motion, whence also it is said to *lap*, to be *lambent*; see לָהֵב, לָהֵט, and Virg. Aen. 2. 684. Comp. *γλώσσαι ὡσεὶ πυρός* Acts 2: 3. Arab. لسان النار,

Pers. زبان آتش *zubani atesh*.

— c) לָשׁוֹן הַיָּם *tongue of the sea*, a bay, Josh. 15: 5. 18: 19. Is. 11: 15; and simpl. לָשׁוֹן Josh. 15: 2. In Arabian geographers لسان البحر.

Comp. Engl. 'tongue of land', Germ. *Erdzunge*.

לִשְׁכָּה f. i. q. נִשְׁכָּה (where see the etymology), plur. לִשְׁכוֹת *constr.* *a cell, chamber*, espec. of the chambers of the temple, 1 Chr. 9: 26. Ez. 40: 17, 45. 42: 1 sq. Neh. 10: 38 sq. Once 1 Sam. 9: 22 of a room for eating, and Jer. 36: 12 of the room of the king's scribe in the palace.

\* לָשַׁם a root of doubtful signification. Arab. لثم to break in pieces, e. g. stones with the feet.

לָשֵׁם m. 1. a species of *gem* Ex. 28: 19. 39: 12. Sept. *λίγυριον*, Vulg. *ligurius*, Engl. *opal*.

2. Josh. 19: 47, pr. n. of a city, elsewhere called לָיִשׁ and לָיִן.

לָשַׁן in Kal not used.

Po. לָשַׁן denom. from לָשׁוֹן, pp. *to tongue*, i. e. to use the tongue freely, and by impl. *to slander*; see לָשׁוֹן as put for the tongue of a slanderer. Part. c. Suff. מְלַשֵּׁן, Keri מְלַשְׁנִי for מְלַשֵּׁן, מְלַשְׁנִי, part. Pi. Ps. 101: 5. Arab.

لَسَن to slander.

Hiph. id. Prov. 30: 10.

לָשִׁי Chald. *tongue*, and hence a *nation*, having a tongue or language of its own, see לָשׁוֹן no. 1. c. Dan. 3: 4 אֲמַרְיָא וְלָשְׁנָא *tribes, nations, and tongues*. v. 7, 31. 5: 19. 6: 26. 7: 14.

\* לָשַׁע obsol. root, Arab. لسع to

puncture, to bore, لَسَع a chink, fissure, perh. of chasms in the earth, fountains, etc. — Hence

לָשַׁע pr. n. of a place, Gen. 10: 19, according to Jerome (in Quaest.) *Cal-lirrhoe* on the eastern shore of the Dead sea, celebrated for its *warm springs*. See Plin. H. N. 5. 6. Jos. B. J. 1. 33. 5.

\* לָתַח obsol. root, perh. i. q. מָתַח, Samar. נַחַח, *to spread out*, whence

Aethiop. ለተለገ: garment of byssus, wide and costly. Hence מְתַתָּה.

\* לָתַךְ obsol. root, prob. i. q. נָתַךְ to be poured out. Hence

לָתַךְ a measure for grain, Hos. 3: 2, so called from *pouring*. Sept. *ῥίμικορος*, Vulg. *corus dimidius*, accommodated to the context.

\* לָתַע obsol. root, i. q. לָתַע to bite, whence מְלַתְעוֹת teeth.

מ

*Mem*, the thirteenth letter of the Hebrew alphabet, as a numeral denoting 40. The name מֵם probably signifies *water*, i. q. מַיִם, and the antique forms of the letter have a certain resemblance to *waves*. In Aethiop. *Mai*, i. e. *water*.

It is interchanged: a) often with other labials, as **ב** and **פ**, which see.— b) with liquids, chiefly *Nun*, comp. **נש**,

Syr. <sup>١</sup>ا, Arab. اُنْ, اَنْ; Arab. بَدِيد, thumb; <sup>٥</sup>اِبِهَام, <sup>١٠</sup>بَطْنِيَم pistacios, comp.

פִּסְטָכִיָּה *pistacia terebinthus* Linn. דֶּשֶׁן

Arab. <sup>5161</sup> **زورج**, **مورج** to be fat; **שטט** threshing-sledge, **שטן** et **שטן** to be hostile, **ים** et **ים** plural endings; comp. in **מגד**, **מגר**, **מרט**, **מוד**. Rarely with **ה**, see in **ה** l. c. For Mem dropped at the end of words, see Lebrg. p. 136, 138. Comp. the language of the Etruscans and Umbri, in O. Müller's *Hetrusker* T. I. p. 56.

•מ prefix, from מה *what?* *where*  
see note.

•מ prefix i. q. מן, q. v.

מַה Chald. i. q. Hebr. מַה *what?*  
also without interrogation מַה לָּךְ *that*  
*which* Ezr. 6: 8.

מֵאֲבֹט *m. barn, store-house, granary*, Jer. 50 : 26. Sept. ἀποθήκη. R. אֲבֹט.

**מֶאֶד**, 1. subst. m. *might, vehemence*, from אָד no. 3. Deut. 6: 5 *and thou shalt love Jehovah, thy God, with all thy heart, with all thy soul, וּבְכָל מֶאֶדְךָ and with all thy might.* 2 K. 23: 25, comp. Luke 10: 27. Is. 47: 9, בְּעֶצְמָת חֲבֵרֶיךָ, *with (i. e. notwithstanding) the great abundance of their enchantments, where connect מֶאֶד עצמת מֶאֶד*. Job 35: 15. Hence a) בְּמֶאֶד מֶאֶד *with might of might, i. e. mightily, very exceedingly,*

Gen. 17: 2, 6, 20. Ez. 9: 9. b) עַד מְאֹד  
even to vehemence, i. e. *very exceedingly*,  
Gen. 27: 33. 1 K. 1: 4. Dan. 8: 8.  
*wholly, utterly*, Ps. 119: 8. *too much, too*  
*exceedingly*, Is. 64: 8. c) עַד לְמֵאד i. q.  
עַד מְאֹד, but in later Hebrew, 2 Chr.  
16: 14.

2. adv. a) *mightily, vehemently, exceedingly*, joined with adjectives and adverbs, as מְאֹד טוֹב Gen. 1: 31. יָפֶה מְאֹד 12: 14. הִרְבֵּה מְאֹד 15: 1. Emphat. doubled מְאֹד מְאֹד 7: 19. Num. 14: 7.—Ps. 46: 2, יִצְרָה בְּצָרוֹת נִמְצָא עֲזָרָה *he is found a help in trouble mightily*, i. e. he is found a mighty helper.—b) *speedily, quickly*, as being connected with the exertion of one's strength. (Comp. Germ. *bald* from Lat. *valde*; Low Germ. *swieth*, Anglosax. *swithe*, *valde*, Germ. *geschwind*, Eng. *swift*.) 1 Sam. 20: 19, יָרֵד מְאֹד *come down quickly*. Vulg. *festinus*.

\* מֵאָה, constr. מֵאָה, f. 1. a hundred, Arab. مائة in Kam. Vulg.

55  
Δι. Put before substantives both

in the absol. and constr. state, מֵאָה Gen. 17: 17, and מֵאָה שָׁנָה 25: 7; more rarely after them, only in the later books, מֵאָה רַמְזִים 2 Chr. 3: 16.—Dual מֵאָתָּה (contr. for מֵאָתָּהִים) *two hundred*, Gen. 11: 23.—Plur. מֵאוֹת a) *hundreds*, i. e. more than one, and so with numerals, מֵאוֹת שָׁשׁ *six hundred*, Ex. 12: 37. שְׁמֹנֶה מֵאוֹת *eight hundred*, Gen. 5: 7. al. Once b) *a hundred*, as if one hundred out of several, 2 Chr. 25: 9 Chethibh, comp. v. 6.—A less frequent form is מֵאִירָה (read מֵאִירָהִים) 2 K. 11: 4, 9, 10, 15 Chethibh, comp. Arab. مائة.

2. adv. *a hundred times*, Prov. 17: 10.  
constr. מאה id. Eccles. 8: 12.

3. *the hundredth, i. e. one per cent. sc.*  
of money or other things exacted in usu-





with personal pronouns for a finite verb. Exod. 7: 27, אַתָּה אֵתָּה אֵתָּה if thou refusest. 9: 2. 10: 4.

מֵאֵן m. verbal of Piel, *refractory, pertinaciously refusing*. Plur. מְאָנִים Jer. 13: 10.

\* I. מֵאֵס 1. *to reject*, (opp. בָּחַר to choose,) Is. 7: 15, 16. 41: 9. Job 34: 33. Constr. c. acc. 1 Sam. 16: 1. Ps. 118: 22. c. ב Is. 7: 15. absol. Job 42: 6. Chiefly spoken a) of God, as rejecting a people or individuals, Jer. 6: 30. 7: 29. 14: 19. 1 Sam. 15: 23. b) of men rejecting God and his precepts, 1 Sam. 15: 23. 2 K. 17: 15. Am. 2: 4.

2. *to contemn, to despise*, seq. acc. Prov. 15: 32. Job 9: 21. seq. ב Job 19: 18. seq. acc. pers. et gerund. Job 30: 1. absol. מֵאֵסָה, *despiteful, scornful* tribe, Ez. 21: 18. Infin. מֵאֵס Lam. 3: 45 as subst. *aversion, contempt*.

NIPH. pass. of no. 1, Is. 54: 6. of no. 2, Ps. 15: 4 נִמְאָס *contemned, contemptible*, for impiety.

\* II. מֵאֵס i. q. מִסָּס *to melt*, Chald. מֵאֵךְ i. q. מִכָּךְ, and מֵאֵס i. q. מִסָּס. In Kal not used.

NIPH. Ps. 58: 8, וַיִּמָּאֵסוּ כִּמְוֵי-מָיִם, *let them melt away like water*, i. e. let them perish. Job 7: 5, וַיִּמָּאֵס עוֹרִי רִבֵּעַ וַיִּמָּאֵס, *my skin heals and runs again with pus*.

מֵאֵפָה m. (r. אָפָה) *a baking, something baked*, Lev. 2: 4.

מֵאֵפֶל m. (r. אָפֶל) *darkness*, Josh. 24: 7.

מֵאֵפְלִיהָ f. *darkness of Jehovah*, i. e. thick darkness, from מֵאֵפֶל and רָה (like שֶׁהָרְבִּיחָהּ Cant. 8: 6). Jer. 2: 31, אֶרֶץ מֵאֵפְלִיהָ, *land of thick darkness*, spoken of a pathless desert, in which men wander as if in darkness, comp. in v. 6 צִלְמֹת, and Job 30: 3.

\* מֵאֵר in Kal not used.

NIPH. הִמְאִיר perh. i. q. הִמְרִיר, (comp. מֵאֵס II), pp. *to make bitter*, and hence *to cause bitter pain*; Ez. 28: 24, סֶלֶוֹן מֵמֵאֵר *a thorn causing pain*, i. e. pricking. צָרָה מֵמֵאֵר *painful lep-*

*rosy*, i. e. fretting, malignant, Lev. 13: 51, 52. 14: 44. Others in both instances compare Arab. مَار recrudit vulnus.

מֵאֵרֶב m. (r. אָרֶב) *ambush*; hence, a) place of ambush, Josh. 8: 9. Ps. 10: 8. b) troops in ambush, 2 Chr. 13: 13.

מֵאֵרָה f. constr. מְאָרָה (r. אָרָר) *curse, execration*, Prov. 3: 33. 28: 27. Mal. 2: 2.

מֵאֵת, comp. of מִן and אֵת, pp. *from with*, see next after מִן.

מִבְדָּלוֹת (r. בָּדַל) plur. f. *separations*, i. e. separate places; Josh. 16: 9, הַעֲקָרִים הַמִּבְדָּלוֹת *cities separately assigned*.

מִבּוֹא m. (r. בּוֹא) plur. יָם־et זֶה *an entering*, Ez. 26: 10.

2. *entrance*, place of entering; Judg. 1: 24, 25, מִבּוֹא הָעִיר *entrance of the city*, i. e. gate. Prov. 8: 3, מִבּוֹא פִתְחוֹת *in the entrance of the gates*.

3. מִבַּא הַשֶּׁמֶשׁ *going down of the sun*, the west, Deut. 11: 30. Ps. 50: 1. Acc. *towards the west, westward*, Josh. 1: 4.

מִבּוֹכָה f. (r. בּוֹךְ) *perplexity, confusion*, Is. 22: 5. Mich. 7: 4.

מִבּוֹל m. (r. בָּל no. 1, q. v.) *inundation, deluge*, spoken of Noah's flood, Gen. 6: 17. 7: 6, 7, 10, 17. 9: 11, 28. 10: 1, 32. of the floods above the firmament, Ps. 29: 10.

מִבּוֹסָה f. (r. בּוֹס) *a treading down of enemies by the victors*; Is. 22: 5. 18: 2, 7, *a people . . . מִבּוֹסָה of treading down*, i. e. treading their enemies under foot.

מִבּוֹנִים 2 Chr. 35: 3 Cheth. for מְבִינִים Keri; if not a mere error in writing, it is abstr. *wisdom*, for concr. *wise teachers*.

מִבּוֹעַ (r. נָבַע) m. plur. יָם־fountain, Is. 35: 7. 49: 10. Eccl. 12: 6. A-  
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rab. مَبْع id.

**מְבוּקָה** *f. emptiness*, Nah. 2: 11. R. בּוּקָה, see בּוּקָה.

**מִבְּחָר** *m. (r. בָּחַר) 1. choice*, and hence whatever is *chosen, choicest, most excellent*. Everywhere in constr. Is. 22: 7. **מִבְּחָר עֲמֻקּוֹת** *thy choicest valleys*. 37: 24. **מִבְּחָר בְּרוֹשֵׁיו** *its choice, beautiful fir-trees*. Jer. 22: 7. Gen. 23: 6. Ex. 15: 4. Ez. 23: 7. 24: 4. Inverted, **עַם מִבְּחָרָיו** *his chosen people*, Dan. 11: 15. 2. pr. n. *m.* 1 Chr. 11: 38.

**מִבְּחֹר** *m. id.* 2 K. 3: 19. 19: 23.

**מִבְּטָ** *m. (for מִבְּטָ, r. נָבַט) expectation, hope*, Zech. 9: 5. Meton. for the object of expectation, Is. 20: 5, 6. With suff. **מִבְּטָה** for **מִבְּטָה** Zech. 1. c. Pattahh being shortened into Seghol, as **אֲבִיתָר** for **אֲבִיתָר**, comp. Heb. Gram. § 27. n. 2. b.

**מִבְּטָה** *m. (r. בָּטָה) something rashly uttered*, seq. שְׁפָתָיו, Num. 30: 7, 9.

**מִבְּטָה** *(r. בָּטָה) c. suff. מִבְּטָה*, plur. **מִבְּטָהִים** (dag. f. impl.) *m.*

1. *trust, confidence, firm and certain hope*, Prov. 22: 19; then of a person or thing in which confidence is placed, Ps. 40: 5. 65: 6. 71: 5.

2. *security*. Job 18: 14 *his security shall be torn from his tent*, i. e. he himself in his too great security. Plur. Is. 32: 18.

**מִבְּהִיגוֹת** *f. (r. בָּהַג) exhilaration, cheerfulness*, Jer. 8: 18. The form is pp. denom. from the part. **מִבְּהִיג** *exhilarans*; see Lehrs. p. 514, where to the examples ending in **וֹת** this **וֹת** may be added.

**מִבְּנֵה** *m. (r. בָּנָה) a building, edifice*, Ez. 40: 2.

**מִבְּנֵי**, see סִבְנֵי.

**מִבְּצָר** *m. (r. בָּצַר no. 2.) 1. fortification of a city, a fortress*, Is. 25: 12; then for **מִבְּצָרָה** *i. q.* **מִבְּצָרָה**, Is. 17: 3. Hab. 1: 10. The same is **מִבְּצָר**, e. g. **עִיר מִבְּצָר צָר** Josh. 19: 29. **מִבְּצָרָה צָר** 2 Sam. 24: 7, forti-

fied Tyre, i. e. Palaetyrus, old Tyre; comp. Comm. on Is. 23: 7.—Plur. **עִיר מִבְּצָר** Num. 32: 36. Josh. 19: 35; or with both words in Plur. **עִיר מִבְּצָרֶיהָ** Jer. 5: 17; or the latter only, **עִיר מִבְּצָרוֹת** *fortified cities*, Dan. 11: 15. Comp. Heb. Gram. § 106. 3.—Metaph. Jer. 6: 27, *I have set thee as a watcher for my people*, **מִבְּצָר** *as a fortress*, secure from the violence of enemies; comp. 1: 18.

2. pr. n. of a prince of the Edomites, Gen. 36: 42.

**מִבְּרָה** *m. (r. בָּרַח) pp. flight*, then as concr. *fugitive*, Ez. 17: 21.

**מִבְּשָׁם** (sweet odour) pr. n. a) of a son of Ishmael, Gen. 25: 13. b) 1 Chr. 4: 25.

**מִבְּשִׁים** (ר. בֹּשָׁ) *m. plur. pudenda*, Deut. 23: 11.

**מִבְּשִׁלוֹת** plur. f. (r. בָּשַׁל) *boilers, boiling-places*, pp. part. Piel plur. 'those that boil or cook,' Ez. 46: 23, coll. 24.

**מִגִּי** *m. Magus, plur. Magi*, the name for priests and wise men among the Medes, Persians, and Babylonians, pp. *great, powerful*. (Compare Pers. **مغ** *mugh* *magus*, from **מג** *mih* *magnus*, dux; Zend. *meh, maé, máo*; Sansc. *ma-hat, mahá*, in which lies the Greek root *μεγας*, Lat. *magis, magnus*.) **רִב־מִגִּי** in appos. *the prince Magus*, chief of the Magi, Jer. 39: 3.

**מִגְּאֵל**, see **גֵּאֵל** in **גֵּאֵל** I. 3, and **גֵּן** no. 2. g.

**מִגְּבִישׁ** (gathering, comp. Chald. **גִּבְשׁ**) pr. n. of a place, or, according to others, of a man, Ezra 2: 30.

**מִגְּבִלוֹת** (r. **גָּבַל** no. 1.) plur. f. *cords*, i. e. like cords, Ex. 28: 14. See **גָּבִלוֹת**.

**מִגְּבֵעָה** (r. **גָּבַע**) *f. cap, turban*, sc. of the common priests, so called from its round form, differing from the **מִצְנֶפֶת** or mitre of the high priest; Exod. 28: 40. 29: 9. 39: 28. comp. Jos. Ant. 3. 7.

7.—Syr. **ܩܥܨܐ** *cap, hat*; Aethiop. **ቅብሶ**: mitre or cap of the priests and monks.

\* **מַגֵּד** obsol. root; Arab. **مَجَدَّ**

to be honoured, renowned; **مَجَدَّ** nobility, honour, glory. Most prob. i. q. **מַגֵּד** (m and n interchanged), **נַגֵּד** to be chief, to be noble, whence **נַגִּיד**, prince.—Hence **מַגְדָּנוֹת** *precious things*, the pr. n. **מַגְדֵּיאל**, and the following.

**מַגֵּד** m. *something most precious, most excellent*; Deut. 33: 13, **מַגְדָּיִם** *the most precious things of the heavens*, i. e. rain, dew, as immediately follows. Verse 14, **מַגְדָּיִם** *the most precious products of the sun*. v. 15, 16. Cant. 4: 13, **פְּרֵי מַגְדָּיִם**, *most precious fruits*. Verse 16, and so without **פְּרֵי** 7: 14, **כָּל-מַגְדָּיִם** *all precious, pleasant*, sc. fruit, apples, etc. Vulg. every where *poma*.—Syr. **ܩܥܨܐ** *fructus aridus*.

**מַגְדֵּד**, *Megiddo*, Josh. 12: 21. 17: 11. 1 K. 9: 15. 2 K. 9: 27, and **מַגְדֵּדִין** (perhaps place of troops, fr. **גָּדַד**, **גָּדַד**) Zech. 12: 11, pr. n. of a fortified city of Manasseh, situated within the borders of the tribe of Issachar, and formerly a royal city of the Canaanites. Sept. **Μαγεδδών**, Vulg. *Mageddo*. **בְּקִנְת-מַגְדֵּד** plain of Megiddo 2 Chr. 35: 22. **מִי מַגְדֵּד** waters of Megiddo Judg. 5: 19, i. e. the brook Kishon, comp. v. 21. 4: 13.

**מַגְדֵּד** et **מִגְדֵּד** *Migdol*, pr. n. of a city of lower Egypt, Jer. 44: 1. 46: 14, situated in the northern limits of Egypt, Ez. 29: 10. 30: 6. The same is also meant Ex. 14: 2. Num. 33: 7. see Thes. p. 268. In Egyptian the name is written **ⲙⲉⲓⲁⲩⲧⲁⲗ** (many hills); and the Hebrews seem to have softened this foreign word into **מַגְדֵּד** (tower); see Champollion *P' Egypte sous les Pharaons*, II. p. 79.

**מַגְדֵּיאל** (precious of God), pr. n. of a prince of the Edomites, Gen. 36: 43. 1 Chr. 1: 54.

**מַגְדָּל** plur. **מַגְדָּלִים** and **מַגְדָּלִים**, (r. **מַגְדָּלִים**) m.

1. *tower*, so called from the altitude, Gen. 11: 4; spoken chiefly of the towers of fortified cities and fortresses, Judg. 8: 9. 9: 46 sq. 2 Chr. 14: 6; of a *fortress* itself, 1 Chr. 27: 25. Prov. 18: 10; elsewhere of *watch towers*, 2 K. 9: 17. 17: 9; of the watch turret of a vineyard, Is. 5: 2.—Metaph. of proud and powerful men, Is. 30: 25. 2: 15.

2. *an elevated stage, pulpit*, Neh. 8: 4, comp. 9: 4.

3. *a bed* in a garden, elevated in the middle; Cant. 5: 13, *thy cheeks are . . . as beds of spices*.

4. in some pr. names, it marks a town fortified by a tower, *Migdal*, e. g.

a) **מַגְדָּל-אֵל** (tower of God), a fortified city in the tribe of Naphtali, Josh. 19: 28, prob. *Μαγδαλά* Matth. 15: 39, now **مَجْدَل**, on the western coast of the sea of Galilee, not far from Tiberias.

b) **מַגְדָּל-יְהוּדָה** (tower of Gad), a town of the tribe of Judah, Josh. 15: 37.

c) **מַגְדָּל-עֶדְרָה** (tower of the flock), a village near Bethlehem Gen. 35: 21, hence put for the city Bethlehem itself, and trop. for the royal line of David, Mich. 4: 8.

**מַגְדָּנוֹת** plur. f. (r. **מַגְדָּנָה**) *precious things*, Gen. 24: 53. Ezra 1: 6. 2 Chr. 21: 3.

**מַגְלֵל** *Magog*, pr. n. of a son of Japheth, Gen. 10: 2. Also the name of a region and of a great and powerful people dwelling in the extreme recesses of the north, who are to invade the holy land at a future time; Ez. c. 38, 39. Nearly the same people seem to be intended, as were comprehended by the Greeks under the name of Scythians, Jos. Ant. 1. 6. 1; whom the Arabs call **يَاجُوجَ وَمَاجُوجَ** and have embellished with various fables. Their king is called **גִּלְג**, q. v. See Cor. Sur.



18. 94—99. ib. 21. 96. Assemani Biblioth. Orient. T. III. P. II. p. 16, 17, 20. D'Herbelot Biblioth. Orient. art. *Jagiu*. In the same manner are joined *דשין ומדשין* *Dschin et Madschin*, i. e. the Chinese. On the syllable *ma* in these names, as signifying *place, region*, Frähn has lately given a learned discussion, de Musei Spreviziani nummis Cuficis, p. 95.

**מָגוֹר** m. plur. **מָגוֹרִים** Lam. 2: 22, (r. **גִּיר** no. 2,) *fear, terror*, Ps. 31: 14. Jer. 6: 25. 20: 3, 10.

**מָגוֹר** m. (r. **גִּיר** no. 1,) 1. plur. **מָגוֹרִים** *journeyings, sojournings*, in foreign countries; Gen. 17: 8, **אֶרֶץ מָגוֹרֶיךָ** *the land of thy sojournings*, in which thou art a stranger. 28: 4. 36: 7. 37: 1. Genr. of human life, in which, like a stranger, man sojourns more briefly than he desires, Gen. 47: 9. Ps. 119: 54. (comp. Ps. 39: 13. 1. Chr. 29: 15.)

2. *dwelling*, Ps. 55: 16.

**מִגְוָרָה** f. i. q. **מִגְוָרָה** *fear*, Prov. 10: 24.

**מִגְוָרָה** f. 1. *fear*, also *object of fear*, plur. Is. 66: 4. Ps. 34: 5. R. **גִּיר** no. 2.

2. *a granary, storehouse*, Hagg. 2: 19. R. **גִּיר** no. 3.

**מִגְוָרָה** f. *axe*, 2. Sam. 12: 31. R. **גִּיר** no. 2.

**מִגְלָל** m. *sickle*, Jer. 50: 16. Joel 4:

13. R. **גִּגְלָל** q. v. — Arab. **مِغْلَل**, Syr. **مِغْلَل**, id.

**מִגְלָה** f. (r. **גִּלָּל**) *volume, roll*, i. e. *a book*. Jer. 36: 14 sq. Ez. 2: 9. Ps. 40: 8. **מִגְלַת-סֵפֶר** *volume of the book*, καὶ ἑξοχὴν of the roll of the law. Syr.

**מִגְלָה** in **مِغْلَلَة**, Arab. **مِغْلَلَة** in Kam. p. 1416, not **مِغْلَلَة** as in Golius.

**מִגְלָה** Chald. i. q. Heb. Ezra 6: 2.

**מִגְמָה** f. (r. **גָּמַם**) *troop, host*, found once, Hab. 1: 9, of the invading Chaldeans: **מִגְמַת פְּנֵיהֶם קָדְמָה** the host of their faces is forwards, i. e. turned forwards, pressing on. Arab. **جَمَّة**, **جَمَّة**, band, multitude. Kimchi on Ps. 27: 8 uses this word for *desire, longing*; comp. Arab. **جَمَّ** appetiit, prope fuit, instituitque res.

\* **מָגַן** in Kal. not used. Pi. **מָגַן** *to deliver over*, Gen. 14: 20; c. dupl. acc. of pers. and thing, Prov. 4: 9. Also like **נָתַן**, **שָׂם**, *to make one any thing, to make as*, Hos. 11: 8. Comp. **مَجَانًا**, **مَجَانًا**, gratis, pp. donatum.—It seems to be kindred with Arab. **مَكَّن** potuit, valuit. II, in potestatem dedit, כ and ג being interchanged.

**מִגְן** comm. gend. (f. 1 K. 10: 17,) c. Suff. **מִגְנִי**, plur. **מִגְנִים**, constr. **מִגְנֵי**, (pp. part. Hiph. from **גָּן**), *a shield*, Judg. 5: 8. 2 Sam. 1: 21. 22: 31, 36. 2 K. 19: 32. al. (Arab. **مِغْنَة**, **مِغْنَة**, id.) The **מִגְן** was of less size and weight than the **צִנְהָה**, see 1 K. 10: 16, 17. 2 Chr. 9: 16. **אִישׁ מִגְן** an armed man, spoken of a robber, Prov. 6: 11. 24: 34.—Metaph. a) of God as a protector, Gen. 15: 1. Ps. 3: 4. 18: 3, 31. 144: 2.—Ps. 7: 11. **מִגְנִי עַל-אֱלֹהִים** *my shield is upon God*, i. e. God holds as it were my shield, protects me with a shield; comp. 89: 19. b) **מִגְנֵי אֶרֶץ** *shields of the earth or land*, poet. for princes, chiefs, protecting the people by force of arms, Ps. 47: 10. Hos. 4: 18.

**מִגְנָה** f. *covering*, (r. **גָּנָה**) once, Lam. 3: 65 **מִגְנַת-יָב** *covering of the heart*, i. e. obduracy, stubbornness, comp. καλύμμα ἐπὶ τῇ καρδίᾳ 2 Cor. 3: 15, and Arab. **كَنْةٌ عَلَى الْقُلُوبِ** cov-

coverings over the heart, Coran 6. 25. ib. 17. 48. Kimchi also properly compares *fatness of heart*, Is. 6: 10. But Jos. Kimchi, the father, understands failure of mind, fatal disease; comp. Arab. غاشية القلب i. e. a veiling of the heart, failure of mind.

**מַגֶּפֶת** f. (ר. גַּפַּר) *curse*, sc. of God, fatal to men, Deut. 28: 20.

**מִנְפֶּה** f. (ר. נָפַח) 1. *slaughter* in battle, 1 Sam. 4: 17.

2. *a plague* sent from God, Ex. 9: 14. Spoken chiefly of pestilential and fatal diseases, Num. 14: 37. 17: 13. 25: 18. 31: 16. 1 Sam. 6: 4. 2 Sam. 24: 21.

**מַגְפִּיעַשׁ** (perhaps מַגְפִּיעֵשׁ moth-killer) pr. n. m. Neh. 10: 21.

\* **מָגַר**, comp. הָגַר, *to cast before, to deliver over*; once part. pass. Ez. 21: 17, מְגֹרֵי אֶל-חֶרֶב *cast down before* i. e. *delivered to the sword*. Syr. intrans. مَغَر cecidit.

PIEL **מָגַר**, *to cast down, to overthrow*, Ps. 89: 45.

Deriv. pr. n. מְגֹרֶן.

**מָגַר** Chald. Pa. מָגַר id. *to cast down, to overthrow*, Ezra 6: 12.

**מִגְרָה** f. (ר. גָּר no. 2) *a saw*, 2 Sam. 12: 31. 1 K. 7: 9.

**מִגְרוֹן** (precipice, ר. מָגַר) pr. n. of a town in the tribe of Benjamin near Gibeah, 1 Sam. 14: 2. Is. 10: 28.

**מִגְרָעוֹת** plur. f. (ר. גָּרַע no. 2, *to withdraw, to contract*), *contractions, drawings in of the wall, rests*, 1 K. 6: 6.

**מִגְרָפָה** f. *lump or clod of earth*, as taken up and turned by a spade or like instrument, pp. *a spadefull*, (fr. r. גָּרַף.) Joel 1: 17, *the seeds dry up beneath their clods*, a description of the utmost drought. So Aben Ezra and Kimchi.—Syr. مَغْرَفَة, مَغْرَفَة, spade.

**מִגְרָשׁ** m. 1. inf. Chald. of the verb גָּרַשׁ no. 2, q. v. Ez. 36: 5.

2. *a place whither herds are driven to graze, a pasture*, (fr. גָּרַשׁ no. 4,) 1 Chr. 5: 16. Ez. 48: 15. Spoken especially of the open country set apart for pasture around the Levitical cities, Num. 35: 2 sq. Josh. 21: 11 sq. 1 Chr. 6: 40 sq. Hence these cities are called, 1 Chr. 13: 2, עָרֵי מִגְרָשִׁים.

3. *any open place, area*, around a city or building, Ez. 27: 28. 45: 2. 48: 17.—Plur. מִגְרָשׁוֹת (as if fr. sing. מִגְרָשָׁה) but masc. Ez. 27: 28.

**מָדַר**, c. suff. מְדַר Ps. 109: 18, and מְדִי Job. 11: 9, Plur. מְדָרִים Judg. 3: 16, and מְדִין Judg. 5: 10.

1. *a vestment, garment*, so called from its fulness and width, (see the root מָדַר no. 1,) Ps. 109: 18. Lev. 6: 3. Also, *a carpet*, on which the wealthy sit, plur. מְדִין Judg. 5: 10.

2. *a measure*, (fr. מָדַר no. 2,) Job 11: 9. Jer. 13: 25, מִנְהַ מְדִין *the portion measured out to thee*.

**מִדְבָּה** Chald. *altar*, Ezra 7: 17. R. דְּבָה.

**מִדְבָּר** m. 1. *an uninhabited region*, not mountainous nor desert but adapted to pasturing, *pasture, open fields, open plains*, fr. דָּבַר no. 2, *to drive to pasture*; comp. Germ. *Trift* from *treiben*. (Syr. مَدْبَر, id.) Joel 2: 22,

יִרְעְפוּ מִדְבָּרֵי הָאָרֶץ *the pastures of the fields do flourish*. Ps. 65: 13, יִרְעְפוּ מִדְבָּרֵי הָאָרֶץ *the pastures of the fields drop, distil, fatness, fertility*. So the opp. Jer. 23: 10, יִבְשׁוּ מִדְבָּרֵי הָאָרֶץ *the pastures of the fields are dry*. Joel 1: 19.—Is. 42: 11, יִשְׁתַּבְּחוּ עַדְרֵי הָאָרֶץ *the open fields with their cities*.—Often also

2. *a desert, a sterile, sandy region*, Is. 32: 15. 35: 1. 50: 2. Jer. 4: 11. al. מִדְבָּר שְׁמָמָה Joel 2: 3. 4: 19. With the art. הַמִּדְבָּר everywhere *the Arabian Desert*, Gen. 14: 6. 16: 7. Ex. 3: 1. 13: 18. Deut. 11: 24, of which the different parts are distinguished by separate pr. names, see שׁוּר, סִינִי, סִין. So

הַמִּדְבָּר יְהוּדָה plain or desert of Judah, Judg. 1: 16. Ps. 63: 1.—Metaph. Hos. 2: 5, שְׁמִתִּיהָ בַּמִּדְבָּר, *I have made her as a desert*, i. e. naked, destitute of everything. Jer. 2: 31, הַמִּדְבָּר הָיִיתִי, לְיִשְׂרָאֵל, *have I been a desert to Israel?* i. e. have I commanded them to worship me for nought, have I been barren towards them?—Also of a region desolated by violence, Is. 14: 17.

3. poet. instrument of speech, the mouth, (fr. דָּבַר to speak,) Cant. 4: 3, נֶאֱמָרָה מִדְּבָרָהּ תִּי מִדְּבָרָהּ נֶאֱמָרָה, thy mouth is comely, par. all. thy lips. Sept. *lalia*, Jerome *eloquium*, and so the Rabbins. But the context almost necessarily demands some member, as A. Schultens justly remarks; though I would not with him understand *the tongue*.

\* מִדְּבָרִי plur. מִדְּבָרִי, twice contr. מִדְּבָרִי Is. 65: 7 and מִדְּבָרָם Num. 35: 5, inf. מִדְּבָרִי Zech. 2: 6, fut. מִדְּבָרִי.

1. i. q. מָדַד, to stretch, to extend, see Hithp. and the nouns מִדָּה, מִדָּה, also מִדָּה.

2. to measure. (Sanscr. *mā, mād*, metiri, Zend. *meṭtē, matē*, Gr. *μέτρον, μέδιμος*, Lat. *metior, mela*; Goth. *mi-tan*, Anglosax. *metan*, Germ. *messen*.) Pp. to find the length of a thing by extending a measuring line upon it, Ez. 40: 5 sq. 41: 1 sq. Then also of hollow measures, as of grain, Ruth 3: 15.—Metaph. Is. 65: 7, *I will measure their deeds into their bosom*, i. e. I will bring upon them just retribution.

NIPH. pass. of no. 2, Jer. 31: 37. 33: 22.

PIEL fut. יִמְדַּד i. q. Kal. no. 2. 2 Sam. 8: 2. Ps. 60: 8, *I will mete out the valley of Succoth*, sc. to my victorious troops, who shall become its inhabitants.

Po. מִדָּד id. Here is referred Hab. 3: 6, (God) *measures the earth* with his eyes, surveys it. But Sept. and Chald. *he moves, shakes, the earth*, fr. מָדַד, Arab. med. Je, *motus est*.

HITHPO. הִתְמַדַּד to stretch oneself, 1 K. 17: 21.

Deriv. מִדָּה, מִדָּה, מִדָּה.

מִדָּה m. *flight*, (r. נָדַד, comp. fut.

תִּדָּד Gen. 31: 40,) Job 7: 4, *when I lie down, I say, when shall I arise?* וּמִדָּד וְיָרֵב and *when will be the flight of the night?* poet. for, *When will the night be gone?* Others take מִדָּד as praet. Pi. of מָדַד intrans. and intens. *the night is extended*.

\* מִדָּה i. q. מָדַד, to stretch, to measure, a root not in use, whence the nouns מִדָּה and מִדָּה II.

מִדָּה f. (r. מָדַד) extension, length.

אִישׁ מִדָּה a man of tall stature, 1 Chr. 11: 23. Plur. אֲנָשֵׁי מִדָּה Is. 45: 14, and אֲנָשֵׁי מִדָּה, comp. for the double form of the plur. in compounds, Heb. Gram. § 106. 3. Jer. 22: 14, בֵּית מִדָּה, *a large house*, of ample extent.

2. measure, Exod. 26: 2, 8. חֵבֶל מִדָּה measuring rule or line, Zech. 2: 5.

3. i. q. מָדַד no. 2, vestment, garment, plur. מִדָּה Ps. 133: 2.

4. from the Chald. tribute, Neh. 5: 4.

מִדָּה m. Chald. tribute, as if *measured out* to each person, Ezra 4: 20. 6: 8. Also with Dag. forte resolved, מִדָּה Ezra 4: 13. 7: 24. Syr. ܡܕܐ.

מִדָּהבָה ἄπ. λεγόμεν. Is. 14: 4. If this be the correct orthography, it is a denom. from Aram. דָּהַב (q. v.) i. q. דָּהַב gold, formed in the manner of part. Hiph. fem. pp. *gold-making* i. e. *exactress of gold*, a not unapt epithet of Babylon (parall. נִגְשׁ); or else *heap, treasury, of gold*, where מִ formative implies place, comp. דִּמְנָה dung, מִדְּמָנָה dung-hill, Lehrs. p. 512. n. 14. With Kimchi, Aben Ezra, and others, I prefer the former.

But all the ancient versions (Sept. *ἐπιπορευσαμένης*, Syr. Chald. Saad.) give the sense of the Heb. מִדָּהבָה, *oppression*, which is also read in the ed. Thesalon. and ought perhaps to be restored in the text; comp. 3: 5, where the similar verbs דָּהַב and נִגְשׁ correspond to each other in parall. members.

מִדָּה plur. c. Suff. מִדָּהבָה m. *vestment, garment*, 2 Sam. 10: 4. 1 Chr. 19: 4. R. מִדָּה = מִדָּה.

**מַדְוָה** m. (r. **דָּוָה**) *disease, sickness*, Deut. 7: 15. 28: 60.

**מִדְּוָהִים** m. plur. *seductions*, Lam. 2: 14. R. **נָדָה** see Hiph. no. 3.

**I. מְדוֹן** m. plur. **מְדַנְנִים** (r. **דִּין**) 1. *contention, quarrel, strife*, Prov. 15: 18. 16: 28. 17: 14; the object of strife, Ps. 80: 7.

2. pr. n. of a royal city of the Canaanites, Josh. 11: 1. 12: 19.

**II. מְדוֹן** m. (r. **מָדָה** = **מָדַד**) *extension, tallness*, 2 Sam. 21: 20 Keri, **אִישׁ מְדוֹן** a tall man, i. q. **אִישׁ מָדָה** 1 Chr. 20: 6. The Chethibh is to be read **מְדִין**, which means the same.

**מְדוּעַ** (contr. from **מָה יָדוּעַ** *what is known, taught* ? i. q. for what reason ? Gr. *τί μαθόν*;) adv. of interrog. *why, wherefore* ? Josh. 17: 14. 2 Sam. 19: 42. In an indirect interrog. Ex. 3: 3.—In Job. 21: 4, **אֲנִי מְדוּעַ** are not to be closely joined; for **אֲנִי**, as often (see **אֲנִי** B. 1), corresponds to **הֲ** interrog. in the prior member, and causes the whole clause to contain a double interrogation: *do I then complain of man* ? **וְאֵם יִשְׂרָאֵל מְדוּעַ לֹא תִקְצַר רוּחִי** or *wherefore then should I not be impatient* ?

**מְדוּרָה** Chald. (r. **דוּרָה**) *habitation*, Dan. 4: 22, 29. 5: 21.

**מְדוּרָה** f. *pile*, sc. of fuel, i. q. **דוּרָה** no. 3. Ez. 24: 9. Is. 30: 33.

**מְדוּשָׁה** f. (r. **דוּשָׁה**) pp. *a rubbing or treading out, threshing*; for concr. *trodden out, threshed*, metaph. of a people trodden down and oppressed, Is. 21: 10.

**מְדָחָה** m. *destruction, ruin*, Prov. 26: 28. R. **דָּחָה**.

**מְדַחְפוֹת** plur. f. (r. **דָּחַף**) *excitations*, hence *haste*, Ps. 140: 12 **לְמַדְחָפוֹת** *hastily, speedily*.

**מְדִי** f. (Is. 21: 2) *Media* Gen. 10: 2.

Esth. 1: 3. 2 K. 17: 6. 18: 11. Jer. 25: 25. 51: 11, 28. Meton. *the Medes*, Is. 13: 17. 21: 2. Dan. 9: 1.—Syr. **ܡܕܝܐ** id.—Gentile noun **מְדִי** *a Mede*, Dan. 11: 1.

**מְדִי** Chald. *Media* Ezra 6: 2. Dan. 5: 28. 6: 13. Gentile. n. emphat. **מְדִיָּה**, Chethibh **מְדִיָּה**, *a Mede*, Dan. 6: 1.

**מְדִי** (contr. fr. **מָה-דִּי**) pp. *what is enough*, 2 Chr. 30: 3. See **מָדָה**, note.

**מְדִי** see **דִּי** no. 2. b.

**מְדִיָּן** m. 1. *strife, contention*, (r. **דִּין** Niph.) plur. **מְדַנְנִים** Prov. 18: 18. 19: 13, and elsewhere in Keri, where Chethibh **מְדַנְנִים**. See **מְדוֹן**.

2. *Midian*, pr. n. of an Arabian tribe, descended from Abraham Gen. 25: 2, whose territories seem to have extended from the eastern shore of the Elanitic gulf (where Arabian geographers

place the town **مَدْيَن**) to the region of Moab and to the vicinity of mount Sinai, Ex. 3: 1. 18: 5. Num. c. 31. Judg. c. 6—8. Sometimes the Midianites appear to be reckoned among the Ishmaelites, Gen. 37: 25, comp. 36. Judg. 7: 12, comp. 8: 22, 24; elsewhere they are distinguished from them, Gen. 25: 2, 4, 12—18. So **בְּכִרֵי מְדִיָּן** *the dromedaries of the Midianites* Is. 60: 6. **יּוֹם מְדִיָּן** *day of Midian* Is. 9: 3, i. e. the victory gained over Midian, see Judg. c. 7, 8. —Gentile n. **מְדִיָּנִי** *Midianite* Num. 10: 29, plur. **—יָם** Gen. 37: 28. f. **—יָת** Num. 25: 15.

**מְדִיָּן** (measures) pr. n. of a town in the plain of Judah, Josh. 15: 61.

**מְדִינָה** f. (r. **דִּין**) pp. *judgment, jurisdiction*; hence

1. *a province, district*, under the jurisdiction of a prefect or viceroy, e. g. the Persian provinces and satrapies, Esth. 1: 1, 22. 3: 12, 14. **בְּנֵי הַמְּדִינָה** (Israelites) inhabitants of the provinces.



2. *land, region, country*, Dan. 11: 24. Lam. 1: 1. Ez. 19: 8. Eccl. 2: 8. (comp. Ezra 4: 13.) 5: 7. See the foll. art.

מְדִינָה f. Chald. 1. *province*, Dan. 3: 2, 3.

2. *land, region, country*, Dan. 2: 48, 49. 3: 1, 12, 30. Ezra 5: 8.

Syr. مَدِينَة id. But مَدِينَة denotes *city*.

מִדְכָה f. *a mortar*, Num. 11: 8. R. דִּכָּה.

מִדְמֶן (dunghill) pr. n. of a town in the borders of Moab, Jer. 48: 2.

מִדְמֶנָה f. 1. i. q. מִדְמֶן, *dunghill*, Is. 25: 10.

2. pr. n. of a town in the tribe of Benjamin, not far from Jerusalem, Is. 10: 31.

מִדְמֶנָה (dunghill) pr. n. of a town in the tribe of Judah, Josh. 15: 31.

מִדְּן (ר. דִּין) 1. *contention, strife*, only in plur. מִדְּנִים Prov. 6: 14, 19. 10: 12.

2. pr. n. of a son of Abraham and Keturah, the brother of Midian, Gen. 25: 2.

מִדְּנִי gentile n. only in plur. מִדְּנִים i. q. מִדְּנִים *Midianites*, Gen. 37: 36, comp. v. 28.

מִדָּע and מִדְּע (ר. יָדַע) m. a word of the later Heb. 1. *knowledge*, 2 Chr. 1: 10, 11, 12. Dan. 1: 4, 17.

2. *mind, thought*. Eccl. 10: 20 *curse not the king even in thy thought*. Sept. συνηδονος.—Chald. מִדְּעָע, Syr. مَدْعَة id.

מִדָּע, see מוֹדָע.

מִדְּקָרוֹת plur. f. (ר. דָּקַר) *piercings*, sc. of a sword, Prov. 12: 18.

מִדְּרֶר Chald. i. q. מִדְּרֶר (ר. דִּיר) *dwelling*, Dan. 2: 11.

מִדְּרֶגֶה f. (ר. דָּרַג) *steep craggy mountain*, which can be ascended only by steps, or as it were by stairs, (comp. κλίμαξ e. g. κλίμαξ Τυρίων,) Cant. 2: 14. Ez. 38: 20.

מִדְּרֶדֶךְ m. (ר. דָּרַדֶּךְ) *place trodden upon*, a foot-breadth, Deut. 2: 5.

מִדְּרָשׁ m. (ר. דָּרַשׁ no. 5,) *commentary*, as often in Rabbinic. 2 Chr. 24: 27 *מִדְּרָשׁ סֵפֶר הַמְּלָכִים commentary on the book of the kings*, i. e. an historical commentary containing a supplement. 13: 22. Others suppose מִדְּרָשׁ like

Arab. مَدْرَسَة, to mean any book; but this is less well.

מִדְּתָא with art. הַמִּדְּתָא pr. n. of the father of Haman, Esth. 3: 1. 8: 5.

מִ, מִי, מִה, מִה, מִה, \* for the difference of which forms, see note.

A) 1. pron. interrog. used of things, as מִי of persons, *what?* Gr. τί; (Syr. مَل, Arab. مَا) in a direct interrog. Gen. 4: 10 *מִה עָשִׂיתָ what hast thou done?* Is. 38: 15 *מִה אֶעֱבֹר what shall I say?* al. saepiss. In an indirect interrog. after verbs of asking, answering, speaking, judging, etc. 1 K. 14: 3 *he shall tell thee מִה־יְהוָה לְנֶעַר what shall be to the child.* Ex. 2: 4.—Further, a) put in the gen. after a subst. Jer. 8: 9 *הַכִּמְתָּ-מִה לָּהֶם the wisdom of what thing is in them?*—b) put before a subst. which is to be taken as a gen. as מִה־בָּצַע *what of gain?* Ps. 30: 10, מִה־דְּמִיוֹת *what of likeness?* Is. 40: 18, where in Eng. we say *what gain?* *what likeness?* So seq. plur. 1 K. 9: 13 *מִה הָעָרִים הָאֵלֶּה what cities are these?* pp. *what of cities?* Of this kind are questions e. g. of reproach Is. 36: 4, comp. lett. C; of exaggeration Josh. 22: 16; or of extenuation 1 K. 1. c. Job. 6: 11.—c) מִה־לְךָ *what is to thee?*

i. e. what wilt thou? Judg. 1: 14. and seq. **בִּי**, *what is to thee* that thou doest so and so? i. e. what aileth thee that, etc. Gr. *τί παθὼν τοῦτο ποιεῖς*; Is. 22: 1. or with **בִּי** suppressed, Is. 3: 15. Comp. Cor. Sur. 57. 8, 10.—d) **מַה־בִּי** *what is to me and thee?* what hast thou to do with me? Judg. 11: 12. 2 Sam. 16: 10. 19: 23. 2 K. 9: 18 **מַה־בִּי** *what hast thou to do with peace?* Without the copula, Jer. 2: 18 **מַה־בִּי** *what goeth from me?* i. e. even so nothing of my pain departs. Vulg. *non recedit a me*. Prov. 20: 24, **מַה־בִּי** *and man, how shall he know his own way?* i. e. he knows it not. Chald. **בִּי**. Job 31: 1, *I have made a covenant with my eyes, מַה־בִּי* *why should I look upon a maid?* Sept. *οὐ*. Vulg. *non*. Syr. **בִּי**.—Cant. 8: 4, **מַה־בִּי** *why awake ye . . . my beloved?* i. e. awake him not, comp. 2: 7. 3: 5, where **אִם** stands in the same construction. Comp. below in **בִּי** Is. 2: 22, and **בִּי** Job 21: 17, and **בִּי** b. To the same I refer Prov. 31: 2. In Chaldee, Syriac, Arabic, **بِى**, **بى**, have by degrees actually adopted this negative power, the origin of which we here clearly see in the Heb.

2. pron. indefinite, *whatever, something, any thing*, more fully **מִמָּה־בִּי** for **מַה־בִּי** q. v. (Arab. **ما** any thing, whatever.) Prov. 9: 13 **מַה־בִּי** *he careth for nothing*. 2 Sam. 18: 22, **מַה־בִּי** *whatever there is, let me run*. Job 13: 13, **מַה־בִּי** *and let come upon me whatever will*. v. 14.—Seq. **שֶׁ** *that which* (Syr. **ܐܝܢܐ**) Eccl. 1: 9. 3: 15, 22. 6: 10. 7: 24. 8: 7. 10: 14.—Hence also

3. for the pron. relat. *what*, Judg. 9: 24 **מַה־בִּי** *what ye saw that I did*. Num. 23: 3 **מַה־בִּי** *what he sheweth me, I will declare unto thee*. Sept. *ὅτιμα ὁ εἰπὼν μοι δειξῇ*. Syr. Chald. **ܐܝܢܐ**.

B) as adv. of interrog. 1. *why?* *wherefore?* for the fuller **מַה־בִּי** as in Gr. *τί*, Lat. *quid?* Ex. 14: 15 **מַה־בִּי** *why criest thou to me?* Ps. 42: 12.

2. *how, how much*, in exclamations of admiration, as often Arab. **ما**. Gen. 28: 16 **מַה־בִּי** *how dreadful is this place!* Ps. 8: 2 *how glorious is thy name!* Num. 24: 5 **מַה־בִּי** *how beautiful are thy tents!* Cant. 7: 2. Ps. 119: 97 **מַה־בִּי** *how greatly do I love thy law!* Ironically, Job 26: 2 **מַה־בִּי**

*how hast thou helped the weak!* v. 3. 3. *how?* *in what manner?* Gen. 44: 16 **מַה־בִּי** *how shall we justify ourselves?*

C) There are many instances, where **מַה** of extenuation and reproach (see above) approaches very nearly to a negative power; comp. Lehrs. p. 834, and Lat. *quid multa?* for *ne multa*. Job 16: 6, *if I speak, my grief is not assuaged, and if I forbear, מַה־בִּי* *what goeth from me?* i. e. even so nothing of my pain departs. Vulg. *non recedit a me*. Prov. 20: 24, **מַה־בִּי** *and man, how shall he know his own way?* i. e. he knows it not. Chald. **בִּי**. Job 31: 1, *I have made a covenant with my eyes, מַה־בִּי* *why should I look upon a maid?* Sept. *οὐ*. Vulg. *non*. Syr. **בִּי**.—Cant. 8: 4, **מַה־בִּי** *why awake ye . . . my beloved?* i. e. awake him not, comp. 2: 7. 3: 5, where **אִם** stands in the same construction. Comp. below in **בִּי** Is. 2: 22, and **בִּי** Job 21: 17, and **בִּי** b. To the same I refer Prov. 31: 2. In Chaldee, Syriac, Arabic, **بِى**, **بى**, have by degrees actually adopted this negative power, the origin of which we here clearly see in the Heb.

D) With prepositions.

1. **בִּי**, **בִּי**, pp. *in what?* *wherein?* Ex. 22: 26. *in what thing?* *whereby?* Gen. 15: 8. Then according to the various uses of **בִּי**, viz. a) *at what price?* see **בִּי** B. 9. Is. 2: 22 **בִּי** *at what price shall he be estimated?* i. e. at an empty price, he is nothing.—b) *on what account?* *wherefore?* see **בִּי** B. 10. 2 Chr. 7: 21.—c) *in what way, by what means*, Judg. 16: 5. 1 Sam. 6: 2.

2. **בִּי**, (for the art. after **בִּי** see **בִּי** 2. c.) Syr. **ܐܝܢܐ**, Arab. **بِى**, pp. *as what?* i. e. with what shall it be compared? Spoken a) of space, *how great*, Zech. 2: 6 **בִּי** *how great is the breadth of it?* Also *how long?* Ps. 35: 17. Job 7: 19.—b) of number, *how ma-*

ny? Gen. 47: 8. 1 K. 22: 16 עַד כַּמָּה how many times? how often. So in an exclamation, Zech. 7: 3 בַּמָּה זֶה how many are now thy years! Also how often? Ps. 78: 40. Job. 21: 17, where how often? is the question of one in doubt, for seldom.

3. לְמָה (Milél, for לָמָּה) and לְמָה (Milra), this latter form, except in a few examples (1 Sam. 28: 13. 2 Sam. 2: 22. 14: 31. Ps. 49: 6. Jer. 15: 18,) being used before the letters א, ה, ע, and the name יְהוָה, (see Noldii Concord. Part. p. 904,) thrice לְמָה 1 Sam. 1: 8. a) wherefore? why? comp. לָּ A. 6. Gen. 4: 6. 12: 18. 27: 46. al. Emphat. לָּ לְמָה et c. Makk. לָּ לְמָה (see לָּ no. 1. b)

why then? (Arab. لِمَا, emphat.

لِمَا.) Gen. 25: 22 לָמָּה זֶה אֶנִּי לָמָּה why then am I? why do I exist? the language of an impatient woman. So in an indirect interrog. after a verb of knowing, Dan. 10: 20.— b) In later writers, where it is chiefly used by way of dehortation or prohibition, it often passes over into a negative power, like Syr. ܠܡܐ, Chald. ܠܡܐ, Eccl. 5: 5 לָמָּה, lest, lest perhaps, wherefore should God be angry at thy voice? for, lest God be angry. Sept. well ἵνα μή. Vulg. ne forte. Syr. ܠܡܐ. 7: 16, 17. Neh. 6: 3. To the Syriac form ܠܡܐ corresponds exactly לָמָּה Cant. 1: 7, Sept. μή ποτε, Vulg. ne; as also אֲשֶׁר לָמָּה which is put after a verb of fearing, like פֶּן, as Dan. 1: 10 I fear my lord the king, אֲשֶׁר לָמָּה יִרְאֶה וְגו' lest he should see, etc. Theod. μή ποτε.

In Arab. fr. لِمَا, why? is contracted לِم not, as كَلِم from كَلِمَا, בַּמָּה.

4. לָמָּה on account of what, on this account because, i. e. because, from לָּ propter (see לָּ A. 6) and לָּמה relat. So once, 1 Chr. 15: 13 contracted

לָמָּה בְּרֵאשִׁיטָה for לָמָּה בְּרֵאשִׁיטָה because that from the beginning, etc. Comp. לָּמה enough, 2 Chr. 30: 3.

5. עַד-מָה, Gr. ἕως τί Il. 5. 465, till when? how long? Ps. 74: 9. 79: 5. 89: 47. Num. 24: 22.

6. עַל-מָה pp. upon what? Is. 1: 5. Job 38: 6. then, wherefore? why? Num. 22: 32. Jer. 9: 11. In an indirect interrog. Job 10: 2. Esth. 4: 5.

NOTE. On the use of the various forms of this particle, the following may be observed: a) The primitive form לָּ is found everywhere in pause, except before א and ר, Makkeph being inserted or omitted, as לָּמה-אֶלֶּה Zech. 1: 9, לָּמה רָאִיתָם Judg. 9: 48, more rarely before ה Josh. 4: 6, 21. Num. 13: 19, 20. Deut. 6: 20. ה Josh. 22: 16. Judg. 8: 1. ה Gen. 21: 20. ה 1 K. 9: 13. also ע 2 K. 8: 13. ע Gen. 31: 32.— b) The form לָּמה is particularly frequent before letters not guttural, with Dag. forte conjunctive, as לָּמה-לָּהּ Judg. 1: 14, לָּמה-שָׁמוֹ Ex. 3: 13, לָּמה-יִהְיֶה 1 K. 14: 3. al. saepiss. Before the harsher gutturals, as ה, with Dag. forte impl. as לָּמה-הוּא Num. 16: 11, לָּמה-הוּא Num. 13: 18. Ps. 39: 5. But before ה it can also take Kamets; see above in a.— c) Often לָּמה with Dag. unites with the foll. word into one, as מַלְכָּם for לָּמה-לָּם Is. 3: 15. לָּמה Ex. 4: 2. מַלְכָּהּ Mal. 1: 13. מַלְכָּהּ q. v. So with a foll. guttural, לָּמה for לָּמה Ez. 8: 6; also the pr. names מַלְכָּבִי, מַלְכָּבִי. — d) The form לָּמה is put before the letters ה, ע, ה, with Kamets, according to the known canon, Heb. Gram. § 17. n. 2. b. Lehrs. § 47. 1. לָּמה עֲשִׂיתָ, לָּמה הָיָה, Ps. 39: 5. 89: 48. Job 26: 2. also לָּמה עֲוִי 1 Sam. 20: 1. Very frequently also it stands before letters not guttural, chiefly at the beginning of sentences, (for Segol as shorter than Pattahh see Heb. Gram. § 17. n. 2. a.) לָּמה מִשְׁפַּט הָאִשׁ 2 K. 1: 7. Ps. 4: 3. 10: 13. Is. 1: 5. Jer. 11: 15. Still more frequently it is found with prefixes, as לָּמה 1 Sam. 1: 8, לָּמה 1 K. 22: 16. 2 Chr. 18: 15. Zech. 7: 3, also לָּמה Ex. 22: 26. 33: 16. Judg. 16: 5. 1 Sam. 6: 2.

29: 4. Mal. 1: 7, al. This last is more usual than **בְּמָה**. Seq. Dag. f. **בְּמָה-כ**. Judg. 16: 5.

**מָה**, once **מָה** q. v. Chald. 1. *what?*

2. *what, whatever*, Dan. 2: 22. 4: 32. **מָה** *whatever* it is *which*, Dan. 2: 28.—With pref. **כִּמָּה** *how! how exceedingly!* Dan. 3: 33. **לָמָּה** *wherefore?* in dehortations, and hence i. q. *lest*, Ezra 4: 22. **דִּי לָמָּה** 7: 23. Comp. Heb. **לָמָּה** in **מָה** D. 3. b.

\* **מָה-הָ** or **מָה-מָה** in Kal not used,

prob. *to deny, to refuse*, Arab. **نَزَعَ** et **نَهَى** *abegit, prohibuit, interdixit*; comp. on negative verbs under **אָוֶן**. Hence

HITHP. **הִתְמָהְמָה** *to delay, to linger*, (pp. *to refuse, to be reluctant*.) Gen. 19: 16. 43: 10. Ex. 12: 39. Judg. 3: 26. 19: 8. 2 Sam. 15: 28. Is. 29: 9. Hab. 2: 3.

**מְהוּמָה** f. (r. **הוּם**) *confusion, consternation*, Is. 22: 5. Deut. 7: 23. 2 Chr. 15: 5. **מְהוּמָה-מָוֶת** *a deadly consternation*, 1 Sam. 5: 9, 11. Of the unquiet and voluptuous life of the rich, Prov. 15: 16.

**מְהוּמָן** (i. q. Syr. **ܡܫܬܥܬܐ** *faithful*, then *eunuch*, q. d. *faithful attendant*, from r. **אַמֵּן**.) pr. n. of a eunuch in the court of Xerxes, Esth. 1: 10.

**מְהִיטְבָּאֵל** (blessed of God, a Chald. form for **בְּיָטִיב אֵל**) *Mehetabel*, pr. n. a) m. Neh. 6: 10. b) f. Gen. 36: 39.

**מְהִיר** m. *quick*, hence *prompt, apt*, sc. in business, etc. Prov. 22: 29. Is. 16: 5. Ps. 45: 2. Syr. **ܡܫܝܪܐ** id. R. **מְהִיר** no. 2.

\* **מָהַל** i. q. Chald. **ܡܗܠ**, Heb. **מָהַל** (comp. under let. **ה**) *to cut off, to prune, trop. to adulterate, to spoil*, e. g. wine by mixing water with it, Is. 1: 22. The Arabs have the like trope with verbs of cutting, breaking, wounding, killing; and Martial forbids *jugulare Falernum*, Ep. 1. 18. [In Engl. also one might

speak of *cutting down* the wine, diluting it.] See more in Comm. on Is. 1. c.

**מַהְלָךְ** m. (r. **הֵלַךְ**) 1. *way, journey*, Neh. 2: 6. Jon. 3: 3, 4.

2. *a walk, place for walking*, Ez. 42: 4.—**מַהְלָכִים** Zech. 3: 7, part. Hiph. fr. r. **הֵלַךְ**, *way-fellows, leaders, companions*.

**מַהְלֵל** m. (r. **הֵלַל**) *praise, applause*.

Prov. 22: 21 *what the crucible is to silver . . . that let a man be to the mouth of his praise* i. e. which praises him, viz. let him try it closely.

**מַהְלֵלֵאל** (praise of God) *Mahlaleel*, pr. n. a) of a patriarch descended from Seth, Gen. 5: 12. b) Neh. 11: 4.

**מַהְלָמוֹת** pl. f. *strokes, blows*, Prov. 18: 6. 19: 29. R. **הֵלֵם**.

**מַהְמָרוֹת** plur. f. **ὑπ. λεγόμε.** Ps. 140: 11, *streams, whirlpools, abysses of waters*, from r. **הָמַר** q. v. Comp. **غمر** many waters, whirlpool. The Rabbins, Symm. and Jerome understand *pits*.

**מַהְפֶּכֶת** f. (r. **הָפַךְ**) *overthrow, destruction*, Deut. 29: 22. So in the manner of verbals, with the case of its verb, seq. acc. Is. 13: 19 **בְּמַהְפֶּכֶת אֱלֹהִים** *like God's overthrow of Sodom*. Jer. 50: 40. Am. 4: 11.

**מַהְפֶּכֶת** f. (r. **הָפַךְ**) pp. *torsion, distortion*; hence *a wrench, stocks*, Lat. *nervus*, a wooden frame in which the feet and hands of a person were so fastened, that his body was *distorted*. Comp. **כֹּד** and Scheid in Diss. Lugd. p. 968. Jer. 20: 2, 3. 29: 26. 2 Chr. 16: 10 **בֵּית הַמַּהְפֶּכֶת** *house of the stocks, prison*.

\* I. **מְהִיר**, 1. *to hasten*, in Kal once, Ps. 16: 4.

2. *to be quick, prompt, apt*, in any art or business. Arab. **مهر** *solers, acuti ingenii fuit*; see Pi. no. 2 and **מְהִיר**.



PIEL מָהַר, 1. *to hasten*, a) i. q. *to quicken*, Is. 5: 19. *to bring quickly*, Gen. 18: 6 בָּהֵרָה שְׁלֹשׁ סָאִים קָמָה *bring quickly three seahs of meal*. 1 K. 22: 9. — b) seq. verb. fin. with or without the copula, *to do any thing quickly*, where in the occidental languages we use an adverb, *hastily, quickly*, etc. 1 Sam. 17: 48. Gen. 19: 22 מָהַר הִמָּלֵט *haste, escape*, i. e. escape quickly. So seq. infin. or gerund, Ex. 10: 16. Gen. 27: 20 מָה־זֶּה מָה־רַף מְהֵרָה *how then hast thou found it so quickly?* Ex. 2: 18. מָהַר adv. *quickly*, Judg. 2: 17, 23. Ps. 79: 8.

2. *to be quick, prompt, apt*, in any thing, Is. 32: 4.

NIPH. מְהֵרָה pp. *to be overhasty, precipitate*, Job 5: 13 נִצָּחַת נִבְהָרִים מְהֵרָה *the counsel of the cunning are headlong*; i. e. hastily executed and therefore fruitless. — Part. מְהֵרָה *hastened, hasty*, i. e. a) *rash, headlong*, Is. 32: 4. b) *impetuous, rushing on in haste*, Hab. 1: 6. c) *timid, pp. hastening to flee*, Is. 35: 4.

Deriv. מְהֵרָה, מְהֵרָה, מְהֵרָה.

\* II. מָהַר *to buy*, espec. a wife for a price paid to her parents, (מְהֵרָה,) Ex. 22: 15. — Kindred are מְהֵרָה q. v. and with ה made hard, מְהֵרָה, מְהֵרָה.

מְהֵרָה adj. *hasty, speedy*, Zeph. 1: 14.

מְהֵרָה m. *price*, paid for a bride to her parents, Gen. 34: 12. Ex. 22: 16. 1 Sam. 18: 25. Different from the Arab.

مهر i. e. gift, dowry, promised by a bridegroom to his future wife; and from Lat. *dos*, dowry, given by a father to his daughter on her marriage.

מְהֵרָה f. *haste, speed*, Ps. 147: 15.

Hence עֲדֵי-מְהֵרָה Eccl. 4: 12, מְהֵרָה Ps. 147: 15, and מְהֵרָה adv. *quickly, speedily*, Num. 17: 11. Deut. 11: 17. Josh. 8: 19. al.

מְהֵרָה (impetuous, see מְהֵרָה Niph.) *Maharai*, pr. n. of one of David's captains, 2 Sam. 23: 28. 1 Chr. 11: 30. 27: 13.

מְהֵרָה plur. f. (הֵחָל) *delusions*, Is. 30: 10.

I. מִי pp. i. q. מָה *what*, pleon. annexed by the poets to the prepositions בְּ, לְ, מִ, so as to form the separate words בְּמִי, לְמִי, מִמִּי, as בְּמִי for בְּ, לְמִי for לְ, מִמִּי for מִ, see

De Sacy Gr. Arabe I. § 824, 826, 839. II. § 82. Lebrg. p. 629. For בְּמִי and לְמִי see in their places; בְּמִי poet. is read for *in*, c. ablat. Ps. 11: 2. Is. 25: 10. 43: 2. 44: 16. c. acc. Job 37: 8. for *by, with, of the instrum.* Job 16: 4, 5.

II. מִי i. q. מִי, Arab. مَاء, *water*, see מִי. R. מִי.

\* מִי *to flow*, see מִי.

מִיָּאב, (water i. e. seed or progeny of a father, see Gen. 19: 30—38, comp. מִי II.) *Moab, Moabites*, also *Moabitis*, pr. n. of a people (m. Jer. 48: 11, 13) and of a region (f. Jer. 48: 4) now called *Karrak*, from its chief city, and extending on the eastern coast of the Dead Sea as far north as to the Arnon. The עֲרְבוֹת מִיָּאב, plains of Moab, Deut. 34: 1, 8. Num. 22: 1, situated on the north of the Arnon opposite Jericho, although themselves called אֶרֶץ מִיָּאב Deut. 28: 69 (29: 1). 32: 49, did not belong within the proper bounds of Moab. For the history and geography of the Moabitis state, see Comm. on Is. I. p. 501 sq. — Gentile n. מִיָּאבִי, f. מִיָּאבִית, Ruth 4: 5. 2 Chr. 24: 26.

מִיָּאֵל i. q. מִיָּאֵל, q. v. *over against*, Neh. 12: 38.

מִיָּבֹא m. *in-coming, entrance*, Ez. 43: 11 et 2 Sam. 3: 25 in Keri for מִיָּבֹא, a word formed contrary to grammatical rule in order to correspond to the accompanying word מִיָּבֹא. Comp. Lebrg. p. 374. n.

\* מוּג 1. *to melt, to flow down*, see Pil. and Hithp. It corresponds to Arab.

מַע med. Je. Trop. *to melt, to be dissolved*, with fear and terror, (comp. מַכֵּס) Ez. 21: 20. Ps. 46: 7. Am. 9: 5.

2. trans. *to cause to melt*, trop. *to cause to pine away and perish*, Is. 64: 6.

NIPH. *to melt away*, of a host, 1 Sam. 14, 16. Trop. *to melt with fear and terror*, Ex. 15: 15. Josh. 2: 9, 24. Ps. 75: 4.

PIL. מוּגַג trans. *to cause to flow, to soften*, e. g. the dry earth with showers, Ps. 65: 11 מְמַגְגֶה.—Metaph. Job. 30: 22 Keri, תְּמַגְגֵנִי תִשִּׁיָּה thou causest my health to melt away, where Chethibh תְּמַגְגֵנִי תִשִּׁיָּה thou causest me to melt, thou terrifiest me.

HITHPAL. *to flow down, to melt*; Am. 9: 13 hyperbol. *all the hills shall flow down*, as if into wine and oil.—Trop. *to melt with fear and terror*, Nah. 1: 5. Ps. 107: 26.

\* מוּד obsol. root, Arab. مَو med. Je, *to be moved, to be agitated*, e. g. of an earthquake; kindr. מוּד, מוּדָה. The verb itself in Pil. מוּדָר is perhaps found Hab. 3: 6, *he stood אֶרֶץ וַיְמוּדָר and moved the earth*; comp. Sept. Chald. But see in מוּדָר Po.

Deriv. תְּמוּדָה.

מוּדָה, מוּדָע m. (ר. דע.) Prov. 7: 4, and מוּדָע Ruth 2: 1 Keri, *acquaintance*, and concr. *an acquaintance, friend*.

מוּדַעַת f. id. Ruth. 3: 2.

\* מוּט fut. יָמוּט *to totter, to shake, to waver*, (comp. יָנוּט et נוּט) e. g. of mountains Ps. 46: 3. Is. 54: 10. of a land or kingdom Ps. 46: 7. 60: 4. of persons, Prov. 10: 30. 12: 3. 25: 26. Ps. 10: 6; in which sense also we find "מִטָּה רָגַלָה" the foot wavers, slides, Deut. 32: 35. Ps. 38: 17.—Levit. 25: 35, *if thy brother become poor, וַיִּמָּטָה יָדוֹ עִמָּךְ and his hand wavers with thee*, i. e. if he is threatened with ruin.

NIPH. יָמוּט, fut. יָמוּט, i. q. Kal, *to be shaken*, i. e. *to shake, to totter*, e. g. of the foundations of the earth, Ps. 82: 5. Found almost everywhere with a negat. part. as בִּלְאִמּוּט *I shall not waver, I shall not be moved*, of a person in security, Ps. 10: 6. 16: 8. 30: 7. בִּלְיָמוּט *he shall not be moved*, Ps. 21: 8. 46: 6. 112: 6.

HIPH. *to cause to totter over any one*, and by impl. *to cause to fall upon, to bring down upon*, Ps. 55: 4. 140: 11 Chethibh.

HITHP. i. q. Kal and Niph. Is. 24: 19.—Hence

מוּט m. 1. *a tottering, wavering*, of the foot, Ps. 66: 9. 121: 3.

2. *a staff, pole, bar*, for bearing on the shoulder, so called from the unsteady motion, Num. 13: 23. Also, *a frame* for bearing, Num. 4: 10, 12.

3. *a yoke*, Nah. 1: 12. See מוּטָה no. 2.

מוּטָה f. 1. i. q. מוּט no. 2, *a pole, staff, bar*, for bearing, 1 Chr. 15: 15. מוּטָהוֹת הַעֵלִי bars of the yoke, i. e. the ox-bows, of the same form as now, Levit. 26: 13. Ez. 34: 27.

2. *yoke*, Jer. 27: 2. 28: 10, 12. Ez. 30: 18.—Metaph. Is. 58: 6, 9.

\* מוּדָה i. q. מָבֹקֶה, *to pine away*, spec. *to wax poor*, be reduced to poverty, Lev. 25: 25, 35, 39, 47. Some absurdly refer to this root the pr. names מִיבָה, מִיבָה, מִיבָה, which see in their places.

\* מוּלָה *to cut off* sc. the prepuce, *to circumcise*, (comp. מָלַל II, מָלַל I,) c. acc. of pers. Gen. 21: 4. Ex. 12: 45. Josh. 5: 4, 7. c. acc. of the prepuce, Gen. 17: 23.—Metaph. Deut. 10: 16 וַיִּמָּלְתֶם אֶת מִיבְחַתְּכֶם *and circumcise the foreskin of your hearts*, put away impurity from your hearts. 30: 6. Comp. περιτομήναι Rom. 2: 29. Arab. طهر circumcidit, pp. purgavit, since the prepuce is held as something unclean and profane.

NIPH. *to be circumcised, to circumcise oneself*, Gen. 17: 10, 13, 34: 15, 17: 22. —Trop. Jer. 4: 4 *הַמִּלֵּךְ בִּיהוָה* *circumcise yourselves unto Jehovah*, i. e. putting away all impurity from your hearts, consecrate yourselves to Jehovah.

PIL. *מוֹלֵל* *to cut down*, impers. Ps. 90: 6 *לְעֶרֶב יִמּוֹלֵל יְרֵבֶשׁ* *in the evening one cuts it down and it withereth*, i. e. grass as the emblem of man.

HIIPH. *to cut off* sc. a people, *to destroy*, Ps. 118: 10, 11, 12.

HITHPAL. *הִתְמוֹלֵל* *to be cut off*, sc. the points of arrows, *to be blunted*; Ps. 58: 8 *יִדְרֶה הִצֹּר כְּמוֹ יִתְמַלְלוּ* *he sendeth forth his arrows, let them be as if cut off, blunted*.

Deriv. *מוֹלֵה*.

*מול* Deut. 1: 1, *מואל* Neh. 13: 38, elsewhere *מול*, pp. subst. *the forepart, front*, used always as a preposition, *before*, etc. The etymology is doubtful. J. Simonis formerly compared it with

Arab. *مولى*, which according to Castell, seq. *الى*, is *opposit*; but this signification itself rests on an error, for in Avicenna II. 111, the place referred to, we find *وصل الى*. Better perhaps to suppose, that in the verb *מוֹלֵל* *to cut off*, there lies the notion of *the forepart*; and then the *א* in *מואל* might be inserted in order to lengthen the syllable, as at the end of *נָקַר* pp. *נָקַר*, comp. Germ. *hohl*, *Huhn*, Eng. *foal*, *seal*. Still I would prefer with Ewald, Gram. Heb. p. 612, to regard this as the proper and primary form, viz. *מואל* for *מואל* from r. *אָל* i. q. *אָל*, to precede.

1. *before*, Ex. 18: 19 *הָאֵלֹהִים מול be-fore God*.

2. *over against, opposite*, e. g. a city, Deut. 3: 29, 4: 46, 11: 30, Josh. 19: 46, a people, Deut. 2: 19, 1 K. 7: 5 *מול מַחְזֶה* *window over against window*, in rows.

3. *Preceded by prepositions*, viz.

a) *מוֹלֵל* pp. *to before*, i. e. *towards* any one, after verbs of motion, 1 Sam. 17: 30, Ez. 34: 3, also of rest, Josh. 8: 33

*stood מול הַר גֵּרִיזִים towards mount Gerizim*. 9: 1. Spec. *מוֹלֵל* pp. *in face or front of*, after verbs of motion, 2 Sam. 11: 15 *set ye Uriah מול הַמִּלְחָמָה* *in the forefront of the battle*. Ex. 26: 9, 28: 25, 37, Lev. 8: 9, Num. 8: 2.

b) *מוֹלֵל* (α) pp. *from before, from the front of*, i. q. *מִלְפָּנֶיךָ*, after verbs of motion, Lev. 5: 8, 2 Sam. 5: 23 *מול בְּכָאִים* *from before the trees called Bacha*. Mich. 2: 8, *ye strip off the mantle of the traveller שֶׁבְּפָנֶיךָ* pp. *from the face of the robe or upper garment*, i. e. from over it. (β) of rest in a place, 1 K. 7: 39 *מול נֹגֵב* i. e. *on the south side*. Num. 22: 5 *and they dwell מולִּי* *by the side of me*. Seq. *מולִּי*, *on the fore-part, in front*, Ex. 28: 27, 39: 20.

*מולדה* (birth, race,) pr. u. of a town in the southern part of the tribe of Judah, afterwards yielded to the tribe of Simeon. Josh. 15: 26, 19: 2, 1 Chr. 4: 28, Neh. 11: 26.

*מולדת* f. (ר. *יָלַד*) 1. *birth, nativity*, Esth. 2: 10, 20, plur. *מולדות* *natales, nativity*, Ez. 16: 3, 4, *אָרֶץ מולדת* Gen. 11: 28, 24: 7, and simpl. *מולדת*, *native country, patria*, Gen. 12: 1, 24: 4.

2. *offspring, progeny, children*, Gen. 48: 6, Lev. 18: 9, 11.

3. *kindred, family*, Gen. 31: 3, *race, countrymen*, Esth. 8: 6.

*מילה* f. *circumcision*, Ex. 4: 26. R. *מול*.

*מוליד* (genitor) *Molid* pr. n. m. 1 Chr. 2: 29.

*מום* (for *מאום, מאום*, from r. *מָאָה*) m. *spot, blemish*. Syr. *ܡܡܐ* id. Arab. *موم*

et *موم* macula, spec. of the small-pox, Gr. *μῶμος*. — a) in a physical sense, of any corporeal blemish,

Lev. 21: 17 sq. 22: 20, 21, 25. It was essential to personal beauty to be without blemish, 2 Sam. 14: 25. Cant. 4: 7. — b) in a moral sense, Deut. 32: 5. Job 11: 15. 31: 7.

מִין see מִין.

מוֹסֵב m. (r. סֵבַב) circuit, sc. of a house, Ez. 41: 7.

מוֹסֵד (r. נָסַד) only in plur. מוֹסְדוֹת Jer. 51: 26, constr. מוֹסְדֵי.

1. a founding, i. e. the act, Is. 40: 21.  
2. foundations, e. g. of a building, Jer. 51: 26. of the earth, Prov. 8: 29. of heaven, 2 Sam. 22: 8.—Hence of buildings whose foundations alone remain, ruins, Is. 58: 12.

מוֹסֵד m. i. q. מוֹסֵד no. 1. Is. 28: 16 מוֹסֵד מוֹסֵד a foundation well founded, i. e. firm, lasting. Comp. נָסַד Hoph.

מוֹסְדָה f. 1. foundation, Ez. 41: 8 Keri, where Chethibh מִסְדוֹת.  
2. appointment, sc. of God, decree. Is. 30: 32 מוֹסְדָה מַטֵּה the rod appointed of God, sent by him; comp. נָסַד Kal and Pi. no. 2.

מוֹסְדָה m. (r. סָכַד) covered walk, portico, 2 K. 16: 18 Keri, where Chethibh מִסְדָה.

מוֹסֵר for מוֹסֵר (r. אָסַר) only in plur. מוֹסְרִים et מוֹסֵר, m.

1. bands, bonds, spec. of a yoke, often metaph. Ps. 2: 3. 107: 14. 116: 16. Is. 28: 22. 52: 2. Jer. 5: 5. 27: 2.

2. pr. n. מוֹסֵר et מוֹסֵר—Mosera, Mose-roth, a station of the Israelites in the desert, Num. 33: 30. Deut. 10: 6.

מוֹסֵר m. (r. יָסַר) 1. correction, chastisement, of children by parents, of a people by kings, of men from God. Prov. 22: 15 מוֹסֵר שִׁבְטִי 23: 13 מוֹסֵר אֶל-תַּמְזַע מִנְעַר מוֹסֵר withhold not correction from a child. Job 12: 18 מוֹסֵר מַלְכִּים he looseth the chastisement i. e. discipline, authority, of kings. 5: 17

מוֹסֵר the chastisement of the Almighty. — Hos. 5: 2, I will be chastisement to all.

2. warning, admonition, such as parents give to children, God to men, etc. Ps. 50: 17. Jer. 2: 30. Prov. 1: 8. 4: 1. 5: 12. 8: 33. Hence example, by which others are warned, Ez. 5: 15, comp. the verb 23: 48.

3. instruction, learning, joined usually with דָּעַת, הִכְמָה, Prov. 1: 2. 4: 13. 6: 23. 23: 23.

מוֹעֵד m. (r. יָעַד) 1. a set time, appointed season, see יָעַד Kal no. 1.

— a) spoken of a point of time, a set moment, 1 Sam. 13: 8, 11. 2 Sam. 20: 5. 24: 15. Gen. 17: 21 הָיָה לְמוֹעֵד הַיָּהוָה about this set time another year. Jer. 8: 7, the stork מוֹעֲדֶיהָ knoweth her seasons, sc. of migration. Hab. 2: 3 חֶזוֹן לְמוֹעֵד the vision has respect to a set time, sc. more remote. Dan. 8: 19. 11: 27, 35. Ps. 75: 3.—Spec. festival day, festival, Lam. 1: 4. 2: 6. more fully יוֹם מוֹעֵד Hos. 9: 5. 12: 10. הַיָּהוָה מוֹעֲדֵי הַיָּהוָה festivals of Jehovah, Lev. 23: 2, 4, 37, 44. Hence meton. spoken of the victims, festive offerings, 2 Chr. 30: 22. Comp. חָג no. 2. — b) spoken of a space of time, appointed and definite, i. q. זְמַן, Gen. 1: 14. Spec. in the prophetic style for a year, Dan. 12: 7, comp. Chald. עֲדָן Dan. 7: 25.

2. a coming together, assembly, congregation, comp. נִוֵּד no. 2. Job. 30: 23 בַּיִת מוֹעֵד לְכָל-חַי place of assembly for all the living, where all convene, i. e. Sheol. Jes. 33: 20. Num. 16: 2 קָרְאִי מוֹעֵד those called to the assembly, elsewhere קָרְאִי הָעֵדָה. — The place mentioned in the words of the king of Babylon Is. 14: 13, הַר-מוֹעֵד mountain of the assembly (of the gods), is prob. the

Persian mountain <sup>البرز</sup> <sup>البرز</sup> el Bordj, el Bors, called by the Hindus Meru, situated in the extreme north, and, like the Greek Olympus, regarded by the Orientals as the seat of the gods; see further in Comm. on Is. II. p. 316 sq.—So אֹהֶל מוֹעֵד tent or tabernacle of



the congregation, spoken of the sacred tent of the Hebrews, also called the tabernacle of the covenant, Ex. 27: 21. 40: 22, 24. al. saep. It is so called, either because God there met Moses, Ex. 25: 22. Num. 17: 19, or because the assemblies of the people were held before it. Luther has *Stiftshutten* i. e. tabernacle of the covenant, following the Sept. *σκηνη τοῦ μαρτυρίου*, and Vulg. *tabernaculum testimonii*, which have both taken מוֹעֵד as equivalent to עֲדוּת, comp. Num. 9: 15.

3. meton. *place of assembly*, Josh. 8: 14. מוֹעֵד אֵל of the temple Lam. 2: 6. More difficult is Ps. 74: 8, בְּאֶרֶץ כָּל-מוֹעֲדֵי-אֵל *all the sacred places of assembly in the land*. According to the law Jerusalem was the only place of assembling before God; but we must probably understand other places in a certain sense *sacred*, as Ramah, Bethel, Gilgal, etc. distinguished as seats of the prophets and as *high places*, בְּמִזְבְּחֵי. See Preface to Gramberg's Religionsideen des A. T. Tom. I.

4. *an appointed sign, signal*, Judg. 20: 38.

מוֹעֵד m. (r. יָעַד) *assembly*, poet. for *troop, host*, of soldiers, Is. 14: 31, comp. מוֹעֵד Lam. 1: 15.

מוֹעֲדָה plur. f. מוֹעֲדוֹת *festivals* 2 Chr. 8: 13. Comp. מוֹעֵד no. 1. a.

מוֹעֲדָה f. (r. יָעַד) *appointed place* where fugitives assemble, *an asylum*. Josh. 20: 9 מוֹעֲדֵי הָעָרִים *cities of refuge*. Syr. ܡܘܥܕܐ refugium, portus; ܡܘܥܕܐ asylum.

מוֹעֲדָה see מַעֲד.

מוֹעֵם m. verbal, part. Hoph. from r. עוּם, *darkness*, Is. 8: 23.

מוֹעֲצָה f. i. q. עֲצָה (r. יָעַץ) only in plur. מוֹעֲצוֹת *counsels*, Ps. 5: 11. 81: 13. Jer. 7: 24. Mic. 6: 16. Prov. 1: 31 מִמֹּעֲצֵיהֶם יִשְׂבְּעוּ *let them be satiated with their own counsels* i. e. the fruits of them.

מוֹעֲקָה f. verbal Hoph. from r. עוּק, *heavy burden*, Ps. 66: 11.

מוֹפֵת plur. מוֹפְתִים, *a miracle, prodigy*. The etymology was long uncertain, but there is little doubt that it is to be referred to the root מָפַח, and means *a great and splendid deed*, for מוֹפְתָה; although, the etymology being neglected, the Tseri of the syllable מֹ is dropped in the plur. I have proposed another derivation in Thesaur. p. 143.

1. Spoken chiefly of *miracles, wonders*, exhibited by God and his messengers, Ex. 4: 21. 7: 3, 9. 11: 9. Ps. 78: 43. 105: 5, 27. Often with אֲתוֹת, as מוֹפְתִים וְאֲתוֹת signs and wonders Ps. 135: 9. Deut. 4: 34. 7: 19. 26: 8. 29: 2. 34: 11. Jer. 32: 21. הִנֵּן אֲתוֹת וְמוֹפְתִים *he gave signs and wonders*, Deut. 6: 22. Neh. 9: 10. Also with the verb שָׁח Jer. 32: 20.—Since prodigies were accounted as tokens of divine authority, מוֹפֵת also signifies

2. *a sign, token, proof*, e. g. of the divine protection Ps. 71: 7, of the divine justice in punishing the wicked Deut. 28: 46. Spoken often of a sign given by a prophet in confirmation of his prediction or promise, i. q. אֲוֶה, 1. K. 13: 3, 5. 2 Chr. 32: 24, 31. Deut. 13: 2, 3. See Comment. on Is. 7: 11. Hence

3. *a sign of something future, a portent, omen*, i. q. אֲוֶה no. 3. Is. 8: 18, lo, I and the children whom Jehovah hath given me, וְלִאֲתוֹת וְלִמֹּפְתִים *are for signs and portents to Israel*, i. e. our significant names shadow forth future things. 20: 3. Zech. 3: 8 אֲנֹשֵׁי מוֹפֵת *men of omen*, who themselves shadow forth future things. Ez. 12: 6, 11. 24: 24, 27.

\* מוֹץ, 1. *to press*, whence part. מוֹץ *oppressor* Is. 16: 4. Deriv. מִץ. Kindred is מָצָה *to press out*.

2. prob. in general *to separate out*, like Arab. مَال med. Je. Hence

מוֹץ Zeph. 2: 2, but usually defective מוֹץ m. *chaff*, separated from the grain by winnowing. Chald. מוּז, מוֹזָא, מוֹזָא,

מוֹצָא. So Is. 41: 15. Ps. 35: 5 יָדָיו כְּמֹץ יִהְיוּ they are as chaff before the wind, driven, dissipated by the wind; comp. 1: 4. Job 21: 18. Is. 17: 13.

מוֹצֵא (r. יָצָא) plur. constr. מוֹצְאֵי m. 1. a going forth, Num. 33: 2. So the rising of the sun Ps. 19: 7, comp. Hos. 6: 3. the promulgation of an edict Dan. 9: 25. Comp. יָצָא b.

2. place of going forth, hence gate, door, Ez. 42: 11. 43: 11. מוֹצֵא מַיִם fountain of waters Is. 41: 18. מוֹצֵא כֶסֶף vein, mine of silver, Job 28: 1. מוֹצֵא דָשָׁא a place fertile in grass, Job. 38: 27. Absol. also the east, where the sun goes forth, Ps. 75: 7. So improperly by zeugma, Ps. 65: 9 וְיָרֵב בֹּקֵר וְיָרֵב בֹּקֵר thou causest the outgoings of the morning and of the evening to rejoice, i. e. the east and the west.

3. that which goes forth, as מוֹצֵא שְׂפָתַי whatever proceedeth out of the lips, i. e. words, language, Num. 30: 13. Deut. 23: 24.

4. origin, descent, 1 K. 10: 28.

5. pr. n. m. a) 1 Chr. 8: 36. 9: 42. b) 2: 46.

מוֹצֵא f. of the preced. 1. origin, descent, Mic. 5: 1.

2. plur. מוֹצְאוֹת, cloacae, sink, whither filth is carried forth, 2 K. 10: 27 Keri. Comp. יָצָא, יָצָא, and Mark 7: 19 εἰς τὸν ἀφροδύωνα ἐκπορεύεται.

מוֹצֵק m. (r. יָצַק to pour, to fuse,) something fused, a casting, Job 38: 38, spoken of dust wet by the rain which flows together and becomes hard. 1 K. 7: 37 of fused metal.

מוֹצֵק m. in pause מוֹצֵק (r. צוּק) something narrow, scanty, (opp. רָחֵב,) Job 37: 10 רָחֵב מַיִם בְּמוֹצֵק the breadth of the waters becomes narrow, is contracted; comp. 36: 16, whence it appears that מוֹצֵק in this place cannot mean something fused, cast.

מוֹצְקָה f. (r. יָצַק) a tube, tunnel, for pouring, infundibulum, Zech. 4: 2.

\* מוֹק in Kal not used.

HIPH. הִמְיָק to mock, to deride, Ps. 73: 8. — Aram. Pa. מִיָּק, מִיָּק id. Comp. μῶκος, μωκάω, — ἀδομαι, μωκίζω, se moquer, to mock.

מוֹקֵד m. (r. יָקַד) 1. heat, burning, Is. 33: 14.

2. dry fuel, faggot, Ps. 102: 4.

מוֹקֵדָה f. (r. יָקַד) place of burning, i. e. place of the altar of burnt-offerings; perhaps pile of fuel, Lev. 6: 2 (9).

מוֹקֵשׁ m. (r. יָקַשׁ) 1. a noose, snare, springe, by which beasts and birds are taken, Am. 3: 5. מוֹקֵשׁ-יָמוּת snares of death, Ps. 18: 6. Once of an iron ring in the nostrils of a beast, Job 40: 24. Comp. חוֹה, חוֹהָה.

2. metaph. cause of destruction, Ex. 10: 7 עַד-מָתִי יִהְיֶה זֶה לְנוּ לְמוֹקֵשׁ how long shall this man be a snare unto us, i. e. bring destruction upon us. 23: 33. 34: 12. Deut. 7: 16. Josh 23: 13. Is. 8: 14. Plur. יָמוּת, once זֶה — Ps. 141: 9.

מוֹר see מָר.

\* מוֹר in Kal not used, to change, to exchange, i. q. יָמַר. The Syrians include in this root the idea of buying; the Arabs in the form مَار med. Je, that of selling; both from the practice of barter. Comp. Hebr. מָהַר II.

HIPH. הִמְיָר 1. to exchange for something else, Lev. 27: 33. Ez. 48: 14. Mic. 2: 4. Sq. ב of the thing for which exchange is made, Ps. 106: 20. Jer. 2: 11. Hos. 4: 7.

2. absol. to change. Ps. 15: 4 he swears יָמַר וְלֹא יִמַּר and changes not sc. his mind, i. e. does not violate his oath. 46: 3 לֹא-יִמָּרָא בְּהִמָּר אֶרֶץ we will not fear though the earth should change i. e. perish, comp. 102: 27.

NIPH. נִמַּר (as if from r. מָרַר) to be changed, Jer. 48: 11.

Deriv. תְּמוּרָה.

**מִוֶּרָא** m. (רָאָה) *fear*, Gen. 9: 2 *fear of you*. Deut. 11: 25. Also *reverence*, Mal. 1: 6.

2. *object of fear or reverence*, spec. of God, comp. פָּחַד, Is. 8: 12, 13. Ps. 76: 12.

3. meton. *a fearful and wonderful deed*, Deut. 26: 8. 34: 12. Jer. 32: 21. Plur. מִוֶּרָאִים Deut. 4: 34.

**מִוֶּרֶג** m. (מָרַג) Is. 41: 15, plur. מִוֶּרְגִים 2 Sam. 24: 22, and with the syllable prolonged in the later manner (comp. Lehrs. p. 145) מִוֶּרְיָגִים 1 Chr. 21: 23, *threshing-sledge*, Lat. *tribulum*, Span.

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**מִוֶּרֶג** *trillo*, Ital. *trebbio*, Arab. **نَوْرَج**, a rustic instrument for rubbing or beating out grain upon the threshing floor. It consists of three or four rollers of wood, iron, or stone, made rough, and joined together in the form of a sledge or dray; and is drawn by oxen over the grain in order to separate the kernels from the ear. See Varro de R. R. 1. 52. Niebuhr's Travels T. I. p. 151.

**מִוֶּרֶד** m. (רָדָה) 1. *a descent, declivity*, Josh. 7: 5. 10: 11.

2. 1 K. 7: 29 מִוֶּרֶד מַעֲשֵׂה hanging work, festoons.

**מִוֶּרֶה** m. pp. part. Hiph. r. יָרָה.

1. *archer*.

2. *the early rain*, see יָרָה Hiph. no. 1, 2.

3. *teaching*, Is. 9: 14. 2 K. 17: 28. *a teacher*, plur. of prophets, Is. 30: 20. —Job 36: 22, lo! God is mighty in his power, we know him not, מִוֶּרֶה מִי כְמוֹתָו מִוֶּרֶה *who is a teacher like him?* i. e. wise and imparting unto us wisdom; comp. 35: 11 מִלְּפָנָיו מִבְּהִמּוֹת אֶרֶץ וּמִעוֹף הַשָּׁמַיִם יוֹדֵכֵמֶנִּי. Sept. *δυνάστης* perhaps from the analogy of the Aramean ܡܪܝܢܐ, ܡܪܝܢܐ *dominus*, and it is for etymologists to consider, whether this word itself and the signif. *dominus* do not perhaps come from the Heb. מִוֶּרֶה *teacher*.—Others here make מִוֶּרֶה i. q. מִוֶּרָה Ps. 9: 21, and מִוֶּרָא, *fear*, object of fear and reverence.

4. *Moreh* pr. n. a) of a Canaanite, like Mamre, whence מִוֶּרֶה אֵלֹנֵי Gen. 12: 6, and מִוֶּרֶה אֵלֹנֵי Deut. 11: 30, *the oaks of Moreh*, not far from Shechem, so called from their owner. b) מִוֶּרֶה גִּבְעַת־הַמִּוֶּרֶה *hill of Moreh*, teacher's hill, in the valley of Jezreel, Judg. 7: 1.

I. **מִוֶּרֶה** m. (רָמַה to stroke,) *a razor*, Judg. 13: 5. 16: 17. 1 Sam. 1: 11.

II. **מִוֶּרֶה** Ps. 9: 21 Chethibh i. q. מִוֶּרָא, *terror*, which stands in Keri by way of gloss.

**מִוֶּרֶת** (רָבַת) m. *destruction*, Is. 18: 2 מִוֶּרֶת וּמִוֶּרֶת *a nation strong and destructive*, destroying. Others here take מִוֶּרֶת as part. Pu. from מָרַת, for מִוֶּרֶת active, fierce.

**מִוֶּרֶה** see מָרַה.

**מִוֶּרֶשׁ** m. (רָבַשׁ) Kamets *impure, possession*, Obad. 17. Is. 14: 23. Job 17: 11 מִוֶּרֶשׁ לִבִּי *possessions of my heart*, i. e. my delights, my most pleasing thoughts, possessed and cherished in the bottom of my heart.

**מִוֶּרֶשֶׁה** f. id. Ex. 6: 8. Deut. 33: 4.

**מִוֶּרֶשֶׁת גַּת** (possession of Gath) *Moresketh Gath*, Mic. 1: 14, pr. n. of a town near Eleutheropolis, the birth-place of Micha the prophet.—Gentile n. מִוֶּרֶשֶׁתִּי Mic. 1: 1. Jer. 26: 18.

\* I. **מוֹשׁ** 1. *to give way, to yield, to withdraw*, Num. 14: 44. Josh. 1: 8. Is. 22: 25. 54: 10. 59: 21. Jer. 31: 36.

2. *causat. to put away, to remove*, Zech. 3: 9.

Hiph. 1. *trans. to let remove, to let go*, e. g. prey Nah. 3: 1. *to withdraw from seq.* מָן, Mic. 2: 3 *from which ye shall not withdraw your necks*. v. 4.

2. more frequently i. q. Kal, *to give way, to withdraw, to depart*, Ex. 13: 22. 33: 11. Prov. 17: 13. Job 23: 12. Ps. 55: 12. Jer. 17: 8 רָמִישׁ מַעֲשׂוֹת פְּרִי *and doth not withdraw, cease, from yielding fruit*.

Deriv. pr. n. מוֹשִׁי.

\* II. מוֹשׁ i. q. מָשַׁשׁ et מָשַׁח *to feel, to touch, to try by the touch*, Gen. 27: 21.

НѢН. id. Ps. 115: 7. Judg. 16: 26 Keri.

מוֹשֵׁב (רָשַׁב) plur. constr. מוֹשְׁבֵי and מוֹשְׁבוֹת m.

1. *a seat*, 1 Sam. 20: 18, 25. Job 29: 7.  
2. *session*, an assembly of persons sitting together, Ps. 1: 1. 107: 32.

3. *seat, dwelling*, Gen. 27: 39. בֵּית־מוֹשֵׁב *dwelling-house*, Lev. 25: 29. עִיר מוֹשֵׁב *city of dwelling*, i. e. to dwell in, Ps. 107: 4, 7.—Meton. a) *time of abode*, Ex. 12: 40. b) *dwellers, inhabitants*, 2 Sam. 9: 12 צִיבָא בֵּית מוֹשֵׁב.

4. *site, situation*, of a city, 2 K. 2: 19.

מוֹשֵׁי (yielding) pr. n. m. Ex. 6: 19. Num. 3: 20. also מוֹשֵׁי 1 Chr. 6: 4.—Patronym. also מוֹשֵׁי for מוֹשֵׁיִי Num. 3: 33. 26: 58.

מוֹשְׁכוֹת f. plur. pp. part. act. from מָשַׁךְ *to draw*, i. e. *the drawers*, poet. for *cords, bands*, with which one is bound, Job. 38: 31. Comp. Arab. مَسْكُوتٌ a fetter, from مَسَكَ *firmly tenuit*.

מוֹשְׁעוֹת plur. f. (רָשַׁע) *deliverances*, Ps. 68: 21.

\* מוֹת, praet. מָתַי, comp. Syr. مَات.

1. *to die*, and so in all the Semitic languages. The middle radical ה, however, seems to be softened down from the liquid ר, comp. דָּרַשׁ, דָּוַשׁ, etc. so that the primary root is probably *mrt*, comp. Sanscr. *mri* to die, *mrita* dead, death, also *māth*, *muth*, *mith*, *mēth*, *mīd*, *mēd*, to kill, Malay *mīta* to kill and to die, Zend. *mretē*, *meretē*, Pehlv. *murdēh*, *mard*, mortal, man, Pers. مَرَدَن to die,

Gr. μορτός i. q. βροτός, Lat. *mors*, *mortis*, *Morta* in Liv. Andr. Germ. *Mord*, in old Germ. used not only of killing but also for *death*, Engl. *murder*. — Spoken of the death of men or animals, Ex.

11: 5. Eccl. 9: 4, both natural Gen. 5: 8, 11, 14, 17, 20, 27, 31. al. *saepiss.* and violent Ex. 21: 12, 15. Deut. 13: 10. 19: 11, 12. 21: 21. Job 1: 19. al. The cause of death is put with ב, Josh. 10: 11 *more died בְּאֲבָנֵי הַבָּרָד of the hail-stones* than etc. Judg. 15: 18 אָמְרוּ בְּצָמָא *I die of thirst*. Ez. 5: 12. also מָפְנִי Jer.

38: 9.—Trop. *the heart of any one is said to die*, i. e. to faint, to fail, 1 Sam. 25: 37. So *the trunk of a tree*, Job 14: 8, comp. הָרֵג. or *land which lies untilled*, Gen. 47: 19 *why should we die, we, and our land*, which is afterwards explained by הָאֲדָמָה הַזֶּה. Comp. Arab. مَات inculta, sterilis, deserta fuit terra, Cor. 2. 159. 25. 51. 29. 63. — Spoken ironically Job 12: 2 הָמָוֶה הַבְּמָוֶה *wisdom dies with you, ceases*.—Part. מָת *a dead person*, i. e. about to die Gen. 20: 3. actually dead Num. 19: 11, 13, 16, without distinction of gender, like Germ. *ein Todter, ein Kranker*, comp. Heb. Gram. § 105. 1. n. Gen. 23: 4.—Plur. מָתִים of *idols*, as opp. to the living God, יְהוָה, Ps. 106: 28.

2. *to perish, to be destroyed*, of a state or people, Am. 2: 2. Hos. 13: 1. See מָנָה.

Pril. מוֹתָה *to kill, to slay*, Ps. 34: 22. Jer. 20: 17. Often *to kill out and out*, fully, quite, 1 Sam. 14: 13. Judg. 9: 54. 2 Sam. 1: 16.

НѢН. הָמִיתָ, 2 pers. הָמַיתָ, 1 pers. c. Suff. הָמִיתִי 1 Sam. 17: 35. הָמִיתָ Hos. 2: 3, *to put to death, to kill, to slay*, Judg. 16: 30. 2 Sam. 3: 30. 21: 1. Often of death through diseases, famine, etc. sent from God, Is. 65: 15. Hos. 2: 5. Ex. 16: 3. 17: 3. Num. 14: 15. 16: 13. and thus often opp. to דָּרַג, which implies a violent death by the hand of man, comp. Is. 14: 30.—Hence part. מְמַתִּים, *destroyers*, prob. angels of death, Job 33: 22.

НѢН. הָמַיתָ *to be put to death, to be slain*, Deut. 21: 22. 1 Sam. 19: 11.

Deriv. מָמָה, מְמַתָּה, and

מָתָּ m. constr. מוֹת, 1. *death*, sometimes as personified Ps. 49: 15. כְּלֵי מוֹת *deadly weapons* Ps. 7: 14. יָשַׁן מוֹת *to sleep the sleep of death* Ps. 13:



4. בֶּן-מָוֶת 1 Sam. 20: 31. 26: 16, and מָוֶת, guilty of death, condemned, 1 K. 2: 26. 2 Sam. 19: 29. Poet. for the dead, Is. 38: 18. — With ה parag. הַמָּוֶת Ps. 116: 15, plur. מוֹתָם Ez. 28: 10. Is. 53: 9.

2. world of the dead, Sheol, orcus, the grave, Job 28: 22. Hence מַעְרֵי-מָוֶת gates of Sheol, of the grave, Ps. 9: 14. חַדְרֵי-מָוֶת chambers of the grave, Prov. 7: 27.

3. deadly disease, plague, pestilence, Jer. 15: 2. 18: 21. 43: 11. Job 27: 15. Comp. θάνατος Apoc. 6: 8. 18: 8, Chald. מוֹתָא, and Germ. schwarzer Tod, the black death, a pestilence in the middle ages.

4. destruction, ruin, (opp. הַיִּים, prosperity, happiness,) Prov. 11: 19. 12: 28. Is. 25: 8. Ex. 10: 17.

מוֹת Chald. id. Ezra 7: 26.

מוֹתָר m. (r. יָתֵר) 1. abundance, plenteousness, Prov. 14: 13. 21: 5.

2. excellence, pre-eminence, Ecc. 3: 19.

מִזְבֵּחַ constr. מִזְבֵּחַ, c. Suff. מִזְבְּחִי, m. 1 K. 8: 31, plur. מִזְבְּחֹת, m. (r. זָבַח) altar, Lev. 1: 9. 13: 15. 2 Chr. 29: 22. al. Connected with the sanctuary both of Moses and Solomon were: a) מִזְבֵּחַ הָעֹלֶה the altar of burnt offering Ex. 30: 28, or מִזְבֵּחַ הַנִּחָשֶׁה the brazen altar Ex. 39: 39, before the entrance. b) מִזְבֵּחַ הַקֶּטֶר altar of incense or golden altar, in the outer sanctuary itself, בְּהִיכָל, Ex. 30: 27. 1 K. 7: 48. —Spoken of idol-altars, Is. 17: 8. 27: 9.

\* מִזֵּג obsol. root i. q. מִסַּד q. v. to mix, Arab. et Syr. id. Hence

מִזֵּג m. mixed wine, i. e. spiced wine, Cant. 7: 3. Comp. κενεράσμενον ἄκρανον Apoc. 14: 10, vinum aromatites Plin. XIV. 13 s. 15.

\* מָצָה obsol. root i. q. מִצָּה, q. v. מָצָה, to suck. Hence

מָצָה m. adj. once Deut. 32: 24 מָצָה

רָעַב sucked out i. e. exhausted with famine.

מָוֶה (fear, trepidation, r. מָוֶה) pr. n. m. Gen. 36: 13, 17.

מָוֶה (for מָוֶה, r. זָוֶה) plur. מָוֶהִים cells, garners, Ps. 144: 13. Sept. ταμεία.

מָוֶה (r. זָוֶה no. 1,) f. door-post, on which the door moves, Ex. 12: 7. 21, 6. Deut. 6: 9.

מָוֶה m. (r. זָוֶה) food Gen. 45: 23.

מָוֶה Chald. id. Dan. 4: 9.

I. מָוֶה m. (r. זָוֶה I,) compression, binding up, of a wound, trop. of remedies applied to the wounds of a state, Hos. 5: 13. Jer. 30: 13.

II. מָוֶה (r. זָוֶה II. 1,) m. falsehood, then treachery, plot, Ob. 7. So Sept. Vulg. Chald. Syr. well. Others, a net, snare, from Aram. מָוֶה to spread.

\* מָוֶה obsol. root i. q. מָסַס, Chald. מָוֶה, to flow down, melt with fear. Hence pr. n. מָוֶה.

\* מָוֶה obsol. root, prob. to gird, to confine by a girdle, to which are kindred by transp. חֶגֶם I, IV, cingulo constrinxit jumentum, חֶגֶם cingulum jumenti, and מָסַס tenuit, cohibuit, מָסַס fetter. Hence

מָוֶה Ps. 109: 19. Is. 23: 10, and

מָוֶה m. Job 12: 21, a girdle, trop. in Is. l. c. of the bonds or yoke of a subject people.

מָוֶה f. plur. pp. lodgings, inns, (Arab. مَنَازِل inn,) sc. of the sun. So the Hebrews for the twelve signs of the Zodiac, Arab. فلک البروج circle of

*palaces*, regarding these as the *lodgings* of the sun during the twelve successive months, and offering them idolatrous worship, 2 K. 23: 5. The Rabbin call a single sign מזל, and their circle גלגל מזל. Comp. מזרח.

מזלג m. (r. זלג, whence Arab. *hausit*, the letters ה and ז being interchanged,) *fork, flesh-hook*, 1 Sam. 2: 13, 14.

מזלגה only in plur. מזלגות id. Ex. 27: 3. 38: 3.

מזמה f. (r. זמם) 1. *counsel, purpose*, Job 42: 2. chiefly evil, wicked, Ps. 10: 2. 21: 12. 37: 7. Jer. 23: 20. Also *thought, cogitation*, Ps. 10: 4.

2. i. q. בעת מזמות (Prov. 8: 12) *prudence, shrewdness, sagacity*, Prov. 1: 4. 3: 21. 5: 2. 8: 12. So in a bad sense, *machination, device, trick*, whence איש מזמות man of tricks, deceiver, 12: 2. 14: 17 בעל מזמות id. 24: 8.

3. *wickedness*, Job 21: 27. Ps. 139: 20.

מזמור m. (r. זמר Pi. to sing,) a *song, poem*, only in the inscriptions of some of the psalms, Ps. 3: 1. 4: 1. 5: 1. 6: 1. al.

מזמרת, only in plur. מזמרות f. (r. זמר to prune,) *snuffers*, 1 K. 7: 50. 2 K. 12: 14. Jer. 52: 18.

מזמרה f. (r. זמר to prune,) a *pruning-knife, pruning-hook*, Is. 5: 4. 18: 5. Joel 4: 10.

מזער (r. זער) m. *smallness*, a) of time, in the phrase מעט מזער lit. a little of smallness i. e. *emphat. a very little while*, Is. 10: 25. 29: 17. b) of number, *fewness*, Is. 24: 6 אנש מזער men of fewness, i. e. few.

\* מזר obsol. root, prob. i. q. נזר, to *separate*, in a bad sense, of one who is thrust out from intercourse with others. Hence ממזר *bastard*.

מזרים m. plur. Job 37: 9, pp.

part. Pi. from זרה, lit. *the scattering*, poet. for *the north winds*, which scatter the clouds and bring severe cold.

Comp. *ناربات* et *رامسات* dispergents, of winds, Cor. 51. 1.—Hence meton. *the north*, Vulg. *Arcturus*, Sept. ἀρκτούρα, perhaps to be read ἀρκτοῦρος, ἀρκτοῦρος. Others make it the same with מזרח 38: 32.

מזרות plur. f. ἀπαξ λεγόμεν. Job. 38.

32, prob. i. q. מזלות (see let. ל) *the signs of the Zodiac*, pp. lodgings. Chald. מזלר, Vulg. *lucifer*. Ewald's objection to this interpretation, Heb. Gram. p. 36. n. that ר is indeed often softened into ל, but very rarely the contrary viz. ל into ר, is removed by the examples given under let. ל, the number of which might be easily augmented.

מזרה m. (r. זרה) *winnowing-shovel, fan*, Is. 30: 24. Jer. 15: 7.

מזרח (r. זרח) *sun-rising*, always put for *the east*, Ps. 103: 12. מזרח יריחו on the east of Jericho Josh. 4: 19. Eastward or towards the east is מזרח accus. Neh. 12: 37. מזרח שמש Deut. 4: 47. מזרחה Ex. 27: 13. מזרחה שמש Deut. 4: 41.

מזרע constr. מזרע m. (r. זרע) *thing sown, crop*, Is. 19: 7.

מזרק m. (r. זרק to sprinkle,) plur. ים and ות, a *vase, vessel*, sc. from which one sprinkled, a *bowl*, e. g. of a larger size Num. 7: 13, 19 sq. of the sacrificial bason Ex. 38: 3. Num. 4: 14. of a *wine-bowl* Am. 6: 6.

מח m. adj. (r. מחה) 1. *fat*, spec. of a fat sheep, Ps. 66: 15.—Arab.

مَخْطِيسٌ ovis pinguis.

2. *rich, noble*, comp. דשן, Is. 5: 17.

מח (r. מחה) *marrow* Job 21: 24. —Arab. مَخْ et نَخْ, Aram. مَخْ, מחא, id.

\* **מָחָא** i. q. Aram. **ܡܚܐ**, **ܡܚܐ**, to strike, to smite, by the Hebrews poet. for the common **הָכָה**. Seq. **הָכָה** i. q. **הָכָה** **בָּהּ** (2. K. 11: 12) to clap the hands. Ps. 98: 8 **וַיִּמְחֹאוּ-בָהֶם** let the floods clap their hands, in exultation. Is. 55: 12.

PIEL id. Ez. 25: 6, with **יָד**. Inf. c. Suff. **יִמְחֹאֵהוּ**.

**מָחָה** Chald. to strike, to smite, Dan. 2: 34, 35, and often in the Targums. Comp. Gr. **μάχομαι**, **μάχη**, Heb. **מָחָה**, **מָחָה**. Some refer hither **מָחָה** or **מָחָה** Dan. 5: 19, but this is part. Aph. from **מָחָה**, saving alive.

PA. **מָחָה** id. seq. **יָבִיד** to smite upon one's hand, i. e. to stay his hand, to restrain. Dan. 4: 32 (35), none can stay his (God's) hand, and say unto him, What doest thou? This phrase is more common in the Targums (comp. Ecc. 8: 3) and Talmud, for to restrain, to hinder; and in the same sense the Arabs have the formula **ضرب على يديه**.

ITHPE. to be affixed, to be fastened upon, sc. by driving nails, Ezra 6: 11.

**מָחֵבָה** m. (r. **חָבָה**) a hiding-place, Is. 32: 2.

**מָחֵבָהִים** m. plur. id. 1 Sam. 23: 23.

**מָחֵבֶרֶת** f. (r. **חָבַר** I. 1.) junction, juncture, i. e. the place where one thing is joined upon another, e. g. of curtains Ex. 26: 4, 5. of the parts of the ephod 28: 27. 39: 20.

**מָחֵבֶרֶת** f. plur. pp. Part. Pi. from **חָבַר** I. 1. a) beams, braces of wood, for joining and fastening a building, 2 Chr. 34: 11. b) cramps, hooks, of iron for joining etc. 1 Chr. 22: 3.

**מָחֵבֶת** (r. **חָבַה** to cook,) for **מָחֵבֶתָהּ** f. (Ez. 4: 3.) a pan, frying-pan, Lev. 2: 5. 6: 14. 7: 9. 1 Chr. 23: 29.

**מָחֵגֶרֶת** f. (r. **חָגַר**) cincture, Is. 3: 24.

\* I. **מָחָה** 1. to wipe off, to wipe away. Arab. **محا** id. Kindred are in Greek **μάσσω**, **μύμαχα**; **μύσσω**, **ἀπο-ἐπι-**; with a sibilant prefixed **σμάω**, **σμάω**, **σμήχω**, **σμάχω**. To **μάσσω** approach also very nearly **μύσσω**.—E. g. tears Is. 25: 8. the mouth Prov. 30: 20. writing, to blot out, Ex. 32: 32, 33, coll. Num. 5: 23. sins, i. e. to forgive, not punish, Ps. 51: 3, 11. Is. 43: 25. 44: 22.

2. to blot out, to destroy, men Gen. 6: 7. 7: 4. the name and memory of any one Ex. 17: 14. Deut. 9: 14. a city 2 K. 21: 13, where the primary force (no. 1) is preserved, I will blot out (lit. wipe out) Jerusalem as one wipes out a dish; he wipes it out and turns it upside down.

NIPH. fut. apoc. **יִמְחֶה** Ps. 109: 13 (for **יִמְחָה**) pass. of Kal no. 2, to be blotted out, to be destroyed, Deut. 25: 6. Ez. 6: 6. Judg. 21: 17. Prov. 6: 33.

HIPH. fut. apoc. **יִמְחֶה** i. q. Kal no. 2, to blot out, to destroy, Neh. 13: 14. Jer. 18: 23. Prov. 31: 3 **לֹא תִתֵּן דְּרָכֶיךָ לְמַחֲוֹת** nor give thy ways to the destroying of kings; so those who suppose a warlike spirit to be here reprehended. Better, to the corrupters, destroyers of kings, i. e. courtesans, nor is it then necessary to read **לְמַחֲוֹת**, since **מָחָה** may be taken as fem. of the adj. **מָחָה**.

II. **מָחָה** i. q. **מָחָה** to strike, seq. **עַל** to strike upon, to reach unto, in a geographical sense, Num. 34: 11. Deriv. **מָחִי**.

III. **מָחָה** i. q. **מָחָה**, Arab. **مخ** Conj. IV to be marrowy. Hence

PIEL privat. to unmarrow, emedullavit, Arab. Conj. II, and PUAL pass. Is. 25: 6 **שִׁמְנִים מִמְּחֵי** pinguedines emedullatae, fatness drawn out from the marrow-bones, the richest. The form **מִמְּחֵי** is for the usual **מִמְּחֵי**, from sing. **מִמְּחִי** for **מִמְּחָה**, comp. **מִרְאָה**. See Heb. Gram. § 90. 9.

**מחוגה** f. (r. חוג) *compass, compasses*, an instrument, Is. 44: 13.

**מחוז** m. *coast, sea-coast*, or according to the ancient versions, *haven*, once Ps. 107: 30.—Chald. id. and region, Arab. <sup>ساحل</sup> **حوض** margin, side, region.

**מחויאל** and **מחויאל** (perh. smitten of God, for **מחויאל**) *Mehujael*, pr. n. of a patriarch descended from Cain, Gen. 4: 18.

**מחויים** *Mahavites* 1 Chr. 11: 46, where we should expect the sing. **מחוי**, a gentile noun elsewhere unknown.

**מחול** m. (r. חול no. 1, to dance.) 1. *a dance, dancing*, Ps. 30: 12. 149: 3. 150: 4.  
2. pr. n. m. 1. K. 5: 11.

**מחולה** or **מהלה** f. i. q. **מהול** no. 1. Cant. 7: 1. plur. Ex. 15: 20. 32: 19. Judg. 11: 34. 21: 21. al.

**מחזה** m. (r. חזה) *vision* Gen. 15: 1. Num. 24: 4, 16.

**מחנה** f. (r. חנה) *a window* 1 K. 7: 4, 5.

**מחזיונות** (visions) *Mahazioth*, pr. n. m. 1 Chr. 25: 4, 30.

\* **מח** obsol. root, i. q. **מחה** III, Arab. <sup>مخ</sup> **مخ** IV, *to be marrowy*, of a bone, *to be fat*, of a sheep, whence **מח**, **מח**, marrow.—The primary notion lies in *be-smearing* with a fatty substance, comp. **מחה** I. Similar is the old Germ. *Mack*, *Machs*, marrow, whence by inserting r, *Mark*, *Marks*, comp. Heb. **מרה**. See Adelung's Dict. III. p. 73.

**מחי** m. (r. **מחה** II) *stroke, percussion*. Ez. 26: 9 **מחי קבלו** sec. Targ. *the stroke of his battering-rams*.

**מחידה** (perh. junction, from r. חיד Pa. **חיד** to join,) pr. n. m. *Mehida* Ezra 2: 52. Neh. 7: 54.

I. **מחיה** f. (r. **חיה**) 1. *preservation of life*, Gen. 45: 5. 2 Chr. 14: 12. Ezra 9: 8, 9.

2. *means of life, sustenance*, Judg. 6: 4.

II. **מחיה** f. *a sign, mark*, (from r. **חיה** = **חיה**), or perh. *spot* from r. **מחה**. Levit. 13: 10 **ומחית בשער חי** and if there be a mark of raw flesh in the tumor. v. 24 **ומחית בשער** and if the mark of burning be a reddish-white or white spot.

**מחיר** m. (r. **מחר**) 1. *price*, for which a thing is bought or sold, Prov. 17: 16. 27: 26. **במחיר** at a price, for money, 2 Sam. 24: 24. **לא במחיר** not for price, gratis, i. q. **חנם**, Is. 45: 13. 55: 1.

2. *hire, wages*, Mic. 3: 11. Deut. 23: 19.

3. pr. n. m. 1 Chr. 4: 11.

**מחלה** (r. **חלה** no. 3,) *sickness, disease*, Prov. 18: 14. 2 Chr. 21: 15.

**מחלה** (disease) pr. n. a) f. Num. 26: 33. 27: 1. Josh. 17: 3. b) 1 Chr. 7: 18, where the sex is uncertain.

**מחלה** f. i. q. **מחלה**, *disease*, Ex. 15: 26.

**מחלה** f. see **מחולה**.

**מחלון** (sick, from the form **מחלה** and ending **ון**) pr. n. m. *Mahlon*, Ruth 1: 2, 4, 9.

**מחלי** (sick) pr. n. m. *Mahli*, a) Ex. 6: 19. Num. 3: 20. b) 1 Chr. 23: 23. 24: 30.

**מחלה** f. (r. **חלל**) *cave, cavern*, Is. 2: 19.

**מחלות** m. plur. (r. **חלה** no. 3,) *diseases*, 2 Chr. 24: 25.



**מַחֲלֵף** m. *slaughter-knife*, with which the victims were killed for sacrifice, once in Plur. **מַחֲלָפִים** Ezra 1: 9. Syr. **ܡܚܠܦܐ**, Rabb. **חלף** knife, fr. r. **מחלף** to shave the hair, pp. i. q. **העביר** to cause a razor to pass over.

**מַחֲלָפוֹת** plur. f. (r. **חלף** Pi. and Hiph. to change, to interchange, and hence to braid, to plait,) *braids, plaits*, of hair, Judg. 16: 13, 19.

**מַחֲלָצוֹת** plur. f. *costly garments*, which are put off at home, Is. 3: 22. Zech 3: 4. R. **חלץ**, Arab. **خلع** exuit vestem, Arab. **خلعة** vestis solemnis, nitidior, whence the new verb **خلع** veste solemnii donavit.

**מַחֲלָקֶת**, c. Suff. **מַחֲלָקוֹת**, plur. **מַחֲלָקוֹת**. R. **חלק**.

1. *smoothness*, hence *a slipping away, escape*, (comp. **מלט**), so in pr. n. **סלע** **המחלקות** rock of escapes 1 Sam. 23: 28.

2. *course, division, class*, spec. of the 24 classes of the Levites and priests, **ἐφημέριοι, κληροί**, 1 Chr. 27: 1 sq. 2 Chr. 8: 14. 31: 2. 35: 4.

**מַחֲלָקָה** Chald. id. plur. **מחלקון** Ezra 6: 18.

**מַחֲלָת** m. (r. **חלה**, Aethiop. **ሃለ።** to sing, **ψάλλειν**), a stringed instrument, *lute, guitar*, accompanied by the voice, Ps. 53: 1. 88: 1. Comp. Aeth. **ወሃለት**: song, also **ἠθάρα**, see Vers. Aethiop. Gen. 4: 21. The signification of *singing* in this root comes from the idea of softening, soothing, see **חלה** Kal no. 1. and Pi.

**מַחֲלַת** (id.) pr. n. *Mahalath*, a) of the daughter of Ishmael, the wife of Esau, Gen. 28: 9. b) of the wife of Rehoboam, 2 Chr. 11: 18.

**מַחֲלָתִי** gent. n. from **מחלה**, see **אבל** II. d. 2 Sam. 21: 8.

**מַחֲמָאוֹת** Ps. 55: 22 is commonly taken as a noun derived from **חמא** milk, q. d. *milky words*, but against the context. Better, if we take **מַחֲמָאוֹת** as written for **מַחֲמָאוֹת** or **מַחֲמָאוֹת** (as Cod. R. 368,) Hhirek or Tseri being changed to Pattahh on account of the foll. Hhateph-Pattahh; comp. **אחרו** for **אחרו** Judg. 5: 28, **רחמתי** for **רחמתי** Ps. 51: 7, and the like. Hence we may render, *smoother than butter is his mouth*. Or, with Kimchi, we may read **מַחֲמָאוֹת**. The Chald. and Symm. also take the *Mem* here for the prefix particle **מן**.

**מַחֲמָד** constr. **מַחֲמָד**, m. plur. **מַחֲמָדִים**. R. **חמד**.

1. *desire*, then *thing desired, a delight*, e. g. **חמד עיניך** **מַחֲמָדִים** the desire, delight, of thine eye, 1 K. 20: 6. Is. 64: 10. Hos. 9: 16 the delight of their womb, i. e. their dearest offspring.

2. *loveliness*, Cant. 5: 16.

3. *something precious, costly*, Plur. Joel 4: 5. 2 Chr. 36: 19.

**מַחֲמָדִים** m. (r. **חמד**) *something precious, costly*, Lam. 1: 7. also fully written **מחמדרים**, v. 11 Chethibh.

**מַחֲמָל** m. *object of desire and affection*. Ez. 24: 21 **מַחֲמָל נַפְשְׁכֶּךָ** that which your soul desires, loves, from r. **חמל**, **חמל**, i. q. **נשא** seq. **אף**, 'to be borne with desire to any thing,' and therefore corresponding fully to the phrase **נשא נפש** v. 25. The sense would be nearly the same, if we take **מַחֲמָל** in the common acceptation to *pity*, with which the notion of *love, favour*, is closely conjoined. Further, as all this coincides with the verb **חמד** also, some codices read **מחמד**.

**מַחֲמָצֶת** f. Part. Hiph. from r. **חמצץ**, *something leavened*, Ex. 12: 19, 20. See the root.

**מַחֲנֶה** comm. gend. Gen. 32: 9.

Ps. 27: 3. R. **חָנָה**.

1. *a camp, encampment* of soldiers Josh. 6: 11. 1 Sam. 14: 15 sq. of nomades Ex. 16: 13. Num. 4: 5, 15. 5: 2. 10: 34. 11: 1, 9, 30, 31. Hence

2. *an army, host*, Ex. 14: 24. Judg. 4: 16. *a company, troop*, of men Gen. 50: 9. of locusts, *a flight*, Joel 2: 11. of cattle, *a drove*, Gen. 33: 8.

In plur. there is a threefold form: a) **מַחֲנִים** *camps* Num. 13: 19. c. Suff. **מַחֲנֵיהֶם**, Deut. 23: 15. Josh. 10: 5. 11: 4. — b) **מַחֲנֹת** Gen. 32: 8, 11. Num. 10: 2, 5, 6. **מַחֲנֹת יְהוָה** *courts of Jehovah*, where the priests as it were encamped, 2 Chr. 31: 2. — c) **מַחֲנִים**, fr. sing. **מַחֲנִי**, (comp. **מַמְחִים** under **מָחָה** III. Lehrs. p. 537.) Cant. 7: 1 *the heavenly hosts*, **אַצְבָּאוֹת**, i. e. angels (Gen. 32: 3,) to whom the poet here attributes dances, as elsewhere song, Job 38: 7. Comp. pr. name **מַחֲנִים**, which some apply here, but frigidly.

**מַחֲנֵה-דָן** (camp of Dan) *Mahanah-Dan*, pr. n. of a place at Kirjath-Jearim in the tribe of Judah, Judg. 18: 12.

**מַחֲנֵים** (camps, see **מַחֲנֶה** plur. c, according to Gen. 32: 3 camps or hosts of angels,) *Mahanaim*, pr. n. of a town beyond Jordan on the confines of the tribes of Gad and Manasseh, afterwards assigned to the Levites, Josh. 13: 26, 30. 21: 38. 2 Sam. 2: 8, 12, 29. 17: 24, 27. 1 K. 2: 8. 4: 14.

**מַחֲנֶק** m. (r. **חָנַק**) *strangling*, and genr. *death*, Job 7: 15.

**מַחֲסֶה** and **מַחֲסָה** Ps. 46: 2, estr. **מַחֲסֶה** Is. 28: 17, c. Suff. **מַחֲסִי** m. (r. **חָסָה**) *refuge* Is. 25: 4. Job. 24: 8. Ps. 104: 18. So of Jehovah, Ps. 46: 2. 61: 4. 62: 9. 71: 7. Joel 4: 6.

**מַחְסוֹם** m. (r. **חָסַם**) *a muzzle*, fastening for the mouth, Ps. 39: 2.

**מַחְסוֹר** (r. **חָסַר**) m. *want, need*,

Prov. 24: 34. **כָּל-מַחְסוֹרְךָ** *all thy wants*, all which thou needest, Judg. 19: 20. Absol. *want, poverty*, Prov. 28: 27. 21: 17 **אִישׁ מַחְסוֹר** *a poor man*.

**מַחֲסֵי** (his refuge is Jehovah) *Maaseiah*, pr. n. m. Jer. 32: 12. 51: 59.

\* **מָחַץ** 1. *to shake, to agitate*, e. g. the foot in blood, to dip repeatedly, Ps. 68: 24. Num. 24: 28 **וַיִּמְחֹץ יְהוֹשֻׁעַ** *and shaketh his arrows* sc. in blood, comp. Ps. l. c. — Arab. **مَضَحَضَ** to agitate e. g. water in a bucket; see Alb. Schult. de defectibus ling. Heb. p. 75. Origg. Heb. T. I. p. 100.

2. *to shake in pieces, to dash in pieces, to crush*, e. g. the head of any one, Ps. 68: 22. 110, 6. the loins Deut. 33: 11. Trop. Job. 26: 12 *by his wisdom he crusheth the pride of the sea*, i. e. restrains its proud waves.—Hence

**מַחֲץ** m. *contusion, wound*, Is. 30: 26.

**מַחְצֵב** m. (r. **חָצַב**) *a hewing of stone*. **מַחְצֵבֵי אֲבָנֵי** *hewn stones* 2 K. 12: 13. 22: 6.

**מַחְצֶה** f. (r. **חָצָה**) *the half* Num. 31: 36, 43.

**מַחְצִית** f. (r. **חָצָה**) 1. *the half*, sc. of a shekel, Ex. 30: 13.

2. *the middle*, Neh. 8: 3.

\* **מָחַק** *to smite in pieces, to crush*, once Judg. 5: 26.—Arab. **مَضَحَضَ** delevit, Conj. II perdidit. Kindred are **מָחַה**, **מָחָה**.

**מַחְקֶר** m. (r. **חָקַר**) *what is known by scrutiny, the inmost depth, the interior*, i. q. **חָקַר** no. 2, Ps. 95: 4.

\* **מָחַר** obsol. root, with the guttural sharpened i. q. **מָהַר** II and **מָוַר**. 1. *to change, to exchange*, whence perhaps **מָחַר** tomorrow, **מָחָרָה** the next day; unless these possibly have an affinity with **מָחַר**.

2. *to buy, to sell*, i. q. **מָהַר**, **מָכַר**. Hence **מָחִיר** price.

**מָחָר** subst. and adv. 1. *tomorrow, the morrow*, Syr. **ܡܚܪܐ**. Judg. 20: 28. 1 Sam. 20: 5. Is. 22: 13. **יּוֹם מָחָר** Is. 56: 12. Prov. 27: 1. **לְמָחָר** *for the morrow* Num. 11: 18. Esth. 5: 12. also *tomorrow* Ex. 8: 6, 19, comp. *ἐς αὐριον*. **מָחָר בַּיּוֹם** *tomorrow about this time*, see in **יּוֹם**; more fully **מָחָר בַּיּוֹם הַזֶּה** *about this time tomorrow (or) the third day* 1 Sam. 20: 12, as Vulg. Chald. well. Some join together **הַשְּׁלִישִׁית מָחָר**, as if *crastinum tertium*, day after tomorrow, but less well.

2. *in time to come, in future time*, Ex. 13: 14. Josh. 4: 6, 21. **בְּיוֹם מָחָר** id. Gen. 30: 33. Comp. **מָחָרָת**.

**מִתְרָאָה** f. (r. **תָּרָא**) *cloaca, a sink, privy*, 2 K. 10: 27 Chethibh.

**מִתְרָשֶׁת** and **מִתְרָשֶׁת** f. 1 Sam. 13: 20, two agricultural cutting instruments, one of which perhaps is the *plough-share*, (r. **חָרַשׁ** no. 3,) and the other the *coulter*. The plur. of both is **מִתְרָשִׁים** v. 21.—For the form of oriental ploughs, see Paulsen Ackerbau d. Morgenländer p. 52. Niebuhr's Descr. of Arabia p. 155. On the Egyptian plough, see Descr. de l'Égypte, I. Pl. 70, 71.

**מָחָרָת** estr. **מָחָרָת**, f. *the morrow, tomorrow*, with **יּוֹם**, viz. **הַיּוֹם מָחָרָת** *day of the morrow, tomorrow*, Num. 11: 32. Usually without **יּוֹם**, as **לְמָחָרָת** (comp. **לְמָחָר**) Jon. 4: 7, and **מָחָרָת** on the morrow, the next day, Gen. 19: 34. Ex. 9: 6. **עַד-מָחָרָת** *even unto the morrow*, comp. **מָן** no. 3. Lev. 23: 16. Seq. gen. **מָחָרָת הַיּוֹם** *the morrow of that day, the next day*, 1 Chr. 29: 21. Lev. 23: 11, 15, 16 **מִמָּחָרָת הַשַּׁבָּת** *the day after the sabbath*. Num. 33: 3. 1 Sam 20: 27. — **מִתְרָתָם** 1 Sam. 30: 17, perhaps adv. like **יּוֹמָתָם**.

**מִתְשֵׁבֶת** m. (r. **תְּשֵׁב**) *a peeling, decortication*, adverbially Gen. 30: 37.

**מִתְשֵׁבֶת** and **מִתְשֵׁבֶת** f. constr.

**מִתְשֵׁבֶת**, plur. **מִתְשֵׁבוֹת**, estr. **מִתְשֵׁבוֹת**. R. **הַשֵּׁב**.

1. *counsel, purpose, plan*, 2 Sam. 14: 14. Job 5: 12. Prov. 12: 5. 15: 22. 19: 21. 20: 18. Often of wicked counsels, devices, Gen. 6: 5. with the adj. **רָעָה** Esth. 8: 3, 5. 9: 25. Ez. 38: 10.

2. *work of art or skill*, Ex. 31: 4. 35: 33, 35.

**מִתְשֵׁן** m. (r. **תְּשֵׁן**) *darkness* Is. 29: 15. Ps. 88: 19 **מִתְשֵׁן מִיְּדַי** *my acquaintances are in darkness*, i. e. are lost from my sight.

Pl. **מִתְשֵׁנִים** *darknesses*, i. e. *dark places*, Ps. 88: 7. 74: 20 **מִתְשֵׁנֵי אֶרֶץ** *dark places of the earth*. Spec. of Sheol, Ps. 143: 3. Lam. 3: 6.

**מִתָּה** (apoc. from **מִתָּה** taking, grasping,) *Mahath*, pr. n. m. 1 Chr. 6: 20. 2 Chr. 29: 12. 31: 13.

**מִתְתָּה** f. (r. **תָּתָה**) 1. *fire-pan, fire-shovel*, in which coals were taken up and carried, Ex. 27: 3. 38: 3. comp. Num. 16: 6 sq.

2. Ex. 25: 38. 37: 23, prob. *tongs, nippers*, for snuffing candles.—Sept. *ὑποθήματα*. Vulg. *vasa, ubi quæ emuncta sunt, exstinguantur*.

**מִתְתָּה** f. (r. **תָּתָה**) pp. *a breaking in pieces*, hence

1. *destruction, ruin*, Prov. 10: 14, 29. 13: 3. 18: 7. Jer. 17: 17. Ps. 89: 41.

2. *timidity, fear*, Prov. 10: 15, see the root no 2. *consternation, terror* Prov. 21: 15. Is 54: 14.

**מִתְתָּרֶת** f. (r. **תָּרָה**) *a breaking in*, sc. of a thief by night, Ex. 22: 1. Jer. 2: 34.

**מַט** see **מָטָה**.

\* **מָטָה**, **מָטָה** Chald. comp. Heb. **מָצָא**, from which however the usus loquendi differs.

1. *to come to any place or person*, Dan. 6: 24, 25. 7: 13.

2. *to reach to*, Dan. 4: 8, 17, 19.

3. *to come, to come on*, as time Dan.

7: 22. seq. **על** to come upon any one, to happen to him, Dan. 4: 21, 25.

**מִטְאָטָא** m. a broom, besom, see **טוא**, **טוא** under the root **טוא**.

**מִטְבַּח** m. (r. **טבח**) slaughter Is. 14: 21.

**מִטָּה** m. (once f. Mic. 6: 9.) plur. **מִטּוֹת** Num. 1: 16. Josh. 14: 1, 2. once c. Suff. **מִטְוִי** Hab. 3: 14.

1. a branch, bough, shoot, Ez. 19: 11 sq. So called from its stretching or extending itself, from **נָטָה**, comp. **נִטְשָׁה** from **נָטַשׁ**.

2. a rod, staff, Ex. 4: 2, 4, 17. Num. 20: 9. So **שָׁבַר מִטָּה-לָּהֶם** to break the staff of bread, is to cause a famine of bread, i. e. of the strengthener of the heart, as it is elsewhere called, see in **סַעַד**. Lev. 26: 26. Ps. 105: 16. Ez. 4: 16. 5: 16. 14: 13. Spec. of a royal sceptre Ps. 110: 2. of a military spear Hab. 3: 9, 14. 1 Sam. 14: 27. of a staff or rod for chastisement, Is. 9: 3 **מִטָּה שֶׁכְּמוֹ** the staff which smites his shoulder. 10: 5, 24. Nah. 1: 13. Ez. 7: 10 violence riseth up **לְמִטָּה-רָשָׁע** as a rod for wickedness, to chastise it. Hence meton. chastisement, punishment, Mic. 6: 9.

3. i. q. **שִׁבְט**, tribe, (pp. branch,) only of the tribes of Israel, as **לִיְיָ מִטָּה** Num. 1: 49. **בְּנֵי מִטָּה** tribe of the children of Manasseh, Josh. 13: 29. **רִאשֵׁי הַמִּטּוֹת** 1 K. 8: 1, heads, chiefs of the tribes.

**מִטָּה** (Milel) adv. down, downwards, beneath, Deut. 28: 43. Prov. 15: 24. Opp. **מִעֲלָה** upwards, above.—Derived not directly from **מָטָה**, but, as would seem from the tone on the penult, from the apocop. **מַט** depression, low place, with ה local.—With prefixes:

1. **לְמִטָּה** a) down, downward, Deut. 28: 13. Ez. 1: 27. 2 K. 19: 30. Jer. 31: 37. Ecc. 3: 21. b) below, beneath, 2 K. 19: 30. 1 Chr. 27: 23 twenty years old **וּלְמִטָּה** and under. Seq. **מִן** Ezra 9: 13 **לְמִטָּה מֵעֲוֲנוֹנָה** below our sins, less than our sins deserve.

2. **מִלְּמִטָּה** from below, underneath, (opp. **מִלְּמַעְלָה** from above, above,) Ex. 26: 24. 27: 5. 28: 27. 36: 29. 38: 4. 39: 20.

**מִטָּה** f. (r. **נָטָה**, like Gr. *κλίνη* from *κλίνω*.)

1. a bed, couch. a) genr. Gen. 47: 31. 48: 2. 49: 33. Exod. 7: 28. — b) for reclining at table, Esth. 1: 6. Ez. 23: 41. — c) for ease and quiet, a sofa, Am. 3: 12. 6: 4.

2. a litter, sedan-chair, Cant. 3: 7.

3. a bier, for dead bodies, 2 Sam. 3: 31.

**מִטָּה** or **מִטָּה**, plur. **וֹת**, pp. part. **נָטָה** from **נָטָה**.

1. the being spread out, expansion, Is. 8: 8.

2. a stretching, bending of right, i. e. wrong, iniquity, Ez. 9: 9.

**מִטְוִי** m. (r. **טָוָה**) spinning, i. e. thing spun, Ex. 35: 25.

**מִטְוִי** m. a hammered bar of iron, once Job 40: 18. R. **מַטְוִי**.

\* **מַטְלֵ**, Arab. **مطل** to forge, to hammer, chiefly iron. — Is perhaps the Gr. *μέταλλον* to be derived from this root, rather than from *μεταλλάω*, *μεταλλάω*?

**מִטְמוֹן** (r. **טָמַן**) plur. **מִטְמִינִים**.

1. place where any thing is hidden under ground, espec. subterranean cell, store-house for grain, Jer. 41: 8.

2. hidden stores, hid treasure, sc. under ground, Prov. 2: 4. Job. 3: 21. Is. 45: 3. So genr. treasure Gen. 43: 23.

**מִטְעִי** (r. **נָטַע**) plur. constr. **מִטְעֵי** Mic. 1: 6, m. planting, plantation, Ez. 17: 7. 34: 29. Is. 61: 3. 60: 21 Keri **נָצַר מִטְעִי** branch of my planting, planted by me.

**מִטְעָמִים** m. plur. (r. **טָעַם**) Gen. 27: 4, and **מִטְעָמוֹת** plur. f. Prov. 23: 3, 6, dainties, savoury dishes. Alb. Schul-tens ad Prov. 23: 3 et ad Menk. I. p. 78,



remarks that the Arab. <sup>5</sup>مطعم is used espec. of dishes from the flesh of animals taken in hunting, which the nomades esteem a great delicacy. This accords well with Gen. 1. c.

**מִטְפָּחַת** f. (ר. טפח) Ruth 3:15, plur. מִטְפָּחוֹת Is. 3:22, a wide upper garment of a woman, *mantle, cloak*. See Schroeder de Vestitu mulier. Heb. c. 16.

\* **מִטֵּר** in Kal not used, *to rain*, as Chald. Syr. Arab.

Hiph. *to rain*, i. e. *give or send rain*, of God Gen. 2:5. 7:4. Am. 4:7. the clouds Is. 5:6 (here more full מִטֵּר מִטֵּר.) seq. על upon any thing, Am. Is. 1. c. Trop. of other things which God sends down from heaven in the manner of rain; as hail Ex. 9:18, 23. lightning Ps. 11:6. fire and brimstone Gen. 19:24. Ez. 38:22. manna Ex. 16:4. Ps. 78:24. Constr. c. acc. of the thing rained down, and על upon any thing, see ll. cc. Once with ב of the thing rained down, Job 20:23, see in בָּהֶם.

Niph. *to be rained upon*, Am. 4:7. —Hence

**מִטְרָה** m. plur. constr. מִטְרֹת Job 37:6, *rain* Ex. 9:33. Deut. 11:17. al. Also מִטְרַת אֶרֶץ rain of thy land, i. e. necessary for watering the ground, Deut. 28:12, 24. and so מִטְרַת זֶרַע Is. 30:23. Different from גֶּשֶׁם violent rain, shower.

**מִטְרֵד** (propelling) pr. n. f. *Matred*, Gen. 36:39.

**מִטְרֵה** f. (ר. טר) 1. *a prison, jail*, Neh. 3:25. 12:39. Jer. 32:2, 8. 33:1.

2. *scope, aim*, hence *mark*, (fr. Arab. نظر vidit, speculatus est, like Gr. σκόπος from σκέπτομαι,) 1 Sam. 20:20. Job 16:12. Lam. 3:12 where it has the Aramean orthography מִטְרָה.

**מִטְרִי** (rainy, or patronym. from מִטְרָה) pr. n. m. *Matrî*, 1 Sam. 10:21.

\* **מִי** an obsol. sing. *water*, the only

trace of which is in the pr. n. **אֶחָד מִי**

brother of water q. v. — Arab. ماء,

<sup>5</sup>ماء, dimin. very common in the vulgar tongue موية, Aethiop. ወይ.

The root is <sup>5</sup>מא, Heb. מֵא, whence מַי for the fuller form מַיָּה, as גַּי for גַּיָּה, and also the form מַי [for מַיָּה] in pr. n. מֵאֵה, coll. Chald. מַי, מַיָּה. The same idea of *water* is found

in roots somewhat harsher, as <sup>5</sup>מא aquam habuit puteus, II aquam effudit, <sup>5</sup>מא aqua perfudit, med. O aquosum fuit lac, IV aqua diluit vinum, <sup>5</sup>מא:

liquefactus, dissolutus est, <sup>5</sup>מא fluxit, liquatus est; so in Hebr. מַיָּה, מַיָּה, מַיָּה. In western languages we find from the same source, *mejo, mingo*. By a change of the aspirate to a sibilant, there arises a new series of roots: מַיָּה, מַיָּה, II, q. v.

Plur. מַיָּה, constr. מַי and more rarely מַיָּה, (comp. on such reduplicated forms Ewald's Gram. p. 508. n.) c. Suff. מַיָּה, מַיָּה, מַיָּה, c. <sup>5</sup>מא local מַיָּה Ex. 7:15. 8:16, *waters, water*, comp. Chald. מַיָּה, Syr. مَيَّة.

—Joined with plur. adjectives: מַיָּה living i. e. springing water, Gen. 26:19. Lev. 14:5, 50. מַיָּה קִדְּשִׁים consecrated water Num. 5:17. מַיָּה רַבִּים Ps. 18:17. With verbs plural, Gen. 7:19. 8:5. 2 K. 2:19. Ez. 47:1. So also sing. not only where the verb precedes, Gen. 9:15. Num. 20:2. 24:7. 33:14. 2 K. 3:9, but sometimes where it follows, Num. 19:13, 20.—Joined with the name of a place, it denotes waters situated near that place, a fountain, stream, torrent, lake, marsh, etc. So מַיָּה Judg. 5:19 of the stream Kishon. מַיָּה Jer. 48:34. מַיָּה Josh. 15:7 q. v. of fountains. מַיָּה Josh. 16:1. מַיָּה Is. 15:9 of a brook. מַיָּה (q. v.) of a marsh; comp. מַיָּה the waters of Egypt, Ex. 7:19. 8:2. 2 K. 5:12.

נֶחַל of the deluge Is. 54: 9. — Trop. מֵי רֶשֶׁת water of hemlock or of poppies, i. e. the juice, Jer. 8: 14. מֵי רֶגְלַיִם water of the feet Is. 36: 12 Keri, by euphemism for urine, like Syr. مَلَف

مَلَف, and simpl. مَلَف, Talmud.

מֵי רֶגְלַיִם, Pers. آبِ سَدَن vesicam exonerare. But מֵי מִתְנַיִם Ez. 47: 4 is water up to the loins. Further, water of a man is put for the semen genitale, (Arab. ماء id. Cor. 86. 5. Pers. آبِ پشت aqua dorsi,) Is. 48: 1 who have come forth from the waters of Judah, are his offspring, comp. Num. 24: 7. Ps. 68: 27.—Poet. water is the emblem a) of abundance, plenty, Ps. 79: 3. 88: 18. Is. 11: 9. Hab. 2: 14. b) of great and overwhelming dangers, Ps. 18: 17 he drew me out of many waters, comp. 32: 6. 69: 2, 3, 16. Job 27: 20. Comp. also many examples from the Arabic and Greek poets, in Dissertatt. Lugd. p. 960 sq. — c) of terror, Josh. 7: 5 the heart of the people melted לִמְיָם and be-

came as water. Comp. Arab. ماء water-hearted, timorous. Opp. is a heart like stone, Job 41: 16. — d) of lust, as likened to boiling water, Gen. 49: 4.

In proper names: a) מֵי זָהָב (water i. e. lustre of gold, comp. Arab. ماء) pr. n. m. Mezahab, Gen. 36: 39.

b) מֵי הַיְזָקִין (waters of yellowness) a town of the Danites, prob. so called from a fountain or stream in the vicinity, Josh. 19: 46.

c) מֵי-נִפְתּוּחַ (waters of opening) a fountain in the tribe of Judah near the valley of Ben-Hinnom by Jerusalem, Josh. 15: 9. 18: 15.

In other pr. names, מֵי c. gen. coalesces into one word, as מֵי־רֶבָּא, perhaps too מֵי־פֶצֶת .

\* מִי pron. pers. 1. interrogative, מי; who? pp. of person, like מִה of thing. For the correlatives הִי, הִיא, הִי, see in כִּי A. In the kindred languages the Ethiopians alone have

ሐ: mi, but in the sense of what? spoken of things. Aram. مِ, Arab.

مِ et مِ. — Gen. 24: 65 מִי הָאִישׁ who is this man? Ruth 3: 9 מִי אַתָּה who art thou? Also where the ques-

tion respects several, (Arab. مَنْوَن), Gen. 33: 5 מִי אֵלֶּה who are these? Is. 60: 8. So too for the sake of explicitness we find מִי וְמִי, Ex. 10: 8 מִי הֵלֵךְ וְמִי הֵלֵךְ who are the going? who shall go? comp. Aeth. ሐ: ሐ:.

ሐ: ሐ: quinam vos? Lud. Lex. p. 80. — More rarely it refers to things, but so that the idea of person, or persons is included. Gen. 33: 8 מִי הָאִישׁ who to thee, what to thee, are all these droves? Judg. 9: 28 מִי שָׂכֵם פִּי בַעֲבָדָיו who, what, are the Shechemites that we should serve them? 13: 17 מִי שָׂמֵךְ 1 Sam. 18: 18 מִי אֶזְכִּיר Mic. 1: 5 מִי יִשְׁעֵי יַעֲקֹב וְמִי חַיִּי . . . i. e. who is the author of the transgression of Jacob . . .

who the authors of the high places of Judah? Cant. 3: 6. — Put in the gen. as מִי בַת daughter of whom? i. e. whose daughter, Gen. 24: 23, 47. 1 Sam. 12: 3. 17: 55. Jer. 44: 28. With prefixes marking the other cases: מִי לְמִי cui? to whom? Gen. 32: 18. 38: 25. for plur. Ex. 32: 24. on account of whom? Jon. 1: 8. מִי אֶת־ whom? 1 Sam. 12: 3. 28: 11. Ez. 32: 19. בְּמִי 1 K. 20: 14, עַל־מִי, etc. For the Lat. quis eorum? Engl. who of or among them? is said מִי בֵּהֶם Is. 48: 14. seq. מִן, Judg. 21: 8 מִי אֶחָד מִשְׁבֵּטֵי יִשְׂרָאֵל what one among the tribes of Israel? — Specially to be noted are the foll. uses: a) Put also in an indirect interrogation, after a verb of knowing, Gen. 43: 22. Ps. 39: 7. of seeing 1 Sam. 14: 17. of pointing out, 1 K. 1: 20. — b) As made intensive, in the phrases מִי הָיָה, מִי הָיָה, מִי הָיָה, see הָיָה, הָיָה. — c) Often where the question implies a negative answer, so that the interrogative form assumes almost a negative power. Num. 23: 10 מִי מֵנָה עֶפְרַיִם הָאָרֶץ who can count the

dust of the earth? i. e. no one. Is. 53: 1 **מי דאמין** *who hath believed?* i. e. no one, few. 51: 19. Also seq. fut. Job 9: 12 **מי יאמר** *who will say?* who would say? (comp. *tis* & seq. Opt.) for, no one will say. Prov. 20: 9. Eccl. 8: 4. 2 Sam. 16: 10. Seq. part. in the formula **מי יודע** *who knoweth?* for no one knoweth, Ps. 90: 11. Eccl. 2: 19, (opp. **מי לא ידע** Job. 12: 9,) in the sense of the Lat. *nescio an*, i. e. *perhaps*, see **יָדַע** no. 5. a. also *unexpectedly, suddenly*, see *ibid.* no. 6. — Put also with a following noun by way of extenuation and also contempt. Judg. 9: 28 **מי יאבדמך** *who is Abimelech that we should serve him?* Ex. 3: 11 **מי אנכי כי אגה אל-פַּרְעֹה** *who am I, that I should go unto Pharaoh?* for, I am not the proper man to go to him. — d) Seq. fut. it often expresses *wish, longing*. 2 Sam. 15: 4 **מי ישמני שפוט** *who will make me judge?* i. e. O that I were made judge! Is. 27: 4 **מי יתנני** *who will give to me?* i. e. O that I might have! Judg. 9: 29. Ps. 53: 7. Job 29: 2. Hence **מי יתן** is a usual formula in wishing, see **יָתַן** no. 1. h.

2. indefinite, *whoever, any one who*. Ex. 24: 14 **מי יגש אליהם** *whoever has a suit, let him come to them*. Judg. 7: 3 **מי יחזר ויחזר** *whoever is timid and fearful, let him return*. Prov. 9: 4. Eccl. 5: 9. Is. 54: 15. In Gr. and Lat. this may properly be rendered by *si quis*, Eng. *if any one*. — 2 Sam. 18: 12 **מי בצער** *take care of the young man every one of you*. Seq. **אֲשֶׁר** Ex. 32: 33 **מי אֲשֶׁר חָטָא** *whosoever hath sinned*. 2 Sam. 20: 11. Comp. Syr. **ܡܝ ܕܝܠܐ**.

Sometimes **מי** is said to be put as an adv. for *how? in what way?* like **מִדָּה** B. 3. But in all the examples given, it is better to retain the common signification. Am. 7: 2, 5, **מי יקום יעקב** pp. *who shall Jacob stand*, concisely for, *Who is Jacob, that he should stand?* sc. under these calamities. Comp. the formulas above in no. 1. d. Is. 59: 19 **מי יאנחמני** *for the fatherless*. Ruth 3: 16.

Proper names beginning with **מי**, as

**מִיכָאֵל, מִיכָה, מִיכָיָה**, etc. see below in their places.

**מִידָד** (love, r. **יָדַד**) pr. n. m. *Medad*, Num. 11: 26, 27.

**מִידְבָּא** (water of quiet, see r. **דָּבָא**) *Medeba*, pr. n. of a city of the Reubenites, situated in a plain of the same name, Num. 21: 30. Josh. 13: 9, 16. 1 Chr. 19: 7. It was afterwards reckoned to Moab, Is. 15: 2. Gr. *Μηδαβα*, *Μηδαβη*, *Μήδαβα*, see 1 Macc. 9: 36. Jos. Ant. 13. 1. 4, 9. and § 1. Euseb. h. v. Relandi Palaestina p. 893. At the present day ruins, called by Seetzen and Burckhardt *Madaba*, are found in that region. Burck. Trav. in Syria etc. p. 365 sq. ed. 4to.

**מִיטָב** m. (r. **יָטַב**) *the best of any thing, the best part*. 1 Sam. 15: 9, 15 **מיטב הצאן** *the best of the flocks*. Ex. 22: 4 **מיטב שדהו ומיטב כרמו** *the best of his own field, and the best of his own vineyard*. Gen. 47: 6 **במיטב הארץ** *in the best part of the land*. v. 11. Sept. *ἐν τῇ βελτίστῃ γῇ*. Vulg. *in optimo loco*. J. D. Michaelis here proposes to translate *pastures*, after the

Arab. **مَوْطُوب**, but this is inadmissible; see his Suppl. p. 1072.

**מִיכָה** see **מִיכָיָה**.

**מִיכָאֵל** (who as God?) *Michael*, pr. n. a) of one of the seven archangels, the patron of Israel before God, Dan. 10: 13, 21. 12: 1. — b) 1 Chr. 27: 18. — c) 2 Chr. 21: 2. — d) of others, Num. 13: 13. 1 Chr. 5: 13, 14. 6: 25. 7: 3. 8: 16. 12: 20. Ezra 8: 8.

**מִיכָה** (for **מִיכָיָהוּ** who as Jehovah?) (Sept. *Μιχαῖας*, *Micah*, pr. n. a) of the sixth among the twelve minor prophets, surnamed **הַמְרִשְׁפִּי** q. v. Mic. 1: 1. Jer. 26: 18 Keri, where Chethibh has **מִיכָיָה**. — b) 2 Chr. 34: 20, for which in 2 K. 22: 12 **מִיכָיָה** — c) and d) see **מִיכָיָהוּ** a, b. e) and f) see **מִיכָיָהוּ** a, b.

**מִיכָיָה** (who as Jehovah?) *Michaiiah*, pr. n. m. a) see **מִיכָה** a, b. — b) Neh. 12: 35, i. q. **מִיכָה** 11: 17, 22. — c) Neh. 12: 41.

**מִיכָה** (id.) *Michaiiah*, pr. n. a) of a commander under Jehoshaphat, 2 Chron. 17: 7. — b) of the wife of Rehoboam, daughter of Uriel, 2 Chr. 13: 2; but comp. 2 Chr. 11: 21, 22. 1 K. 15: 2, where the same wife of Rehoboam and mother of Abijah is called Maachah, **מַעֲכָה**, the daughter of Absalom.

**מִיכָה** (id.) *Micaiah*, pr. n. a) of a Levite who set up idol-worship in the tribe of Dan, Judg. 17: 1, 4. Also more shortly called **מִיכָה**, v. 5, 8, 9, 10. al. — b) of a prophet in the age of Jehoshaphat and Ahab, the son of Imiah, 1 K. 22: 8. 2 Chr. 18: 7. Also called **מִיכָה** v. 24, and **מִיכָה** v. 8 Chethibh. — c) Jer. 36: 11, 13.

**מִיכָה** m. 1. 2 Sam. 17: 20 **מִיכָה** *brook of water*. — R. **מִיכָה**, Arab. **مِكْحَل** to have little water, e. g. of a well.

2. pr. n. of the daughter of Saul, the wife of David, 1 Sam. 14: 49. 19: 11 sq. 2 Sam. 6: 16 sq. — Here it seems contracted from the form **מִיכָה** q. v.

**מִיכָה** *waters*, see **מִי**.

**מִימִין** and **מִימִין** (a dextra, unless it is rather for **מִימִין**) pr. n. m. *Mijamin, Minjamen*. a) 1 Chr. 24: 9. — b) Ezra 10: 25. Neh. 10: 8. 12: 5. also **מִימִין** 12: 17, 41.

\* **מִין** obsol. root, Arab. **مِن** *mentitus est*, Aethiop. **ጠፍቶ** *subdolos, callidus fuit*, Heb. prob. to wear an appearance, to pretend, whence **מִימִין** *species*, i. e. appearance, form, and also the foll. art.

**מִין** m. Lat. *species*, i. e. form, but

also *kind, sort*, Engl. *species*, comp. Gr. *idea*, which also denotes form and kind. Only in the constructions **מִימִין** *according to its kind*, Gen. 1: 11, 12, 21, 25. Lev. 11: 15, 16. **מִימִין** Gen. 1: 24, 25. plur. **מִימִין** 1: 21. Syr. **ܡܝܢܐ** family, progeny.

**מִינָה** nurse, Part. Hiph. from **נָקָה** q. v.

**מִינָה** 2 K. 16: 18 Chethibh, a very doubtful orthography for **מִינָה** q. v.

**מִינָה** Josh. 21: 37. Jer. 48: 21, also **מִינָה** Josh. 12: 18 (beauty) pr. n. of a Levitical city in the tribe of Reuben, afterwards belonging to Moab, Jer. l. c. where Chethibh **מִינָה**.

**מִיץ** m. (ר. **מִיץ**) pressure Prov. 30: 33.

**מִינָה** (retreat, r. **מִינָה**) *Mesha*, pr. n. m. 1 Chr. 8: 9. Comp. **מִינָה**.

**מִינָה** (who is what God is? from **מִי**, **נָה**, comp. **מִינָה**) pr. n. m. *Mishael*, a) Ex. 6: 22. Levit. 10: 4. — b) one of the companions of Daniel, Dan. 1: 6. 2: 17, afterwards called **מִינָה**. — c) Neh. 8: 14.

**מִינָה** m. (ר. **מִינָה**) 1. *righteousness, justice*, Ps. 45: 7. As adv. *righteously, justly*, 67: 5.

2. *evenness, hence a level region, plain*, Is. 40: 4. 42: 16. Ps. 143: 10. With the art. **הַמִּינָה**, *the plain* in the tribe of Reuben near the city **מִינָה**, Deut. 3: 10. 4: 43. Josh. 13: 9, 16, 17, 21. 20: 8. 48: 21.

**מִינָה** pr. n. Chald. *Mesha*, see **מִינָה** no. 2. Dan. 2: 49. 3: 12. Pers. **میشاک** *ovicula*.

**מִינָה** (deliverance) *Mesha*, pr. n. of a king of Moab, 2 K. 3: 4.

**מִינָה** (id.) *Mesha*, pr. n. of a son of Caleb, 1 Chr. 2: 42.



**מִישָׁר** only in plur. **מִישָׁרִים**, rarely **יָשָׁר** Prov. 1: 3. R. **יָשָׁר**.

1. *straightness, rightness*, of a way; hence *happiness* Is. 26: 7. (comp. Prov. 3: 6. 11: 6.) **בְּמִישָׁרִים** Prov. 23: 31, and **לְמִישָׁרִים** Cant. 7: 10, *straight, right*. Hence a) *uprightness, sincerity*, and as adv. *sincerely*, Cant. 1: 4. — b) *justice*, in a judge Ps. 99: 4. what is in itself just Prov. 1: 3. 8: 6. Ps. 17: 2. **בְּמִישָׁרִים** Ps. 9: 9, and **מִישָׁרִים** 58: 2, as adv. *justly, righteously*.

2. *peace, concord*. **עָשָׂה בְּמִישָׁרִים** to make peace, i. e. to make all things plain and even, Dan. 11: 6, comp. v. 17 et Mal. 2: 6.

**מִיתָר** only in plur. i. q. **יָתָר** no. 1, *string* of a bow Ps. 21: 13. *cord* of a tent or tabernacle, Num. 3: 37. 4: 32. Jer. 10: 20.

**מַכְאוֹב** and **מַכְאָב** m. (ר. **כָּאָב**) plur. **יָמִים** Ps. 32: 10 and **זָת** Is. 53: 3, m. *pain*, Job 33: 19. Metaph. pain of mind, sorrow, grief, Ex. 3: 7. Lam. 1: 12, 18.

**מַכְבֵּר** *abundance*, see **כָּבֵר** Hiph.

**מַכְבֵּנָה** (band) pr. n. of a place, see **כְּבִין**.

**מַכְבֵּנִי** (perh. what like my sons? for **מָה כְּבִנִּי**) pr. n. m. 1 Chr. 12: 13.

**מַכְבֵּר** (ר. **כָּבֵר** no. 1) constr. **מַכְבֵּר** m. *net-work, grate*, of brass, Ex. 27: 4. 38: 4, 5, 30. 39: 39.

**מַכְבֵּר** m. (ר. **כָּבֵר** no. 1) *coarse cloth*, i. e. of a coarse texture, perh. *hair-cloth, cilicium*, 2 K. 8: 15. — The idea of *σικαντιον*, fly-net, proposed by J. D. Michaelis, does not seem adapted to the context.

**מַבֵּה** f. (ר. **בָּה**) plur. **מַבֹּת**, rarely **מַבִּים** 2 K. 8: 29. 9: 15.

1. *a beating, smiting*, Deut. 25: 3. 2 Chr. 2: 9 **מַבֹּת הָעֵשִׂים** comm. for **מַבֹּת הָעֵשִׂים** *beaten or threshed wheat*, but corrupted perhaps from **מַבְלָת** 1 K.

5: 25. — Espec. of *strokes, plagues*, inflicted from God, i. e. calamities, Lev. 26: 21. Deut. 28: 59, 61. 29: 21.

2. *a wound*, 1 K. 22: 35. Is. 1: 6.

3. *slaughter*, in battle, Josh. 10: 10, 20. Judg. 11: 33. 15: 8. or inflicted from God, 1 Sam. 6: 19.

**מַכְוֶה** f. (ר. **כָּוֶה**) *a burning, burnt spot*, on the body, Lev. 13: 24, 25, 28.

**מַכּוֹן** m. (ר. **כּוֹן** to stand,) 1. *a place where one stands*, etc. Ezra 6:

68. (Arab. **مَكَان**.) Spoken chiefly of the *place*, i. e. habitation, dwelling, of God, (Aeth. **ዓረእ**: *habitatio Dei*, aedes,) Ex. 15: 17. 1 K. 8: 13, 39, 43. Ps. 33: 14. 2 Chr. 6: 33, 39.

2. *foundation, basis*, Ps. 89: 15. 97: 2. Plur. Ps. 104: 5.

**מַכְנֶה** and **מַכְנָה** f. c. Suff. **מַכְנֶהָ** Zech. 5: 11 (*o* being shortened into *u*, Heb. Gr. § 27. n. 1,) plur. **מַכְנֹת**.

1. *place* Ezra 3: 3, comp. 2: 68.

2. *a base, stand*, 1 K. 2: 27—36.

3. pr. n. of a town or city in the tribe of Judah, Neh. 11: 28.

**מַכּוּרֶתָם**, **מַכּוּרָה**, **מַכּוּרָה**, c. Suff. **מַכּוּרֶתָם** Ez. 29: 14, plur. **מַכּוּרֶתָהּ** 16: 3, **מַכּוּרֶתָהּ** 21: 35, f. *nativity, birth*, pp. a digging out, pit, mine, whence metals are dug, from r. **כּוּר** no. I. The metaphor is here drawn from metals, (comp. Is. 51: 1,) as in the Germ. *Abstammung* it

is drawn from plants. Arab. **كُور** a digging, also nature, disposition.

**מַכִּיר** (sold) *Machir*, pr. n. m. a) of a son of Manasseh, and father of Gilead, Gen. 50: 23; hence poet. for the tribe of Manasseh, Judg. 5: 14. — b) 2 Sam. 9: 4, 5. 17: 27. — Patronym. **מַכִּירֵי** Num. 26: 29.

\* **מַבֵּה** pp. *to melt away, to pine*, hence, *to decay, be brought low*, in Kal once Ps. 106: 43. — Kindred are **מָוֶה**, **מָוֶה**, **מָוֶה**, **מָוֶה**, see under **מִי** init.

Syr. **ܡܚܪ** dejectus, stratus est.

NIPH. fut. יִמָּד, to decay, of a building, Eccl. 10: 18.

HOPH. plur. הִמָּכּוּ for הִמָּכּוּ they decay, are brought low, perish, Job 24: 24.

\* מִכָּל see מִיכָל.

I. מִכְּלָה (r. פָּלָה) f. completion, once in plur. 2 Chr. 4: 21 מִכְּלֹת זָהָב *perfections of gold*, i. e. the most perfect, purest gold.

II. מִכְּלָה, מִכְּלָא, (like מִזְרָה Ps. 9: 21 for מִזְרָא, from r. פָּלָא to shut in,) a fold, sheep-fold, Hab. 3: 18. plur. מִכְּלָאוֹת Ps. 50: 9. 78: 70.

מִכְּלוּל m. (r. פָּלַל) *perfection*, chiefly of beauty, etc. Ez. 23: 12 et 38: 4 מִכְּלוּל לְבָשִׁי *clothed in perfection*, i. e. splendidly.

מִכְּלָל m. (r. פָּלַל) *perfection*, something most perfect, Ps. 50: 2.

מִכְּלָלִים plur. of a form מִכְּלָל, pp. beauties, beautiful things, and hence *splendid merchandize*, espec. costly garments, Ez. 27: 24.

מִכְּלָה f. food, once 1 K. 5: 25 (11), contr. from מִיִּכְלָה.

מִכְּמָנִים m. plur. *treasures*, once Dan. 11: 43. R. פָּמָן to hide.

מִכְּמָשׁ Ezra 2: 27, מִכְּמָשׁ 1 Sam. 13: 2, 5, מִכְּמָשׁ Neh. 11: 31, (hid treasure, r. פָּמַשׁ) Michmash, pr. n. of a city of Benjamin situated on the east of Bethaven, 1 Sam. 13: 5. Gr. Μαχμάς 1 Macc. 9: 73. Μαχμά Jos. Ant. 13. 1. 6.

מִכְּמָר Is. 51: 20, and מִכְּמָר only in plur. מִכְּמָרִים Ps. 141: 10, m. a net, hunter's net. R. פָּמָר no II.

מִכְּמָרִת Is. 19: 8, c. Suff. מִכְּמָרִתוֹ (as if from מִכְּמָרִת) Hab. 1: 15, 16, a net, fish-net. R. פָּמָר no. II.

מִכְּמָשׁ see מִכְּמָשׁ.

מִכְּמָתָת (perh. hiding-place, see מִכְּמָת) pr. n. of a town on the confines of Ephraim and Manasseh, Josh. 16: 6. 17: 7.

מִכְּנֹדֶבִי (what like the liberal? for מִכְּנֹדֶבִי) pr. n. m. Ezra 10: 40.

מִכְּנֵס (r. פָּנַס) only in plur. or dual constr. מִכְּנֵסִי drawers, Vulg. feminalia, worn by the Heb. priests in order to conceal the parts of shame. Josephus describes them as follows, Ant. 3. 7. 1, διάζωμα περὶ τὰ αἰδοῖα ὑαπτὸν ἐκ βίσσου κλωστής εἰργνύμενον, ἐμβαλόντων εἰς αὐτὸ τῶν ποδῶν ὥς περὶ ἀναξυρίδας· ἀποτέμνεται δὲ ὑπὲρ ἡμισυ καὶ τελευτήσαν ἄχρι τῆς λαγόνος περὶ αὐτὴν ἀποσφιγγεται. Ex. 28: 42. 39: 28. Levit. 6: 3. 16: 4. Ez. 44: 18.

מִכְּסָּ m. (r. פָּסַס, as מָמָר from מָרַר,) pp. number, price, see fem. מִכְּסָּה, then tribute Num. 31: 28, 37, 38, 39, 40, 41. — Aram. מִכְּסָּ, Arab. مَكْسٌ census, tax, whence the new verb مَكَسْتُ to collect tribute; also denom.

noun مَكْسٌ, مَكْسٌ publican. The Armenians have also adopted this noun, and write it Լուքս. — Fem. מִכְּסָּה, contr. מִסָּ.

מִכְּסָּה f. 1. number sc. of persons Ex. 12: 4.

2. price, sc. of purchase, Lev. 27: 23.

מִכְּסָּה m. (r. פָּסָה) covering, cover, of a tent, Ex. 26: 14. 36: 19. of Noah's ark Gen. 8: 13.

מִכְּסָּה (pp. part. Pi. of פָּסָה) 1. covering, coverlet, stragula, Is. 14: 11. in a ship Ez. 27: 7. Hence clothing Is. 23: 18.

2. the caul, omentum, which covers the intestines, Lev. 9: 19; fully הִחֵלֵב הַמִּכְסָּה אֶת־הָקָרֶב Ex. 29: 13, 22.

מִכְּפָלָה (a doubling) pr. n. of a

field or tract near Hebron, where Sarah was buried, Gen. 23: 9, 17, 19. 25: 9. 49: 30. 50: 13.

\* **מָכַר**, fut. יִמְכֹּר, *to sell*, (comp. kindr. מָחַר, מָיַר, מָוַר, ) Gen. 37: 27, 28. Lev. 25: 25. 27: 20. Joel 4: 3. al. Seq. **כֶּ** of price, Am. 2: 6. Ps. 44: 13. — Spec. a) *to sell one's daughter*, i. e. *to give in marriage* for a price, מָיַר, paid by the bridegroom, (Syr. **ܡܝܪܐ** desponsavit, comp. מָיַר II,) Gen. 31: 15. Ex. 21: 7. — b) *to sell a people*, spoken of Jehovah, i. e. to deliver them into the power of their enemies, Deut. 32: 30. Judg. 2: 14 וַיִּמְכְּרֵם בְּיַד אֹיְבֵיהֶם *he delivered them into the hand, power, of their enemies.* 3: 8. 4: 2, 9. 10: 7. Comp. Nah. 3: 4.

NIPH. **מִכַּר** 1. pass. of Kal, *to be sold* Lev. 25: 34. Pass. of Kal b, Is. 50: 1. 52: 3.

2. *to sell oneself as a slave*, Lev. 25: 39, 42, 47.

HITHPA. 1. *to be sold*, Deut. 28: 68.

2. *to sell oneself* sc. to do evil, to become a slave to the doing of evil, 1 K. 21: 20, 25. 2 K. 17: 17.

Deriv. מְכַר, מְמַכֵּר, and

**מִכָּר** m. c. Suff. מְכָרִי 1. any thing exposed for sale, ware, Neh. 13: 16. 2. price, value, Num. 20: 19.

3. saleable property, possession, Deut. 18: 8.

**מֵכַר** m. (ר. נָכַר) *an acquaintance, friend*, pp. abstr. acquaintance, 2 K. 12: 6, 8.

**מִכְרָה** m. (ר. כָּרָה) *a pit* Zeph. 2: 9.

**מִכְרָה** (Tseri impure) f. once in plur. מְכָרוֹת *swords*, so called from piercing, Gr. μάχαίρα, see בֹּר I. Hence Gen. 49: 5 חַמְסֵי מִכְרֵיהֶם *instruments of violence are their swords*, Jerome *arma eorum*. Among the Rabbins this interpretation is implied by R. Elieser in Pirke Aboth c. 38, יַעֲקֹב קָלַל אֶת חֶרְבָּם בְּלִשְׁוֹן יְיָ *Jacob cursed their swords* (i. e. of Levi and Simeon)

in the Greek tongue. — Another view deserving attention is that of L. de Dieu in Critica Sacra ad. h. l. and of Ludolf in Lex. Aeth. p. 87, who translate *machinations, wicked devices*, by comparing Arab. **مَكْر** machinatus est, and **مَكْرٌ**: consultavit, **مَكْرٌ**: consilium. The Tseri pure in this case would create no difficulty, comp. Lehrs. p. 595.

**מִכְרִי** (worth a price, purchased,) Michri, pr. n. m. 1 Chr. 9: 8.

**מִכְרֵי** gentile n. from מְכָרָה a place otherwise unknown, 1 Chr. 11: 36.

**מִכְשׁוֹל** (ר. פֶּשַׁל) *a stumbling-block* Lev. 19: 14. Is. 8: 14 בֵּינֵי מִכְשׁוֹל *stone of stumbling.* 57: 14. Ez. 3: 20 וַיִּנְחֵנִי לְפָנָיו *I lay a stumbling-block before him, and he shall die.* Jer. 6: 21. — Trop. a) *cause of falling*, cause of ruin to any one, Ez. 18: 30. 44: 12. Ps. 119: 165. — b) in a moral sense, *cause of offence*, enticement, incitement, (comp. the verb Mal. 2: 8,) Ez. 7: 19. 14: 3 וְיִנְחֵם מִכְשׁוֹלֵי עֲוֹנָם *their enticements to iniquity*, i. e. idol-images. — c) *offence of mind*, scruple of conscience, 1 Sam. 25: 31.

**מִכְשָׁלָה** f. 1. *ruin*, i. e. a state in ruins, Is. 3: 6.

2. *incitement to sin*, cause of offence, plur. of idols, Zeph. 1: 3.

**מִכְתָּב** m. (ר. כָּתַב) 1. *writing*, Ex. 32: 16. Deut. 10: 4.

2. *a writing*, thing written; hence a) a letter, epistle, (Arab. **كتاب** and **مكتوب** of a letter,) 2 Chr. 21: 12. — b) *a poem, psalm*, Is. 38: 9. Comp. יִבְרָתָם.

**מִכְתָּה** f. (ר. כָּתַה) *a breaking in pieces* Is. 30: 14.

**מִכְתָּם** m. i. q. מְכָתָם no. 2. b, (ב in comm. usage having been gradually changed to מ, comp. in let. ב no. 3,) *a writing*, espec. *poem, psalm, song*, found

only in the inscriptions of Ps. 16: 56—60, comp. Is. 38: 9. — Others unaptly translate מִכְתֶּם as if from כֶּתֶם gold, viz. *golden psalm*, i. e. precious, pre-eminent.

מִכְתֶּשׁ m. (r. כֶּתֶשׁ) 1. a mortar,

Prov. 27: 22.

2. In Judg. 15: 19 prob. *socket* of a tooth, Lat. *mortariolum*, Gr. ὀλμίσκος. See Bocharti Hieroz. T. I. p. 202.

3. *Maktesh*, pr. n. of a valley near Jerusalem, prob. so called from its resemblance to a mortar, Zeph. 1: 11.

\* מָלֵא (Esth. 7: 5) and מָלֵא, in praet. rarely with Aleph dropped מָלֵיתִי Job. 32: 18, מָלוּ Ez. 28: 16. infin. מְלֹאת Lev. 8: 33, מְלֹאתָ Job. 20: 22, fut. יִמְלֵא.

1. trans. the praet. once with mid. Kamets מָלֵיתִי Esth. 7: 5, *to fill, to make*

*full*. Arab. مَلَّأ, Syr. ܡܠܐ id. This root

prevails widely also in the Indo-Germanic languages, where however *p* is put for *m*, as Sanscr. *plé* implere, Gr. πλέω [πληγῆς, πίμπλημι], πλέος, also βλύω βρύω, Lat. *plere*, whence *implere*, *complere*, *plenus*, Goth. *fulljan*, Germ. *fullen*, *voll*, Engl. *full*, *to fill*. Further, Polish *pełny*, Bohem. *plný*. The primary idea seems to be that of abundance, overflow,

Germ. *überfließen*, as we may infer from the kindred words πλέω, πλείω to sail, and also φλέω, φλύω, *fleo, fluo, pluo*. — Spec. a) *to fill up or out* an empty space with one's own bulk or abundance, c. acc. of place, Gen. 1: 22 מִלֵּאתִי אֶת-הַיָּם בְּיַמִּים *fill the waters in the sea*. v. 28. 9: 1. Ex. 40: 34 מִלֵּאתִי אֶת-הַמִּשְׁכָּן כְּבוֹדִי *the glory of Jehovah filled the tabernacle*. 1. K. 8: 10, 11. Jer. 51: 11 מִלֵּאתִי הַשָּׁלְטִים *fill out the shields* sc. with your own bodies, put on your shields. — b) *to fill* a place with any thing, c. acc. both of place and of thing, Ez. 8: 17 מִלֵּאתִי אֶת-הָאָרֶץ *they fill the land with violence*. 28: 16. 30: 11. Jer. 16: 18. 19: 4. rarely seq. מִן of things, Ex. 16: 32. — c) often with the accus. of thing implied, Ex. 32: 29 יָרַדְכֶם לַיהוָה *fill your*

*hand unto Jehovah*, sc. with gifts and offerings. Esth. 7: 5 *who is he* אֲשֶׁר מָלֵא לְבֹו גִּעְשׁוֹת בֶּן *that hath filled his heart* (sc. with boldness, audacity) *to do this?* i. e. who has dared, presumed, to do it? Job 36: 17 מִלֵּאתָ וְיָרִין רָשָׁע מְלֵאתָ *and if thou fillest out the cause of the wicked*, i. e. that measure of sins for which he is tried; comp. Gen. 15: 16.

2. intrans. *to be filled, to be full*, Josh. 3: 15. Seq. acc. of that with which any thing is filled, Gen. 6: 13 מְלֵאתָ הָאָרֶץ הַחֲמָס *the earth is filled with violence*. Judg. 16: 27 *the house was full* מִן הָאֲנָשִׁים *of men*. Job. 32: 18 *I am full* מִמַּיִם *of words*. Ps. 10: 7. 26: 10. 33: 5. 48: 11. 65: 10. Is. 11: 9. al. seq. מִן Is. 2: 6. — Spec. a) מְלֵאתָ נַפְשִׁי מִן *my soul, my desire, is filled, satisfied*, e. g. with vengeance, Ex. 15: 9. — b) of a space of time, *to be fulfilled or completed*. Gen. 25: 24 וַיִּמְלֵא יָמֶיהָ לָהֶרֶץ *and her days were fulfilled to bring forth*, her time to be delivered was come. 50: 3 הַיָּמִים הַהֵם כֵּן וַיִּמְלֵאוּ יָמֵי הַהִנָּחִים *so were completed the days of embalming*, i. e. so many days did the time of embalming continue, comp. Esth. 2: 12. Also Gen. 29: 21. Lev. 8: 33. 12: 4, 6. Lam. 4: 18. Jer. 25: 34.

NIPII. chiefly in the fut. i. q. Kal no. 2, *to be filled, to be full*, c. acc. of thing, Gen. 6: 11 וַתִּמְלֵא הָאָרֶץ הַחֲמָס *and the earth was filled with violence*. Ex. 1: 7 וַתִּמְלֵא הָאָרֶץ אֹתָם *and the land was filled with them*. 1. K. 7: 14. 2. K. 3: 17. Also seq. מִן of thing Ezra 32: 6. and הָ Hab. 2: 14. Spoken of desire, *to be filled, satisfied*, Eccl. 6: 7. of a time completed Ex. 7: 25. Job 15: 32. So מִלֵּאתִי בְרִזָּה *to be filled with iron* i. e. with armour, for *to be fenced with armour, to be armed*, 2 Sam. 23: 7.

PIEL מָלֵא, rarely מָלֵא Jer. 51: 34, inf. מְלֵא and מְלֵאתָ, fut. יִמְלֵא, once יִמְלֵהָ Job 8: 21, *to fill, to make full, to fill up or out*.

1. constr. c. acc. of place or thing filled, i. q. Kal 1. c. Thus in phrases: a) *to fill the hand* of any one, i. e. give over the priesthood into his hand,



Ex. 28: 41. 29: 9. Lev. 21: 10, — b) *to fill one's hand to Jehovah*, sc. with gifts and offerings, in abundance, 1 Chr. 29: 5. 2 Chr. 13: 9. 29: 31. Comp. in Kal Ex. 32: 29. — c) Trop. of time, *to fulfil, to complete*, comp. Kal 2. b. Gen. 29: 27 *complete this work*, i. e. finish this work. v. 28. Job 39: 2. Dan 9: 2, coll. 2 Chr. 36: 21. — d) *to fill up, to complete*, sc. a number, Ex. 23: 26 *I will complete the number of thy days*, comp. Is. 65: 20. 1 Sam. 18: 27 *David brought the fore-skins וְיִמְלֵאֵם בְּמִלֵּיךְ and completed them to the king*, i. e. gave them in full number. 1 K. 1: 14 *מִלְאֲתִי אֶת־דְּבָרֶיךָ I will complete thy words*, i. e. supply what may be wanting. — e) *to fulfil, to satisfy*, e. g. one's desire, hunger, etc. Job 38: 39. Prov. 6: 30. Comp. under הִיָּדָה. The opp. is an empty, famished soul Is. 29: 8. Comp. Kal 2. a. — f) *to fulfil a promise* 1 K. 8: 15. a petition Ps. 20: 6. a prophecy 1 K. 2: 27. — g) joined with another verb it has an adverbial force, *fully*, i. e. strongly, much, etc. Jer. 4: 5 *מִלֵּאֵם קְרָאֻהוּ מִלֵּאֵם cry fully* i. e. aloud, fortiter, as Vulg. well. Comp.

Arab. *تملا النظر الى* intense intuitus est aliquem, *جَعَلَ وَمَلَأَ* fecit et implevit i. e. accurate fecit. So in elliptical constructions, the other verb being suppressed, *מִלֵּא הִקְשֶׁתָּה to fully bend the bow*, for *מִלֵּא הִזְרֵדְהָ הִקְשֶׁתָּה* Zech. 9: 13. Comp. Arab. *أَمَلَا فِي الْغُوسِ*,

*أَمَلَا النَّعْرَ فِي الْغُوسِ*, Schult. fully

Opp. Min. p. 176, 355, and Syr. *مَلَّنْ*

*מִלֵּא* — Also *מִלֵּא אַחֲרֵי יְיָ* for *מִלֵּא* *לְאַחֲרֵי יְיָ*, *to follow God fully*, i. e. to yield him full obedience, Num. 14: 24. 32: 11, 12. Deut. 1: 36. Jos. 14: 8, 9, 14. 1 K. 11: 6. al. saep.

2. c. acc. of that *with which* one fills any thing, *to fill in*, e. g. libations. Is. 65: 11 *הֵמְמִלֵּאִים לְמִנִּי מִמֶּסֶד they fill libations to fate*, fortune, i. e. they fill the goblets with libations in honour of fortune. So *מִלֵּא אֲבָדִים to fill ingems*,

i. e. *to set them in sockets, chasings*, Ex. 28: 17. 31: 5. 35: 33. Once absol. 1 Chr. 12: 15 *וַהֲוָה מִמֵּלֵא עַל־כָּל־וְהַיַּרְדֵּן and the Jordan had filled in above all its banks*, i. e. overflowed its banks.

3. c. dupl. acc. of the thing filled and that *with which* it is filled, see Kal no.

1. b. Ex. 35: 35 *מִלֵּא אֹתָם חֲכֻמַּת־יָבֵב he hath filled them with wisdom* of mind. Job 3: 15. 22: 18. Is. 33: 5. More rarely seq. מִן of the thing *with which*, Ps. 127: 5. Jer. 51: 34. Lev. 9: 17. also with ב in the phrase *מִלֵּא בְּקֶשֶׁתוֹ to fill the hand with the bow*, i. e. to seize the bow, 2 K. 9: 24.

PCAL Part. *מִמְלֵאִים filled*, set, with gems inserted, seq. ב Cant. 5: 14. Comp. Pi. no. 2.

HITHP. pp. *to fill out each other mutually*, i. e. to stand by each other and each fill out what others lack, hence seq. עַל *to stand together against* any one, to assail him together, Job 16: 10.

Deriv. *מִלְאָת מַלְאָה*, the pr. names. *יִמְלָה*, *יִמְלָה*, and what here follow

*מִלָּא* Chald. *to fill*, Dan. 2: 35. ITHP. pass. Dan. 3: 19.

*מִלָּא* m. *מִלְאָה* f. verbal adj.

1. *filling*, c. acc. of place, Is. 6: 1 *שׁוּבִי־וְהִלֵּאתָ אֶת־הַיְּהוּדָה his train was filling (filled) the temple*. Jer. 23: 24. Comp. the verb *מִלָּא* Kal no. 1. a.

2. intrans. *filled, full*, as *מִלָּא* *בָּקֶשֶׁת the full money*, i. e. full price, value, Gen. 23: 9. Seq. accus. Deut. 6: 11 *בָּתִּים מְלֵאִים בְּכָל־טוֹב houses filled with all good things*. 34: 9. Is. 51: 20. Am. 2: 13. seq. genit. Jer. 6: 11 *מִלָּא יָמִים full of days*, advanced in age, Is. 1: 21. Once c. dat. pleonast. *מִלְאָה לָּהּ* Am. 2: 13. — So a *full wind is strong, vehement*, Jer. 4: 12 *רוּחַ מִלָּא מַאֲזִיָּה a wind stronger than these*, i. e. than those proper for winnowing grain, comp. 4: 5. 12: 6. — Neutr. *מִלָּא* a) subst. *fulness*, Ps. 73: 10 *מִלָּא מַיִם waters of fulness*, i. e. full, abundant. — b) adv. *fully*, i. e. *with full voice* Jer. 12: 6. *in full number* Nah. 1: 10.

מָלֵא, מְלֵא, once מָלֵן Ez. 41: 8, m.

1. *fulness*, that with which any thing is filled, often best expressed in Engl. by the syllable *full* appended, seq. gen. 1 K. 17: 12 מָלֵא בָּהּ *a fullness of the hand*, i. e. a handfull. Ex. 9: 8 מָלֵא חֲפִיכֶם *fulness of your fists*, i. e. fistfulls, handfulls, your hands full. So with that added *with* which any thing is filled or full, Num. 22: 18. Jud. 6: 38 מָלֵא הַסֶּפֶל מֵיִם *a bowl-full of water*.—Am. 6: 8 וּמְלֵאָהּ עִיר *the city and its fullness*, i. e. its inhabitants. Is. 42: 10 הָיָם וּמְלֵאֵי הָיָם וְיִשְׁכְּרֵיהֶם *the sea and its fullness* i. e. seamen and merchants who as it were inhabit the sea, *the isles and the inhabitants thereof*. Ps. 96: 11. — Hence

2. *multitude*, Arab. مَلَّةٌ, Syr. ܡܠܬܐ ap. Barhebr. saep. Gen. 48: 19 מְלֵא הַגּוֹיִם. Is. 31: 4.

מְלֵאָהּ f. *fulness, abundance*, spoken espec. of that portion of the corn and wine which was to be offered to Jehovah as a tithe or first fruits; the law-giver thus signifying to the Israelites, that such things only were required from them as they possessed in *abundance*. Of grain, Ex. 22: 28 מְלֵאָתְךָ וְרִמְמֶךָ. Sept. ἀπαρχὰς ἀλωνος καὶ ληνοῦ. Deut. 22: 9 מְלֵאָהּ הַזֶּרַע וְחִבּוֹאֵת הַבֶּרֶם. Of wine, Num. 18: 27 כְּמֵלֵאָהּ מִן הַיֶּקֶב *as the abundance of the wine-press*. Sept. ἀφαιρέματα ἀπὸ ληνοῦ.

מְלֵאָהּ f. *filling* i. e. *setting* of gems, Ex. 28: 17. Plur. מְלֵאֹת v. 20. 39: 13. See מֵלֵא no. 2.

מְלֵאִים m. plur. 1. *consecration* to the priest's office, pp. the delivering over of the office, see מְלֵא no. 1. a. Lev. 8: 33. Ex. 29: 22, 26, 27, 31.—Meton. *sacrifice* of consecration (comp. חַטָּאת sin and sacrifice for sin) Lev. 7: 37. 8: 28, 31.

2. i. q. מְלָאָה Ex. 25: 7. 35: 9.

מְלָאָהּ m. (r. לָאָה to send, q. v.)

1. *one sent, a messenger*, e. g. from a private person Job. 1: 14. or from a king 1 Sam. 16: 19. 19: 11, 14, 20. 1 K. 19: 2. al.—Syr. ܡܠܝܬܐ, Arab. مَلَاً id.

2. *a messenger of God*, i. e. a) *an angel*, Ex. 23: 20. 33: 2. 2 Sam. 24: 16. Job 33: 23 see מַלְאָךְ. Zech. 1: 9 sq. More fully מַלְאָךְ יְיָ Gen. 16: 7. 21: 17. 22: 11, 15. Num. 22: 22 sq. Jud. 6: 11 sq. Comp. on the doctrine of angels in O. T. De Wette's Bibl. Dogm. § 171 sq. edit. 2.—b) *a prophet*, Hagg. 1: 13. Mal. 3: 1.—c) *a priest*, Eccl. 5: 5. Mal. 2: 7.—d) once of Israel, as the messenger of God and teacher of the nations, Is. 42: 19.

מְלָאָהּ f. (by Syriasm for מַלְאָכָה) constr. מְלָאָתְךָ, c. Suffl. מְלָאָתֶיךָ, plur. מְלָאָכוֹת, constr. מְלָאָכוֹת.

1. pp. *ministry, service*, see in מְלָאָה; then *a work* with which one is *charged*, to which one is *sent*, and genr. *work, business, labour*. Gen. 39: 11. Ex. 20: 9, 10 לֹא תַעֲשֶׂה כָל-מְלָאָכָה *thou shalt not do any work*. 31: 14, 15. 35: 2. Lev. 23: 7.—Spec. the *work* of an artisan, workman, Ex. 31: 3. 35: 35 מְלָאָכְתָּהּ חֶרֶשׁ *work of the artificer*. עוֹר מְלָאָכְתָּהּ *work in leather*, any thing made of skin, Lev. 13: 48. מְלָאָכְתָּהּ בֵּית יְהוָה *work upon the house of Jehovah* 1 Chron. 23: 4. Ezra. 3: 8. הַמְּלָאָכָה עֹשֵׂי workmen 2 K. 12: 12. אֲשֶׁר עַל-הַמְּלָאָכָה overseer of the works, 1 K. 5: 30 (16). Spoken of public *business* Esth. 3: 9. 9: 3. Plur. of the works of God, Ps. 73: 28.

2. *res alicujus, goods, property*, Ex. 22: 7, 10. Spec. *cattle*, Gen. 33: 14. 1 Sam. 15: 9. Comp. מְקָנָה.

מְלָאָכוֹת, constr. מְלָאָכוֹת, f. *message*, Hag. 1: 13. From מְלָאָךְ.

מְלָאָכִי (apoc. fr. מַלְאָכִי messenger of Jehovah, whence Sept. Μαλαχίας, Vulg. Malachias, comp. מְלָאָכִי for מְלָאָכִי, Malachi, pr. n. of the latest prophet of the O. T. Mal. 1: 1.

**מְלֵאָה** (r. מְלֵא) f. Cant. 5: 12 *fulness*, place full of all good things. Others, not unaptly, i. q. מְלֵאָה, *setting*, bezel of a ring, so that the eyes are compared to a gem filling the socket of a ring.

**מְלֵבוֹשׁ** m. (r. לְבוֹשׁ) *garment, vestment*, i. q. לְבוֹשׁ, 2 K. 10: 22.

**מְלֵבָן** m. (denom. fr. לְבָנָה brick,) *a brick-kiln*, Jer. 43: 9. Nah. 3: 14.

**מִלָּה** f. plur. מִלִּים et מִלִּין (r. מִלֵּל.)  
1. *word, saying, discourse*, i. q. דְּבָר, the common word in Aramaean, (Syr. מִלָּה,) in Heb. only poetic, Prov. 23: 9. Ps. 19: 5. 139: 4. 2 Sam. 23: 2. elsewhere only in the book of Job, 6: 26. 8: 10. 13: 17. 23: 5. 32: 15. 36: 2. —Meton. object of discourse, espec. scornful, *scoff, derision*, Job 30: 9 וְאֵהִי לָהֶם לְמִלָּה.  
2. *thing*, like דְּבָר, Job. 32: 11.

**מִלָּה** f. Chald. st. emphat. מִלְתָּא, plur. מִלְיָן.

1. *word, thing uttered*, Dan. 4: 28, 30. 5: 15.

2. *thing*, Dan. 2: 8. 15: 17.

**מִלּוּ**, **מִלּוּא**, see מִלְאָה.

**מִלּוּאִים** see מִלְאָה.

**מִלּוּא** m. pp. *a mound, rampart*, built up and filled in with stones and earth, Chald. מִלְיָתָא. — Spec. a) part of the citadel of Jerusalem, 2 Sam. 5: 9. 1 K. 9: 15, 24. 11: 27. 1 Chr. 11: 8. 2 Chr. 32: 5; on which see Hamelsveld Bibl. Geogr. II. p. 35 sq. So 2 K. 12: 21, בֵּית מִלּוּא would seem to be the same. — b) Judg. 9: 6, 20, מִלּוּא is a castle of the Shechemites, and בֵּית מִלּוּא its inhabitants.

**מִלּוּחַ** m. (denom. fr. מִלַּח salt,) Gr. ἁλῖμος, *atriplex halimus*, Linn. *orach*, *sea-purslain*, a marine plant, the leaves of which were eaten by the poor both raw and boiled, Job 30: 4. Comp. Engl. Fr. Ital. Germ. salad, salade, Sa-

lat.—Athen. Deipnos. IV. 16. See Abenbitar ap. Boch. in Hieroz. T. I. p. 873 sq.

**מִלְּוִיָּה** (one reigning, or i. q. Syr. מַלְלֻחַ counsellor,) *Malluch*, pr. n. m. a) 1 Chr. 6: 29. — b) Neh. 10: 5. 12: 2, also מִלְּוִיָּה 12: 14 Chethibh, where Keri מִלְּוִיָּה. — c) Ezra 10: 29. — d) Neh. 10: 28.

**מִלְּוִיָּה** f. also מִלְּכָה 1 Sam. 10: 25 (r. מִלְּכָה) *kingdom*, e. g. הַמִּלְּוִיָּה *royal city* 2 Sam. 12: 26. כִּסֵּא הַמִּלְּוִיָּה *royal throne* 1 K. 1: 46. זָרַע הַמִּלְּוִיָּה *the seed-royal, royal line*, Jer. 41: 1. Dan. 1: 3. עָשָׂה מִלְּוִיָּה *to administer the kingdom, to reign*, 1 K. 21: 7.

**מִלְּוִיָּה** see מִלְּוִיָּה b.

**מִלּוֹן** m. (r. לִוּן) *place where travellers lodge*, either in the open air or under a roof, *lodging-place, inn, caravanserai*, Gen. 42: 27. 43: 21. Ex. 4: 24. Of an encampment of troops for the night, Is. 10: 29.

**מִלּוֹנָה** fem. of the preced. *a lodge, hut*, of the keeper of a garden or vineyard, Is. 1: 8. Also *a hanging-bed, hammock*, suspended from trees, in which travellers and also the keepers of gardens and vineyards sleep for fear of wild beasts, Is. 24: 20. Arab. et

Aram. عَزْزَال. See Buxtorf's Lex. Chald. h. v. and Niebuhr's Descr. of Arab. p. 158. Germ. ed.

\* **מִלְּחָה** ἁπαξ λεγομ. Is. 51: 6. The primary signification may perhaps lie in the notion of *smoothness, softness*. Comp. by transp. חֲמֵל, also מִלְּחָה laevigavit, demulsit, Gr. μαλαχός, μειλίχιος [μείλι, ἀμείλω, Lat. mulceo, mulgeo, and a multitude of roots of cognate power whose third radical is a dental or sibilant, e. g. מְלִיץ, מְלִיט, and those there quoted. Hence מִלְּחָה Conj. III blanditus est, i. q. מִלְּחָה, מִלְּחָה de-

bilis, imbecillis, (from the idea of softness,) מִלַּח<sup>5</sup> fugitivus, (from the idea of smoothness, gliding away, comp. מִלַּח<sup>5</sup>,) and the Heb. form

NIPH. to glide away, to vanish, Is. 51: 6 מִלַּחֲוֹ נִפְעָשׁוּ כְּעָשָׁן for the heavens shall vanish like smoke.—Further, in the root מִלַּח lies also the active signification to draw, to pull, either with the hands or teeth, comp. מִלַּח<sup>5</sup> traxit, extraxit, rapuit. Hence Heb. מִלַּחֲוֹ torn clothes, rags.

II. מִלַּח (Arab. مَلَح) to salt, to season with salt, denom. fr. מִלַּח. Lev. 2: 13.

Pu. pass. Ex. 30: 35.

Норв. мѣлѣ, inf. absol. мѣлѣ, to be washed in salt water, e. g. a newborn infant, Ez. 16: 4.

\* I. מִלַּח (Arab. مَلَح) m.

salt. הַמִּלַּח the Salt Sea, i. e. the Dead Sea or lake Asphaltides, whose waters are very strongly impregnated with salt, Gen. 14: 3. Num. 34: 12. Deut. 3: 17. מִלַּח הַיַּר valley of salt, see הַיַּר. So מִלַּח בְּרִית Num. 18: 19. 2 Chr. 13: 5, (comp. Lev. 2: 13,) covenant of salt, i. e. most solemn and sure, in making which the sacred salt was eaten by the parties. Also מִלַּח הַיָּדִים pillar of salt, stone of fossile salt having the figure of a column, such as are occasionally found near the Dead Sea, Gen. 19: 26.

Deriv. מִלַּח II, מִלַּח, מִלַּח, מִלַּח.

II. מִלַּח only in plur. מִלַּחֲוֹ torn clothes, rags, Jer. 38: 11, 12. R. מִלַּח I.

מִלַּח Chald. (fr. subst. מִלַּח) to eat salt, Ezra 4: 14. To eat the salt of any one, is to be fed by his bounty, to be supported by him, as servants, etc. See Rosenmüller Morgenland I. p. 688.

מִלַּח Chald. salt, Ezra 4: 14.

מִלַּח m. with Kamets impure

Ezek. 27: 9, (denom. fr. מִלַּח in the signif. sea, comp. Gr. ἡ ἄλς,) a seaman, mariner, Ez. 27: 9, 27, 29. Jon. 1: 5.—

Arab. مَلَح, Syr. مَلَح id.

מִלַּח f. a land of salt, and therefore barren, Job 39: 6. Ps. 107: 34. fully מִלַּח אֶרֶץ Jer. 17: 16. So Virg. Georg. 2. 238, 'Salsa tellus—frugibus infelix.' Plin. H. N. 31. 7. Comp. Boch. Hieroz. T. I. p. 872.

מִלַּחֲמָה f. once מִלַּחֲמָה 1 Sam. 13: 22, c. Suff. מִלַּחֲמָה, plur. מִלַּחֲמָה. R. מִלַּח no. 2.

1. pp. infin. or abstr. verbal noun, warring, fighting, i. e. the act, Is. 7: 1 מִלַּחֲמָה עִיָּהּ to war against it (the city), to besiege it. Hence fight, battle, Ex. 13: 17. Job 39: 25.

2. war, and מִלַּחֲמָה seq. אֶחָ (אֶחָ) or עַם, to make war with or upon any one, Gen. 14: 2. Deut. 20: 12, 20. מִלַּחֲמָה הָיְתָה there was war with, etc. 2 Sam. 21: 15, 20. אִישׁ מִלַּחֲמָה a warrior, soldier, Num. 31: 28. אִישׁ מִלַּחֲמָה id. Is. 42: 13. also, an adversary in war, one at war with, 1 Chr. 18: 10. מִלַּחֲמָה עַם people of war, army, Josh. 8: 1. 11: 7. Meton. i. q. כְּלֵי מִלַּחֲמָה weapons of war, arms, Ps. 76: 4, comp. Hos. 1: 7. 2: 20.

3. victory, fortune of war, (pp. devouring of enemies,) Ecc. 9: 11 לֹא מִלַּחֲמָה הַגְּבָרִים nor victory to the mighty.

\* מִלַּח in Kal not used, pp. to be smooth, and hence to slip or glide away, to escape, i. q. פָּלַח.—Comp. other roots of this family under מִלַּח I. A dental or sibilant is found as the third radical in מִלַּח, Arab. مَلَس II. emollivit, مَلَس demulsit, blanditus est, مَلَس mollis, glaber fuit, مَلَس evasit, elapsus est, Gr. μελδω to soften, μαλάσσω, μειλίσσω, though in these the



root has *γ*, Germ. and Engl. *mild*, etc. Making *l* hard, there arises מַרַּט q. v.

PIEL מָלַט and מָלַט, 1. *to cause to escape, to deliver* from danger, Job 6: 23. 29: 12. מָלַט בְּפֶשֶׁוֹ he saved, preserved, his life, 1 K. 1: 12. מָלַט בְּפֶשֶׁוֹ to save the life of any one, 2 Sam. 19: 6. Ps. 116: 4.

2. *to lay eggs*, pp. *to cause to slip out*, Is. 34: 15, comp. Hiph. no. 2.—

Arab. مَلَيْط foetus.

HIPH. 1. *to deliver*, Is. 31: 5.

2. *to bring forth*, Is. 66: 7.

NIPH. 1. *to be delivered*, Ps. 22: 6. More freq. reflex. *to deliver oneself, to escape*, Gen. 19: 19. 1 Sam. 30: 17. Prov. 11: 21. 19: 5. 28: 26.

2. *to hasten away*, without the idea of flight, 1 Sam. 20: 29.

HITHP. i. q. Niph. Job 19: 20 מִיָּהּ מִלְּטָהּ I am (scarce) escaped with the skin of my teeth, proverbially for 'there remains no soundness in my body.' The Arabs have a similar proverb, نَجَا بِرَأْسِهِ he escaped with his head, i. e. saved his life.—Poet. of sparks emitted, Job 41: 11.—Hence

מָלַט m. mortar, cement, from smearing or smoothing over, Jer. 43: 9. Syr. مَلَّط levit, oblevit, which is the same with smoothness, see מָלַט.—Arab.

مَلَّط, Syr. مَلَّط id. Also Gr.

μάλθη, Lat. maltha, Ital. malta.

מְלַטְיָה (whom Jehovah delivers) Melatiah, pr. n. m. Neh. 3: 7.

מְלִיכָה see מְלִיכָה no 2.

מְלִיכָה f. an ear of grain, pp. an ear cut off, fr. מָלַט II. Once Deut. 23: 26.

מְלִיצָה f. (ר. לִיצָה) 1. a song of derision, Hab. 2: 6. See the root Kal no. 2.

2. pp. interpretation, meton. what needs interpretation, an enigma, obscure maxim, aphorism, Prov. 1: 6.

\* מְלִיכָה, f. מְלִיכָה, 1. *to reign, to be king*. Aeth. ሙለክ: id. Arab.

مَلَكَ possessedit, regnavit. Syr. et Chald. consuluit, comp. Lat. consulere for *judicare, statuere* [whence *consul*], and old Germ. *rather* for to govern, rule; comp. Niph.—1 K. 6: 1. 2 K. 24: 12. 25: 27. seq. מָלַךְ 1 Sam. 8: 7. 12: 14. Ps. 47: 9. seq. מָלַךְ Josh. 13: 12, 21, to reign in, i. e. over, although מָלַךְ is also not unfreq. מָלַךְ of place, as Judg. 4: 2 to reign in i. e. at.

2. *to be made king*, 2 Sam. 15: 10. 16: 8. 1 K. 14: 21.

HIPH. *to make king, to appoint as king*, seq. acc. 1 Sam. 15: 35. 1 K. 1: 43. c. c. dat. 1 Chr. 29: 22 q. d. to give over the kingdom to any one. HOPH. מְלִיכָה *to be made king*, Dan. 9: 1.

NIPH. *to consult, to take counsel, to resolve*, Neh. 5: 7. Comp. the Syr. usage in Kal.

Deriv. מְלִיכָה, מְלִיכָה, מְלִיכָה, and the next foll.

מְלִיכָה, c. Suff. מְלִיכָה, plur. מְלִיכָה, once מְלִיכָה Prov. 31: 3, and with א as mater lectionis מְלִיכָה 2 Sam. 11: 1. m.

1. a king, Arab. مَلِك, مَلِك, rarely مَلِك, Syr. مَلِك.—Seq. gen. of people or country, as מְלִיכָה Gen. 14: 2. מְלִיכָה יְהוָה, מְלִיכָה יְהוָה Ps. 2: 6. 18: 51, is a king of Israel appointed by Jehovah. —The name king is often given a) to Jehovah, e. g. as king of Israel both the nation and the individuals, Ps. 5: 3. 10: 16. 44: 5. 48: 3 where he is called the great king. 68: 25. 74: 12. 84: 4. Deut. 33: 5. or of the whole earth, Ps. 47: 3. 8. comp. מְלִיכָה יְהוָה Is. 41: 21. מְלִיכָה יְהוָה 44: 6, of Jehovah. —b) to idols where their worshippers are spoken of, Is. 8: 21. Am. 5: 26. Zeph. 1: 5. comp. βασιλεύς II. 3. 351. ib. 16. 233. מְלִיכָה מְלִיכָה king of kings is a title of the king of Babylon, Ez. 26: 7. (see Chald.) מְלִיכָה מְלִיכָה the great king, king of

Assyria, Is. 36: 4. comp. βασιλεὺς ὁ μέγας, μέγας βασιλεὺς passim in Aristoph. and Plato, of the king of Persia; so Syr. ܠܟܠ in Barhebr. of the Roman emperor.—Further, *kings* are every where i. q. *leaders* of armies, commanders, Job 15: 24. 18: 14. 30: 15.

2. pr. n. m. *Melech*, 1 Chr. 8: 35. 9: 41. Also c. art. הַמֶּלֶךְ Jer. 36: 26. 38: 6.

מֶלֶךְ, Chald. emphat. מֶלְכָּא,

מֶלְכָּה, plur. מֶלְכִּין, and (as in Heb.) מְלָכִים Ezra 4: 13, *a king*, e. g. מֶלְכִּיָּא *king of kings*, spoken of the king of Babylon, Dan. 2: 37. (comp. Ez. 26: 7.) of Persia Ezra 7: 12, which latter even to the present day is called شاهنشاه *Shahinshah*, i. e. king of kings. The same sounding title is given to the kings of the Egyptians, Mongols, Parthians, and Ethiopians; see Comm. on Is. 10: 8. and Inscr. Axum. in Buttmann's Museum f. Alterthumswiss. T. I.—Dan. 7: 17 מֶלְכִּין *kings*, for *kingdoms*.

מֶלֶךְ m. c. Suff. מֶלְכִּי, Chald. counsel, Dan. 4: 24.

מֶלֶךְ, always c. art. הַמֶּלֶךְ (the king), *Moloch*, an idol of the Ammonites, to which the Hebrews also at various times sacrificed human victims in the valley of Hinnom, Lev. 18: 21. 20: 2 sq. 1 K. 11: 7. 2 K. 23: 10. Called also מֶלְכָּם and מֶלְכָּם q. v. Aqu. Symm. Theod. Vulg. *Moloch*, *Moloch*. According to the Rabbins, its statue was of brass with the members of the human body, but the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms. A like description is given of the statue of *Saturn* among the Carthaginians, by Diodorus Sic. 20. 14. comp. Münter Religion der Karthager p. 19, and the writer's art. on the same subject in Gruber's Encyclop. Vol. XXI. p. 99. Both the *Moloch* of the Ammonites and the

*Saturn* of the Carthaginians represent the planet *Saturn*, which the Semitic nations appeased with human victims, as a κακοδαίμων. Comp. Comm. on Is. Vol. II. p. 343, comp. 327 sq.

מֶלְכָּה f. (r. לָכַד) *a noose, snare, springe*, Job 18: 10.

מֶלְכָּה f. *a queen*, Esth. 1: 9 sq. 7: 1 sq. Plur. מְלָכוֹת of the wives of Solomon who were of royal birth, opp. to concubines, פְּיֻגְשִׁים, Cant. 6: 8, 9.

מֶלְכָּה Chald. id. Dan 5: 12.

מֶלְכָּה (id. or fr. the Chald. counsel,) *Milcah*, pr. n. of the daughter of Haran, the wife of Nahor, Gen. 11: 29. 22: 20.

מֶלְכָּה see מְלֻכָּה.

מֶלְכָּה Chald. constr. מְלָכוֹת, emphat. מְלָכוֹתָא f. *kingdom*, i. e. both the royal dignity, Dan. 4: 28. Ezra 4: 24. 6: 15, and the empire or dominion of a king etc. Dan. 2: 39. 41: 44. Plur. מְלָכוֹתָא Dan. 2: 44. 7: 23.

מְלָכוֹת f. (denom. fr. מָלַךְ) 1. *kingdom*, the power or dominion of a king, reign, a word of the later Hebrew for the earlier מְמַלְכָּה. 1 Chr. 12: 23 מְמַלְכָּה *the kingdom of Saul*. Dan. 1: 1 *in the third year of the reign of Jehoiakim*. 2: 1. 8: 1. 1 Chr. 26: 31. בֵּית הַמְּלָכֹת the royal palace, Esth. 1: 9. 2: 16. 5: 1. Elsewhere הַמְּלָכִי.—Meton. of *royal robes*, apparel, Esth. 5: 1 וְהִלְבֵּשׁ מְלָכֹת *and Esther put on her royal garments*.

2. *kingdom* i. e. *dominions*, *realm*, a people and territory under kingly rule, מְלָכוֹת יְהוּדָה *kingdom of Judah* 2 Chr. 11: 17. מְלָכוֹת כַּשְׁדִּים *kingdom of the Chaldeans*, Dan. 9: 1. Plur. מְלָכוֹתָא Dan. 8: 22.

מְלָכִיָּא (king of God, i. e. appointed by him,) *Malchiel*, pr. n. m.

Gen. 46: 17.—Patron. in יִי Num. 16: 45.

מְלִכְיָהּ and מְלִכְיָהוּ (Jehovah's king) *Malchiah*, pr. n. m. a) Ezra 10: 31. Neh. 3: 11.—b) Neh. 8: 4. 10: 3. c) of several others 2 Chr. 10: 12. 25: 9. Ezra 10: 25. al.

מְלִכִּי-צֶדֶק (king of righteousness) pr. n. *Melchisedek*, king of Salem (Jerusalem) and a priest of Jehovah, Gen 14: 18. Ps. 110: 4.

מְלִכִּי־רָם (king of altitude) *Malchiram* pr. n. m. 1 Chr. 3: 18.

מְלִכִּי־שׁוּעַ (king of help) *Malchishua*, pr. n. of a son of Saul, 1 Sam. 14: 49. 31: 2. Also written separately מְלִכִּי-שׁוּעַ 1 Chr. 8: 33. 9: 39.

מְלִכָם (their king) *Malcham*, pr. n. a) of an idol of the Moabites and Ammonites, i. q. מְלָכָם and מֶלֶךְ Jer. 49: 1, 3. But in Zeph. 1: 5 et Am. 1: 15 מְלָכָם is an appellative, *their king*, i. q. *Malcham*.—b) of a man, 1 Chr. 8: 9.

מְלָכָם, *Milcom* i. q. *Molech*, an idol of the Ammonites. 1 K. 11: 5, 33. 2 K. 23: 13.

מְלִכָּה fem. of the Chald. form מֶלֶכָּה, (as also מְלָכָה fr. מֶלֶךְ,) *a queen*, found only Jer. 7: 18. 44: 17. 18: 19, 25, in which passages מְלִכָּה הַשָּׁמַיִם *the queen of heaven* which the Israelitish women worshipped, is either *the moon* or *Astarte*, עֵשֶׂת־וֶזֶן, i. e. the planet Venus. So Sept. in c. 44, and Vulg. every where. But several Mss. read the word fully written, מְלָכָה שֶׁמֶשׁ *service, worship*, i. e. abstr. for concr. *deity, goddess of heaven*, as also the Syr. renders it ܡܠܟܬܐ ܕܫܡܝܐ *cultus coeli*.

מְלִכָּה c. art. (the queen) pr. n. f. 1 Chr. 7: 18.

\* I. מֵלֵךְ *to speak*, poet. and nearly

i. q. the comm. דִּבֶּר. Chald. et Syr.

מֵלֵךְ id. There is in it a certain degree of onomatopoeia, as in Gr. *lalléō* Germ. *lallen*.—In Kal once part. מוֹלֵךְ Prov. 6: 13.

PIEL מֵלֵךְ *to speak*, c. c. acc. Job 8: 2 *how long wilt thou speak such things?* 33: 2. Ps. 106: 2. c. dat. of pers. and a direct clause foll. Gen. 21: 7 מֵלֵךְ וְגֵרָה *who would have said to Abraham, Sarah shall give children suck?* Comp. דִּבֶּר no. 1. c.

Deriv. מֵלֵךְ word.

\* II. מֵלֵךְ i. q. מוֹדֵךְ, מִדֵּה, נִמֵּל, *to cut off*, or *to be cut off*, espec. of grass, herbage, ears of grain. Fut. in the Chald. form, רִמֵּל Job 14: 2. 18: 16, plur. in pause רִמְלֵה 24: 24. Ps. 37: 2, *to be cut off*. See Bleek on these forms, in Rosemn. Repert. T. I. p. 80. Job 14: 2 רִמֵּל וְצֶאֱצִיץ *like the flower he cometh forth and is cut down*. 18: 16 *beneath, his roots are dry*, רִמֵּל מִמַּעַל רִמְיוֹ *above, his branches are cut off*. In former editions I have derived these forms from נִמֵּל i. q. נָבַל *to wither*, which seems to be supported by Ps. 37: 2, where the other member of the parallelism has נִבְלֶה, but the signif. of *cutting off* is established by the form רִמְיוֹ Ps. 90: 6, and the deriv. מִלִּיָּה.

Po. מוֹדֵךְ, fut. רִמְיוֹךְ, *to cut off*, Ps. 90: 6, see מוֹדֵךְ Pil.

Deriv. מִלִּיָּה.

NOTE. Some have supposed the notion of *cutting* to be the primary one, and this to be transferred to *speaking*, see H. A. Schultens ad Elnawabig, p. 132. We leave this undetermined.

מֵלֵךְ Chald. Pa. *to speak*, Dan. 7: 8, 11, 20, 25.

מְלִיכִי (eloquent) pr. n. m. Neh. 12: 36.

מִלְמֶד or מְלַמֵּד m. once in constr. Judg. 3: 31 מִלְמֶד הַבָּקָר *an ox-goad*. Gr. βουκλή II. 6. 135. βούκλιον, see Schütgen de stimulo boum, Francof. 1774. Rosenm. Morgen-

land ad Jud. l. c. R. לָמַד no. 1, to chastise.

\* מִלֵּץ in Kal not used, to be smooth, comp. the cognate verbs מִלַּח I, מָלַט, and what is there said.

נִיפְח. of kind words, Ps. 119: 103.

מִלְצָר c. art. הַמִּלְצָר Dan. 1: 11, 16, a name of office in the Babylonian court, prob. Pers. مَلَس master of the wine, chief butler. Others, مَالِس, treasurer.

\* מִלֵּק to break, to crack, but not so as to separate, Lev. 1: 15. 5: 8. Kindred is the root פָּרַק, from which this seems to have come, the *r* being softened into *l*, and *p* interchanged with *m*. Syr. et Chald. מַלַּג vellicavit.—Sept. ἀποκρίζω to pinch off, contrary to the express words of the Heb. text, וְלֹא יַבְדִּיל 5: 8.

מִלְקָח m. (ר. לָקַח) 1. prey, booty, espec. of cattle, and animals. Num. 31: 12 אֶת-הַשְּׂבִי וְאֶת-הַמִּלְקָח וְאֶת-הַשָּׁלַל the captives and the prey and the spoils. But in v. 11, 27, 32, the captives also are included under this word. Is. 49: 24, 25.

2. Dual מִלְקָחַיִם the two jaws, with which food is taken. Ps. 22: 16.

מִלְקֹשׁ m. (ר. לָקַשׁ) the latter rain, i. e. the vernal, which falls in Palestine in the months of March and April before the harvest, Deut. 11: 14. Jer. 3: 3. 5: 24. Opp. to the early or autumnal rain, יוֹרֵה, מוֹרֵה. Poet. of eloquent discourse, Job 29: 23.

מִלְקָחַיִם m. dual (ר. לָקַח) tongs for the fire Is. 6: 6. So of small tongs or nippers for lamps etc. 1 K. 7: 49. 2 Chr. 4: 21.

מִלְקָחַיִם m. dual, small tongs or nippers for lamps etc. Ex. 25: 38. 37: 23.

מִלְתָּחָה a wardrobe, vestry, sc. of

the king, 2 K. 10: 22. So the context demands, and so Vulg. Chald. Arab. Kimchi. See above under לָחַח.

מִלְתִּי (prob. for מִלְאֲתִי my fullness) Mallothi, pr. n. m. 1 Chr. 25: 4, 26.

מִלְתָּעוֹת plur. f. Ps. 58: 7, and with the letters transp. מְתַלְעוֹת Job 29: 17. Prov. 30: 14. Joel 1: 6, pp. the biters, the grinders, poet. for the teeth. R. לָחַח to bite, compare Aethiop. ὠδὸν: the jaw, pp. that with which one bites. There seems to be no reference to a particular class of teeth, as the incisors, maxillary, etc.

מִמְגָּרָה f. (dag. euphon.) Joel 1: 17, places or buildings where grain is laid up, garners, store-houses, (מְגוֹרֹת) denom. fr. מְגוֹרָה Hag. 2: 19, with מ local prefixed, comp. מְרָאֲשׁוֹת, and Lehigh. § 122. 1. no. 14.

מִמְדֵּי plur. (ר. מָדַד) measures, Job 38: 5.

מִמּוֹכֵן pr. n. of a prince or satrap in the court of Xerxes, Esth. 1: 14, 16, 21. Also מוֹמֵכֵן v. 16 Chethibh.

מִמּוֹת only in plur. מִמּוֹתַיִם R. מוֹת.

1. deaths Jer. 16: 4. Ez. 28: 8.  
2. 2 K. 11: 2 Chethibh concr. the dead, the slain, where Keri מוֹמֵתַיִם.

מִמְזֵר m. 1. spurious, bastard, Deut. 23: 3. Sept. ἐκ πορνείας. Vulg. de scortis natus, and so the oriental intpp. as also the Rabbins, who use this word of a bastard.

2. metaph. a stranger, foreigner, Zech. 9: 6. Sept. ἀλλογενής. Foreign nations are often compared to harlots by the Hebrew poets, comp. Is. 23: 17, 18.—The root מִזַּר not now found in Hebrew, was prob. nearly i. q. מָזַר to separate, but in a bad sense, to despise, to contemn; whence Arab. نَزَرَ med.

Damm. exilis, vilis fuit; comp. سَرَز ignominia affecit, Syr. ܣܪܝ Aph. con-



remisit.—Others derive it from the root זר, whence subst. מִזְר foreign country, and hence מִמְזַר.

מִמְכַּר m. (r. מָכַר) 1. *sale*, Lev. 25: 27, 29, 50.

2. *thing sold*, Lev. 25: 25 מִמְכַּר אָחִיו *that sold by his brother*. v. 28, 33. Ez. 7: 13.

3. *something for sale*, ware etc. Lev. 25: 24. Neh. 13: 20.

מִמְכָּרָה Lev. 25: 42, f. i. q. מִמְכָּר no. 1.

מַמְלָכָה, constr. מַמְלָכָה, c. Suff. מַמְלָכָה, plur. מַמְלָכוֹת, (r. מָלַךְ) f. *kingdom, empire*, both of the royal dignity 1 K. 11: 11. 14: 8. 1 Sam. 28: 17. and also of a kingly territory, realm. מִיָּד הַמַּמְלָכָה the royal city Josh. 10: 2. 1 Sam. 27: 5. בֵּית מַמְלָכָה the royal seat, Am. 7: 13. מַמְלָכוֹת הָאָרֶץ kingdoms of the earth, Deut. 28: 25.

מַמְלָכוֹת f. constr. מַמְלָכוֹת (r. מָלַךְ) id. Josh. 13: 12 sq. 1 Sam. 15: 28. 2 Sam. 16: 3. Jer. 26: 1.

מִמְסָךְ (r. מָסַךְ) m. *mixed wine*, spiced wine, i. q. מִסְכָּה, מִסְכָּה, Prov. 23: 30. Is. 65: 11.

מִמֶּן see מִן.

מִמֶּר m. *grief, sorrow*, Prov. 17: 25. R. מִמֶּר, as מִבְּס fr. פָּסַס, comp. מִמֶּס fr. מָסַס, מִמֶּס fr. מָסַס.

מִמְרָא (fame, power, strength,) Mamre, pr. n. of an Amorite who made a league with Abraham, Gen. 14: 13, 24. Hence מִמְרָא אֱלֹהֵי oak of Mamre, 13: 18. 18: 1. and simpl. מִמְרָא 23: 17, 19. 35: 27, the name of a grove of oaks near Hebron.

מִמְרָרִים Job 9: 18 a doubtful form, which seems to have sprung from מִמְרָרִים (36 Mss. have מִמְרָרִים) and מִמְרָרִים for מִרָרִים bitternesses with מִן prefix. The construction will bear

either, since the verb שָׁבַע admits either the accus. or the particle מִן.

מִמְשָׁח m. *expansion*, Ez. 28: 14 מִמְשָׁח כְּרוּב cherub of expansion, Vulg. Cherub extensus i. e. with expanded wings, comp. Ex. 25: 20. R. מִשָּׁח no. 2.

מִמְשָׁל m. (r. מָשַׁל no. 1,) *dominion*, rule, Dan. 11: 3, 5. Plur. מְמַשְׁלִים 1 Chron. 26: 6, coner. *princes, lords*.

מִמְשָׁלָה f. (r. מָשַׁל) Mich. 4: 8, constr. מִמְשָׁלָה Gen. 1: 16. Ps. 136: 8. c. Suff. מִמְשָׁלָה Is. 22: 21, plur. constr. מִמְשָׁלוֹת.

1. *dominion, rule*, Gen. 1: 16. Ps. 136: 8.

2. *dominions, jurisdiction*, 2 K. 20: 13.

3. coner. *princes, chief-officers*, 2 Chr. 32: 9. See מִמְשָׁל no. 2.

מִמְשָׁק (r. מָשַׁק to possess,) once Zeph. 2: 9 מִמְשָׁק חֲרוֹל place overgrown with nettles.

מִמְתָּקִים m. plur. (r. מָתַק) *sweetnesses, sweet things*, Cant. 5: 16.

מִן c. Suff. מִנָּה (other Mss. without Dag.) Neh. 9: 20, m. *manna*, i. e. *man-na Arabica*, a sweet resin similar to honey, which in Arabia and other oriental regions exudes chiefly in July and August, before sunrise, from the leaves of several species of trees and shrubs, but principally from the tamarisk genus. Within ten or twelve years, English naturalists have proved that a certain insect, similar to the *cimex* genus, is co-operative in producing the manna. See Hardwicke in Asiatic Researches XIV. p. 182 sq. Bombay Transactions, I. 251. This has more recently been confirmed by Ehrenberg, who has shewn that the manna flows out from the leaf in consequence of the puncture of this insect. Comp. Niebuhr's Descr. of Arab. p. 145. Germ. J. E. Fabri Historia Mannae in Fabri et Reiskii Opusc. med. Arab. p. 121. Ex. 16: 31 sq. Num.

11: 6.—Arab. <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> 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<sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> <sup>1052</sup> <sup>1053</sup> <sup>1054</sup> <sup>1055</sup> <sup>1056</sup> <sup>1057</sup> <sup>1058</sup> <sup>1059</sup> <sup>1060</sup> 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<sup>1123</sup> <sup>1124</sup> <sup>1125</sup> <sup>1126</sup> <sup>1127</sup> <sup>1128</sup> <sup>1129</sup> <sup>1130</sup> <sup>1131</sup> <sup>1132</sup> <sup>1133</sup> <sup>1134</sup> <sup>1135</sup> <sup>1136</sup> <sup>1137</sup> <sup>1138</sup> <sup>1139</sup> <sup>1140</sup> <sup>1141</sup> <sup>1142</sup> <sup>1143</sup> <sup>1144</sup> <sup>1145</sup> <sup>1146</sup> <sup>1147</sup> <sup>1148</sup> <sup>1149</sup> <sup>1150</sup> <sup>1151</sup> <sup>1152</sup> <sup>1153</sup> <sup>1154</sup> <sup>1155</sup> <sup>1156</sup> <sup>1157</sup> <sup>1158</sup> <sup>1159</sup> <sup>1160</sup> <sup>1161</sup> <sup>1162</sup> <sup>1163</sup> <sup>1164</sup> <sup>1165</sup> <sup>1166</sup> <sup>1167</sup> <sup>1168</sup> <sup>1169</sup> <sup>1170</sup> <sup>1171</sup> <sup>1172</sup> <sup>1173</sup> <sup>1174</sup> <sup>1175</sup> <sup>1176</sup> <sup>1177</sup> <sup>1178</sup> <sup>1179</sup> <sup>1180</sup> <sup>1181</sup> <sup>1182</sup> <sup>1183</sup> <sup>1184</sup> 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zar took one of the daughters of Putiel to wife. Ps. 137: 3. Gen. 28: 11, coll. v. 18. Dan. 11: 5 the king of the south וּמֶלֶךְ שָׂרִיר and one of his princes. With a negative particle, no one, none, Job 27: 6 לֹא יִהְיֶה לְבָבִי מִיָּמִי my heart shall reproach none of my days. 1 Sam. 14: 45. 2 K. 10: 23. — b) spoken of a whole, something, some, Lev. 5: 9 מִדָּם some of the blood. Job 11: 6 God remitteth to thee מִגְּזֵיךָ of thy guilt, a part of it. — c) Hence is manifest the proper force of מֵן, מִן, in these formulas, מֵן אֱלֹהִים אֱלֹהִים, lit. nothing of God but God, i. e. there is no God but God, Cor. Sur. 3, 55, 5, 77. 38, 65. (comp. the same words without מִן Sur. 3, 1, 11, 27. 20, 7.) מֵן אֶחָד nothing of one, not even one, Sur. 2, 96, 19, 98. מֵן עֵלְמָא lit. nothing to them of knowledge, i. e. they have no knowledge, Sur. 18, 4. (comp. without מִן 22, 70, 24, 14.) See a multitude of examples in Agrell de Variet. generis et numeri in LL. OO. Lundae 1815. p. 142 sq. In all these instances מֵן is not pleonastic, but partitive: not a single part of God, i. q. no God; not a particle of one, not even one; not a particle of knowledge, etc. In Syriac the corresponding form is מִן אֶחָד non a quoquam, and contr. מִן אֶחָד nequaquam, Gal. 5: 16. — Hence in Heb. (α) מֵן אֶחָד lit. any part of one, i. e. even one. Lev. 4: 2 and if he doeth מֵן אֶחָד even one of them, comp. Ez. 18: 10 where אֶחָד seems to be spurious. Deut. 15: 7 if there be a poor man among you מֵן אֶחָד any one of your brethren. (β) מֵן אֶחָד even any thing, even every thing, in the difficult passage Gen. 7: 22, מֵן אֶחָד, which we may render thus: there died, i. e. did not remain alive any thing of what was upon the dry land. (γ) מֵן אֶחָד, i. q. מֵן אֶחָד, לֹא, even nothing, nothing at all, Is. 40: 17. 41: 24. comp. 41: 12, 29.

Some have here rendered: less than nothing, which is rather mathematical than poetical. Compare in Greek the phrases οὐδὲν τι, πᾶς τις. But the true force of this idiom cannot be fully understood by those who regard מֵן in such instances as used tropically, or who in single examples try any and all other methods. Comp. Winer's Lex. p. 566.

2. From the partitive signification comes the notion of proceeding out of any thing, i. e. out of, of, from, implying that one thing has been in another and made as it were part of it, Gr. ἐξ, Lat. ex. So pp. sexcenties after מֵן, e. g. to come forth out of the womb Job 1: 21. out of the mouth Judg. 11: 36. out of a land Ex. 12: 42. to draw out of the water, a pit, Ps. 18: 17. 40: 3. to take out of the hands of any one, see מֵי, מִי, מִי, and the verbs מֵי, מִי, מִי. So מֵן מֵן, praegn. to dip in the finger and draw it out of the oil, Lev. 14: 16. — Very frequently spoken

a) of the material out of which any thing is made or as it were proceeds, Cant. 3: 9 מֵן הַלְבָנוֹן of the wood of Lebanon. Ps. 16: 4. 45: 14. Gen. 2: 19. Ex. 39: 1. Hos. 13: 2.

b) of the source or origin, e. g. one's father or native place. Job 14: 4 מֵן טָהוֹר מֵטָמֵא where is the pure who has sprung from the impure? Is. 58: 12 מֵן מִן those sprung from thee, thy descendants; others some of thy people etc. comp. no. 1. a. Judg. 13: 2 מֵן מִן אִישׁ מִן זֹרָח a man of Zorah, sprung from thence. 17: 7.

c) of the author or efficient cause whence any thing proceeds. Gen. 49: 12 מֵן חֹבֵלִי מִינִי dark from wine, מֵן לָבָן white—from milk. Job 14: 9 מֵן מִן, through, the odour of water it sprouts up. Hos. 7: 4 מֵן מִן an oven heated by the baker. Jer. 44: 28. Ez. 19: 10. מֵן מִן to conceive from, by any one, Gen. 19: 36. — Often after passive verbs, which Winer ought not to have denied, Lex. p. 565, who seems to have judged from a single example, Cant. 3: 10. So Is. 22: 3

מקשת *they are captured by the archers.* 28: 7 *הַיַּיִן מִן הַיַּיִן overcome with wine, comp. Ps. 78: 65. Gen. 16: 2 אֲבָנָה מִמֶּנָּה perhaps I shall be built up by her, i. e. have offspring, see בָּנָה Niph. Ps. 37: 23. Ez. 27: 34. Often also of the author of a judgment or opinion, as רָשַׁע צָדִיק מִן Ps 18: 22, i. e. to be just or unjust in the judgment of any one, comp. נָקִי מִן Num. 32: 22. אָשָׁם מִן Jer. 51: 5. חֲלִילָה מִיְהוָה Zech. 11: 13. חֲלִילָה מִן cursed of Jehovah, see חֲלִילָה Deut. 32: 46 לֹא דָבָר יָק מִכֶּם it is no vain word to you, i. q. בְּעֵינֵיכֶם. So prob. also Gen. 3: 14 אָרֹר אֶתְּהָ מִכֶּלֶּה אָרֹר אֶתְּהָ מִכֶּלֶּה i. q. הַבְּהֵמָה בְּעֵינֵי יְהוָה 4: 11. Deut. 33: 24 בְּעֵינֵי יְהוָה בְּרוּךְ מִבְּנוֹת אֲשֶׁר בְּעֵינֵי יְהוָה blessed be Asher of the other sons, i. e. his brethren.*

d) of the instrument. Job 7: 14 מִחֲזִינֹת תִּבְעֵנִי with dreams dost thou terrify me. 4: 9. Gen. 9: 11 *no more shall all flesh be cut off by the waters of a deluge.* Ps. 28: 7. 76: 7. Ez. 28: 18.

e) of the ground or motive on account of, because of which (whence) any thing is done. Is. 53: 5 מִפְּשָׁעֵינוּ on account of our sins. Cant. 3: 8. Deut. 7: 7. Ps. 68: 30. Esth. 5: 9. Judg. 5: 11. Hence מִבְּלִי, מִבְּלִי, on account of defect, want, i. q. because there is not; see בְּלִי, בְּלִי. So when the ground or reason is assigned why a thing is not done, Lat. *prae*, Engl. *for*. Gen. 16: 10 לֹא יִסְפָּר מִרֹב it shall not be numbered for multitude. Ex. 15: 23 *they could not drink of the water for bitterness.* 6: 9. Prov. 20: 4. So also to rejoice because of, *at*, *in*, any thing Prov. 5: 18. to grieve *at*, *for*, etc. Ruth. 1: 13. נָחַם מִן it repented, wearied him of, *at*, etc. Judg. 2: 18.

f) of a law, rule, precept, according to which, in conformity with or by which any thing is done; comp. Lat. *ex more*, *ex lege*, *ex foedere*. מִפִּי יְהוָה by order of Jehovah. 2 Chr. 36: 12. Hence genr. according to, after, Lat. *secundum*. Ez. 7: 27 אֲנִי אֶעֱשֶׂה אֲתָם מִדְּרָכָם according to their ways will I do unto them.

מִנִּי according to the number, as often as, see יָרָה.

3. Very frequent, though not as is usually supposed the primary idea, is the notion of receding, departing, of motion from a place, e. g. from a place hither, from a place away, out from, off from, and the like, in any direction whatever, whether upwards or downwards, e. g. מִשָּׁמַיִם from heaven Is. 14: 12. Ps. 14: 2. 33: 14. יָרָד מִן to descend from a mountain, and vice versa עָלָה מִן to ascend from, comp. Ex. 25: 19.

As opposites we find: (α) מִן — אֵל from—to, see אֵל A. 1. by impl. whether—or. Ps. 144: 13 מִן אֵלֶּיךָ מִן אֵלֶּיךָ from kind to kind, i. e. of every kind. (β) מִן — מִן and מִן — עַד Lev. 13: 12 מִן רֹאשׁוֹ וְעַד רַגְלָיו from his head even to his foot. Is. 1: 6. 1 K. 6: 24. The same formula is often used so as to comprehend every thing without distinction, from beginning to end, from head to foot, etc. Jonah 3: 5 מִגְדָּלָם מִן קָטָן וְעַד גָּדוֹל from the greatest to the least, i. e. all. So passim for whether—or, Ex. 22: 3. Deut. 29: 10. 1 Sam. 30: 19. With a negative particle, neither—nor, Gen. 14: 23 מִן שְׂרֹךְ-נַעַל וְעַד מִן מַחֲוֹט neither thread, nor shoe-latchet. 31: 24. מִתִּימָן וְעַד דֶּדָּן Ez. 25: 13 from Teman—even unto Dedan. In this usage (from—to) לְמִן is more frequent, for which see below.—מִמֶּנָּה מִמֶּנָּה from thee hither, see הִנֵּה and הִנֵּה. — Specially

a) מִן like ἀπό, is frequently put not only after verbs of departing, fleeing, בָּרַח, נוּס, of receding, גָּוַר, but also after verbs of fearing, יָרָא, פָּחַד, of hiding oneself or others, עָלַם, סָתַר, of closing Prov. 21: 23, of caution, of guarding, נִשְׁמַר Job 17: 4, of defending, Ps. 43: 1. 107: 41, all which may be referred back to the notion of receding, comp. Gr. ἀρύπτω, ἀλύπτω ἀπό Matt. 11: 25. Luke. 9: 45. 19: 42. Lat. custodire, defendere ab aliqua re, tutus a periculo. Similar to these are: חֲפֵשִׁי מִן free from any one. מִן מִן a shadow which defends from the sun Is. 4: 6. 25: 4. מִן נִיחַ, שָׁבַת, to rest, to



have quiet *from* any thing. So the notion of *desisting* lies in מִן כָּל־אֶחָד to finish (and desist) *from* any thing, Josh. 19: 51. 1 K. 12: 28 רַב לָכֶם מַעֲלֹת *enough for you! desist now from going up.* So of *failure* in מִן בָּגַד מִן, Jer. 3: 20.

b) Absol. i. e. not dependent on a verb, it implies *distance* from anything, *far from*, comp. Gr. ἀπ' Ἀργεος *far from* Argos, φηλὴς ἀπὸ πατρίδος αἰῆς *far from* his country, Il. 2. 162. Prov. 20: 3 מִן שָׁכַת מִרִיב *to sit down far from strife.* Num. 15: 24 מִיַּיְרֵי הָעֵדָה *far from* i. e. *away from the eyes of the assembly.*—Hence by impl. *without*, destitute of, Job 11: 15. 21. 9. Gen. 27: 39. Is 14: 19. Jer. 48: 45. Also in the sense of *besides, praeter*, 2 Sam. 13: 16. 1 Chr. 29: 3. comp. seq. inf. no. 5. c.

c) Also of a nearer distance, i. e. separated from a thing, but still near, *next from*, (Arab. قَرَبٌ مِنْ فُلَانٍ) whence מִגֵּאֵל lit. *next from the Goel*, i. e. the kinsman next after him, nearest to him, Ruth 2: 20, comp. 4: 4. Comp.

Syr. ܡܢܝܡܝܢ day before yesterday, pp. the next day from yesterday. Further, *to depend or hang from* any thing, comp. ἀπτεσθαι ἀπὸ τινος, ἔκ τινος. Is. 40: 15 מִן מִדְּלִי *a drop depending from the bucket, on the bucket.* Cant. 4: 1 גִּלְשֵׁנוֹ מִן הַגִּלְעָד the flocks *lie down* as if depending *from* Mount Gilead, i. e. upon its side; comp. Soph. Antig. 411 καθήμμεθ' ἀκρον ἐκ πύγων. Od. 21. 420 ἐκ δίφροιο καθήμενος.—Hence very often of rest or delay *in* a place which may in any sense be said to depend *from* or *on* another, even in any respect or *part*; just as in Lat. *a latere, a dextra et sinistra, a fronte, a tergo, ab occasu*, comp. in French, *dessous, dessus, dedans, dehors, derrière* for *d'arrière*, etc. E. g. מִן יְמִינֵךְ וּמִשְׁמָלֶךְ *on the right and on the left*, see under these words. מִצַּד *on or at the side*, מִקֶּדֶם *in front, on or to the east, eastward*, Gen. 2: 8. 13: 11. מִמֶּנֶּח *on the west, westward*, שָׁמַשׁ מִמְּזֶרֶח *at the rising of the sun*, Is. 59: 19. מֵאַחֲרֵי *on the hinder part, behind.* מִכָּסְבִּיב *on every side, round about.* מִרְחוֹק *at a distance, far*, 2 K. 2: 7. Is. 22: 3. 23: 6.

מן id. Is. 17: 13. מִזֶּה — מִזֶּה *on this side—on that side*, 1 Sam. 17: 3, 1 K. 10: 19, 20. So also מִתְּחִלָּה, מִבֵּינָה, מִחוּץ, see Heb. Gramm. §. 147. 1.—When מִן is subjoined these adverbs assume the force of prepositions; see מִן no. 4. c, end of second paragr.

d) Trop. of time, as marking: (α) the terminus a quo, a time *from* which onward. מִן מַעַרְסִים *from* childhood, 1 Sam. 12: 2. 1 K. 18: 12. מִבֶּטֶן אִמִּי *from* my mother's womb, Judg. 16: 17. When prefixed to a word implying a space or period of time, the reckoning is always from the beginning and not from the end, like the Gr. ἀφ' ἡμέρας, ἀπὸ νυκτός, Lat. *de die, de nocte.* Lev. 27: 17 מִשְׁנֵת הַיּוֹבֵל Vulg. *well, statim ab initio incipientis jubilei*, opp. אַחֲרֵי הַיּוֹבֵל v. 18. Is. 38: 12 מִיּוֹם עַד לַיְלָה *from morning till night*, i. e. the whole day. מִיָּמֶיךָ *since thy days*, i. e. since the beginning of thy life, Job 38: 12. 1 Sam. 25: 28. מִיּוֹם *from the beginning of time or of the world*, Sept. ἀπ' ἀρχῆς, Is. 43: 13. In this way are also to be solved the following examples: מִמָּחָרָה *early on the morrow*, Gen. 19: 34. Ex. 9: 6. מִעוֹלָם *from a long time ago*, i. e. for a long time, Is. 42: 14. Prov. 8: 23. מִקֶּדֶם, מִרְאשִׁית, Is. 46: 10.—(β) the time which next follows another, *immediately after*, comp. in let. c, above; so Gr. ἐξ ἀποστον, Lat. *ab itinere, ex consulatu.* Ps. 73: 20 בְּחֶלֶם מִתְּקִיץ *as a dream after (when) one awakes.* Prov. 8: 23 מִקֶּדְמִי אָרֶץ *immediately from, after, the beginnings of the earth.* מִיָּמִים *after two days*, Hos. 6: 2. מִקֵּץ *at the end*, see קֵץ. Simply *after*, מִיָּמִים *after a time*, in process of time, Judg. 11: 4. 14: 8. מִיָּמִים רַבִּים Josh. 23: 1. מִשְׁלֹשׁ חֳדָשִׁים Is. 24: 22. מִרְבַּע יָמִים *after three months*, Gen. 38: 24. Here too may be referred מִן הַמּוֹעֵד *beyond* i. e. *after the appointed time*, 2 Sam. 20: 5, unless we give מִן here a comparative power, and render *longer than* i. e. *beyond*.

4. From the idea of *proceeding out of*, (see no. 2,) in which is included the notion of *taking or choosing out of*, comes

the use of מִן as a comparative, to mark any thing as prominent or pre-eminent in any way above other things *from* or *out of* which it is taken. Comp. Lat. *egregius, erimius*. Gr. *ἐκ πάντων μάλιστα* II. 4. 96. also *ἐκ πάντων* 18. 431. Hebr. מִן בָּחַר מִן Ps. 84: 11.—Deut. 14: 2 *a people מִכָּל-הָעַמִּים out of all nations, q. d. chosen out, superior to them.* 1 Sam. 10: 23 *גְּבַהַּ מִכָּל-הָעָם taller than any of the people*, pp. in this respect eminent *out of*, above, all the people. מִכָּל עָקֵב יָקֵב deceitful above all, i. e. more deceitful than all, Jer. 17: 9. comp. 1 Sam. 18: 30. 2 K. 10: 3. 2 Chr. 9: 22. Ez. 31: 5. al.—In other examples a thing is said to be in some way *eminent, distinguished, above* another, to surpass it, etc. e. g. מִכָּל טוֹב מִבָּלָק *better than Balak*, i. e. distinguished above him for goodness, Judg. 11: 25. מִתּוֹק מִדְּבַשׁ *sweeter than honey*, 14: 18. מִדַּנְיָאֵל חָכָם *wiser than Daniel*, Ezek. 28: 3. and also with a verb implying virtue or vice, Judg. 2: 19 *הִשְׁחִיתוּ מֵאֲבוֹתָם they did worse than their fathers*. Gen. 18: 9. 29: 30. 38: 26. Jer. 5: 3.—Not much different is the view of those who refer the comparative use of מִן back to the notion of *receding* (no. 3); as Ewald in his larger *Gramm.* p. 599, and Winer in *Lex.* p. 565. They explain the above examples thus, “so *sweet as to be separated from honey*,” where I should prefer, “it differs widely *from honey*,” since whatever is eminent, prominent, *above* others, is also *different from* them. But in order to give a lively picture of the excellence of any thing, and place it as it were before the eyes, the special idea of eminence, of standing out, and hence of *surpassing*, is obviously better adapted than the more general notion *dis-tance* or separation. *We are to think of separation in the direction upward.* Comp. the use of the particle על in comparison, Job 23: 2. Ps. 137: 6.—The close connexion between this comparative use of מִן, and its negative power, (no. 5. c.) both being drawn from the notion of separation and surpassing, is apparent in the following examples. Gen. 4: 13 *גָּדוֹל עוֹנִי מִנְּשׂוֹא my crime is greater than to be forgiven*, i. e.

so great that it cannot be forgiven. 1 K. 8: 64. also Hos. 6: 6 *חָסֵד חֲפָצָתִי וְלֹא זָבַח דָּעַת אֱלֹהִים מַעֲלוֹת in piety, not sacrifice, in the knowledge of God MORE THAN in burnt offerings*.—In the following the *tertium comparationis* is easily supplied: Is. 10: 10 *פְּסִילֵיהֶם פְּסִילֵם their idols surpass those of Jerusalem* sc. in multitude and power. Mich. 7: 4. Ps. 62: 10. Job 11: 17.—Elsewhere a thing is said to be above or greater than any one, where it surpasses his powers; as Deut. 14: 24 *הַיָּרֵבָה מִמֶּנִּי הַיָּרֵבָה the journey is greater than thou*, i. e. exceeds thy powers, is too long for thee. Gen. 18: 14. Job 15: 11. See more examples in the grammars, Lehrs. p. 690. Ewald Gr. I. c.

5. Before an *infin.* מִן signifies: a) *on this account that, because*, comp. no. 2. e. Deut. 7: 8 *מֵאַהֲבָה יְיָ אֶתְכֶם because Jehovah loveth you*.—b) *from the time that, after that*, of time, comp. no. 3. d. 1 Chr. 8: 8. 2 Chr. 31: 10.—c) Most frequently, *so as not, so that not, lest*, from the signification of receding, after verbs which in any way imply restraint, hindrance, etc. e. g. verbs of restraining, guarding, of caution and care, Ps. 39: 2. Gen. 31: 29. of dehorting, Is. 8: 11. of rejecting, 1 Sam. 8: 7. of shutting up, Is. 24: 10. Zech. 7: 12. (comp. Gen. 27: 1. Ps. 69: 24.) of dismissing, Ex. 14: 5. of forgetting, Ps. 102: 5. Is. 49: 15. Num. 32: 7 *וְהִסְתַּחֲסֵת לִבְּךָ מִן הַלֵּב the heart of the children of Israel אל מִעֲבָרָה מִן הָאָרֶץ from going over*, i. e. so that they go not over. Gen. 27: 1 *הָיוּ עֵינָיו כְּמֵרֶחֶם so that he could not see* Is. 49: 15 *אִם תִּשְׁכַּח אִשָּׁה בֶּן-בִּטְחָה her sucking-child, מִן רַחֲמֵהָ so as not to have compassion*, etc. So Is. 54: 9 *אֶתְּעַבְּרָה עִלְיָךְ I have sworn מִן עֵלְיָךְ not to be wroth with thee*, i. e. the oath is a restraint upon me.—In this sense, a noun is often found instead of the *infin.* and then מִן is for the fuller מִהֵרָא. 1 Sam. 25: 23 *הִרְשָׁה מִמֶּלֶךְ he hath rejected thee from being king*, i. e. so that thou art no longer king. Jer. 48: 2 *אֵין מִגְדֹּר מִגְדֹּר so that it shall be no more a nation*. Is. 52: 14 *מִשְׁחָר מִשְׁחָר disfigured*





fearing, Dan. 5: 19. Of time, *from a time onward*, Dan. 3: 22.—Often followed by other prepositions, e. g. מן לָחֶרֶב = Heb. מִצָּרָה, מִצָּרָה, see לָחֶרֶב. מן קֶדֶם. i. q. Heb. מִלְּפָנַי, מִפְּנֵי. מן אַרְיֵן. i. q. Heb. מִמָּוֶז from then, from that time, see אַרְיֵן.—Here too belongs the privative or negative signification, on which see in Heb. מן no. 5. c. Dan. 4: 13 לִבְבָּהּ בֶּן אָדָם יִשְׁכָּח *his heart shall be changed from a man's heart*, i. e. *so as to be no longer the heart of a man*.

4. comparat. above, *more than*, Dan. 2: 30.

מִנָּה Chald. see מְנָה.

מִנְאוֹת plur. of מְנָה, *parts*.

מִנְגִּינָה f. i. q. מְנִינָה, *song*, espec. of derision, *satire*, Lam. 3: 63.

מְנִידָה f. Chald. i. q. מְנִידָה q. v.

מְנִידֵךְ Chald. i. q. Heb. מְנִידֵךְ, *del* being changed in the Chaldee manner into *nd*. R. יָדַע, fut. יִדְעֵךְ.

1. *knowledge*, Dan. 2: 21. 5: 12.

2. *understanding, intellect*, Dan. 4: 31, 33.

\* מְנִידָה pp. *to be divided up, divided out, to divide out*, see Pi. no. 1.—Kindred are מְנִידֵךְ and מְנִידָה. In the Indo-Germanic tongues correspond by transpos. Gr. νέμω, Zend. *neeman*, Pehl. *nim*, and perh. μέρος, μερίζω.—In Kal

1. *to allot, to appoint*, seq. הֵ Is. 65: 12.

2. *to prepare, to make ready*, (pp. *to divide into parts, to arrange*), e. g. an army, 1 K. 20: 25.

3. *to number*, spoken of a census of the people, 1 Chr. 21: 1, 17. 27: 24.—

Chald. et Syr. מְנִידָה, numeravit. Comp. Sanscr. *man*, putare, cogitare.

PIEL 1. *to allot, to appoint*, i. e. *to divide out to any one*, seq. הֵ of person, Dan. 1: 5. Job 7: 3.

2. *to appoint*, i. e. *to constitute, to arrange*, spoken of God, Jon. 2: 1. 4: 6, 8. Seq. finite verb, Ps. 61: 8 יִבְרָכְךָ מֶלֶךְ

*appoint, order, cause, that they may preserve him*. Seq. הֵ *to appoint over, to set over*, Dan. 1: 11.—PUAL pass. *to be appointed, to be set over*, 1 Chr. 9: 29.

NIPH. pass. of Kal no. 3, *to be numbered*, Gen. 13: 16. Ecc. 1: 15. *to be numbered with*, seq. הֵ Is. 53: 12.

Deriv. besides those which here follow, are מְנִידָה, מְנִידָה, and the pr. names הִמְנִידָה, הִמְנִידָה.

מְנִידָה and מְנִידָה Chald. *to number, to review*, Dan. 5: 26. Part. pass. מְנִידָה v. 25, 26.

PA. מְנִידָה and מְנִידָה, *to constitute, to appoint to an office*, Dan. 2: 24, 49. 3: 12. Ezra 7: 25.

Deriv. מְנִידָה.

מְנִידָה m. pp. part, portion, number, see the root מְנִידָה. Spec. *maneh, mina*,

Gr. μῶν, Syr. مِوْن, Arab. مِوْن, a weight of a hundred shekels, as we gather from 1 K. 10: 17. 2 Chr. 9: 16.—Another and somewhat obscure specification is given Ez. 45: 12, *twenty shekels, twenty five shekels, fifteen shekels, shall be your mina*, spoken either of a triple mina of 20, 25, and 15 shekels, or of a single mina of sixty shekels, 15+20+25. The former is best.

מְנִידָה plur. מְנִידָה f. Kamets impure Esth. 2: 9.

1. *part, portion*, Ex. 29: 26. Lev. 7: 33. mostly of food, 1 Sam. 1: 4. שְׁלַח מְנִידָה *to send portions* sc. from a feast, Neh. 8: 10, 12.

2. i. q. מְנִידָה *lot* Jer. 13: 25.

מְנִידָה only in plur. מְנִידָה, *parts*, i. e. *times*, Gen. 31: 7, 41. Comp. יָד no. 7.

מְנִידָה m. *driving of a chariot*, 2 K. 9: 20. R. מְנִידָה.

מְנִידָה f. (r. נָהַר no. 1, *to flow*), *a deep valley, in which is flowing water*,

Judg. 6: 2.—Arab. مِوْن, et مِوْن, fossa aquae; see Schult. ad Job. p. 49.



**מָנוּד** masc. (ר. נוד) Ps. 44: 15, *shaking of the head*, meton. object of this, i. e. object of derision.

**מְנוּחָה** (ר. נוח) plur. c. Suff. **מְנוּחָהּ** Ps. 116: 7.

1. *rest, quiet*, Lam. 1: 3. *To seek rest* for a female i. e. in matrimony, Ruth 3: 1, Lat. conditionem quaerere, Liv. 3. 45.—Plur. Ps. 116: 7.

2. *place of rest*, Gen. 8: 9. Deut. 28: 65.

3. *Manoah*, pr. n. of the father of Samson, Judg. 13: 2 sq.

**מְנוּחָה** fem. of the preceding.

1. *rest, quiet, state of quiet*, Ruth 1: 9, comp. 3: 1 and see **מְנוּחָה** no. 1. Jer. 45: 3. Is. 28: 12 **זֶה הַמְנוּחָה** *this is the rest*, the way to enjoy quiet happiness. **מִי מְנוּחָה** tranquil, placid waters, Ps. 23: 2. Espec. the quiet possession of Canaan, Ps. 95: 11. Deut. 12: 9.

2. *place of rest, resting-place*, Num. 10: 33. Mich. 2: 10. Hence *dwelling*, Is. 11: 10.

**מְנוּחָה** m. according to the Heb. intpp. *a child, offspring*, see **נֶחֱם** and **נֶחֱם**. Once, Prov. 29: 21 *when any one bringeth up his servant delicately from childhood, מְנוּחָה יִהְיֶה קָבוֹץ he will afterwards be (wish to be as) a son*. Luth. *so will er darnach ein Junker seyn*. Others, *ingratitude*, from r. **מָנַח**, Arab. **مَنْحَ** benefacta exprobravit.

**מָנוּס** c. Suff. **מְנוּסִי**, (ר. נוס)

1. *flight*, Jer. 46: 5.  
2. *refuge*, i. e. place of flight or retreat, Ps. 142: 5. Job 11: 20.

**מְנוּסָה** fem. of the preceding, *flight* Lev. 26: 36. Is. 52: 12.

**מָנוּחַ** m. *jugum*, pp. a yoke sc. for ploughing, from **נָחַר** to plough, to till, Syr. et Arab. **نَحْرٌ**, **نَحْرٌ**; then **מְנוּחָה** *jugum textorium, a weaver's beam*, 1 Sam. 17: 7. 2 Sam. 21: 19. In

this signification Syr. and Arab. have **مَنْوَالٌ**, with r. softened.

**מְנוּחָה** f. (ר. נוח) *candlestick, chandelier*, espec. of the great chandelier in the tabernacle, Ex. 25: 31 sq. 30: 27. 31: 8. 37: 17. 39: 37.

**מְנוּזָרִים** m. plur. (c. Dag. euphon.) *princes*, i. q. **נְזִירִים**, Nah. 3: 17.

\* **מָנַח** obsol. root, Arab. **مَنْحَ**, *to give, to bestow*, pp. to divide out, to distribute, kindred with **מָנַח**, **מָנַח**. Comp. on the affinity of verbs **נָחַ** and **נָחַ** under the root **קָנַח**. Hence

**מְנוּחָה** f. 1. *a gift, present*, Gen. 32: 14, 19, 21. 43: 11, 15, 25, 26. al.

2. *tribute*, which was exacted from a subject nation under the milder name of a *present*, see Diod. Sic. 1. 58. So 2 Sam. 8: 2, 6. 1 K. 5: 1 [4: 21]. 2 K. 17: 4. Ps. 72: 10.

3. *an offering to God, a sacrifice*, Gen. 4: 3, 4, 5. Spoken espec. of a bloodless offering, opp. to **זָבַח** a bloody sacrifice, Lev 2: 1, 4, 5, 6. 6: 7 sq. 7: 9. Hence **זָבַח וּמְנוּחָה** Ps. 40: 7. Jer. 17: 26. Dan. 9: 27.

**מְנוּחָה** Chald. id. Dan. 2: 46. Ezra 7: 17.

**מְנַחֵם** (consoler) *Manahem*, pr. n. of a king of Israel, r. 772—761 B. C. 2 K. 15: 17—22. Sept. *Μανασήμ*. Vulg. *Manahem*.

**מְנוּחָה** (rest) pr. n. a) of a man Gen. 36: 23.—b) of a place otherwise unknown, 1 Chr. 8: 6.

**מָנִי** (ר. מָנַח, to which origin there is an allusion Is. 65: 12,) *fate, fortune, destiny*, Arab. **مَنْيَة**, c. art. as the name of an idol which the Jews in Babylonia worshipped along with *Gad* (see **גָּד**) by *lectisternia*, Is. 65: 11. Probably the planet *Venus* is intended, which, as the

source of good-fortune (سعد الأصغر bona fortuna minor) was regarded by the ancient Semitic nations as coupled with Gad. Perhaps it is the same as the goddess مناة of the heathen Arabs, mentioned in the Coran 53, 19, 20. See on these points, Comm. on Is. l. c. Another trace of this idol lies in a pr. name found by me in Phœnician inscriptions, viz. (𐤌𐤍𐤁𐤍), i. e. cultor Veneris, see Inscr. Cit. ap. Pocock. no. IV. XII.

I. מְנִי Jer. 51: 27, (and according to some Ps. 45: 9, though less well, see מִן.) Minni, pr. n. of an Armenian province, which is there coupled with אֲרָרַט and according to Bochart, Phæleg lib. 1. c. 3. p. 19, 20, is i. q. Mivvās, a region of Armenia, Nicol. Damasc. ap. Jos. Ant. 1. 3. 6.—Some suppose that the name Armenia itself comes from מְנִי.

II. מְנִי poet. for מִן with Yod paragogic, Judg. 5: 14. Is. 46: 31. For the form מְנִי Is. 30: 11, see מִן no. 1.

מְנוֹת see מְנָה.

מְנוֹת see מִן.

מְנוּמִין see מְנוּמִין.

מְנוּן m. Chald. number, Ezra 6: 17. R. מְנָה, מְנָה.

מְנוּת (perh. given, r. מְנוּן) Minnuth, pr. n. of a place in the territory of the Ammonites, Judg. 11: 33. From hence wheat was brought to the Tyrian market, Ez. 27: 17.

מְנוּלָה a noun to which is commonly referred the form מְנוּלָה in Job 15: 29 לֹא יִשָּׂא לְאָרְצָא מְנוּלָה, which is then thus rendered: *their possessions do not spread themselves abroad in the land.* This מְנוּלָה is then derived from a root מְנוּלָה, of which there is one other vestige in the common reading מְנוּלָה Is. 33: 1, and which is said to signify the same as Arab. نال med.

Je, assecutus est, acquisivit, whence מְנוּלָה, نال, نيل, نال, wealth, possession, wealth, riches. But I can hardly persuade myself that the reading is sound, and we ought perhaps (with one Ms.) to replace מְנוּלָה fr. מְנוּלָה i. q. מְנוּלָה *their fold*, poet. for *their flocks*. Nor does the reading in Is. l. c. appear to be any more sound. See under מְנוּלָה.

\* מְנוּן obsol. root, Arab. منن, to divide out, to allot, kindr. with מְנוּה. Hence מִן gift, Manna, מִן part, constr. מְנוּן, plur. מְנוּנִים, and pr. n. מְנוּת.

\* מְנוּעָה to restrain, to keep back, kindred with מְנוּן, and Aethiop. ለረ: reject, reprobavit. Ezek. 31: 15 and its streams I will restrain. a) seq. מִן, to restrain from any thing; 1 Sam. 25: 26, 34 אֲשֶׁר מְנוּעָה מִיָּדִי who hath kept me back from hurting thee. Jer. 2: 25 מְנוּעָה רַגְלֶךָ restrain thy foot, lest thou become unshod, i. e. hasten not so as to lose thy shoes. 31: 16.—b) seq. acc. of thing c. מִן of pers. to keep back, to withhold any thing from any one. Gen. 30: 2 אֲשֶׁר מְנוּעָה מִיָּדִי מִפְּרִי-בֶטֶן who hath withheld from thee the fruit of the womb. 2 Sam. 13: 13. 1 K. 20: 7. Job 22: 7. Seq. ל of pers. Ps. 84: 12. al. In the same sense we find מְנוּעָה Num. 24: 11. Ecc. 2: 10.

NIPH. 1. to be restrained, kept back, hindered, Jer. 3: 3. So reflex. to let oneself be hindered, seq. מִן c. inf. Num. 22: 16.

2. by impl. to be withdrawn, to be taken away, seq. מִן Job 38: 15.

Deriv. pr. n. מְנוּעָה, מְנוּעָה.

מְנוּעָה m. (ר. נעל) a bolt, bar, Cant. 5: 5. Neh. 3: 3.

מְנוּעָה m. id. Deut 33: 25.

מְנוּעָה m. plur. dainties, delicacies, Ps. 141: 4. R. נַעַם, which the Arabs also use of sumptuous dishes.

מְנוּעָה m. plur. 2 Sam. 6: 5,

Vulg. *sistra*, *timbrels*, a musical instrument, so called from its being *shaken*, r. נָעַע, Pil. נָעַע, as also σείστρον from σείω. Syr. et Arab. *tympāna quadrata*.

מִנְקִית f. only in plur. מִנְקִיּוֹת, *dishes, bowls*, sc. for libation, Ex. 25: 29. 37: 16. Num. 4: 7.—Syr. ܡܢܟܝܬܐ id. from r. ܡܢܐ Pa. libavit.

מִנְקֵת i. q. מִיִּנְקָה f. a nurse, see נִינָק Hiph.

מְנַשֵּׁת (who makes forget, see Gen. 41: 51,) pr. n. Gr. Μανασσῆς, *Manasseh*. a) the son of Joseph, adopted by Jacob, Gen. 48: 1 sq. For the territories of the tribe of Manasseh, which were partly beyond and partly on this side the Jordan, see Josh. 13: 29—32. 17: 8 sq. Patronym. מְנַשֵּׁי Deut. 4: 43:—b) a king of Judah, r. 699—644 B. C. son of Hezekiah, and notorious for his idolatry, superstition and cruelty towards the pious, 2 K. 21: 1—18. 2 Chr. 33: 1—20. c) Judg. 18: 30 Cheth.—d) Ezra 10: 30.—e) v. 33.

מִנָּה for מִנְאָה f. (ר. מָנָה) plur. מִנְאֹת Neh. 12: 44, and מִנְיֹת 12: 47. 13: 10, (Kamets impure,) *part, portion*, Ps. 63: 11 מִנָּה שֶׁעָלִים יִהְיֶה *portion i. e. prey of foxes*. Ps. 11: 6 a scorching wind is מִנָּה בֹּסֵם the *portion of their cup*, i. e. is poured out to them. 16: 5. So of portions of food, Neh. 1. c.

מָס m. one *pinning*, one *consumed*, sc. under calamities, Job 6: 14. R. מָסֵס q. v.

מָס m. *tribute*. It is commonly derived from מָסַס, because tribute is a *consuming of strength*, “virium dissolutio et confectio,” which is hardly tolerable. I prefer to take מָס as contr. from מָבֵס tribute, tax, from the root פָּסַס to number, like fem. מִסָּה measure, number, for מִבְּסָה. Instances of the letters *ks* or *ξ* at the end of words being softened by dropping the *k*, exist in multitude in Greek and Latin, as *Ajax*, *Αἶας*; *pistrir*, *pistris*, *πῖ-*

στρις; ὄρνις, Dor. ὄρνιξ; *mixtus*, *mis-tus*; *sestertius* for *sextertius*; also of *x* and *ss* between two vowels, like Heb. *mic-sa*, *missa*; *Ulixes*, *Ulysses*; μαλάσσω, *malaxo*; further, *maximus* and Ital. *massimo*; *Alexander* and *Alessandro*.—Almost every where spoken of *tribute* to be rendered in service, *tribute-service*, fully מָס עֲבָד (tribute of one serving) 1 K. 9: 21. 2 Chr. 8: 8. Frequent in the phrases: מָס הָיָה דֵּוֹת Deut. 20: 11. Judg. 1: 30, 33, 35. Is. 31: 8. also הָיָה עֲבָד Gen. 49: 15. Josh. 16: 10, to become subject to tribute-service. So also without עֲבָד id. whence מָס נָתַן Josh. 17: 13 שֶׁמֶס Judg. 1: 28 and מָס עָלַי Esth. 10: 1, to impose tribute-service upon any one. also אֲשֶׁר עָלַי מָס prefect over the tribute-service, tribute-master, 2 Sam. 20: 24. 1 K. 4: 6. 12: 18. plur. מָסֵס שָׂרֵי service-masters, task-masters, Ex. 1: 11.

מִסָּב m. (ר. סָבַב) 1. subst. *con-sessus*, *tricladium*, *divan* of the orientals, arranged in a *circle*, Cant. 1: 12, comp. the root סָבַב 1 Sam. 16: 11.

2. adv. *round about*, 1 K. 6: 29. Plur. מִסְבֹּת id. Job 37: 12.

3. plur. constr. as prep. *round about*, 2 K. 23: 5 רֹדְפֵי־מִסְבֵּי round about Jerusalem.

מִסְגֵּר m. (ר. סָגַר) pp. part. Hiph. *shutting up*, hence

1. one who shuts up, closes, etc. a *locksmith*, *smith*, artisan, 2 K. 24: 14, 16. Jer. 24: 1. 29: 2.

2. *that* which shuts up, a *prison*, Ps. 142: 8. Is. 24: 22.

מִסְגָּרוֹת f. only in plur. (ר. סָגַר.)

1. *close places*, i. e. shut up, *barriers*, poet. of fortified cities, Ps. 18: 46. Mich. 7: 17.

2. *borders*, *margins*, so called as surrounding and including any thing, Ex. 25: 25 sq. 37: 14.

3. 1 K. 7: 28, 29, 31, 32, 35, 36. 2 K. 16: 17, ornaments on the brazen stands or pedestals of the basons, which appear from v. 28, 29, 31, to

have been square *shields* upon the four sides of the stand.

**מִסָּד** m. *foundation* of a building, 1 K. 7: 9. R. יָסַד declined like verbs פָּן.

**מִסְדָּרוֹן** m. *porch, portico*, so called from the *rows* of columns, comp. שִׁדְרָה, **סָדָר**, row. Once Judg. 3: 23.

\* **מָסָה** i. q. מָסַס and מָאָס II, to melt, to flow down. Chald. מָסָא, Syr. مَسَا, dissolutus est, computruit, Aeth. ጠፋ : liquefecit.

HIPIH. to cause to flow, to dissolve. Ps. 6: 7 **מָסָה** עָרְשִׁי אֲמַסְתִּי with my tears I make my couch to flow. 147: 18. Fut. apoc. וְתָמַס 39: 12. Trop. to cause the heart of any one to melt sc. with fear, plur. הִמְסִיו by Chald. for הִמְסוּ Josh. 14: 8.

**מָסָה** f. (r. נָסָה) plur. מִסּוֹת, temptation, temptations; spoken a) of the mighty works of God intended to excite and prove the faith of his people, Deut. 4: 34. 7: 19. 29: 2. — b) On the other hand, temptation of Jehovah is i. q. complaint against him, Ps. 95: 8. Hence, pr. n. of a place in the desert, Massah, Ex. 17: 7. Deut. 6: 16. 9: 22. 33: 8. — c) evil, calamity, with which God tries any one, trial, in N. T. πειρασμός, Job 9: 23.

**מָסָה** pp. number, (contr. fr. מִבְּסָה, as מָס q. v. for מָבָס, r. בָּסַס) constr. מָסָה as prep. pp. according to the number, i. e. according as, pro ratione, Deut. 16: 10 **מָסָה** נָתַתָּה יָדְךָ according as thy hand is able to give. Sept. κατὰς ἡ χεὶρ σου ἰσχύει. — Syr. ܡܫܐ, Chald. בְּמָסָה for Heb. בְּכִי, דִּי.

**מִסְוָה** m. a covering, veil, for the face, Ex. 34: 33, 34, 35. So all the versions, and so the context seems to demand. But this cannot be philologically explained. Jarchi indeed remarks that the word is used in the Ge-

mara of a veil; but doubtless in allusion to this passage. Arab. سُوِيَّةٌ,

which I have formerly compared, means rather *coverlet* than *veil*. May we not perhaps read **מְסוּכָה** (מְסוּכָה, מְסֻכָּה) covering, veil?

**מְסוּכָה** f. i. q. מְשׁוּכָה, a hedge, thorn-hedge, Mich. 7: 4. R. שׁוּךְ to hedge, to hedge around.

**מָסָה** m. (r. נָסָה) a keeping off, removing, 2 K. 11: 6.

**מִסְחָר** m. (r. סָחַר) trade, traffic, 1 K. 10: 15.

\* **מִסְךְ**, to mix, to mingle, i. q. מִזְג.

This root is widely spread both in the Semitic and Indo-Germanic languages, and also in the Slavic. See Arab.

مَشَّحَ, مَزَجَ, مَشَّجَ med. Je

miscuit, مَسْمُوحٌ, مَسْمُوحٌ permixtio, i. q. Germ. Mischmasch, Engl. mish-

mash; Aram. מִזְג, מִזְג; Sanscr. maksch and misr, Pers.

امبختن and امبختن, Gr. μί-

γω, Lat. misceo, Polish mieszam, Bohem. smiseti, Germ. mischen, Engl. to mix.

—Ps. 102: 10. Is. 19: 14 **יְהוָה** מִסְךְ **יְהוָה** בְּקִרְבָּהּ רוּחַ עֲוִיִּים Jehovah hath mixed in the midst of it a spirit of perverseness, i. e. Jehovah hath implanted in them a perverse disposition.—Spec. to mix wine, i. e. to season it with spices, Prov. 9: 2, 5. Is. 5: 22.

Deriv. the next foll. and מְמִסְךְ.

**מִסְךְ** m. mixed wine, i. e. spiced, Ps. 75: 9, i. q. מִזְג q. v.

**מִסְךְ** m. constr. מִסְךְ (r. סָכַךְ) a covering, 2. Sam. 17: 19. Spec. of the curtain before the entrance of the tabernacle, Ex. 26: 36 sq. 39: 38. 40: 5. and of the court, 35: 17. 39: 40. more fully **פָּרֹכֶת** הַמִּסְךְ 35: 12. 39: 34. 40: 21.—Is. 22: 8 **וַיְגַל אֶת מִסְךְ יְהוּדָה** one removes the covering (veil) of Judah, i. e.



exposes Judah to reproach; the figure being taken from a virgin whose veil wanton and violent men have torn away. The Arabs make use of the same figure, Schult. Orig. Hebr. § 258.

**מִסְכָּה** f. (r. סָכָה) *a covering*, that with which one is covered, Ez. 28: 13.

**I. מִסְכָּה** f. (r. נָסַךְ no. I.)

1. *fusion of metals*, e. g. **מִסְכָּה** **עֵגֶל** a molten calf, Ex. 32: 4, 8. **מִסְכָּה** **אֱלֹהִי** molten gods, Ex. 34: 17. Spec. *a molten image*, Deut. 9: 12. Judg. 17: 3, 4.

2. *σπονδή, a truce, league*, made with libations, Is. 30: 1.

**II. מִסְכָּה** f. (r. נָסַךְ II.) *a covering, veil*, Is. 25: 7.

**מִסְכֵּן** m. (r. סָכַן no. 4, to be poor,) *poor, wretched*, Eccl. 4: 13. 9: 15, 16.

Arab. **مَسْكِين**, **مَسْكِين**, Aeth.

**לָּזָחָהּ**: whence the new verb **לָּזָחָהּ**: *pauper fuit*, **מִסְכֵּן**,

**מִסְכֵּן**, *pauperem fecit*. Several modern languages have adopted this word, prob. through the Arabic, as Ital. *meschino, meschinello*, Portug. *mesquinho*, subst. *mesquinhez*, Fr. *mesquin*, subst. *mesquinerie*. Hence

**מִסְכִּנּוּת** f. *poverty, misery*, Deut. 8: 9. See the preced. art.

**מִסְכִּנּוֹת** plur. f. *stores, magazines*, by transp. for **מִבְּזָזוֹת**, from r. בָּזַס q. v. Ex. 1: 11. 1 K. 9: 19. 2 Chr. 8: 4.

**מִסְכֵּת** f. (r. נָסַךְ II, i. q. נָסַךְ) *to weave, thread, the warp in weaving*, Judg. 16: 13, 14.

**מִסְלָה** f. (r. סָלַל) 1. *a raised way, high-way*, for public use, Judg. 20: 31, 32. 1 Sam. 6: 12. Is. 40: 3.—Trop. way of life, Prov. 16: 17. Ps. 84: 6.

2. *steps, stairs*, i. q. סֶלֶם. 2 Chr. 9: 11.

**מִסְלֹל** m. (r. סָלַל) *raised way, high-way*, Is. 35: 8.

**מִסְמֵר**, only in plur. **מִסְמֵרִים** Is. 41: 7, **מִסְמֵרִים** 1 Chr. 22: 3, and **מִסְמֵרוֹת** 2 Chr. 3: 9. Jer. 10: 4, *nails*,

comp. Arab. **مسمار** nail. R. **סִמֵּר**.

\* **מָסַס** *to melt, to flow down, to waste away*. In Kal once of a person wasting by disease, Is. 10: 18.—Kindred are **מָסָה** II. comp. also

**מָסַח** *dissolvit, maceravit in aqua*, and see the examples given under **מִי**.

**NIPH.** *in pause* **נָמַס**, fut. **נָמַס**, inf. **נָמַס**.

1. *to melt*, so of manna Ex. 16: 21. of wax Ps. 68: 3. hyperb. of mountains flowing with blood Is. 34: 3.—Judg. 15: 14 *the bands melted from his hands*, q. d. were loosened and fell from his hands.—Of diseased i. e. mangy cattle or flocks 1 Sam. 15: 9.

2. *to become weak, to faint*, a) for fear, 2 Sam. 17: 10. often of the heart, Deut. 20: 8. Josh. 2: 11. 5: 1. 'The primitive force of this construction is preserved in Josh. 7: 5, *the heart of the people melted* **וַיִּהְיֶה לַמַּיִם** and became as water.—b) for grief, sorrow, Ps. 22: 15. 112: 10. Comp. Ovid. ex Ponto 1. 2. 57, "sic mea perpetuis liquescunt pectora curis, Ignibus admotis ut nova cera solet."

**HIPH.** causat. of Niph. no. 2. a, *to make faint-hearted, to discourage*, Deut. 1: 28.

Deriv. **מָסָה**, **מָסָה**, comp. also **מָסָה**, *to which however we have assigned another derivation*.

**מָסַע** m. *dart, arrow*, Job 41: 18.

Arab. **مَسْعَة** id. from **نَزَعَ** attraxit *sagittam in arcu*, Cor. 79. 1, the letters ס and ז being interchanged.

**מָסַע** m. (r. נָסַע) 1. *a stone-quarry*, see the root Hiph. no. 1. 1 K. 6: 7 **מָסַע** **אֶבֶן** **שִׁלְמָה** *stones whole (not hewn) from the quarry*. Sept. *λίθοις ἀκροτό-*

μους ἀργούς. Falsely Vulg. lapides dolati.

2. a breaking up, departure, pp. of a nomadic encampment, see נָסַע no. 2; then also of single persons, as Deut. 10: 11 לְמַסַּע לְפָנֵי הָעָם for departing before this people. Num. 10: 2 לְמַסַּע אֶת-הַמַּחֲנֹת for the breaking up, departure, of the camps.—Subst. a journey, march, Ex. 40: 38. Num. 10: 6. station on a march, Ex. 17: 1 לְמַסְעֵיהֶם according to their stations. Num. 10: 6, 12.

מַסְעָד m. (ר. סַעַד) a support, balustrade, 1 K. 10: 12.

מַסְפָּד m. constr. מַסְפָּד, c. Suff. מַסְפָּדִי, (ר. סַפַּד,) wailing, lamentation, Gen. 50: 10. Am. 5: 16, 17.

מַסְפֹּא m. (ר. Chald. סַפָּא Pe. et Aph. cibavit,) fodder for cattle, Gen. 24: 25, 32. 42: 27. 43: 24.

מַסְפַּחַת f. i. q. סַפַּחַת q. v. scurf, scab, an eruption not dangerous, Lev. 13: 6, 7, 8.

מַסְפַּחוֹת plur. f. cushions, quilts, coverlets, so called from being spread, see the root סַפַּח no. 3. Ez. 3: 18, 21. Symm. ὑπὸνέμια. Vulg. cervicalia.

מַסְפָּר m. (ר. סַפַּר) 1. narration Judg. 7: 15, comp. the root in Pi.

2. number, Num. 1: 2, 9, 20. al. saepe. Freq. in acc. adverbially for according to the number, Ex. 16: 16 מַסְפַּר נַפְשֵׁיכֶם according to the number of your persons. Job 1: 5. Elsewhere, like Gr. ἀριθμῶ, ἀριθμὸν, used pleon. with numerals, as 2 Sam. 21: 20 עֶשְׂרִים וְאַרְבַּע מַסְפַּר twenty four in number.—Hence מַסְפַּר אֵין Gen. 41: 49, מַסְפַּר עַד-אֵין 1 Chr. 22: 4, and מַסְפַּר Job 5: 9. 9: 10, without number, i. e. innumerable. On the contr. מַתִּי מַסְפַּר, מַתִּי מַסְפַּר, men of number, i. e. few, easily numbered, Gen. 34: 30. Deut. 4: 27. Ps. 105: 12. Jer. 44: 28. 1 Chr. 16: 19. and by apposit. מַסְפַּר יָמִים days

which are a number, i. e. which are numbered, few Num. 9: 20. (So Arab.

אֵיָם מַעְדוֹת dies numerati i. e. few, Cor. 2. 180, but see the intpp.) In Deut. 33: 6, in the words וְיִהְיֶה מַתִּי מַסְפַּר, the negative particle is to be repeated from the preceding clause, so as to translate, and let not his men be a number, i. e. let them be many, innumerable.

3. pr. n. m. Ezra 2: 2, for which מַסְפַּר Neh. 7: 7.

מַסְפַּר see מַסְפַּר no. 3.

\* מַסַּר a root occurring only twice, and there doubtful and obscure, prob. however i. q. מָזַר and נָזַר, to separate, to separate oneself. Hence in Kal, Num. 31: 16 לְמַסַּר-מַעַל בִּיהוָה to fall away treacherously from Jehovah, i. q. לְמַעַל מַעַל which occurs in the parallel passages Num. 5: 6. 2 Chr. 36: 14. Ez. 14: 13; unless perhaps the same reading is to be restored in Num. l. c. Others: to venture defection from Jehovah comp. Syr. <sup>ܡܣܪ</sup> ausus est, opus aggressus est.—In a different connexion in

NIPH. Num. 31: 5 וַיִּמְסְרוּ מֵאֶלֶף מֵאֶלֶף לְמַטֵּה וְשֵׁן אֶלֶף and these were separated, set apart, out of the tribes of Israel, a thousand for every tribe, as Saadias well renders. More freely Onk. and Syr. delecti sunt. Sept. ἐξελθόντων, perh. from a reading וַיִּסְפְּרוּ, or according to the Samaritan usage, in which מסר is i. q. Heb. פָּקַד.

In Talm. מסר is tradidit, prodidit, Syr. Ethp. accusatus est, both of which are not applicable to the passages in O. T.

מַסְרֶת f. contr. for מַאֲסֶרֶת, (ר. אַסַּר,) band, bond, Ez. 20: 37.

מִסָּר i. q. מוֹסָר, admonition, instruction, Job 33: 16. R. יָסַר.

מַסְתוֹר m. (ר. סָתַר) a hiding-place, refuge, Is. 4: 6.

**מִסְתָּר** m. a *hiding-place, lurking-place*, spec. for lying in wait, Ps. 10: 9. 17: 12. Lam. 3: 10.

**מַעֲבָד** m. Chald. *work*, i. q. Heb. מַעֲשֶׂה, פָּעַל, Dan. 4: 34. R. Chald. עָבַד to do, to make. — Once by Chaldaism in Heb. context, Job 34: 25.

**מַעֲבָה** m. (ר. עָבָה) *density, compactness*. 1 K. 7: 46 בַּמַּעֲבָה הָאֲדָמָה in the compact soil, prob. clayey.

**מַעְבָּר** m. (ר. עָבַר) 1. *transit, passing, progress*. Is. 30: 32 כָּל מַעְבָּר וְגו' pp. every passing of the appointed rod . . . is with tabrets etc. i. e. wherever the appointed rod shall pass (and smite), there shall the tabrets resound.

2. *place of passing*. a) a ford of a stream, Gen. 32: 23. — b) a narrow valley, pass, gorge, in mountains, 1 Sam. 13: 23. — Hence fem.

**מַעְבְּרוֹת** f. plur. מַעְבְּרוֹת, also מַעְבְּרוֹת (this latter as absol. Josh. 2: 7, from מַעְבְּרָה, and as constr. Judg. 3: 28), i. q. מַעְבָּר no. 2. viz. a) a ford, Is. 16: 2. b) a mountain-pass, gorge, Is. 10: 29.

**מַעְגֵּל** m. plu r. יָם — and זֶה (r. עָגַל to roll.)

1. a *track, rut*, in which wheels roll, Ps. 65: 12.

2. a *way, path*, Ps. 140: 6. Prov. 2: 18. Often metaph. like דֶּרֶךְ, הַתְּיָבָה, of a *way or path of life and conduct*, Ps. 23: 3. Prov. 2: 9, 15. 4: 26.

**מַעְגֵּל** m. 1 Sam. 26: 5, 7, and מַעְגְּלָה f. (denom. fr. עָגַל wagon,) a *wagon-rampart*, a bulwark formed of the wagons and other vehicles of an army, 1 Sam. 17: 20.

\* **מַעַד** to waver, to be unsteady, to totter, Ps. 18: 37. 26: 1. 37: 31. Job 12: 5 מוֹעֲדֵי רַגְלִי whose feet waver, are not firm. Prov. 25: 19 מוֹעֲדֵת רַגְלִי a wa-

vering foot, unsteady, for מוֹעֲדֵת, i being shortened into ו, comp. Lehrs. p. 309. Others take מוֹעֲדֵת as an abstr. noun, *wavering*, of the form סוֹגֵר, עוֹגֵב, in fem.

HIPH. to make waver, to cause to shake, Ps. 69: 24.

**מַעְדִּי** (for מַעְדָּה ornament,) pr. n. m. Ezra 10: 34.

**מַעְדָּה** (for מַעְדָּה ornament of Jehovah,) pr. n. m. Neh. 12: 5, for which in v. 17 מוֹעֲדָה (festival of Jehovah). The passages are consistent if we point the former as מַעְדָּה.

I. **מַעְדָּן**, only in plur. מַעְדָּנִים, Jer. 51: 34, and מַעְדָּנוֹת 1 Sam. 15: 32. (ר. עָדָן.)

1. *delights, pleasure*, Prov. 29: 17. Adv. with delight, cheerfully, 1 Sam. 15: 32.

2. *delicacies, dainties*, Gen. 49: 20. Lam. 4: 5.

II **מַעְדָּנוֹת** m. *bands, ligatures*, by transp. for מַעְבְּדוֹת, (r. עָבַד to bind,) Job 38: 31 מַעְדָּנוֹת בְּרִמָּה the bands of the Pleiades, see בְּרִמָּה.

**מַעְדָּר** m. (ר. עָדָר) a *weeding-hook, hoe*, Is. 7: 25.

\* **מַעָה** obsol. root which seems to have had the signif. of *flowing, dissolving, softness*, like the cognate מוֹא, מוֹא, מוֹא, מוֹא, see under מוֹי. Hence

**מַעָה**, (Arab. sing. مَعَى) only in plural, viz.

A) **מַעֲזִים**, constr. מַעֲזִי, c. Suff. מַעֲזִי, and so מַעֲזִיָּה for מַעֲזִיָּה Ex. 7: 19.

1. the *intestines, bowels*, פ' מִמַּעֲזִי to come forth out of one's bowels, to be born to any one, Gen. 15: 4. (25: 23.) 2 Sam. 7: 12. 16: 11.

2. the *belly*, Jonah 2: 1. Spec. of the womb, Gen. 25: 23. Ruth 1: 11 הֲעוֹדֶה-לִּי בָנִים בְּמַעֲזִי shall I yet bear sons in my womb? מִמַּעֲזִי אִמִּי from

the mother's womb, Is. 49: 1. Ps. 71: 6. Once of the exterior of the belly, Cant. 5: 14. comp. Dan. 2: 32.

3. trop. the inward parts, the breast, the heart, for the mind, the soul, Job 30: 27. Lam. 1: 20. Cant. 5: 4. Is. 16: 11. Ps. 40: 9 *מִצֵּי בְּתוֹךְ תּוֹרַתְךָ thy law is in my inward parts*, is implanted in my inmost heart. Comp. *בְּרַחֲמִים*.

B) *מֵעוֹת* the bowels; so in the difficult passage Is. 48: 19, which I would render thus: *thy seed shall be as the sand, וְצִאֲצָאִי מִצֵּיד כְּמֵעוֹתָיו* and the offspring of thy bowels like the offspring of its bowels sc. the bowels of the sea, v. 18, for the more full *מֵעוֹתָיו מִצִּאֲצָאִי*, i. e. like the fishes of the sea generated in its bowels. Plur. *מֵעוֹת* is i. q. *מַעֲיִם*, but the fem. form implies a figurative use.—The ancient versions render *בְּמֵעוֹתֶיךָ* incorrectly by *as the stones thereof*, sc. of the sand. This is usually supported by referring to the Chald. *מֵעָא* *nummulus, obolus*, perhaps *lapillus*, and Arab. *مَاعِيَة*, which denotes *scruple of conscience*, not *lapillus*.

*מֵעָא* or *מֵעָא* Chald. only in plur. i. q. Heb. *מַעֲיִם* A. 2, belly, i. e. the exterior, Dan. 2: 32.

*מַעֲוָה* m. i. q. *מַעֲוָה*, a cake of bread, 1 K. 17: 12, comp. v. 13. Ps. 35: 16 *בְּלִעְגֵי מַעֲוֹג*, *sanniones placentae, table-wits, parasites*, see *לִיַּעַג*.

*מַעֲוָה*, rarely *מַעֲוָה*, (Kamets impure,) c. Suff. *מַעֲוִי, מַעֲוִי*, plur. *מַעֲוִים* (r. *עָזַז* to be firm, strong,) m. a strong or fortified place, fortress, Judg. 6: 26. Dan. 11: 7, 10. al. *עָרֵי מַעֲוָה* fortified cities, Is. 17: 9. 23: 4 *מַעֲוֵה הַיָּם* fortress of the sea, i. e. Tyre. Ez. 30: 15. *אֱלֹהֵי מַעֲוִים* the god of fortresses Dan. 11: 38, a deity of the Syrians obtruded upon the Jews, perhaps *Mars*.—Trop. Ps. 60: 9 *עֲפְרַיִם רֹאשִׁי מַעֲוָה* the fortress of my head i. e. my helmet. Prov. 10: 29 *a fortress to the upright is the way of God*, i. e. religion, piety.—Of an *asylum, refuge*, Is. 25: 4. and so

trop. of Jehovah Ps. 37: 39. 43: 2.—For the form *מַעֲוִיָּה* see Gram. Index at the end of this volume.

*מַעֲוָה* (perh. oppression, fr. r. *מַעַד*), pr. n. m. 1 Sam. 27: 2, comp. *מַעֲכָה* no. 2. a.

*מַעֲוָה* m. (r. *עוֹן*) plur. *מַעֲוִים* 1 Chr. 4: 41.

1. *habitation, dwelling*, e. g. of God, the temple Ps. 26: 8. heaven Ps. 68: 6. Deut. 26: 15. Also of wild beasts, *den, lair*, Nah. 2: 12. Jer. 9: 10. 10: 22. 51: 37. — Acc. *in one's dwelling*, like *בֵּית*, at home, 1 Sam. 2: 29, 32. Of a *refuge*, Ps. 90: 1.

2. *Maon*, pr. n. a) of a town in the tribe of Judah, Josh. 15: 55. 1 Sam. 25: 2. In its vicinity was the *מַדְבָּר* *מַעֲוֹן* 1 Sam. 23: 24, 25.—b) of an Arabian tribe coupled Judg. 10: 12 with the Amalekites, Sidonians and Philistines, and 2 Chr. 26: 7 with the Arabians properly so called, plur. *מַעֲוִים* 2 Chr. 1. c. and 1 Chr. 4: 41 Keri. At the present day there exists a town *Maán*, *معان*, with a castle, in Arabia Petraea to the south of the Dead Sea; see Seetzen in v. Zach Monatl. Corresp. XVIII. p. 382, and Burckhardt's Travels in Syria etc. p. 437 sq. [Comp. Gesen. note to the Germ. ed. p. 1069. See also Bibl. Repos. III. p. 277, 437 sq.] That the *Minæi* of Arabia are a different people, has long since been shown by Bochart, Phaleg II. 23.—c) of a man, 1 Chr. 2: 45.

*מַעֲוֹן* see *בֵּית בַּעַל מַעֲוֹן*, in *בֵּית* no. 11. e.

*מַעֲוִיָּה* and *מַעֲוִיָּה* fem. of the preceding, *habitation, dwelling*, Jer. 21: 13, e. g. of Jehovah, the temple, Ps. 76: 3. Also of wild beasts, *den, lair*, Ps. 104: 22. Am. 3: 4. Of an *asylum, refuge*, Deut. 33: 27.

*מַעֲוִיָּה* pr. n. a) see *מַעֲוֹן* no. 2. b. b) Ezra 2: 50. Neh. 7: 52.

*מַעֲוִיָּה* (for *מַעֲוִיָּה* dwellings of Jehovah,) pr. n. m. 1 Chr. 4: 14.



**מְעוֹרָה** m. darkness, Is. 8: 22. R. עוֹרָה.

**מְעוֹרָר** m. plur. מְעוֹרָרִים *pudenda* Arab. عَار Hab. 2: 15. R. עוֹר II, Arab. i. q. עָרָה, nudus fuit.

**מְעוֹז** see מְעוֹז.

**מְעֻזָּה** and **מְעֻזָּהוּ** (consolation of Jehovah, fr. r. עֻזָּה) pr. n. m. 1 Chr. 24: 18. Neh. 10: 9.

\* **מְעֵט**, 1. Arab. مَعْط to be smooth, naked, then to be polished, to be sharp, see מְעֵט; trans. مَعْط prob. rasit, derasit, (comp. مَعْط fricuit, also מְרַט, since the letters ט and ר are cognate,) whence מְעֵט pp. *ramentum, a scraping, scrap, hence a little.* From this comes the denom. signif.

2. to be little, few, Lev. 25: 16 לְפִי מְעֵט according to the fewness of years, Ex. 12: 4. Neh. 9: 32. Also to be made few, to be diminished, Ps. 107: 39. Is. 21: 17. Prov. 13: 11.

PIEL מְעֵט intrans. i. q. Kal, Ecc. 12: 3.

HIPH. הִמְעִיט, 1. to make small or few, to diminish, Lev. 25: 16. Num. 26: 54. 33: 54. Jer. 10: 24 פֶּן-הִמְעִיטֵנִי lest thou make me (the people) few, bring me to nothing. Ex. 29: 15.

2. to make or do little, i. e. to do any thing in a slight degree, to a small amount. Num. 11: 32 הִמְעִיט אֶכָּף he who did little i. e. gathered little, gathered ten homers. Ex. 16: 17, 18. 2 K. 4: 3 borrow empty vessels, אֶל-הִמְעִיטִי sc. לִשְׂאֵל and make not scant sc. to borrow, i. e. borrow not a few. Spec. to give little, few, Num. 35: 8. Ex. 30: 15.

**מְעֵט**, once מְעֵט 2 Chr. 12: 7, pp. a scraping, scrap, see r. מְעֵט no. 1, hence a little, a few. Construed

1. as a subst. seq. gen. of a noun, מֵיִם מְעֵט a little water Gen. 18: 4.

24: 17, 43. מְעֵט אֶכָּל a little food, 43: 2. Also put in the gen. after a noun, as מְעֵט מְהֵרָה *men of fewness*, few men, Deut. 26: 5. מְעֵט עֲזָרָה little help, Dan. 11: 34. Joined also with nouns by apposition, Is. 10: 7 גְּזֵרִים מְעֵט *nations not a few*, i. e. by list. many.

2. as an adv. a little, Ps. 8: 6. Of time, for a little, a little while, Ruth 2: 7. Ps. 37: 10. shortly, soon, Hos. 8: 10. Hagg. 2: 6. Of place, a little, 2 Sam. 16: 1. — מְעֵט מְעֵט little and little, peu à peu, by degrees, Ex. 23: 30. Deut. 7: 22. — הֲמְעֵט מִכֶּם is it too little for you? Num. 16: 9. Ez. 16: 20 הֲמְעֵט מִחֲנוּתֶיךָ was it little this of thy whoredoms?

3. as an adj. rarely, small, few, paucus, Num. 13: 18. 26: 54. Plur. מְעַטִּים few, Ps. 109: 8. Ecc. 5: 1.

4. With the prefix Caph, כְּמְעֵט in a little, i. e. a) nearly, almost, little is wanting, Gen. 26: 10. Ps. 73: 2. 119: 87. — b) shortly, soon, Ps. 81: 15. 94: 17. quickly, suddenly, Ps. 2: 12. Job 32: 22. כְּמְעֵט little that, shortly that, for scarcely, Cant. 3: 4. Comp. in art. כּ B. 3. — c) i. q. מְעֵט but intensive, very little, the least, see art. כּ B. 4. ὀσον ὀλίγον Prov. 10: 20. 1 Chr. 6: 19 a few men, yea, כְּמְעֵט very few. Ps. 105: 12. Of space, a very little, 2 Sam. 19: 37.

**מְעֵט** f. מְעֵטָה adj. Ez. 21: 20, smooth, bare, and hence polished, sharp, of a sword, i. q. מְרֵט v. 15, 16. See the root מְרֵט no. 1.

**מְעֵטָה** m. (r. עָטָה) a covering, garment, Is. 61: 3.

**מְעֵטָפָה** f. (r. עָטָה I,) a mantle, or rather a fuller tunic worn over the common one, with sleeves and reaching to the feet; comp. מְעִיל, Arab. عِطَاف et مَعْطَف id. Is. 3: 22.

See Schroeder de Vest. mul. Heb. p. 235.

**מְעִי** m. heap of rubbish, ruins, i. q. עִי, for מְעִי, from the root עָרָה, Is. 17: 1. The prophet here employs an

unusual form in allusion to the preceding **מַעִיר**.

**מַעִיר** (perh. *σπαραγχνιζόμενος*, comp. **מַעִיר**) pr. n. m. Neh. 12: 36.

**מַעִיר** m. *upper garment*, spec. an exterior tunic, fuller and longer than the common one, reaching to the feet, but without sleeves; see 2 Sam. 13: 18, comp. Braun de Vest. Sacerd. II. 5. Schroeder de Vest. mulierum Heb. p. 267. Hartmann Hebräerin III p. 512. It was worn by women, 2 Sam. I. c. by men of birth and rank, Job 1: 20. 2: 12. by kings, 1 Sam. 15: 27. 18: 4. 24: 5, 12. by priests, 28: 14. and especially by the high-priest under the ephod, whence **מַעִיר הַאֵפֹד** Ex. 28: 31. 39: 22. — The etymology is not clear. Not improbably, however, the root **מעל** had the primary signif. *to cover*, and then *to act covertly*, treacherously. Comp. **בָּגַד** no. 1, and the remarks there noted.

**מַעִיר** and Chald. **מַעִיר**, *bowels*, see **מַעִיר**.

**מַעִיר** constr. **מַעִיר** and poet. c. Vav parag. **מַעִיר** Ps. 114: 8, c. Suff. **מַעִיר** Hos. 13: 15, plur. **מַעִירִים**, constr. **מַעִירִים**, also pl. **מַעִירֹת**, cstr. **מַעִירֹת**, m. denom. fr. **עִיר** c. Mem formative.

1. *place of fountains*, watered with springs, Ps. 84: 7. See more under **בִּכְאֵב**.

2. *a fountain*, i. q. **עִיר**. (Syr. **ܡܥܝܪܐ** id.) Gen. 7: 11. 8: 2. Metaph. as emblem of the highest delight, pleasure, bliss, Ps. 87: 7.

**מַעִירִים** 1 Chr. 4: 41 Chethibh, i. q. **מַעִירִים**, see **מַעִיר** 2. b.

\* **מַעִיר**, *to press, to press in*. Part. pass. **מַעִיר** spoken of an animal emasculated by *pressing in, bruising* the testicles, Lev. 22: 24. 1 Sam. 26: 7 **חִבְּתוֹ מְעֹכָה-בְּאֶרֶץ** *his spear was pressed i. e. fixed, stuck, into the ground*.

**PUAL** *to be pressed, handled*, e. g. the breasts of an immodest woman, Ez. 23: 3.

Deriv. pr. n. **מַעִיר**, and the foll.

**מַעִיר** and **מַעִיר** Josh. 13: 13 (oppression) *Maacah* pr. n.

1. of a city and region at the foot of Hermon, not far from Geshur a district of Syria, (see **גֶּשׁוּר** and **גֶּשׁוּרִי** no. 1,) 2 Sam. 10: 6, 8. Deut. 3: 13. Hence the adjacent portion of Syria is called **מַעִיר**, **אַרְם מַעִיר**, Syria of Maacah, 1 Chr. 19: 6. — The gentile noun is **מַעִירִי** Deut. 3: 14. Josh. 12: 5. 13: 11. 2 K. 25: 23. — Comp. **מַעִיר**, **בֵּית מַעִיר**, and **אַבְל מַעִיר**.

2. of several persons, male and female. a) of a man, 1 K. 2: 39. 1 Chr. 11: 43. 27: 16. also called **מַעִיר** q. v. — b) Gen. 22: 24, where the sex is doubtful. — c) of the wife of Rehobam, 1 K. 15: 2, 10, 13. 2 Chr. 11: 20. In 2 Chr. 13: 2 she is called **מִיכָהּ**. d) 2 Sam. 3: 3. — e) 1 Chr. 2: 48. — f) 7: 15, 16.

\* **מַעִיר**, fut. **יַמְעִיר** Prov. 16: 10, and **יַמְעִיר** Lev. 5: 15.

1. *to act treacherously, to be faithless*, Prov. 16: 10. 2 Chron. 26: 18. 29: 6, 19. Neh. 1: 8. **יַמְעִיר בֵּיהוָה** *to deal treacherously with Jehovah, to sin against him*, Deut. 32: 51. Often in the construction **יַמְעִיר מַעַל בַּיהוָה** 1 Chr. 5: 25. 10: 13. 2 Chr. 12: 2.

2. seq. **בִּ** of thing, *to take by stealth, to steal any thing*, Josh. 7: 1. 22: 20. 1 Chr. 2: 7.

NOTE. For the etymology, Simonis compares **مَعْل** *susurravit, obtrexavit*, an idea foreign to this verb, and **مَغَالَة** *perfidy, fraud*, which is from the root **غال**. Nearer the signif. no. 2 is Arab.

**مَعْل** *rapuit, surripuit*. The primary notion of the root seems to be *to cover*, whence **מַעִיר**, and then *to act covertly*; unless perhaps it may be that **מַעִיר** is a secondary root, springing from the noun **מַעִיר** *the upmost*, (comp. in **נֶחֱם**,

(שָׂחָה) and hence pp. *to be over or above* any thing, *to have in one's power, to get possession of*. Comp. as having a similar origin Aeth. ጭላ፡ tyrannus, rebellis fuit, and even Heb. מַעַל.

Deriv. מַעֲלֵי and the foll.

I. מַעַל m. *treachery* against God, *transgression, sin*, Job 21: 34. Elsewhere only in the formula מַעַל מַעַל, see the examples in מַעַל no. 1.

II. מַעַל m. (apoc. fr. מַעֲלָה, r. עָלָה) pp. *the uppermost, upper part*, and then as adv. *above, over*. (Perhaps this word may be the same with מַעַל I. See above in the etymol. note to מַעַל.) Found only with prefixes and affixes.

1. מִמַּעַל *from above* Is. 45: 8. also simply *above*, (comp. מִן 3. c.) Deut. 5: 8. Am. 2: 9. Job 18: 16.—Seq. לְ, i. e. לְמַעַל a) *above, upon*, (on the upper part of any thing,) as Gen. 22: 9 מִמַּעַל לְעֵצִים *upon the wood*. Dan. 12: 6 מִמַּעַל הַמִּימִי הַיָּאֵר *upon the waters of the river*.—b) *near, by*, Is. 6: 2 *the Seraphs stood* מִמַּעַל לוֹ, Sept. κύκλω αὐτοῦ. Comp. עַל of a multitude thronging around a chief or prince, Ex. 18: 13, 14. Judg. 3: 19. espec. Job 1: 6.

2. c. ה local, מַעֲלָה, a) *upwards*, 1 K. 7: 31. מַעֲלָה מַעֲלָה *higher and higher*, Deut. 28: 43.—b) *upward, above*, 1 Sam. 9: 2. mostly of time, Num. 1: 20. Also *forward, onward*, 1 Sam. 16: 13.

3. לְמַעַל a) *upwards*, Is. 7: 11. Ecc. 3: 21. Ez. 1: 27. לְמַעַל לְמַעַל 41: 7. Before a noun, Ezra 9: 6 לְמַעַל רֹאשׁ *up over our head*.—b) *upward, above*, 1 Chr. 23: 27. 2 Chr. 31: 17. Opp. לְמַטָּה.—So לְמַעַל מִן *over and above any thing, i. e. besides* that which, 1 Chr. 29: 3.—עַד-לְמַעַל *to a high degree, i. e. exceedingly*, 2 Chr. 16: 12. 17: 12. 26: 8.

4. מִמַּעַל, *from above*, Gen. 6: 16. 7: 20. Ex. 25: 21. 26: 14. 36: 19. Josh. 3: 13, 16.

מַעַל Chald. plur. מַעֲלִין, *going down* of the sun, Dan. 6: 15. R. עָלָה *to go in*.

מַעַל see עָלָה.

מַעַל m. Neh. 8: 6 *a lifting up, elevation*, apoc. from מַעֲלָה, מַעֲלָה. R. עָלָה.

מַעֲלָה m. (r. עָלָה) 1. *ascent*, i. e. place of ascent, Neh. 12: 37. c. Suff. מַעֲלִי the ascent to it, (sing. comp. Heb. Gramm. § 90, 9,) Ez. 40: 31.

2. any elevated place, a) *a stage, platform, suggestus*, Neh. 9: 4.—b) *an acclivity, ascent, hill*, מַעֲלָה הָעִיר 1 Sam. 9: 11. מַעֲלָה הַיָּזְרִית ascent or mount of Olives, 2 Sam. 15: 30. מַעֲלָה אֶרְבָּמִם Josh. 15: 7. 18: 17, on the confines of Judah and Benjamin. מַעֲלָה עֶקְרָבִים, hill of scorpions, Num. 34: 4. Josh. 15: 3, on the southern limits of Palestine.

מַעֲלָה, f. 1. *ascent, going up*, i. e. from a lower to a higher region, Ezra 7: 9. Metaph. מַעֲלָה רֵיחוֹכֶם the things that ascend in your mind, i. e. the thoughts which arise in your mind, Ex. 11: 5, comp. the phrase עָלָה לְבָב 38: 10.

2. *a step*, by which one ascends; מַעֲלָה שֵׁשׁ *six steps* 1 K. 10: 19. Ez. 40: 26, 31, 34. Trop. a) *a degree of a dial*, whence for *a dial* itself, as divided up into degrees, 2 K. 20: 9, 10, 11. Is. 38: 8, according to the Targ. Symm. Jerome and the Rabbins. Others, following the Sept. Syr. and Jos. Ant. 10. 11. 1, understand the steps of a staircase.—b) מַעֲלָה שִׁיר *song of degrees*, found in the inscriptions of fifteen Psalms, viz. 120—134; probably so called from a certain number or rhythm obvious in several of them, by which the sense as it were *ascends* by degrees or steps, the first or last words of a preceding clause being often repeated at the beginning of the succeeding one, e. g. Ps. 121: 1 אֲשֶׁנִּי עֵינֵי אֶל-הַהָרִים מֵאֵין נִבּוֹא עֹרֵי. 2 עֹרֵי מַעַם יִי .... 3 אֵל יְהוָה לָנוּם שְׂמִרָה יְהוָה. 4 הַגָּה לֹא נִבּוֹם וְלֹא יִישָׁן שְׁמִיר

יִשְׂרָאֵל. 5 יְהוָה שְׁמִי רִיד 7... יְהוָה  
124: 1. — יִשְׂמְרֶךָ מְכַל־רַע וְגו'  
לְהִלִּי יְיָ שְׁהִיָּה לָנוּ יֹאמֶר-נָא יִשְׂרָאֵל  
2 לְהִלִּי יְיָ שְׁהִיָּה לָנוּ ... 3 אֵל יִי הַיּוֹם  
בְּלָעוֹנוּ ... 4 אֵל יִי הַיּוֹם שְׁטַפְנוּנוּ. —  
5 אֵל יִי עֲבַר עַל-נַפְשֵׁנוּ הַיּוֹם הַזֶּה לָנוּ.  
Comp. 122: 2, 3, 4. 123: 3, 4. 126: 2, 3.  
129: 1, 2. To the same class belongs  
the song of Deborah, see Judg. 5: 3, 5,  
6, 9, 12, 19, 20, 21, 23, 24, 27, 30. See  
more on this species of rhythm, from  
the writer, in the Hall. Lit. Zeitung  
1812. no. 205. This view is followed  
by De Wette Einl. in das A. T. p. 289,  
and by Winer in Lex. al.—Bellermaun  
understands *trochaic* songs, (Metrik der  
Hebräer 1813, p. 199 sq.) against whom  
see our views in the Hall. Lit. Z. 1815.  
no. 11, where we deny to the He-  
brews any metrical prosody.—On slight  
grounds also some refer the name שִׁיר  
to the argument of the Psalms,  
and translate *songs of ascent*, (see above  
in no. 1,) supposing them to have been  
sung by the Israelites while returning  
from exile, (comp. Ezra 7: 9,) or on  
their annual journeys to Jerusalem, *pil-  
grim songs*; but this would apply to  
only two of them, Ps. 122, 126, while  
the others are wholly different.

3. *elevated place, height*, 1 Chr. 17:  
17. Spec. *an upper chamber* on the  
roof, i. q. עֲלִיָּה Am. 9: 6.

מַעְלִיל i. q. מַעֲלֵל Zech. 1: 4 Che-  
thib.

מַעֲלֵל (r. עָלָה) only in plur.  
m. *works, deeds*. a) of God, *facinora  
Dei*, Ps. 77: 12. 78: 7.—b) of men Zech.  
1: 6. Jer. 7: 5. 11: 18. 21: 14. הֵיטִיב  
to make one's deeds good  
or evil, to do well or ill, Jer. 35: 15.  
Mich. 3: 4.

מַעְמַד m. (r. עָמַד) *station*, 1 K.  
10: 5. Is. 22: 19. 1 Chr. 23: 28. 2 Chr.  
9: 4.

מַעְמָד pp. part. Hoph. (r. עָמַד)  
any thing *firm, stable*, Ps. 69: 3.

מַעְמָסָה f. (r. עָמַס) *burden*, Zech.

12:3 I will make Jerusalem  
אֶבֶן מַעְמָסָה a stone of burden to all nations.  
This is finely illustrated by Jerome ad  
h. l. "Mos est in urbibus Palaestinae,  
et usque hodie per omnem Judaeam  
vetus consuetudo servatur, ut in viculis,  
oppidis et castellis rotundi ponantur la-  
pides gravissimi ponderis, ad quos ju-  
venes exercere se soleant, et eos pro  
varietate virium sublevare, alii ad ge-  
nua, alii usque ad umbilicum, alii ad  
humeros et caput, nonnulli super verti-  
cem, rectis junctisque manibus, magni-  
tudinem virium demonstrantes pondus  
extollant."

מַעְמָקִים m. plur. *deeps, depths*, Is.  
51: 10. Ps. 69: 3. R. עֲמֹק.

מַעַן (for מַעְנֶה, fr. the root עָנָה,  
intendit dictis suis, comp. יָעַן)  
pp. subst. *counsel, purpose*, found only  
c. pref. הַ i. e. הַמַּעַן, c. Suff. מַעְנֵי,  
הַמַּעְנֶה, and every where as  
a participle.

A) prep. *propter, on account of, be-  
cause of, for the sake of*, e. g.

1. of the motive or moving cause,  
Ps. 48: 12 let mount Zion rejoice . . . .  
הַמַּעַן מִשְׁפָּטֶיךָ because of thy judgments.

97: 8. 122: 8. So God is often said to  
have done something עֲדָךְ הַמַּעַן  
because of, for the sake of David his  
servant, i. e. because of his memory and  
the promises made to him, Is. 37: 35.  
Ps. 132: 10. 2 K. 8: 19. 19: 34; הַמַּעַן  
for his mercy's sake, i. e. in ac-  
cordance with his known mercy, Ps. 6:  
5. 25: 7. 44: 27, (see in the same sense  
פָּחַדְךָ Ps. 25: 7. 51: 3. 109: 26.) הַמַּעַן  
for his name's sake, i. e. in accord-  
ance with what his name or character  
authorizes to expect, (which, as Winer  
observes, is always goodness, mercy,)  
Ps. 23: 3. 25: 11. 31: 4. This meaning  
of the phrase is apparent from the foll.  
passages: Ps. 109: 21 הַמַּעַן אֲתִי עֲשֵׂה  
do thou with me because of, according to, thy name, FOR  
great is thy goodness. 143: 11 שְׁמִיָּהּ  
for thy name's sake, in accordance with thy name, Je-



*hovah, preserve me, according to thy righteousness, or goodness, etc.* Another use of this phrase see in no. 2. — **לְמַעַן יִצְדַּקְךָ** (Jehovah) for the sake of, in accordance with, his righteousness, goodness, Is. 42: 21.

2. of the purpose, object, end, at which one aims, *on account of, for the sake of*, e. g. **לְמַעַן יִצְדַּקְכֶם** for your sake, for your benefit and advantage, Is. 43: 14. comp. 45: 4. 63: 7. **לְמַעַן יִצְדַּקְךָ** for my own sake, i. e. in order to vindicate my name, Is. 43: 25. 48: 11. In this sense we find the fuller construction: **לְמַעַן שְׁמִי** — **וְהָיָה לְמַעַן** (לְמַעַן) — **לְמַעַן שְׁמִי** for my glory's sake, Is. 48: 9. comp. **לְמַעַן שְׁמִי** Ps. 79: 9, which is immediately explained by **עַל דְּבַר** **לְמַעַן שְׁמִי** for the glory of thy name, and 106: 8 **לְמַעַן שְׁמוֹ הַהוֹדִיעַ אֶת־** **לְמַעַן שְׁמוֹ** for his name's sake, that he might shew his power. A different sense of this phrase occurs 1 K. 8: 41, *the stranger who cometh from a distant land* **לְמַעַן שְׁמִי** for thy name's sake, i. e. to behold thy glory. — In the Psalms God is often said or besought to do any thing *because of his enemies* Ps. 8: 3, or *because of the psalmist's enemies* Ps. 5: 9. 27: 11. 69: 19, i. e. in order that these may be put to shame, q. d. **לְמַעַן יִבְשֻׁ**. — Seq. inf. *in order that*, Am. 2: 7. Jer. 7: 10. 44: 8. Deut. 29: 18. In some passages interpreters have preferred to understand **לְמַעַן** of the event or result, and render it *so that*, i. e. with such and such a result; which however is to destroy the force of language. The idea of purpose or aim is every where to be retained, e. g. Amos 1. c. *a man and his father go in unto the same maid (harlot)*, **לְמַעַן יִפְסֹד שְׁמִי** in order to profane my holy name, i. e. with such wantonness and atrocity of iniquity do they purposely provoke the divine punishment, or, to use a Heb. proverb, with such cords of sin do they draw down punishment, Is. 5: 18. Comp. below in B, and see Fritzsche on *Isa*, Comm. ad Matt. p. 837.

B) **לְמַעַן יִצְדַּקְךָ** Gen. 18: 19. Lev. 17: 5. Num. 17: 5. Deut. 20: 18. 27: 3.

Josh. 3: 4. 2 Sam. 13: 5. al. and with **לְמַעַן** suppressed, simply **לְמַעַן**, Conj. *to the end that, in order that*, seq. fut. Gen. 27: 25. Ex. 4: 5. Is. 41: 20. al. and so in all the examples. We subjoin here some as to which interpreters have hesitated. Gen. 18: 19 **כִּי יִרְעֶהוּ לְמַעַן יִצְדַּקְךָ** for I have chosen him (Abraham) in order that he may command etc. See **לְמַעַן יִרְדֶּע** no 7. b. Is. 66: 11 *rejoice ye with Jerusalem . . .* **לְמַעַן תִּינָקוּ וְשִׁבְעֵתֶם** that ye may suck etc. Sense: declare your joyful sympathy with Jerusalem, in order that ye may be admitted to partake of her rejoicing and abundance. Hos. 8: 4, *they have made them idols*, **לְמַעַן יִכָּרֶת** that they may be cut off, i. e. they rush headlong as it were to their own destruction. Ps. 30: 12, *thou hast turned my mourning into dancing . . .* 13, *to the end that my heart may extol thee*, spoken of God. Is. 28: 13. 36: 12. 44: 9. Jer. 27: 15, where some wrongly understand **לְמַעַן** of the event, see at the close of A. 2, above. So also *τελικώς* in Ps. 51: 6, *against thee only have I sinned . . .* **לְמַעַן תִּצְדַּק בְּדִבְרֶךָ** that thou mightest be just in thy sentence, i. e. to this end have I been left to sin, that thy justice might be manifest.

**מַעֲנָה** m. (r. עָנָה) 1. *answer, response*, Job 32: 3, 5. Prov. 15: 1, 23. Hence a) *answer of prayer*, i. e. the hearing and granting of prayer, Prov. 16: 1. b) *contradiction, refutation*, Job 32: 3, 5.

2. *counsel, purpose*, whence apoc. **מַעֲנָה**. Prov. 16: 4. Comp. Arab. **مَعْنَى** intendit.

**מַעֲנָה** f. (r. עָנָה no. II to do hard labour,) a furrow, Ps. 129: 3 Chethib. 1 Sam. 14: 14.

**מַעֲנִית** f. id. Ps. 129: 3 Keri.

**מַעֲנָה** f. dwelling, see **מַעֲנָה**.

\* **מַעֲנָה** obsol. root, i. q. **مَعَضَ**, to be angry, whence

מַעַץ (anger) pr. n. m. 1 Chr. 2: 27.  
Comp. אַחִימֶעץ.

מַעֲצָבָה f. (ר. עֲצַב) pain, sorrow,  
Is. 50: 11.

מַעֲצָד m. *axe*, Is. 44: 12. Jer. 10:  
5 / 10

3. (Arab. مَعْصِد id.) R. עֲצָד.

מַעֲצוֹר m. (ר. עֲצָר) *restraint, hin-*  
*drance*, 1 Sam. 14: 6.

מַעֲצָר m. (ר. עֲצָר) *restraint*, i. e.  
power of restraint, Prov. 25: 28.

מַעֲקָה m. (ר. עָקָה, Arab. عِلا re-  
tinuit, detinuit,) *a ledge, parapet*, around  
the flat roof of an oriental house to  
prevent persons from falling, Deut.  
22: 8.

מַעֲקָשִׁים m. plur. (ר. עָקַשׁ) *crook-*  
*ed ways*, Is. 42: 16.

מַעַר m. for מַעֲרָה (ר. עָרָה)  
1. *nakedness, pudenda*, i. q. עֲרוּהָ  
Nah. 3: 5.

2. *naked* i. e. *empty space*. 1 K. 7:  
36 כְּמַעַר אֵישׁ according to the room of  
each border.

I. מַעֲרָב m. (ר. עָרַב I. no. 2,) *wares*  
for barter, merchandize. Ez. 27: 9,  
27 עֲרָבִי מַעֲבָרָה who barter thy  
wares. ib. v. 13, 17, 19, 27 init. 33, 34.

II. מַעֲרָב m. (ר. עָרַב II) *the oc-*  
*cident, the west*, place where the sun  
goes down, Ps. 75: 7. 103: 12. 107: 3.  
Is. 43: 5.

מַעֲרָבָה f. i. q. מַעֲרָב II, *occident,*  
*the west*, Is. 45: 6.

מַעֲרָה m. (ר. עָרָה) *naked place*,  
i. e. a field or plain without trees, Judg.  
20: 33. Comp. Arab. مَعْرَة environs  
of a city, pp. a naked tract around it.

מַעֲרוֹת plur. f. 1 Sam. 17: 23

Chethib, prob. a false orthography for  
מַעֲרוֹת which stands in Keri; un-  
less we compare perhaps Arab. مَعْرَة  
*caterva hominum*.

מַעֲרָה f. estr. מַעֲרָה, plur. מַעֲרוֹת,  
a cave, cavern, Arab. مَغَارَة, Gen. 19:  
30. 1 Sam. 24: 4, 8. al. saep. R. עוֹר  
III.—In Josh. 13: 4 some take it as a  
pr. n. Vulg. *Maara*, Engl. *Mearah*.

מַעֲרִיץ m. (ר. עָרַץ, part. Hiph.)  
one who *inspires fear*, reverence, Is. 8:  
13.

מַעֲרָךְ m. (ר. עָרַךְ) *arrangement*,  
*project*, Prov. 16: 1 מַעֲרָכֵי-לֵב projects  
of the mind, plans.

מַעֲרָכָה, plur. מַעֲרָכוֹת, f. 1. *ar-*  
*rangement, disposition, order*, e. g. נְרוֹת  
הַמַּעֲרָכָה lamps arranged in order  
sc. upon the sacred chandelier, Ex. 39: 37.

2. spec. *a heap, pile*, of wood arran-  
ged on an altar, Judg. 6: 26, comp. the  
verb Gen. 22: 9. of the shew-bread  
Lev. 24: 6.

3. *array*, i. e. an army in battle-array,  
host, 1 Sam. 4: 16. 17: 22, 48.

מַעֲרָכָה f. 1. *pile, row*, as of the  
shew-bread or loaves set out before  
Jehovah in the temple, Lev. 24: 6;  
whence הַמַּעֲרָכָה in the later  
books Neh. 10: 34, i. q. הַפָּנִים in  
the earlier; also without הַפָּנִים 2 Chr. 2:  
3. So too מַעֲרָכָה הַלֶּחֶם 13: 11. שֻׁלְחַן  
הַמַּעֲרָכָה table of the shew-bread, on  
which the loaves were arranged, 29: 18.

2. *array*, army in battle-array, host,  
1 Sam. 17: 8.

מַעֲרָמִים m. plur. *nakedness*, for  
concr. *the naked*, 2 Chr. 28: 15. R.  
עָרָם no. I.

מַעֲרָצָה f. *sudden terror*, hence  
*impetus*, sudden effort, Is. 10: 33. R.  
עָרַץ *terrut*.

מַעֲרָת (i. q. מַעֲרָה, מַעַר, place  
naked of trees,) pr. n. of a place in the  
mountains of Judah, Josh. 15: 59.

**מַעֲשֵׂה** m. constr. **מַעֲשֵׂה**, c. Suff.

**מַעֲשֵׂהוּ**, plur. **מַעֲשִׂים** Gen. 20: 9. al. c. Suff. **מַעֲשִׂי** Ecc. 2: 4, 11, which same form also has the force of the singular Ps. 45: 2. (comp. in **מַרְאֶה**, and Heb. Gramm. § 90. 9. n.) **מַעֲשִׂיָּה** plur. Ps. 66: 3. 92: 6. also sing. Ex. 23: 12. **מַעֲשִׂיו** plur. Ps. 103: 22, sing. 1 Sam. 19: 4. **מַעֲשִׂיָּכֶם** plur. et sing. Gen. 47: 3.

1. *work*, i. e. *labour*, *business*, *occupation*, pp. abstr. of verb **עָשָׂה** Gen. 47: 3 **מַה-מַּעֲשִׂיָּכֶם** *what is your employment?* 1 Chr. 23: 28 **מַעֲשֵׂה עֲבֹדָת** *performance of the temple-service*. Ex. 5: 4 *why do ye call off the people from their labour?* Ex. 46: 1 **יָמֵי הַמַּעֲשֵׂה** *six days of labour*, as opp. to the sabbath.—Hence spoken of any general *mode of conduct*, almost i. q. **דֶּרֶךְ**. Ex. 23: 24 **לֹא תַעֲשֶׂה כַּמַּעֲשִׂיהֶם** *thou shalt not do according to their works*, i. e. thou shalt not do as they do, sc. the gentiles. 18: 20. Lev. 18: 3. Mich. 6: 16. Ecc. 4: 3 **אֲתָּה-הִמַּעֲשֵׂה דָרֶע** *the evil conduct*, wicked actions, *done under the sun*. Absol. of evil works, wicked conduct, Job 33: 17.

2. *work*, i. e. *deed*, *act*, *facinus*, something done, e. g. a) of God, Judg. 2: 10. Ps. 86: 8. b) of men, *deed*, *action*, chiefly in a bad sense, Gen. 44: 15 **מָה זֶה הַמַּעֲשֵׂה הַזֶּה אֲשֶׁר עָשִׂיתֶם** *what deed is this that ye have done?* Plur. Gen. 20: 9. 1 Sam. 8: 8. 2 K. 23: 19. Ecc. 1: 14. Absol. of an *evil-deed*, 1 Sam. 20: 19 **בְּיוֹם מַעֲשֵׂה** *in the day of that deed*, sc. when Saul was on the point of killing David. Others, *day of labour*, opp. to a festival day.

3. *work*, i. e. something made, created. a) of God, **מַעֲשֵׂי יְדֵי יְיָ** *the works of his hands*, (fingers Ps. 8: 7,) which he hath created, e. g. heaven, earth, living things, Ps. 8: 7. 19: 2. 103: 22. In sing. **מַעֲשֵׂה יְהוָה** *the work of Jehovah*, spec. of the judgments of God upon the wicked, Is. 5: 19. 10:

12. 28: 21. Ps. 64: 10. and **מַעֲשֵׂה יְדֵי יְיָ** Is. 5: 12. 29: 23. Ps. 28: 5. Comp. פֶּעַל. — b) of men, **מַעֲשֵׂה יְדֵי אָדָם**, often said of idols, Deut. 4: 28. Ps. 115: 4. 135: 15. Spec. of *works of art*, as **מַעֲשֵׂה הַטֵּב** *damask-work*, Ex. 26: 1, 31. **מַעֲשֵׂה רֶשֶׁת** *net-work*, 27: 4. Inverted, 2 Chr. 16: 14 **בְּמַרְכָּחַת מַעֲשֵׂה** *the spicery-work*. Once of the *work* of a poet, **ποίημα**, Ps. 45: 2. — Metaph. of the *fruit*, *effect*, of any thing, Is. 32: 17 **מַעֲשֵׂה צְדָקָה שְׁלוֹם** *the work i. e. fruit of righteousness is peace*.

4. *work*, i. e. the fruit of one's labour, goods, effects, property, i. q. **מַצָּאָה** no. 2. Is. 26: 12 **כָּל-מַעֲשֵׂיוֹ** *all our goods*. Spec. of fruits, produce, Ex. 23: 16. of cattle, 1 Sam. 25: 2.

**מַעֲשִׂי** (contr. for **מַעֲשִׂיָּה** *work of God*), pr. n. m. 1 Chr. 9: 12.

**מַעֲשִׂיהֶוּ** and **מַעֲשִׂיהֶוָה** (*work of God*) pr. n. of several men, Jer. 21: 1. (comp. 37: 3.) 29: 21. 35: 4. 1 Chr. 15: 18, 20. 2 Chr. 23: 1.

**מַעֲשֵׂר** m. constr. **מַעֲשֵׂר**, c. Suff. **מַעֲשֵׂרוֹ**, plur. **מַעֲשֵׂרוֹת**, (from the noun **עָשָׂר**, **עֲשָׂר**,) *a tenth part*, *tithe*, Gen. 14: 20. Deut. 14: 23, 28. 26: 12. **מַעֲשֵׂר הַמַּעֲשֵׂר** *tithe of the tithes*, Neh. 10: 39. **שָׁנַת-הַמַּעֲשֵׂר** *tithe-year*, every third year, in which the tithes were to be applied in giving entertainments at home, Deut. 26: 12.

**מַעֲשָׁקוֹת** f. plur. (r. **עָשָׂק** to oppress,) *oppressions*, *exactions*, Prov. 28: 16.

**מֵפִי** pr. n. *Memphis*, a city of Egypt, Hos. 9: 6, elsewhere **נֶפֶשׁ** Is. 19: 13. Jer. 2: 16, whose ruins, though of small extent, are found on the west bank of the Nile, south of Old Cairo. In Coptic **ⲙⲉⲙϥⲓ**, Sahidic **ⲙⲉⲙϥⲉ**, also **ⲙⲉⲙⲉⲗⲁⲛⲁⲙⲉⲣⲓ**, [in Inscr. Roset. p. 5, as comm. read, *panoē*,] from which forms both the Heb. names, as also the Gr. *Μέμφις* and Arabic *Memfis* are ea-

sily explained. On the etymology of the Egyptian name, comp. Plutarch de Iside et Osiride p. 369, τὴν μὲν πόλιν Μέμφιν οἱ μὲν ὄρουσιν ἀγαθῶν (comp. מֵעַז plenus, and מְדַבֵּר bonus) ἐρημνεύουσιν, οἱ δ' ὡς τὰ φονὶ Ὁσίουδου (comp. מֵעַז אֶד sepulcrum, and מְדַבֵּר = εὐεργέτης, epith. of Osiris), both of which are applicable to Memphis, as the sepulchre of Osiris, the necropolis of the Egyptians, and hence also the heaven of the blessed, since the right of burial was conceded only to the good. See Jablonski Opusc. ed. te Water T. I. p. 137, 150, 179. T. II. p. 131. Creuzer Commentat. Herodot. § 11. p. 105 sq. Champollion l'Egypte sous les Pharaons, I. p. 363. Comment. on Is. l. c.

מַפְגֵּעַ m. (r. פָּגַע) attack, assault, then object of assault, Job 7: 20.

מַפְחַץ m. (r. נָפַח) Job 11: 20 מַפְחָצִים, a breathing out, expiration of the soul, life, (comp. נָפַח נְפָשׁ Jer. 15: 9,) Job 31: 39.

מַפְחָה m. (r. נָפַח) bellows of a forge, Jer. 6: 29.

מִפְּבֹשֶׁת and מִפְּבִישֶׁת (contr. fr. מִפְּאִי בִישֶׁת extermination of idols, acc. to Simonis,) Mephibosheth pr. n. a) 2 Sam. 21: 8. b) 2 Sam. 4: 4. 9: 6.

מִשִּׁים see מִפְּשָׁם.

מַפְיץ m. (pp. part. Hiph. from פָּיַץ to break in pieces,) a mallet, maul, war-club, Prov. 25: 18. Comp. מַפְּץ.

מַפֵּל m. (r. נָפַל to fall,) 1. a falling, i. e. that which falls off or away, refuse. Am. 8: 6 מַפֵּל בָּר the refuse of the grain, chaff, straw.

2. any thing pendulous. Job 41: 15 מַפְלֵי בָשָׂר the pendulous parts of his flesh, i. e. on the belly of the crocodile, the flabby parts, dewlaps. So the Latin poets employ *cadere* of any thing

pendulous, see Gronov. ad Stat. Sylv. 38.

מִפְלְאָה f. (r. אֲפָה) only in plur. מִפְלְאוֹת, miracles, wondrous works, Job 37: 16 i. q. נִפְלְאוֹת. The poet prob. preferred this more unusual form because of the like-sounding מִפְלְאֵי in the other hemistich.

מִפְלָגָה f. (r. פָּלַג) a division, class, 2 Chr. 35: 12.

מִשְׁלָה f. Is. 17: 1, and מִשְׁלָה 23: 13. 25: 2, (r. נָפַל) fallen buildings, ruins.

מִפְלָט m. (r. פָּלַט) escape, Ps. 55: 9.

מִפְלָצֶת f. (r. פָּלַץ) idol, as inspiring terror, 1 K. 15: 13. Comp. מִפְּלָצִים idol, fr. פָּלַץ timuit.

מִפְּלֵשׁ m. (r. פָּלַשׁ = פָּסַח Pi. to poise) a poising, balancing of the clouds, Job 37: 16.

מִפְּלֵה f. (r. נָפַל) 1. fall, ruin, of a man Prov. 29: 16. of a kingdom, Ez. 26: 15, 18. 27: 27. 31: 16.

2. a ruin, spoken of a fallen trunk, Ex. 31: 13.

3. a carcass, as *cadaver* from *cadere*, πτώμα from πίπτω, Judg. 14: 8.

מִפְּעֵל m. Prov. 8: 22, and מִפְּעֵלָה f. (r. פָּעַל) Ps. 46: 9. 66: 5, work of God.

מִפְּעֵת see מִפְּעֵת.

מַפְּץ m. (r. פָּצַץ) a smiting in pieces, Ez. 9: 2.

מַפְּץ m. (pp. part. Hiph. fr. r. פָּצַץ to smite in pieces,) mallet, maul, war-club, Jer. 51: 20. Comp. מַפְּץ.

מִפְקָד (r. פָּקַד) 1. a review, numbering, census, of a people, 2 Sam. 24: 9.



2. *appointment, mandate*, 2 Chr. 31: 13.

3. *appointed place*, Ez. 43: 21. So שַׁר הַמִּפְקָד is the name of a gate of Jerusalem, Neh. 3: 31.

מִפְרָץ m. (r. פָּרַץ) *haven, harbour*, pp. a rent, breach, notch in the coast, Judg. 5: 17.—Arab. فَرْصَة inlet from a river where water is drawn up, also a station for ships.

מִפְרָקָת f. (r. פָּרַק) *the neck, joint of the neck*, 1 Sam. 4: 18. Chald. פִּרְקָא, id. Syr. (فَرْقَة) vertebra.

מִפְרָשׁ m. (r. פָּרַשׁ) 1. *a spreading out, expansion*, Job 36: 29.

2. *sail of a ship*, Ez. 22: 7.

מִפְשָׁה f. (r. פָּשַׁע) *step, put* for the upper part of the legs i. e. the buttocks 1 Chr. 19: 4, by euphemism for שְׁתוֹה in the paral. passage 2 Sam. 10: 4.

מִפְתָּח m. (r. פָּתַח) *a key* Judg. 3: 25. Is. 22: 22.

מִפְתָּח m. (r. פָּתַח to open) *opening*. Prov. 8: 6 *the opening of my lips*, what my lips utter.

מִפְתָּן m. (r. פָּתַן) *sill, threshold*, 1 Sam. 5: 4, 5. Ez. 9: 3. 10: 4, 18.

מִץ see מוֹץ.

\* מִצָּה, 1 pers. מִצָּאתִי, also מִצָּתִי Num. 11: 11, fut. יִמְצָא, imp. מִצָּא, inf. מִצָּא, c. Suff. מִצָּאִי, מִצָּאֶם (for מִצָּאֲכֶם) Gen. 32: 20, part. מִצָּא, once מִצָּא like verbs לָהֵךְ Ecc. 7: 26, fem. מִצָּאת, מִצָּאת 2 Sam. 18: 22. Cant. 8: 10.

1. *to come to, i. e. to attain to, to arrive at, to reach* any thing, seq. עַד Job 11: 7. (Chald. and Syr. مَضَا, id. Aeth. ሄጸሐ: venit.) Hence

*to obtain, to acquire, to get, to receive*, c. acc. of thing, Gen. 26: 12 *Isaac in this year obtained a hundred measures* i. e. he harvested a hundred fold. 2 Sam. 20: 6 *עָרִים בְּצִירוֹתָהּ* lest he get possession of the fortified cities. Ez. 3: 1. So *to get or gain wisdom*, Prov. 3: 13. 8: 9. any good, 8: 35. 18: 22. favour, see הָן. riches Hos. 12: 9. rest Ruth 1: 9. a vision from God, מִירוֹן, Lam. 2: 9. the grave i. e. death as desired, Job 3: 22. Also in a bad sense, *to receive, to meet with calamity*, i. e. to fall into it, Ps. 116: 3. Prov. 6: 33. Hos. 12: 9. — *So my hand attains to, acquires, any thing*, i. q. *to acquire for oneself*, Lev. 25: 28. Job 31: 25. Absol. 2 Sam. 18: 22 *מִצָּאתָהּ* there is no tidings that will gain a reward, i. e. the tidings are ungrateful and will bring no reward to the bearer.

2. *to find, to find out* a person or thing, (pp. to come upon, to fall in with,) c. acc. of pers. and thing, Gen. 2: 20. 8: 9. 11: 2. 18: 26. 19: 11. 31: 35. 1 K. 13: 14. 1 Sam. 31: 8. al. saepe. Sept. εὐρίσκειν, also in many of the examples and phrases in no. 1 and 3. — 1 Sam. 29: 3 *בֹּי מִצָּאתִי* I have found in him nothing sc. of crime, comp. Ps. 17: 3. Spec. 1 Sam. 10: 7 *יָדָה אֲשֶׁר תִּמְצָא יָדָה* do what thy hand findeth, whatever comes to hand, i. e. do whatever shall seem to thee advisable. 25: 8. Judg. 9: 33. In a somewhat different sense, Ecc. 9: 10 *כָּל-אֲשֶׁר תִּמְצָא יָדָה לַעֲשׂוֹת* כָּל-אֲשֶׁר תִּמְצָא בְּכֹתֶךָ whatsoever thy hand findeth to do, whatever it is incumbent on thee to do, do it with thy might. — Trop. *to find out, to discover, mentally*, Ecc. 3: 11. 7: 27. 8: 17. e. g. to solve a riddle, Judg. 14: 12, 18. — Rarely as in Engl. *to try to find, to seek*, 1 Sam. 20: 21 *יֵדְךָ מִצָּא אֶת-הַחֲצִים* go, find (seek) the arrows, comp. v. 36. Job 33: 10.

3. *to come upon any one, to befall, to happen to*, c. acc. of pers. (comp. בֹּא c. acc. no. 2. d.) Ex. 18: 8 *all the travail בְּרַדְךָ אֲשֶׁר מִצָּאתָם* that had come upon, befallen, them in the way. Gen. 44: 34. Num. 20: 14. 32: 23. Josh. 2:

23. Judg. 6: 13. Ps. 116: 3. 119: 143. Comp. *ἐπέλασεν τινά* Tob. 12: 7. Spec. *פִּי יָדִי מִצָּהָה* my (avenging) hand lights upon any one, 1 Sam. 23: 17. seq. *לִּי* of pers. Is. 10: 10. Ps. 21: 9.

4. *to suffice* for any thing, seq. dat. Num. 11: 22. Judg. 21: 14. Comp. Engl. to reach, Germ. hinreichen, hirlangen, hirlänglich seyn, Gr. *ἰκανόμενος*, *ἰκανός* sufficient, from *ἰκνέομαι*.

NIPH. *הִמָּצָא* 1. pass. of Kal no. 1, *to be acquired* by any one, seq. *לִּי* Deut. 21: 17 *אֲשֶׁר-יִמָּצָא לִּי* all that he possesses. Josh. 17: 16. Jer. 15: 16 *הִמָּצָא תְּבִירְךָ* thy words are received by me, i. e. are brought to me. Job 28: 12 *וְהִמָּצָא מִמֶּנִּי* whence shall she be obtained?

2. pass. of Kal no. 2, *to be found*, Gen. 44: 16, 17. Ex. 22: 3. 1 K. 14: 13. Hence a) *to be, to be present, to exist* in any place, (sich befinden,) 1 Chr. 29: 17 *הִמָּצְאוּ עִמָּךְ הָעָם* thy people which are here present. 2 Chr. 34: 32 *וְשָׁלַם הָעָם* Jer. 41: 3. 52: 25. Of things, Gen. 47: 14 *כָּל-הַכֶּסֶף הַזֶּה מִצָּה* all the money that was in Egypt. Also *to be present*, as opp. to being absent, Gen. 19: 15 *שְׁתֵּי בָנוֹתַי הֵנָּה מִצָּה* thy two daughters here present, comp. v. 14. Ezra 8: 25.—b) God is said *to be found* of men, when he hears and answers their prayers and is present to help them, comp. *יִבְרָשׁ*. 1 Chr. 28: 9 *אִם-תִּדְרֹשׁוּ יִמָּצָא לָךְ* if thou seek him he will be found of thee, will be present to thee.

HIPH. *הִמָּצִיא*, 1. causat. of Kal no. 1, *to make come to*, seq. *בְּיָד* to deliver up or over, 2 Sam. 3: 8. Zech. 11: 6.

2. *to let acquire, to cause to receive*, i. e. *to allot* to any one, Job 34: 11. 37: 13.

3. *to bring to, to present*, seq. *אֵל* Lev. 9: 12, 13, 18.

*מִצֵּב* constr. *מִצֵּב* m. (r. *נִצֵּב*) station, i. e. a) place where one stands, Josh. 4: 3, 9.—b) office, post, Is. 22: 19.—c) a military post, garrison, 1 Sam. 13: 23. 14: 1, 4. 2 Sam 23: 14.

*מִצֵּב* m. (part. Hoph. r. *נִצֵּב*) station of troops, post, Is. 29: 3.

*מִצֵּבָה* 1 Sam. 14: 12, and

*מִצֵּבָה* i. q. masc. *מִצֵּב* c, and *מִצֵּב*, Zech. 9: 8.

*מִצֵּבָה* f. constr. *מִצֵּבָה* (r. *נִצֵּב*) any thing set upright, spec. a) a pillar, cippus, Gen. 28: 18, 22. Ex. 24: 4.—b) a statue, idol-image, e. g. *מִצֵּבַת הַבַּעַל* statue of Baal, 2 K. 3: 2. 10: 26. 18: 4. 23: 14. Mich. 5: 12. Hos. 10: 1.

*מִצֵּבִיָּה* pr. n. of a place otherwise unknown, 1 Chr. 11: 47.

*מִצֵּבֶת* f. 1. i. q. *מִצֵּבָה*, monument, cippus, Gen. 35: 14, 20. 2 Sam. 18: 18, in which sense it is also found in Phenician inscriptions.

2. trunk, stem, Is. 6: 13, from *נָצַב* to plant.

*מִצְדָּ* plur. *מִצְדּוֹת*, Kamets, impure, (r. *צוּר* to waylay, to hunt, as *מִצְדָּה* from *עוּר*), pp. place where hunters go out for prey, and whither they can retreat for refuge; hence

1. a cliff, crag of a mountain difficult of access, (Arab. *مَصَاد*, which is wrongly referred to the root *مَصَد*), 1 Sam. 23: 14, 19. 1 Chr. 12: 8, 16. comp. Judg. 6: 2. Ez. 33: 27. See also *מִצְדָּה*, *מִצְדּוֹת*.

2. a citadel, fortress, castle, on a mountain, 1 Chr. 11: 7 *בְּמִצְדָּ דָּוִיד* David dwelt in the fortress of Zion. Jer. 48: 41. 51: 30.

\* *מִצָּה*, 1. pp. i. q. *מִצָּץ*, *מִזָּה*, *מִזָּה*, to suck, then to suck out, to drink out greedily. Is. 51: 17 *הַכּוֹס הַשְּׂכָרָה הַזֹּאת הָיְתָה לְשׂוֹכָה* thou hast drunk, thou hast sucked it out, i. e. hast drunk it greedily even to the dregs. Ps. 75: 9. Ex. 23: 34.—Syr. id. *ܡܝܙܐ* epotatio.

2. to press out moisture, seq. *מִן* from any thing, Judg. 6: 38. Syr. Pa. id.

NIPH. 1. pass. of Kal no. 1. Ps. 73: 10.

2. pass. of Kal no. 2. Lev. 1: 15. 5: 9.

I. **מִצָּה** f. pp. *sweetness*, (r. **מִצָּץ** no. 2.) spec. *sweet bread*, i. e. *unleavened*, such as was used in the paschal festival, opp. to leavened or fermented (**חֲמִץ**). **מִצָּה חֲלֵה** unleavened cake Lev. 8: 26. plur. **מִצֹּת** Num. 6: 15. (On this double plural see under art. **יֹבֵל** no. 1. note. Heb. Gram. ed. 10, § 106. 3.) So simply **מִצֹּת** unleavened cakes or bread, Ex. 12: 15, 18. **חַג הַמִּצֹּת** festival of unleavened bread, the passover, Ex. 23: 15. 34: 18

II. **מִצָּה** f. (r. **יָצָה**) *contention*, *quarrel*, Prov. 13: 10. 17: 19.

**מִצָּה** (perh. for **מִצָּא** fountain,) pr. n. of a place in the tribe of Benjamin. Josh. 18: 26.

**מִצְחָה** f. (r. **צָחָה**) *a neighing*, *snorting*, Jer. 8: 16. 13: 27.

**מִצֹּד** (r. **צֹדַד**) m. 1. *capture*, i. e. *prey*, *gain*, Prov. 12: 12.

2. *net* of a hunter Ecc. 7: 26.

3. i. q. **מִצָּד**, *a fortress*, *entrenchment*, *a besieging tower*, Ecc. 9: 14, where two Mss. read **מִצֹּרִים**, which accords better with the context.

**מִצֹּד** (r. **צֹדַד**) m. *net* of a hunter, Job 19: 6.

**מִצְדָּה** (r. **צֹדַד**) i. q. masc. **מִצֹּד**.

1. *a net*, Ecc. 9: 12.

2. *a fortress*, *citadel*, on a hill or mountain, Is. 29: 7. Ez. 19: 9.

**מִצְדָּה** f. id. 1. *capture*, *prey*, Ez. 13: 21.

2. *net* of a hunter, Ez. 12: 13.

3. i. q. **מִצָּד**, **מִצְדָּה**, *cliff*, *crag*, of a mountain, Job 39: 28. 1 Sam. 22: 4. Also *a fortress*, *citadel*, on a mountain, 2 Sam. 5: 7. Trop. of God, Ps. 18: 3. 31: 4. 71: 3. 91: 2.

**מִצְוָה** f. (r. **צָוָה**) plur. **מִצְוֹת**, *a command*, *precept*, *charge*, 2 K. 18: 36. Often of the commands of God, Deut. 6: 1, 25. 7: 11. the precepts of a hu-

man teacher, Prov. 7: 1, 2. In the sense of *interdict*, *prohibition*, Lev. 4: 13 **אַתָּה מְכַל־מִצְוֹת יְהוָה אֲשֶׁר לֹא-תַעֲשֶׂינָהּ** *one of the (prohibitory) commandments of Jehovah which ought not to be done*. Meton. **מִצְוַת הַלֵּוִיִּים** *the command of the Levites*, i. e. what was theirs by prescription, command, Neh. 13: 5, comp. **מִשְׁפָּט**.

**מִצְוָה** Ex. 15: 5. Neh. 9: 11, also

**מִצְוָה** f. i. q. **צִוְיָה**, *a depth*, *deep place*, e. g. of the sea, Jon. 2: 4. Mich. 7: 19. of a river, Zech. 10: 11. of mire, Ps. 69: 3. R. **צוּל** q. v.

**מִצֹּק** m. (r. **צֹק**) *distress*, *straitness*, Ps. 119: 143. Jer. 19: 9.

**מִצְבֵּק** m. *a pillar*, *column*, from r.

**צֹק** i. q. **צָק** in Hiph. **הִצִּיק** to set up. Kimchi well, **עֲמֹד**, **מִצְבֵּק**. 1 Sam. 2: 8 **הַמִּצְבֵּק אֲרָץ** *the pillars of the earth* i. q. **עֲמֹדֵי אֲרָץ**. Trop. of a precipitous rock or cliff resembling a column, 1 Sam. 14: 5 *the one crag* **מִצְבֵּק מִצְפֹּן** *is a column or precipice on the north over against Michmash*.—In the Talmud **צֹק** is a high and steep mountain. The form **طابق** high mountain, which is sometimes compared, is not of Semitic origin, and has nothing to do here.

**מִצְוָקָה** f. (r. **צֹק**) *distress*, *straitness*, Job 15: 24. plur. Ps. 25: 17.

I. **מִצֹּר** m. c. Suff. **מִצְרָה** Ez. 4: 8, (r. **צֹר**.)

1. *distress*, *straitness*, Deut. 28: 53 sq.

2. *siege*, Ez. 4: 2, 7. **בּוֹא בַּמִּצֹּר** to be besieged, of a city 2 K. 24: 10. 25: 2.

3. *mound*, *bulwark*, *entrenchment* of the besiegers, Deut. 20: 20. Mich. 4: 14.

4. *fortification*, *fortress*, 2 Chr. 32: 10. Hab. 2: 1. Often **עִיר מִצֹּר** *a fortified city*, Ps. 31: 22. 60: 11. 2 Chr. 8: 5.

II. **מִצְוֹר** pr. n. for *Egypt*, and apparently for Lower Egypt, e. g. **יֶאֱרִי**

מִצְוֹר the streams or canals of Egypt, branches of the Nile, Is. 19: 6. 37: 25. 2 K. 19: 24. However it may be as to its Egyptian origin, the Hebrews prob. received this word in the sig-

nification of *border, limit* i. q. מִצְוֹר, perhaps as Sing. of the name מִצְרַיִם double Egypt, q. v. Others, e. g. Bochart in Phaleg. IV. 24, suppose Egypt to be so called, as being strong and fortified; see Diod. Sic. 1. 31.

מִצְוֶה f. (r. צוה) 1. mound, entrenchment, of besiegers, Is. 29: 3.

2. a fortress, fortified city, 2 Chr. 11: 11. Oftener מִצְוֶה עָרִי 14: 5. עָרֵי מִצְוֶה 2 Chr. 11: 10.

מִצְוֶה f. i. q. מִצָּה II, (r. נָצַח,) quarrel, strife. Is. 41: 12 אֲנִי מִצְוֶה אֶת־אֹיְבֵי מִצְוֶה thy enemies.

\* מִצֵּחַ obsol. root, perh. to shine, i. q.

7 מִצֵּחַ and פִּסְחָה, comp. מִצֵּחַ hilaris fuit, and by transp. מִצֵּחַ splenduit. Hence

מִצָּה m. (Is. 48: 4 proves nothing for the fem.) c. Suff. מִצָּחִי, forehead, 1 Sam. 17: 49. מִצָּה אִשָּׁה זֹנָה the (shameless) brow of a harlot, Jer. 3: 3. Ez 3: 7 חֲזָקִי מִצָּה of an impudent forehead. v. 8, 9. Is. 48: 4 מִצָּחֶךָ נְחוֹשֶׁת thy brow is brass, i. e. of brass.

מִצְחָה f. greave, plur. greaves, armour for the legs, q. d. front of the leg, 1 Sam 17: 6.

מִצְחָה plur. מִצְחֹת, f. (r. צָלַל no. I,) bells; upon horses and camels for ornament etc. Zech. 14: 20. See מִצְחֹת.

מִצְלָה f. (r. צָלַל II,) shady place, shade, Zech. 1: 8.

מִצְלָת, only in dual מִצְלָתִים, (r. צָלַל I,) cymbals, Gr. also in dual κυμ-

βύλω, an instrument for accompanying music 1 Chr. 13: 8. Ezra 3: 10. Neh. 12: 27. See צִלְצִלִּים.

מִצְנֶפֶת f. (r. צָנַף to wrap around,) tiara, turban, of the high priest Ex. 28: 4, 39. of a king Ez. 21: 31. For the form of it, see the Rabbins cited in Braun de Vestitu sacerdot. Heb. p. 625 sq.

מִצֵּעַ m. (r. יָצַע) a couch, bed, something spread, Is. 28: 20.

מִצְעֵד m. (r. צָעַד) step, walk, Ps. 37: 23. Prov. 20: 24. בְּמִצְעָדָיו in his steps, i. e. in his company, Dan. 11: 43. Comp. בְּרִגְלָיו Judg. 4: 10.

מִצְעִירָה f. (comp. from צִירָה and מִן, see מִן no. 3. c,) pp. what is next to a little, i. e. subparvum, parvulum, a little thing, Dan. 8: 9. See Lehrg. § 123.

מִצְעָר m. (r. צָעַר) pp. smallness, hence any thing small, little, Gen. 19: 20. Job 8: 7. Of a small number, 2 Chr. 24: 24 אֲנָשִׁים מִצְעָר few men; of a short time Is. 63: 18 לְמִצְעָר for a short time.

2 Mitzar, Mizar, pr. n. of a mountain in the eastern ridge of Lebanon, Ps. 42: 7.

מִצְפָּה m. (r. צָפָה) 1. a watch-tower, Is. 21: 8. Also a lofty place, whence one can see far and wide around, whether furnished with a watch-tower or not, 2 Chr. 20: 24.

2. Mizpah, pr. n. of several towns and cities, in elevated situations. a) in the plains of Judah, Josh. 15: 38. b) in Moab, 1 Sam. 22: 3. c) in the tribe of Gad Judg. 11: 29, see מִצְפָּה no. 1. d) in Benjamin, Josh. 18: 26, see מִצְפָּה no. 2. e) also of a valley in the region of Lebanon Josh. 11: 8, comp. 11: 3.

מִצְפָּה (watch-tower, lofty place,) Mizpah, pr. n.

1. of a town or city of Gilead, Judg.



10: 17. 11: 11, 34. Hos 5: 1. Fully Judg. 11: 29 מַצְפֵּה-גִלְעָד. For the origin of this place, see Gen. 31: 49.

2. of a city of Benjamin, where the people were wont to convene, Judg. 21: 1. 1 Sam. 7: 5. It was afterwards fortified by Asa to protect the borders against the kingdom of Israel, 1 K. 15: 22. 2 Chr. 16: 6. Later it was the residence of the Chaldean governor, Jer. 40: 6, comp. Neh. 3: 7, 19. Once written מַצְפָּה Josh 18: 26.

מַצְפֵּינִים m. plur. (ר. צַפֵּן) *hidden places*, Ob. 6.

\* מַצֵּץ 1. *to suck, to suck out*, i. q.

מָצָה and מָצָה. Arab. مَصَّ, Chald.

מַצֵּץ, id. all of which imitate the sound, as also Gr. μύζω, μύζαω, μάζος. Hence *to draw out with relish, to taste*, Is. 66: 11, comp. רָנַן v. 12.—Things sweet and pleasant are wont to be sucked out, hence

2. *to be sweet*, whence מָצָה sweet bread, i. e. unleavened. Comp. מִתֵּן which also has both significations.

\* מַצֵּר obsol. root, which seems to have had the same power as its cognates נָצַר, אָצַר, *to shut in, to restrain*, whence Arab. مَصْر limit, border, and Heb. מִצּוֹר II, מַצְרִים.

מַצָּר m. (ר. צָר, as מִסָּב fr. סָבַב) *distress, straitness*, Ps. 118: 5. plur. מַצְרִים, מַצְרֵי, Lam. 1: 3. Ps. 116: 3.

מַצְרִים pr. n. dual, Egypt, Gen. 46: 34. 50: 11, often more fully אֶרֶץ מַצְרַיִם land of Egypt, fem. Gen. 45: 20. 47: 6, 13. Also *the Egyptians* in prose, and mostly c. c. plur. Gen. 45: 2. 47: 15, 20. 50: 3. Ex. 1: 14. rarely with a sing. masc. 14: 25, 31. poet. c. sing. masc. Is. 19: 16, 25. Jer. 46: 8, and fem. Hos. 9: 6. — Sing. מִצְרַיִם q. v. *lower Egypt*; hence the dual מַצְרִים seems to have originally denoted *lower and upper Egypt* (pp. פְּתָרוֹס), by zeugma, as we now say *the two Sicilies*

for Sicily and Naples; although this origin being afterwards left out of view, the dual מַצְרִים is sometimes so employed as not to include Pathros or upper Egypt, Is. 11: 11. Jer. 44: 15. Others refer the dual form to the two parts of Egypt as divided by the Nile.

The Arabs have the sing. مِصْر Egypt, pp. limit, border; Syr. has the dual, although rare in this language, مِصْرَيْن. —The Gentile noun is מַצְרֵי Gen. 39: 1. f. מִצְרַיִם 16: 1. plur. m. מַצְרִים Gen. 12: 12, 14. f. מִצְרַיִם Ex. 1: 19.

מַצְרֵף m. (ר. צָרַף) *a fining-pot, crucible*, Prov. 17: 3. 27: 21.

מַמְּךָ m. (ר. מָקַם, comp. Ps. 38: 6,) *rottenness, putridity*. Is. 3: 24 רֵחַת בִּשְׂמֵךְ מַמְּךָ instead of a sweet smell there shall be rottenness, i. e. the foetor of putrid ulcers. 5: 24 *the root shall be as rottenness* i. e. rotten wood.

מַקְבֵּה f. (ר. קָבַע, see Hab. 3: 14,) *hammer, mallet*, 1 K. 6: 7. Is. 44: 12. Jer. 10: 4.—Hence the name Μακκαβαῖος, מַקְבֵּי, pp. the hammerer, i. e. terrible in war, a surname of honour given to Judas the Asmonaeon; comp. the French name Charles Martel.

מַקְבֵּה f. 1. i. q. מַקְבֵּה *a hammer*, Judg. 4: 21.  
2, *a mine, quarry*, broken in a rock, Is. 51: 1.

מַקְדָּה (prob. place of shepherds, מַקְדָּה,) *Makkedah*, pr. n. of a place in the plains of Judah, anciently a royal city of the Canaanites, Josh. 10: 10. 12: 16. 15: 41.

מַקְדָּשׁ m. (ר. קָדַשׁ) c. dag. euph. מַקְדָּשׁ Ex. 15: 17, c. Suff. מַקְדָּשָׁיו, once irreg. מַקְדָּשָׁיו Num. 18: 29.

1. *any thing sacred, hallowed*, Num. 1. c.

2. *a holy place, sanctuary*, espec. the sacred tabernacle of the Israelites, Ex.

25: 8. Lev. 12: 4. 21: 12. Num. 10: 21. 18: 1. of the temple 1 Chr. 22: 19. 2 Chr. 29: 21. Often more fully, מְקוֹם מְקֹדֶשׁ יְיָ Is. 60: 13. מְכוֹן מְקֹדֶשׁ יְיָ Dan. 8: 11. מְקֹדֶשׁ מֶלֶךְ the king's sanctuary, i. e. set apart and sacred to himself, Am. 7: 13. Plur. מְקֹדְשֵׁי בַיִת יְיָ Jer. 51: 51 sanctuaries, sacred places of the temple. מְקֹדְשֵׁי אֵל Ps. 73: 17 id. But מְקֹדְשֵׁי יִשְׂרָאֵל sanctuaries of Israel, i. e. idolatrous and unlawful, Am. 7: 9.

3. *asylum*, the temple and sacred places among the Hebrews having the privilege of an asylum, as also among the Greeks, Ez. 11: 16. comp. 1 K. 1: 50. 2: 28.

מְקַהֲלִים pl. m. Ps. 26: 12, and

מְקַהֲלוֹת plur. f. (קָהַל) Ps. 68:

27, *assemblies*, chiefly of those praising God, *choirs*.—The latter is also pr. n. of a station of the Israelites in the desert, Num. 33: 25.

מְקִנָּה (קָנָה) 1. pp. *expectation, hope, confidence*, 1 Chr. 29: 15. Ezra 10: 2. Also one in whom confidence is placed, of God, Jer. 14: 8. 17: 13. 50: 7.

2. *a gathering together, collection*, (קָהַל Niph. to congregate,) spoken a) of waters, Gen. 1: 10. Ex. 7: 19. Lev. 11: 36.—b) *a collection, band, company*, of men and animals, e. g. of horses, *a caravan*. So prob. in 1 K. 10: 28, where interpreters have very widely differed; see Bochart Hieroz. T. I. p. 171, 172. Michaëlis in Supplem. 2171, and in Mosaisches Recht III. p. 332. Thus וּמִקְנֵה סוּחַרֵּי הַמֶּלֶךְ וַיָּבִיאוּ יָקָחוּ מִקְנֵה וּמִקְנֵה and *a company of the king's merchants brought from Egypt a company of horses at a price*. There is a play of words in the double use of the word מְקִנָּה for a band of merchants and a troop of horses. So De Wette in his Germ. version ed. 2, and so Piscator and Vatablus.

מְקִנָּה f. (קָהַל Niph. to congregate,) *gathering-place* for waters, ditch, reservoir, Is. 22: 11.

מְקוֹם plur. מְקוֹמוֹת, m. (but f. Job 20: 9. Gen. 18: 24.) R. קָיָם no. 2 to stand.

1. *place*, pp. station, from standing etc. Gen. 1: 9. 24: 23, 25. 28: 11, 17. al. saep. Seq. genit. *place of any one* i. e. his *dwelling, abode, home*, Gen. 29: 26. 30: 25. Num. 24: 11. Judg. 11: 19. 2 Sam. 15: 19. al. Poet. Job 16: 18 אֶל-יְהוָה מְקוֹם לִזְעָקָתִי *let there be no dwelling-place for my cry*, i. e. let it not linger, but ascend without delay to God. Seq. relat. אֲשֶׁר, often in the constr. מְקוֹם אֲשֶׁר, the place which, where, Lev. 4: 33. 14: 13. Jer. 22: 12. but also אֲשֶׁר מְקוֹם Josh. 1: 3. Jer. 13: 7. 1 Sam. 20: 19. likewise before יְהוָה relat. Ps. 104: 8. with relat. implied Job 18: 21 מְקוֹם אֵל לֹא יָדַע אֵל (אֲשֶׁר) *the dwelling-place of him who knows not God*.—By a sort of pleonasm אֲשֶׁר מְקוֹם *in the place which or where* is put for the simple *where*, (elsewhere בֵּאֲשֶׁר, אֲשֶׁר,) Esth. 4: 3. 8: 17. Ecc. 11: 3. Ez. 6: 13. So Syr. ܐܠܝܢܐ. Adv. for *in place of, instead*, Is. 33: 21, and perh. Hos. 2: 1.

Comp. Arab. مَكَان, Syr. ܡܟܢܐ, *locus*, et adv. *loco*.

2. *a place*, i. e. *a town, village*, e. g. מְקוֹם שֶׁכֶם the place, town, of Shechem, Gen. 12: 6. 18: 24.

מְקוֹר m. (קוּר) *a fountain*, מְקוֹר חַיִּים fountain of life, happiness, Ps. 36: 10. מְקוֹר דָּמִים fountain of blood, by euphem. for pudenda muliebris Lev. 12: 7. 20: 18. also without דָּמִים 20: 18. Trop. Ps. 68: 27 מִמְּקוֹר יִשְׂרָאֵל ye from the fountain of Israel, i. e. who are the posterity of Israel; comp. מֵיִם Is. 48: 1.

מֶקֶה m. (לָקַח) *a taking, receiving*, 2 Chr. 19: 7.

מְקַחֲוֹת plur. f. *wares, merchandize*, Neh. 10: 32. R. לָקַח to take, i. q. to buy v. 31. comp. Talm. מִקָּה emtio.

מִקְטָר m. (קָטַר) *incense*, Ex. 30: 1.

מִקְטָרֶת f. (קָטַר) *a censer*

for burning incense, 2 Chr. 26: 19. Ez. 8: 11.

\*מקל<sup>ל</sup> obsol. root, prob. i. q. Aeth.

מקל<sup>ל</sup>: baquala, and מקל<sup>ל</sup>: baquēla, to germinate, to sprout, (the letters ב and מ being interchanged,) whence מקל<sup>ל</sup>: a sprout, scion, twig, from which comes the secondary verb מקל<sup>ל</sup>: tabakkala to punish, pp. obviously, to smite with a rod, although Ludolf separates these roots in his Lex. p. 238. The Lat. *baculus* is not here to be drawn into comparison, for this comes from βάω, and is pp. walking-stick, comp. βακτήριον. Hence

מקל<sup>ל</sup>, constr. מקל<sup>ל</sup> Jer. 1: 11, and מקל<sup>ל</sup> Gen. 30: 37. plur. מקלות<sup>ל</sup>, a staff, pp. rod, shoot, (comp. חֶטֶר) Gen. 30: 37 sq. 1 Sam. 17: 43. al. מקל<sup>ל</sup> יד i. e. a spear Ex. 39: 9. (Chald. מקל<sup>ל</sup> יד spiculum, Castell.) Of a divining-rod, ἑαβδοματῆλα, Hos. 4: 12.

מקלות<sup>ל</sup> (perh. for מקלות<sup>ל</sup> staves, sortes,) pr. n. m. a) 1 Chr. 27: 4. b) 1 Chr. 8: 32. 9: 37, 38.

מקלט<sup>ל</sup> m. (r. קלט no. 2) *asylum*, refuge, עיר מקלט Josh. 21: 13 sq. plur. מקלות<sup>ל</sup> עיר cities of refuge, to which homicides might flee, Num. 35: 6—15. Josh. 20: 2.

מקלעת<sup>ל</sup> f. (r. קלט no. 2) *sculpture*, carved work, 1 K. 6: 18. plur. מקלעות<sup>ל</sup>, constr. מקלעות<sup>ל</sup>, 1 K. 6: 29, 32. 7: 31. — Aethiop. transp. ሙሴ: sculptura, figura.

מקנה<sup>ל</sup> m. with verb fem. Ex. 34: 18. (r. קנה to possess, to buy,) constr. מקנה<sup>ל</sup>, c. Suff. מקני, מקנה, מקנה, also c. Suff. apparently plur. מקני (but see under מקנה, מַעֲשֵׂה, מַרְאֶה, Num. 20: 19, מקנה Is. 30: 23, and often מקנה Gen. 47: 16. Josh. 1: 14, מקנה Deut. 3: 19, et מקנה Gen. 34: 23. 36: 7. 46: 6. (never מקנה, מקנה.)

1. pp. possession, riches, wealth, but always of cattle, in which alone the wealth of nomadic tribes consists. Comp. Gr. κτήνος pecus, pp. i. q. κτήμα possession, ὄvis i. q. ovis and Lat. opes, (whence opilio,) plur. opes, Arab. مَال', Syr. نَبَهْ, opes et oves; comp. also Germ. das Gut used in Holstein for cattle, see Voss on Virg. Ecl. 10. 19.—The word מקנה is strictly used only of sheep, goats, and neat cattle, (צאן, ובקר,) excluding animals of burden. Gen. 26: 14 וּמִקְנֵהוּ בָקָר. 47: 17 and Joseph gave them bread בַּסֹּבֹט וּבַמִּקְנֵה הַצֹּאן וּבַמִּקְנֵה הַבָּקָר. More rarely asses and camels are also comprehended, e. g. Job 1: 3. אֲנָשֵׁי מִקְנֵה cattle, herdsmen, shepherds, Gen. 46: 32, 34. אֶרֶץ מִקְנֵה a land for cattle, adapted for pasturage, Num. 32: 1, 4.

2. purchase, Gen. 49: 32.

מקנה<sup>ל</sup> f. of the preced. 1. possession Gen. 23: 18.

2. purchase, סֵפֶר הַמִּקְנֵה bill of purchase, Jer. 32: 11 sq. Also thing purchased, as מִקְנֵה בָּסֶף of a slave bought with money Gen. 17: 12, 13, 23.

3. price of purchase, Lev. 25: 16, 51.

מקנהו<sup>ל</sup> (possession of Jehovah) pr. n. m. 1 Chr. 15: 18, 21.

מקסם<sup>ל</sup> m. (r. קסם) *divination*, Ez. 12: 24. 13: 7.

מקץ<sup>ל</sup> (end, fr. קצץ, like the form מַסָּה) pr. n. of a place, once 1 K. 4: 9.

מקצוע<sup>ל</sup>, plur. מקצועות<sup>ל</sup> and מקצועות<sup>ל</sup>, m. an angle, corner, Ex. 26: 24. 36: 29. Neh. 3: 19, 20, 24, 25. R. קצע to cut off.

מקצועה<sup>ל</sup> f. a chisel, carving-tool, with which wooden images were carved out, Is. 44: 13. Targ. אֶזְמַל knife, culter. R. קצע.

מקצת<sup>ל</sup> a doubtful word, which

ought perhaps to be rejected from the lexicons. Wherever מִקְצֵת occurs, it seems evidently to be for מִקְצֵת from קָצַת q. v.

\* מִקְק in Kal not used, *to melt, to pine away*, comp. the cogn. מִבְּךְ, מִדְּךְ, מִיג q. v. Comp. among occidental roots, *maceo, macer*.

NIPI. מִמֵּךְ 1. *to be melted, to melt*. Is. 34: 4 צְבֹאֵת-הַשָּׁמַיִם בְּלִי מִמֵּךְ and *all the stars of heaven shall melt*, be melted, sc. like wax-candles, to which the poet thus compares them; so Vitranga well explains this image. Hence *to flow, to run*, of ulcers, Ps. 38: 6 מִמֵּךְ חֲבוּרָתִי *my sores run*, sc. with corrupt matter.

2. *to pine away, to consume away*, of the eyes and tongue, Zech. 14: 12. of men, Lev. 26: 39. Ez. 24: 23. 33: 10.

HIPI. מִמֵּךְ causat. *to cause to pine away*, Zech. 14: 12.

Deriv. מִקְ.

מִקְרָא m. (r. קָרָא) 1. *a calling together, convocation*, pp. inf. Aram. from קָרָא. Num. 10: 2 הִקְרָא הָעֵדָה *for convoking an assembly*. Hence a) *convocation, assembly*, sc. of the people for worship and for the performance of the sacred rites, *παράκλησις*, Is. 1: 13. Often מִקְרָא קָדֵשׁ Lev. 23: 2 sq. Num. 28: 18, 25. — b) *place of convocation*, plur. sanctuaries, Is. 4: 5.

2. *a reading, reading aloud*. Neh. 8: 8 *they gave attention to the reading*.

מִקְרָה m. (r. קָרָה) 1. *chance, accident*, 1 Sam. 6: 9. 20: 26. Ruth 2: 3.

2. *lot, fortune, event which happens to any one*. Ecc. 2: 14 מִקְרָה אֶחָד יִקְרָה אֶת-כָּל־אֶחָד *the same event happens to all*. v. 15. 3: 19. 9: 2, 3.

מִקְרָה m. pp. part. Pi. fr. קָרָה, *frame, frame-work of beams, joists, etc.* Ecc. 10: 18.

מִקְרָה f. (r. קָרָה) *a cooling, refreshing*, Judg. 3: 20, 24.

מִקְשָׁה m. pp. *turned work, opus tornatum*, from קָשָׁה no. II, i. q. fem. מִקְשָׁה. Is. 3: 24 מִקְשָׁה מִקְשָׁה, pp. *turned work*, ironically of the hair dressed in artificial curls. Other interpretations see in Comm. on Is. 1. c.

I. מִקְשָׁה f. of the preced. *turned work, opus tornatum*, of the golden chandelier Ex. 25: 31, 36. 37: 17, 22. Num. 8: 4. of the silver trumpets, Num. 10: 2. of a column, Jer. 10: 5. of the cherubim, Ex. 25: 18 מִקְשָׁה תַעֲשֶׂה אֹתָם *with turned work shalt thou make them*, sc. the cherubs. These were of olive-wood covered with gold, as appears from 1 K. 6: 23, comp. v. 28; hence the signification of *solid, beaten gold*, assigned by some to מִקְשָׁה, as if from r. קָשָׁה to be heavy, hard, is false.

II. מִקְשָׁה for מִקְשָׁאָה, Arab. مَقْشَاة, f. denom. fr. قَشَا cucumber, *field of cucumbers*, Is. 1: 8.

מֵר m. (r. מָרָר) 1. subst. *drop*, from the idea of flowing, see מָרָר no. 1. Is. 40: 15.

2. adj. f. מָרָרָה, *bitter*, Is. 5: 20. Prov. 27: 7. of brackish water, *bitter, acrid*, Ex. 15: 23. Neut. as subst. *bitterness* sc. of death 1 Sam. 15: 32. — Metaph. a) for *sad, sorrowful*, Ez. 3: 14. often of the mind, 1 Sam. 30: 6. Job 21: 25. מֵר נָפֶשׁ adj. *sad at heart*, 1 Sam. 1: 10. 22: 2. subst. *sadness, grief*, Job 7: 11. 10: 1. — b) *bitter*, of a cry, of grief, etc. i. e. *vehement*, מְרָרָה וְנִדָּה וְנִדָּה a great and bitter cry Gen. 27: 34. Esth. 4: 1. Ez. 27: 31 מֵר מֵרָה *bitter lamentation* i. e. *vehement*. Also of a bitter or cruel fate, Prov. 5: 4. Am. 8: 10. Adv. מֵר Is. 33: 7, and מָרָה Ez. 27: 30, *bitterly*. — c) for *fierce, vehement, raging*, i. q. Arab. مَرِيء (whence also we see how מֵר strong can stand in antithesis to *sweet* Judg. 14: 14,) Hab. 1: 6. מֵר נָפֶשׁ id. Judg. 18: 25. 2 Sam. 17: 8. — d) for *deadly, destructive*, Ps. 64: 4. Jer. 2: 19. מֵר מֵרָה *bitter*



waters i. e. deadly to the woman who should perjure herself, Num. 5: 18, 19.

מר, fully מור Cant. 4: 6. 5: 5, seq. Makk. מר- Ex. 30: 23, m. myrrh, so called from its flowing, distilling, see

r. מר no. 1, Arab. مَر, Gr. μύρρα (as if from a fem. מרה) μύρρα, a substance distilling in tears from a tree growing in Arabia, resembling the Egyptian thorn according to Dioscor. I. 77. These tears then harden into a bitter aromatic gum, which was highly prized, and used in incense. Ps. 45: 9. Prov. 7: 17. Cant. 3: 6. 4: 14. מר עבר Cant. 5: 5, and מר דרור Ex. 30: 23, is myrrh distilling of itself from the tree, and therefore most highly prized, μύρρα σταλή. So צרור המור a purse or bag of myrrh, worn for the sake of its odour (as בית נפש Is. 3: 20) suspended from the neck of a female, Cant. 1: 13. (Others understand a bundle of the flowers or leaves of myrrh, against the common usage of the words.) Of the tree, however, which produces the myrrh, we have even at the present day no accurate accounts. See Dioscor. l. c. with Sprengel's commentary. Celsii Hierobot. T. I. p. 520.

\* I. מרא i. q. מרה, מרי, 1. to lash, to whip sc. a horse into a more rapid course, see Hiph.

2. to be perverse, rebellious. Part. fem. מוראה i. q. מורה rebellious, Zeph. 3: 1.

HIPH. once of the ostrich rising from her nest, and by the flapping of her wings lashing herself up as it were to her course. Job 39: 18 כנה במרום כנה now she lashes herself up on high. Comp. שוט and שוט. — All the ancient intpp. to raise oneself up, to rise up, as if מרא were by transp. for ראם = רום.

\* II. מרא or מרה, a root not used in the verb itself, to be well-fed, to be fat. Arab. مَرَّ and مَرَّ bene profecit s. bene cessit cibus, مَرَّ for-

tis (pp. pinguis), virilis fuit, whence

מר, Chald. מרה, man. — Hence מרה fat, מרה crop of a bird, and pr. n. מרה. — Kindred is מרה Hiph. to feed, to fatten, מרה fat, which we have referred (see מרה) to the idea of cutting up, and so of eating. But perhaps this signif. may come rather from the notion of filling, since מרה, מרה, approach near to מרה q. v. Comp. the Sanscrit pri, pri, to fill, nourish, sustain.

מר pr. n. f. (i. q. מרה sad,) Ruth 1: 20.

מר Chald. dominus, lord, Dan. 2: 47. 4: 16, 21. 5: 23. Syr. مَر, Arab. مَر, id. pp. man. R. מרה II.

מר Is. 46: 1, and מרה Jer. 50: 2, Merodach, pr. n. of an idol of the Babylonians, prob. the planet Mars, to which, as the god of blood and slaughter, as well as to Saturn, the ancient Semitic nations offered human sacrifices. See on this worship among the ancient Arabs, Comm. on Is. II. p. 344 sq. The name which this divinity has among the Arabs and Zabbians, مَر, seems

to have come from the Heb. or Aramaean, (Mirrikh from Mirdich,) and the origin of this latter comports well with the god of war and slaughter, viz. Merodach, from the general root Mord, Mort, which in old Germ. signifies both death and murder (see in מות no. 1), and the formative syllable ach, och, so frequent in Assyrian and Chaldean names, comp. גמח, אריח, גמח. So too Mars, Mavors, mors, seem to have a nearly kindred origin. — Of the worship of this idol by the Assyrians and Babylonians, besides the passages of Isaiah and Jeremiah above cited, we have testimony in the proper names of the kings of Assyria and Babylonia, which are often compounded with this

name, (see Comm. on Is. I. p. 281,) as *Mesessimordachus*, *Sisimordachus*, אֵוִיל מְרֹדַךְ q. v. and also

מְרֹדַךְ בְּלָאֲדָן (*Merodach* i. e. Mars is *his lord*; according to Bohlen i. q. Pers. *مردک بلادن* *vir laudatus*, but less well,) *Merodach-Baladan*, pr. n. of a king of Babylon, Is. 39: 1, according to Berosus (in Euseb. Chron. Vers. Arm. ed. Aucher. T. I. p. 42. 43,) a viceroy of the king of Assyria, who rebelled and seized the kingdom of Babylon for himself; see Comm. on Isa. l. c. He is also called בְּרֹאֲדָן בְּלָאֲדָן q. v. the מ being changed for ב.

מְרֹאֶה, m. constr. מְרֹאֶה, c. Suff. מְרֹאֶה Cant. 2: 5, מְרֹאֶהוּ Lev. 13: 34, מְרֹאֶה v. 35; more frequently with suffix forms apparently plural, but of which the Yod is nevertheless radical, (see מַעֲשֵׂה, מַקְנֶה, and Heb. Gramm. § 90, 9,) as מְרֹאֶהוּ Cant. 2: 14, מְרֹאֶהוּ Job 41: 1, and מְרֹאֶהוּ, which are construed with the sing. Gen. 41: 21. Lev. 14: 37. Dan. 1: 15. plur. constr. מְרֹאֶהוּ Ecc. 11: 9 Chethibh, (Keri מְרֹאֶה.) R. מְרֹאֶה.

1. *sight, seeing, view*, i. e. the act of seeing, Gen. 41: 21, Cant. 2: 14. al. saep. Lev. 13: 12 לְכֹל-מְרֹאֶה עֵינַי according to all the viewing of the priest, i. e. wherever the priest looks. Deut. 28: 34 מְרֹאֶה עֵינֶיךָ what thine eyes behold. v. 67. Is. 11: 3. Ez. 23: 16.

2. *sight, thing seen, vision*, Ex. 3: 3. Ez. 8: 4. 11: 24. 43: 3. Dan. 8: 16.

3. *appearance, form*, Engl. *looks*, Ex. 24: 17. Ez. 1: 16, 28. Often in the gen. after an adj. מְרֹאֶהוּ Gen. 12: 11, טוֹבַת מְרֹאֶהוּ 24: 16. 26: 7, of a fair appearance, fine form; and so with ל, as מְרֹאֶהוּ גִּזְמֹד of a pleasant appearance, form, Gen. 2: 9. In the prophetic style, the form of a thing is something like the thing itself, comp. דְּמוּת no. 3. Dan. 10: 18 וַיִּגַּע-בִּי בְּמֹרֶאֶה אָדָם there touched me something like the form of a man i. e. like a man. Ez. 8: 2, and so 1: 26 דְּמוּת בְּמֹרֶאֶה.

מְרֹאֶה f. of the preced. 1. *vision*, i. q. הִזֹּן q. Dan. 10: 7, 8, 16. מְרֹאֶה הַלַּיְלָה nocturnal visions, Gen. 46: 2. מְרֹאֶה אֱלֹהִים visions from God, Ez. 8: 3. 40: 2. 2. a mirror, Ex. 38: 8. — Arab. *مرآة* id. Comp. *مرآة*.

מְרֹאֶה f. (r. מְרֹא no. II) *crop*, *craw*, of birds, Lev. 1: 16. Arab. *مرآبي* id.

מְרֹאֶשֶׁה Josh. 15: 44, and

מְרֹשֶׁה 2 Chr. 11: 8. 14: 8, 9. Mich. 1: 15, (i. q. מְרֹאֶשֶׁה what is at the head,) pr. n. of a fortified city in the plains of Judah. Gr. *Μαρωά* 2 Macc. 12: 35. *Μαρωά* Jos. Ant. 8. 10. 1. *Μαρωά* 12. 6. 6.

מְרֹאֶשֶׁת plur. f. (denom. fr. ראש) pp. what is at the head of any one, opp. מְרֹגְלוֹת what is at the feet. Hence as a preposition, at the head of any one c. Suff. מְרֹאֶשֶׁתוֹ at his head 1 Sam. 19: 13. 26: 7, 11, 16. 1 K. 19: 6. under his head, Gen. 28: 11, 18. Seq. gen. of a pr. name, we find 1<sup>st</sup> Sam. 26: 12 מְרֹאֶשֶׁתוֹ שָׁאוּל from at the head of Saul, perh. for מְרֹאֶשֶׁתוֹ Mem being dropped, (unless we prefer to restore מְרֹאֶשֶׁתוֹ,) with a double plur. termination; see Lehrs. p. 541. Heb. Gram. § 86. 4. n.

מְרֹאֶשֶׁתוֹ id. c. Suff. מְרֹאֶשֶׁתוֹ Jer. 13: 18 יָרֵד מְרֹאֶשֶׁתְּכֶם עֹטְרָתָהּ the crown of your ornament shall come down at (i. e. from) your head, יָרֵד here being followed by an acc. of that from which any thing descends, like עָלָה, יָצָא. But there is no objection to reading מְרֹאֶשֶׁתְּכֶם, as 1 Sam. 26: 12.

מֶרֶב (increase, fr. רָבַב after the form מֶסֶב) pr. n. of a daughter of Saul, 1 Sam. 14: 49. 18: 17, 19.

מְרֹבְדִים plur. (ב without dag. f.)

coverings, coverlets, Prov. 7: 16. 31: 22. R. מְרֹבֵד.

מְרֹבָה f. (רְבָה) largeness, amplitude, concr. ample, large, Ez. 23: 32.

מְרֹבָה m. (רְבָה) 1. increase, enlargement, Is. 9: 6.

2. greatness, abundance. Is. 33: 23 then is divided the prey מְרֹבָה in abundance.

מְרֹבִית f. (רְבָה) 1. greatness, multitude, 2 Chr. 9: 6. 30: 18.

2. the greater part, 1 Chr. 12: 29.

3. increase of a family, offspring, 1 Sam. 2: 33.

4. increase on a capital, interest, usury, Lev. 25: 37. Comp. Gr. τόκος fr. τίτω, Lat. fenus from feo i. e. fero, pario, whence fetus, fecundus, see Gellius

16. 13. Arab. رَبَا fenus, IV. feneravit.

מְרִיבָן, constr. מְרִיבָן Ez. 25: 5, (Lehrg. p. 578,) m. place of lying down, bed, lair, of animals, Zeph. 2: 15. R. רִבָּן.

מְרִבָּק m. (רִבָּק) stall, stable, in which cattle are tied, Am. 6: 4. 1 Sam. 28: 24. Jer. 46: 21. Mal. 3: 20.

\* מְרַג obsol. root, which seems to have been i. q. נָרַג, Arab. quad-<sup>1 1 c 1</sup> ril. نَفِيسِح, so far as can be gathered from the derivatives, viz.

1. to roll rapidly, to revolve, whence מורג threshing-roller or sledge; unless perhaps מרג in this noun is i. q. מָרַח, מָרַק, to rub, to rub in pieces.

2. to speak rapidly, of babblers, tale-bearers, whence מְרַגֵּן, נִרְגֵּן, whis-<sup>5 1 c 1</sup> perer, tale-bearer.

מְרֹגֵשׁ m. (רֹגֵשׁ) rest, place of rest, Jer. 6: 16.

מְרַגְלוֹת plur. f. (denom. fr. רָגַל) what is at the feet of any one, opp. מְרַאשׁוֹת q. v. Ruth 3: 5 sq. Dan. 10:

6. Accus. as adv. at the feet of any one, Ruth 3: 8.

מְרִגְמָה f. heap of stones, fr. r. רָגַם,

Arab. رَجَمَ, to heap up stones. Prov. 26: 8 אָבֵן בְּמִרְגָּמָה as a purse of gems in a heap of stones, a proverbial expression similar to that in Matt. 7: 6. Luther well: als ob man Edelsteine auf den Rabenstein wirfe. —Sept. מ' a sling, fr. r. רָגַם to throw stones, and hence the version: ὅς ἀπο-  
δεσμεύει λίθον ἐν σφενδόκῃ.

מְרִיגָה f. (רִיגָה) rest, quiet dwelling, Is. 28: 12.

\* מְרִד, fut. יִמְרִד, to be disobedient, perverse, to rebel, to cause sedition, Gen. 14: 4. seq. ב of pers. against whom one rebels 2 K. 18: 7, 20. 24: 1, 20. also seq. עַל Neh. 2: 19. 2 Chr. 13: 6. more rarely c. acc. (comp. מָרָה) Josh. 22: 16. Job 24: 13 see below. מָרַד to rebel against, fall away from Jehovah, by idolatry, Josh. 22: 16 sq. Ez. 2: 3. Dan. 9: 9. Poet. מְרִיד־אֹר מְרִיד־אֹר who rebel against the light, enemies of the light, Job 24: 13.—Syr. מִרִּד id. Arab. pervicax, contumax fuit. Kindred is מָרָה.

The derivatives here follow, except the pr. n. מְרִיד.

מְרִד Chald. i. q. Heb. Ezra 4: 19.

מְרִד m. 1. rebellion, defection, Josh. 22: 22.

2. pr. n. m. 1 Chr. 4: 17, 18.

מְרִד Chald. adj. rebellious, f. מְרִידָה, st. emphat. מְרִידָתָא, Ezra 4: 12, 15.

מְרִידוֹת rebelliousness, contumacy, 1 Sam. 20: 30.

מְרִידָה see מְרִידָה.

מְרִידָבִי (Pers. مريدبي little man, or else, worshipper of Merodach, fr. מְרִיד, Mordecai, pr. n. of a Jew of the tribe of Benjamin, living in the

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**מָרוֹם** m. (ר. רוֹם) 1. *height, altitude, elevation*. Put in the gen. after nouns; הַר מָרוֹם יִשְׂרָאֵל the high mount of Israel, i. e. Zion, Ez. 17: 23. 20: 40. 34: 14. בְּמָרוֹם on high Job 39: 18, and מָרוֹם in acc. id. Is. 37: 23 וַתִּשָּׂא מָרוֹם עֵינֶיךָ and *lifted up thine eyes on high*. Concr. the most High, excelsus, of God Ps. 92: 9, and collect. the high, i. e. the princes, Is. 24: 4 Poet. *height*, a high thing, is said of what is *far distant*; Ps. 10: 5 מָרוֹם מִשְׁפָּטֶיךָ מִגִּדְדֹךָ *far distant are thy judgments from him*; comp. רוֹם Is. 30: 18.

2. a *high place, height*, Hab. 2: 9. Spec. of heaven, Ps. 18: 17. Is. 24: 18, 21. 40: 26. 57: 15. 58: 4. Jer. 25: 30. plur. מְרוֹמֵי id. Job 16: 19. Of the lofty seat of Jehovah in Zion, Ps. 7: 8. of an inaccessible fortress, Is. 26: 5. Plur. trop. of high honours, dignity, Ecc. 10: 6.

3. *elation* of mind, pride, as adv. *proudly*, Ps. 56: 3.

מֵי-מֶרֹם (height, high place,) *waters of Merom*, Josh. 11: 5, 7, pr. n. of a lake at the foot of mount Lebanon, in a *high* region of country; Gr. *Σαο-ζωνίτις* Jos. Ant. 5. 5. 1. Arab. بَحْرَة *Bahrat el Hule*. The Jordan flows through it.

מרוץ m. (ר.ץ) *a race, running*,  
Ecc. 9: 11.

מְרוֹצָה f. 1. i. q. מְרוֹץ 2 Sam.  
18: 27. Jer. 23: 10.

2. *oppression* of the poor, the signification being drawn from the root  $\text{עָצַר}$ . Jer. 22: 17.

מְרֻקִים m. plur. ( r. מְרַק ) *purification*, Esth. 2: 12.

**מְרוֹת** (bitternesses, bitter fountains)  
pr. n. of a place in the tribe of Judah,  
once Mic. 1: 12.

מְרִיזָה Jer. 16: 5, constr. מְרִיזָה Am.  
6: 7 (comp. Lehg. p. 578,) i. q. Arab.

<sup>5</sup> <sup>1</sup> <sup>1</sup>  
 זָעַק, clamour, outcry, either for joy,  
 shouting, Am. l. c. or also in sorrow,  
 wailing, Jer. l. c. Comp. <sup>5</sup> <sup>6</sup> זָעַק וּבְכָה

vehementi voce praeditus. Comp. also רִנָּה and רִנָּן, used both of joy and sorrow.

\* מָרַח, 1. *to rub, to bruise, to crush* by rubbing, see מָרַח. Kindred are מָרַח, מָרַח, and with ח changed to a sibilant מָרַח. Arab. مَرَح a tree from which fire is kindled by rubbing.

2. i. q. Arab. **مسخ**, *inunxit, to rub*  
*in, to anoint*, e. g. the body with oil. IV,  
*to soften*. In Heb. once of a cataplasm  
or plaster laid upon a sore, Is. 38: 21  
*Isaiah had said, let them take dried figs,*  
**וְיָמַרְתוּ עַל-שְׂחִי** *pregn. and lay*  
*them softened upon the ulcer*. Sept. καὶ  
**τρίχρον καὶ κατ'άπλασαι**. Deriv. **מרח**.

**מִרְחָב** m. (r. רָחַב) *wide place, breadth*, Hab. 1: 6. Often metaph. of freedom and deliverance, opp. to narrowness, difficulty, צָר, comp. רָשַׁע. Ps. 18: 20 וַיֹּצִיאֵנִי מִלְּמִרְחָב *he brought me out into a large place*, delivered me out of straits. 31: 9. 118: 5. Once in a bad sense, Hos 4: 16 כְּבֶבֶשׁ בְּמִרְחָב *as a lamb in a wide place*, where it can easily wander from the flock.

מִרְחָקִים (r. רָחַק) plur. et  
 מִרְחָקִים Is. 33: 17. Jer. 8: 19. m. *far-*  
*ness, remoteness, distant place, e. g.*  
 מִמִּרְחָק *from afar*, after verbs of coming  
 Is. 10: 3. 30: 27; but 17: 13 מִמִּרְחָק  
 נָס *he fleeth from afar*, i. e. while yet far off,  
 before any near approach. אֶרֶץ מִרְחָק  
 a distant land, Is. 13: 5. Plur. מִרְחָקִים  
 Zech. 10: 9, אֶרֶץ מִרְחָקִים Is. 33: 17.  
 Jer. 8: 19, מִרְחָקֵי-אֶרֶץ Is. 8: 9, dis-  
 tant lands, far countries.

**מְרִחָשֶׁת** f. (רַחַשׁ) *a pot, kettle,*  
for boiling, Lev. 2: 7. 7: 9.

\* מִרַּט (cognate with מִזֵּט q. v.)  
pp. to make smooth, and hence

1. to polish, to sharpen, e. g. a sword, Ez. 21: 14, 33.

2. to make smooth the head of any one, to make bald, i. e. to tear out the hair, to pluck, e. g. in chastisement Neh. 13: 25, in scorn Is. 50: 6 (where מְרִיטִים are those who pluck the beard), in grief Ezra 9: 3.—Ez. 29: 18 כָּל-כֶּתֶף בְּכֶתֶף מְרִיטָה every shoulder is made bald, i. e. the hair is worn off by bearing heavy burdens.

NIPH. to become bald, Lev. 13: 40, 41.

PUAL, 1. to be polished, of metal, 1 K. 7: 45.

2. to be sharpened, i. e. to be sharp, of a sword. Part. מְרִיטָה for מְרִיטָה (c. dag. f. euphon.) Ez. 21: 15, 16. Here many refer also מְרִיטִים Is. 18: 2, 7, for מְרִיטִים, *populus acer* i. e. swift, fierce, comp. הָרִדִּי no. 2. But see above under מְרִיטִים.

מֶרֶט Chald. i. q. Heb. no. 2, to pluck e. g. wings. Praet. pass. to be plucked, Dan. 7: 4.

מָרִי m. in pause מְרִי, c. Suff. מְרִיָּה Deut. 31: 27, מְרִיָּה Neh. 9: 17. R. מְרִיָּה.

I. *rebelliousness, perverseness, contumacy.* Ez. 2: 5 בֵּית מְרִי הָיְתָה i. e. people. מְרִי the rebels Num. 17: 25. Ellipt. for מְרִי אִישׁ, אִישׁ מְרִי, Ez. 2: 7 בֵּית מְרִי הָיְתָה for they are rebellious, contumacious. v. 8. 44: 6. Prov. 17: 11.

II. *bitterness*, from the root מָרַר comp. note under מָרַר. Job 23: 2 מְרִי גַם הַיּוֹם מְרִי שְׁחִי even now my complaining is bitterness, i. e. bitter. Others retain the common signification of מְרִי, and render, even now doth my complaining seem to you rebellion? but this seems less natural.

מְרִי בַעַל Meri-baal, pr. n. of a son of Jonathan 1 Chr. 9: 40, who is just before called מְרִיב בַּעַל (contender against Baal), which seems to be the correct form.

מְרִיא (מָרָא) adj. fat, fatted, Ez.

39: 18; then as subst. a fattening, spec. a fatted calf, μόσχος σιτευτός. Often coupled with the words שָׁר and בָּקָר, 2 Sam. 6: 13. 1 K. 1: 9. 19: 25. Is. 11: 6. Plur. מְרִיאִים Is. 1: 11. Am. 5: 22.

מְרִיבָה f. (ר. רִיב) 1. quarrel, strife, Gen. 13: 8. Ex. 17: 7. Num. 27: 14.

2. pr. n. Meribah, a) of a fountain flowing from the rock in the desert of Sin on the western gulf of the Red Sea, Ex. 17: 1—7. b) מְרִיבָה, מי מְרִיבָה, waters of strife, another fountain of the same kind in the desert of Zin at Kadesh, Num. 20: 13, 24. Deut 33: 8. Ps. 81: 8. 106: 32. Fully מְרִיבוֹת Ez. 47: 19.

מְרִיָּה (rebellion) pr. n. m. Neh. 12: 12.

מְרִיָּה and מְרִיָּה Moriah, pr. n. of one of the hills of Jerusalem, on which Solomon built the temple, 2 Chr. 3: 1. Gen. 22: 2 הַמְּרִיָּה the land of Moriah i. e. the region around that mount, its vicinity, q. d. fields of Moriah, comp. אֶרֶץ הָעֵי Josh. 8: 1.—As to the etymology of the word, the sacred writers themselves (Gen. 22: 8, 14. 2 Chr. l. c.) refer it to the root מָרָא, and this is confirmed by regarding מְרִיָּה as contracted from מְרִיאָהּ (part. Hoph.) with Yod of union, i. e. chosen of Jehovah, an appropriate name for a place of sacrifice or sanctuary.

מְרִיּוֹת (rebellions) Meraioth, pr. n. m. a) 1 Chr. 5: 32. 6: 37. Ezra 7: 3. b) 1 Chr. 9: 11. Neh. 11: 11. c) Neh. 12: 15, elsewhere מְרִימוֹת the letters י and מ in the ancient character being similar.

מְרִיָּים (pp. their rebellion) pr. n. f. Miriam, Gr. Μαριάμ, Μαρία, a) the sister of Moses, a prophetess, Ex. 15: 20. Num. 12: 1. Mich. 6: 4. b) 1 Chr. 4: 17.

מְרִירוֹת f. (ר. מָרַר) bitterness, bitter grief, Ez. 21: 11 [6].

מְרִירִים see מְרִיר.

מְרִירִי m. adj. (ר. מְרִיר) *bitter*, then *poisonous*, Deut. 32: 24. Comp. מְרָה.

מְרִיר m. pp. softness, trop. *timidity*, fear, Lev. 26: 36. Sept. δειλία. Root מְרָךְ, whence the segholate form מְרִיר = מְרָךְ, like מְרָכָה, מְרָכָה, from the roots פָּלַל; פָּסַס; אָרַן; חָרַן fr. רָצַן; f. תְּהִלָּה fr. הִלָּל. The Rabbinic מְרִיר mollescere, is a secondary form derived from this noun.

מְרִיב m. (ר. רִב) 1. *chariot*, 1 K. 5: 6.

2. *seat* in a chariot or other vehicle, Cant. 3: 10. Lev. 15: 9.

מְרִיבָה f. 2 Sam. 15: 1. 1 K. 7: 33, cstr. מְרִיבָה Gen. 41: 43, c. Suff. מְרִיבָתוֹ Gen. 46: 29. 1 Sam. 8: 11. plur. מְרִיבָהוּ Zech. 6: 1. Joel 2: 5. constr. מְרִיבָהוּ Ex. 15: 4. c. Suff. מְרִיבָהוּ Mich. 5: 9, *a chariot*, Gen. 46: 29, chiefly for war, see the above examples.

מְרִפָּלָה f. (ר. רָבַל) *market, mart*, Ez. 27: 24.

מְרָמָה f. (ר. רָמָה Pi. to deceive.) 1. *deceit, fraud*, Gen. 27: 35. 34: 13. מְרָמָה אִישׁ fraudulent man Ps. 5: 7. מְרָמָה אֲבָנֵי fraudulent i. e. false weights, Mich. 6: 11. מְרָמָה מֵאֻזְנֵי *a false balance*, Prov. 11: 1. Meton. *wealth obtained by fraud*, Jer. 5: 27. Plur. מְרָמֹת Ps. 10: 7. 35: 20.

2. pr. n. m. 1 Chr. 8: 10.

מְרָמוֹת (elevations) pr. n. m. a) Ezra. 8: 33. Neh. 3: 4, 21. 10: 6. 12: 3, for which מְרִירוֹת v. 15. b) Ezra 10: 36.

מְרָמָס m. (ר. רָמַס) *a treading down, something trodden* under foot, Is. 5: 5. 7: 25. 10: 6. Ezra 34: 19.

מְרָס pr. n. of a Persian prince or

noble, Esth. 1: 14. According to Bohlen, מְרָס excelsus.

מְרָסָנָא pr. n. of a Persian prince, Esth. 1: 14. (perhaps i. q. preced.)

מְרִיעַ m. (each Tseri impure) i. q. רֵעַ *a friend, companion*; c. Suff. מְרִיעָהוּ Gen. 26: 26, plur. מְרִיעִים Judg. 14: 20. 15: 6, c. Suff. מְרִיעָהוּ for מְרִיעָהוּ Prov. 19: 7. — The form is as if from Hiph. of רֵעַ, borrowing the signification of רֵעַ no. 2; unless we may perhaps take מְרִיעַ as a compound from רֵעַ and מֶן, (like מְגַאֵל, מְצַעֵר, see מֶן no. 3. c.) denoting a friend or companion *next* to the most intimate, i. q. מְרִיעַ. In this way alone can be explained the immutable Tseri of the first syllable.

מְרִיעָה m. (ר. רֵעָה) c. Suff. מְרִיעָהוּ Job 39: 8, מְרִיעָהוּ Ez. 34: 18, *pasture, feed* for cattle, Gen. 47: 4. Joel 1: 18. Job 39: 8.

מְרִנְתִּי n. *Meronothite*, a gentile name elsewhere unknown, 1 Chr. 27: 30. Neh. 3: 7.

מְרִיעִית f. (ר. רֵעָה) 1. *a pasturing, feeding*, e. g. מְרִיעִיתִי צֹאן sheep of my pasturing, which I tend, Jer. 23: 1. Ps. 74: 1. 79: 13. 100: 3. עם מְרִיעִיתוֹ the people whom he (God) feeds, Ps. 95: 7.

2. *a flock*, Jer. 10: 21.

מְרַעֲלָה (trembling, perh. earthquake) pr. n. of a place in the tribe of Zebulun, Josh. 19: 11.

I. מְרַפֵּא m. and מְרִפֵּה Jer. 8: 15 (ר. רָפָא to heal.)

1. *healing, cure* of diseases, 2 Chr. 21: 18. 36: 16. Jer. 14: 19.—Hence

2. *recreation, refreshment*, of the body, Prov. 4: 22. 16: 24. of the mind, 12: 18. 13: 17.

3. *deliverance* from calamity, Prov. 6: 15. 29: 1. Mal. 3: 20.

4. *remedy*, means of cure, Jer. 33: 6.

II. מְרִיפָה (ר. רָפָא = רָפָה to re-

lax) pp. a mind relaxed, i. e. *tranquility, placidness* of mind. Prov. 14: 30 מַרְפֵּא לֵב *a placid mind*. 15: 4 מַרְפֵּא לְשׁוֹן *quietness of tongue*, i. e. gentle and quiet speech. Ecc. 10: 4 *for quietness hindereth many offences*.

מַרְפֵּשׁ m. (ר. פֶּשׁ) *water made foul by treading*, Ez. 34: 19.

\* מַרַץ, in Kal not used, a root as to the primary signification of which there has been much dispute. Kimchi seems to me to have hit upon the true primary meaning, viz. *to be strong, forcible, vehement*. This sense is not only appropriate in all the examples, but is supported also by the kindred פָּרַץ (*m* and *p* being interchanged) *to be violent*, Hos. 4: 2, whence פָּרִיעַ *violent*. The Arabic مَرَضٌ languit, aegrotus fuit, seems to be not a primitive, but derived from the idea of *hard labour*, pp. labore confectus fuit.

NIPH. Job 6: 25 מַה-נִּמְרָצוּ אִמְרֵי-יִשְׂרָאֵל *how forcible are just words*. 1 K. 2: 8 נִמְרָצָה קִלְיָהָ *vehement curse*. Mich. 2: 10 חָבַל נִמְרָץ *corruptio vehementissima, terrible destruction*.

HIPH. *to make vehement, to provoke, to irritate*. Job 16: 3 מַה-נִּמְרָצָךְ *what so provoketh thee?*

מַרְצֵעַ m. (ר. צֵעַ) *an awl, for boring, piercing*, Ex. 21: 6. Deut. 15: 17.

מַרְצֶפֶת f. (ר. צֶפֶה) *pavement, paved floor*, 2 K. 16: 17.

\* מַרֵּךְ pp. *to rub*, comp. kindr. מָרַח, and Gr. ἀμείγω, ὀμοσγνύω. Hence

1. *to polish, to scour*, e. g. metal, 2 Chr. 4: 16 נִחָשָׁה מְרוֹק *polished brass*. Jer. 46: 4 מְרוֹקוֹ הָרִמָּהִים *furbish the spears*.

2. *to cleanse, to purify, by washing, anointing*, comp. תַּמְרוֹקִים.—Syr. ܡܪܥܝܬܐ abstersit.

PUAL מַרֵּךְ pass. of no. 1, *to be scourged*, Lev. 6: 21.

Deriv. תַּמְרוֹקִים, מְרוֹקִים.

מֶרֶךְ m. *broth, soup*, Judg. 6: 19, 20.

Is. 65: 4 Keri. Arab. مَرْقٌ and مَرْقَةٌ id. — The proper form of the word is פֶּרֶק q. v. from the root פֶּרַק.

מֶרְקָה m. (ר. קָה) plur. *aromatic herbs*, Cant. 5: 13.

מֶרְקָחָה f. (ר. קָחָה) *unguent, ointment*, Ez. 24: 10. *unguent-kettle* sc. for preparing ointment, Job 41: 23.

מֶרְקָחַת f. (ר. קָחַת) 1. *preparation of ointments*, Ex. 30: 25. 2 Chr. 16: 14.

2. *ointment*, 1 Chr. 9: 30.

\* מִרְרָה, 1. *to flow, to distil*, whence מֵר a drop, מֵר myrrh, so called from distilling, and prob. מִרְרָה

bile. — Arab. مَرَسٌ to make flow, مَرَسٌ frequent rain, and مَرَسٌ canal.

The trilit. מִרְרָה often has the sense of going, passing away, which in many roots is connected with that of *flowing*; see הִלַּךְ no. 4, جَرَى to run, to flow, Aram. רָהַט to run, whence רְהִיטִים canals.

2. *to be bitter*. Arab. مَرٌ fut. A, id.

and so in all the kindred languages; comp. also Lat. *amarus*, likewise *moe-reo*. How this signification connects itself with the preceding, is not clear. Perhaps it is denom. from מֵר myrrh and מִרְרָה bile, as the most bitter things. — Impers. מֵר לִי *amarum est mihi, it grieves me*, i. e. *to be in bitterness, to grieve*, Lam. 1: 4. seq. מֵן *for, concerning any one*, Ruth 1: 13. — Fut. A, יִמַּר Is. 24: 9. comp. Heb. Gramm. § 67. n. 3.

3. *to be embittered, exasperated*, 1 Sam. 30: 6.

PIEL fut. יִמְרַר, 1. *to make bitter, to embitter any thing*, Ex. 1: 14. Is. 22: 4 אֶמְרַר בְּדִמְעֵי *I will weep bitterly*.



2. to exasperate, to irritate, to provoke any one, comp. Hithp. Gen. 49: 23.

Hiph. הָמַר, inf. הִמַּר, 1. to make bitter, to embitter life, Job 27: 2.

2. seq. לְ to deal bitterly with any one, to cause him great sorrow; Ruth 1: 20 הָמַר לִי שָׂדֵי the Almighty hath dealt very bitterly with me. Comp. לְ הָרַע v. 21.

3. to weep bitterly, for the fuller הָמַר בָּכִי, Zech. 12: 10.

NOTE. תָּמַר Ex. 23: 21 is fut. Hiph. by Chaldaism for הָמַר, but borrows its signification from the verb מָרָה seq. בָּ, to rebel. Comp. the note under מָרָה.

HITHPALP. הִתְמַרְמַר to be embittered, exasperated, Dan. 8: 7.—Syr. مَرَّ

exacerbavit, laceravit, Arab. مَرَّ

iratus fuit. Deriv. מַרְרוּת, מְרִירָה, מְרִירָה, מְרִירָה, מְרִירָה, pr. n. מְרִירָה, and those which here follow.

מְרִירָה f. bile, gall, so called from flowing, Job 16: 13. See in מָרָה no. 1. Comp. Germ. Galle, which signifies pp. a fountain, like the kindred Quelle. Arab. مَرَّةٌ, مَرَّةٌ.

מְרִירָה f. 1. bitterness, acridness; Deut. 32: 32 אֲשַׁכְּלוֹת מְרִירוֹת clusters of bitternesses i. e. bitter. Metaph. sharp, severe punishments, Job 13: 26 כִּי מְרִירוֹת תִּכְתֹּב עָלַי מְרִירוֹת that thou writest, layest, such bitter things upon me, inflictest such heavy punishment.

2. bile, gall, Job 20: 25. Also מְרִירָה the gall of vipers, v. 14, for the poison of vipers, which the ancients falsely supposed to lie in the gall, (Plin. H. N. 11. 37 or 62,) although in other forms also of this root the notion of bitterness is connected with that of venom; see מְרִירָה, Syr. مَرَّ, Zab. מַרְרָה venenum.

מְרִירָה m. bitter herbs, Ex. 12: 8. Num. 9: 11. (Sept. πικρῶδες. Vulg. lactucae agrestes.) Lam. 3: 15, where

in the other member is לְעֵנָה worm-wood.

מְרִירָה (bitter, unhappy) pr. n. of a son of Levi Gen. 46: 11. Ex. 6: 16. Also as patronym. Num. 26: 57.

מְרִירָה, see מְרִירָה.

מְרִירָה f. (רָשָׁע) wickedness, for concr. wicked person, as scelus for scelestus, 2 Chr. 24: 7.

מִשָּׂא m. 1. verbal inf. fr. root נָשָׂא, a bearing, carrying of burdens, portage. Num. 4: 24 וְלַמִּשָּׂא לְעֵבֶד וְלַמִּשָּׂא for labouring and for bearing. 2 Chr. 20: 25 מִשָּׂא בְּאֵין that it could not be borne away, comp. 35: 3. Subst. Num. 4: 19, 27, 31, 32, 47.

2. a burden, load, which is borne, 2 K. 5: 17. Jer. 17: 21 sq. Num. 11: 11. מִשָּׂא הָיָה לְמִשָּׂא to be a burden, burdensome, 2 Sam. 15: 33. 19: 36. seq. עַל Job 7: 20.

3. מִשָּׂא נִפְשׁ pp. the lifting up of the soul, that which the soul desires, that on which the heart is set, Ez. 24: 25. Comp. נָשָׂא no. 1. c.

4. effatum, something uttered, (see נָשָׂא no. 1. f,) a saying, proverb, Prov. 30: 1. collect. 31: 1 מִשָּׂא אֲשֶׁר יִסְרְתּוֹ מִן הָאִמָּה the sayings which his mother taught him. Spec. effatum Dei, declaration of God, oracle, 2 K. 9: 25. or of a prophet seq. gen. of object, Is. 13: 1 מִשָּׂא בָבֶל the oracle against Babylon, 15: 1. 17: 1. 19: 1. 21: 1, 11, 13. 22: 1. 23: 1. Nab. 1: 1. Hab. 1: 1. Also seq. בְּ Zech. 9: 1, עַל 12: 1, אֵל Mal. 1: 1. More fully מִשָּׂא דְבַר the declaration of the word of God, Zech. 9: 1. 12: 1. As מִשָּׂא is often found in the inscriptions of threatening oracles or denunciations, Jerome, Luther, the Engl. version, and others, have rendered it, even in the above cases, burden, meaning an oracle which is burdensome or threatening; see Jerome Prol. ad Habac. et ad Jes. 13: 1. But it is used also in reference to good, Zech. 12: 1. Mal. 1: 1. Allusion is made to both the significations, burden and oracle, Jer. 23: 33 sq. Ez. 12: 10.

5. song, see נָשָׂא no. 1. e. 1 Chr. 15:

27 **הַשֹּׁרֵר הַמָּשָׂא** *master of song, leader of the music.* So Sept. ἄρχων τῶν ᾠδῶν, also Kimchi. Others, master of the bearing sc. of the ark.

6. *a gift*, comp. **נָשָׂא** Pi. no. 2, 3; hence *tribute*, i. q. **מְנַחָה** no. 2. 2 Chr. 17: 11.

7. pr. n. of a son of Ishmael, *Massa*, Gen. 25: 14. 1 Chr. 1: 30.

**מִשָּׂא** (pr. *masso*) m. 2 Chr. 19: 7 **מִשָּׂא פָנִים** *respect of persons, partiality*; see **נָשָׂא** no. 3. α, β.

**מִשְׂאָה** f. *a burning, conflagration*, so called from the rising of the smoke, Is. 30: 27. Comp. **מִשְׂאָה** no. 1.

**מִשְׂאָת** (for **מִשְׂאָה**) f. constr. **מִשְׂאָת** (for **מִשְׂאָה**) Gen. 43: 34, plur. **מִשְׂאָה**.

1. *a lifting up* e. g. of the hands Ps. 141: 2. *a rising, ascending*, e. g. of smoke in burning, Judg. 20: 38, 40. Comp. **מִשְׂאָה**.

2. *a sign, signal*, which is erected, i. q. **נֵס**, Jer. 6: 1, perh. spec. a signal given by fire, comp. no. 1. Comp. also the Talmudic **משואות** of signals by fire given at the time of the new-moon; see Mischn. Rosch haschana 2. § 2.

3. *burden*, Zeph. 3: 18.

4. i. q. **מָשָׂא** no. 4, *effatum*, Lam. 2: 14.

5. i. q. **מָשָׂא** no. 6, *gift, present*, Esth. 2: 18. Jer. 40: 5. Am. 5: 11. Spec. a portion of food presented to a guest (*γάλας*) Gen. 43: 34. 2 Sam. 11: 8. Also *tribute* 2 Chr. 24: 6, 9.

NOTE. **מִשְׂאָה** Ez. 17: 9 is infin. Aram. of Kal, ending irregularly in **ות** like inf. Pi. **מִשְׂאָה** for **מִשָּׂא**.

**מִשְׂאָת** plur. f. Ps. 74: 3 in some editions; see **מִשְׂאָה**.

**מִשְׂגֵּב**, c. Suff. **מִשְׂגֵּבִי** (r. **שָׁגַב**) m.

1. *height, altitude*, Is. 25: 12.

2. *a height, rock, crag*, affording security and refuge, and hence absol. for *a refuge*, Ps. 9: 10. 18: 3. 46: 8, 12. 48: 4. 59: 10, 18. 94: 22.

3. with the art. pr. n. of a town (on a height) in Moab, *Misgab*, Jer. 48: 1.

**מִשְׂכָּה** Prov. 15: 19, also

**מִשְׂכָּה** Is. 5: 5, f. *hedge, thorn-hedge*, elsewhere **מִסְכָּה**. R. שו"ך and סִכָּך.

**מִשְׂוֹר** m. *a saw*, Is. 10: 15. R. גִּשְׂר.

**מִשְׂוֹרָה** f. *measure, of liquids*. Lev. 19: 35. Ez. 4: 11, 16. R. מִשֵּׁר, Arab. مِسْر II *divisit*.

**מִשְׂוֹשׁ** m. (r. שוּשׁ) *joy, rejoicing*, Is. 24: 8. Lam. 5: 15. Meton. the object and ground of joy, Ps. 48: 3. Is. 24: 11. 32: 14. 65: 18. al. saepe.—Poetically Is. 8: 6, subst. for the finite verb.

**מִשְׂחָק** m. (r. שָׂחַק) *derision, me-ton. the object of it*, Hab. 1: 10.

**מִשְׂטָמָה** f. 1. *a snare, trap*, i. q. פַּח Hos. 9: 8. R. שָׂטַם, Syr. ܫܬܡܐ vinxit, compedivit. Hence

2. *destruction*, Hos. 9: 7, comp. מוֹשָׁק. Others, *hatred, persecution*, from שָׂטַם to pursue.

**מִשְׂכִּיל** see שִׁכַּל Hiph.

**מִשְׂכִּית** f. 1. *image, figure*, from r. שָׁכַח, Chald. שָׁכַח to look at, to view.

Ez. 8: 12 **מִשְׂכִּית חֲדָרֵי** *chambers of imagery* i. e. of images, chambers of which the walls are painted with the figures of idols, comp. v. 10, 11. אֲבָנֵי מִשְׂכִּית Lev. 26: 1, and מִשְׂכִּיתֹת Num. 33: 52, stones graven with figures of magic or superstition. Prov. 25: 11 **אֲפֻלֵּי זָהָב בְּמִשְׂכִּיתֹת כֶּסֶף** *apples of gold with figures of silver*. Others, *in baskets of silver*, assigning to מִשְׂכִּית this signification as if from שָׁכַךְ to braid.

2. *imagination, opinion*, Ps. 73: 7. Prov. 18: 11.

**מִשְׂכָּרַת** f. (r. שָׁכַר) *wages*, Gen. 29: 15. 31: 7, 41.

**מִשְׂמְרוֹת** f. plur. *nails*, Ecc. 12: 11. See מִסְמְרִים.

**מִשַּׁח** m. a *shedding* of blood, *blood-shed*, Is. 5: 7. R. שָׁפַח i. q. שָׁפַח to pour out, Arab. سَفَح to shed blood, سَفَّاح a shedder of blood, tyrant.

\* **מִשַּׁח** obsol. root, see מְשֻׁחָה.

**מִשְׁרָה** f. *dominion, empire*, Is. 9: 5, 6. R. שָׁרָה = שָׁרָה and שָׁרָה to reign.

**מִשְׁרָפוֹת** plur. f. (ר. שָׂרַף) 1. *burnings*, e. g. of lime Is. 33: 12. comp. Gen. 11: 3. of dead bodies, Jer. 34: 5. comp. 2 Chr. 16: 14.

2. מִשְׁרָפוֹת מַיִם (flowings of waters, fr. Chald. שִׁרְף Ithpe. stillavit,) pr. n. of a town or district near Sidon, Josh. 11: 8. 13: 6.

**מִשְׁרָקָה** (vineyard, of noble vines, see שָׂרַק) pr. n. of a place apparently in Idumea, *Masrekah*, Gen. 36: 36. 1 Chr. 1: 47.

**מִשְׁרָתָה** a *frying-pan* 2 Sam. 13: 9. Chald. מִסְרִיתָה, מִסְרִיתָה, מִסְרִיתָה, id. The etymology is uncertain, and it is even doubtful whether ה is radical or servile. To me it rather seems servile, and then the root may be שָׁרַח i. q. שָׁרַח to shine, to glitter, whence

שָׁרִיז, and also מִשְׁרָתָה a brazen pan, so called from being kept bright. That the Aram. root סָרַח had the meaning to *parch*, is a mere fiction.

**מִשְׁ** a people (and region) sprung from Aram, and therefore to be sought in Syria or Mesopotamia, *Mash*, Gen. 10: 23. Most interpreters, following Bochart, (Phaleg II. 11,) understand the inhabitants of Mount *Masius*, Arab. جودي, which lies north of Nesibis, and forms part of the Gordiaean chain.

**מִשָּׂא** m. (r. נָשָׂא II,) 1. *usury*, Neh. 5: 7.

2. *debt*, i. q. מִשָּׂאָה Neh. 10: 32 מִשָּׂא כָּל-יָד *debt of every hand* i. e. every

debt, perh. so called because the debtor promised to pay by giving his right hand. Other Mss. and editions exhibit מִשָּׂא *burden of every hand*, which is less natural.

**מִשָּׂא** (perh. i. q. מִשָּׂא retreat,) pr. n. of a place, *Mesha*, mentioned in describing that part of Arabia inhabited by the descendants of Joktan, Gen. 10: 30 *their dwelling was בְּאֶמְשָׁה מִמִּשָּׂא סְפָרָה הָרַ הַנֶּקָּדִים from Mesha even unto Sephar* (and beyond even unto) *the mountains of Arabia*. Here *Mesha* seems to me to be *Moṣṣa* or *Moṣṣa*, a celebrated city and harbour on the western coast of Arabia, not far from Mocha, where *Maushid* now lies, according to Ptolemy in lat. 14°, long. 74°; Ptol. Geog. VI. 7. *Mesha* would then constitute the western limit of the Joktanidae. *Sephar* I take to be the city ظفار the chief city of the region *Shehr* between the provinces Hadramaut and Oman. The *mountains of Arabia* are then doubtless the chain running across the middle of Arabia, from the vicinity of Mecca and Medina to the Persian gulf, called at the present day نَجْد, *Nejd*, highlands, and the seat of the *Wehabis*. See (Jomard) Notice sur le pays de Nedjd ou l'Arabie centrale, Paris 1823. 8vo. also our art. in the Allg. Lit. Zeitung, Hall. 1825, no. 56.

**מִשָּׂאָב** m. (r. שָׂאב) a *trough, channel*, into which water is drawn for cattle, *watering-trough*, Judg. 5: 11.

**מִשָּׂאָה** f. (r. נָשָׂא no. II,) *debt*, Deut. 24: 10. Prov. 22: 26, i. q. מִשָּׂא no. 2.

**מִשָּׂאוֹן** m. *deceit, fraud*, Prov. 26: 26. R. נָשָׂא no. I.

**מִשָּׂאוֹת** Ps. 74: 3, see מִשָּׂאוֹת.

**מִשָּׂאָל** (entreaty) *Mishal*, pr. n. of a Levitical city in the tribe of Asher, Josh. 19: 26. 21: 30. Contr. מִשָּׂל for מִשָּׂאָל 1 Chr. 6: 59 [74].

**מִשְׁאָלָה** (r. שָׁאַל) *petition, request*, Ps. 20: 6. 37: 4.

**מִשְׁאָרֶת** f. a kneading-bowl or trough, in which also the dough is leavened, Ex. 7: 28. 12: 34. Deut. 28: 5, 17. From שָׁאַר leaven, ש and ש being interchanged.

**מִשְׁבָּצוֹת** plur. f. 1. textures, and with זָהָב, textures of gold, i. e. stuffs inwrought with gold, in which threads of gold are interwoven, Ps. 45: 14. See the root שָׁבַץ.

2. settings or bezels, in which gems are set, Ex. 28: 11, 13, 14, 25. 39: 13, 16. See the root no. 2.

**מִשְׁבֵּר** m. Is. 37: 3. 2 K. 19: 3. constr. מְשַׁבֵּר Hos. 13: 13, *matrix*, the mouth of the womb, which the foetus breaks at birth. R. שָׁבַר.

**מִשְׁבֵּר**, only in plur. waves which break upon the shore, breakers, Ps. 42: 8. 88: 8. Jon. 2: 4. מְשַׁבְּרֵי-יָם waves of the sea Ps. 93: 4. Comp. Gr. κύματος ἀγέη from ἀγέω, ἄγνυμι, to break.

**מִשְׁבֵּת**, only in plur. destructions, calamities, Lam. 1: 7. Comp. r. שָׁבַת Hiph. no. 3.

**מִשְׁגָּה** m. (r. שָׁגָה) *error, oversight*, Gen. 43: 12.

\* I. מִשָּׂה 1. to draw, to draw out, Ex. 2: 10. Syr. ܡܫܐ id.

2. to save, to deliver, to preserve, i. q. הַצִּי, Is. 63: 11 מִשָּׂה עַמּוֹ the preserver of his people, God.

HIRH. i. q. Kal no. 1. 2 Sam. 22: 17. Ps. 18: 17.

Deriv. מְשִׁי, pr. n. מִשָּׂה, מְמַשֵּׂי.

\* II. מִשָּׂה obsol. root, Arab. **مَسَا** *vesperi fecit*, whence the subst. **مَسَاء** evening, yesternight, q. v. for **מִשְׁמַשָּׁה**.

**מִשָּׂה** pr. n. Moses, the great leader, legislator and prophet of the Is-

raelites, the son of Amram, 1 Chr. 6: 3, of the tribe of Levi. The narrative of his life and actions occupies the four last books of the Pentateuch. תּוֹרַת מִשָּׂה law of Moses, Ezra 3: 2. 7: 6. 2 Chr. 23: 18 סֵפֶר תּוֹרַת מִשָּׂה book of the law of Moses, Josh. 23: 6. 2 K. 14: 6. Neh. 8: 1, also simply מִשָּׂה 2 Chr. 25: 4. Neh. 13: 1. (Chald. סִפְרָ מִשָּׂה Ezra 6: 18.) מִשְׁחֵה לְבָחֹת מִשָּׂה tables of the Mosaic law 1 K. 8: 9.

As to the etymology, in Ex. 2: 10 מִשָּׂה is expressly derived from the idea of drawing out, but in a passive sense, as if i. q. מְשִׁי drawn out. Those who depart from this authority either render it by preserver of his people, comp. Is. 63: 11; or with Josephus (Ant. 2. 9. 6) they refer it to an Egyptian origin, from

ⲙⲓⲱⲩ water and ⲉⲃⲁⲩⲉ to save, so that it would be saved from the water; so Jablonski Opusc. ed. te Water T. I. p. 152—157. With this accords the Greek form Μωσῆς, but the Hebrews would seem then as usual to have accommodated the word to the analogy of their own tongue.

**מִשָּׂה** m. (r. נָשָׂה) *debt* Deut. 15: 2.

**מִשְׁוֹאָה** f. i. q. שְׁוֹאָה with which it is every where coupled, *desolation* Zeph. 1: 15. *desolate places, wastes*, Job 30: 3. 38: 27. R. שְׁוֹאָה.

**מִשְׁוֹאוֹת** plur. f. *desolations, ruins*, Ps. 73: 18. 74: 3. The etymology is doubtful, and hence the orthography varies, e. g. Ps. 74: 3 in some editions, as that of Athias, reads מִשְׁוֹאוֹת. To us מִשְׁוֹאוֹת seems to be i. q. מִשְׁוֹאוֹת, (r. שְׁוֹאָה,) Dagesh being inserted in the first radical in the Rabbinic manner, as in מְלִינִים, מְלִינִין (fr. לָוִן, לָוִן, לָוִן) Prov. 4: 21 fr. לָוִן. It amounts to nearly the same, if we derive מִשְׁוֹאוֹת from נָשָׂה, with a signification borrowed from שְׁוֹאָה; but the former mode is preferable. Comp. מְשִׁי.

**מְשֻׁבָּב** (returned) pr. n. m. 1 Chr. 4: 34.



**מְשׁוּבָּה** f. (ר. שׁוּב) a *turning away, defection, apostasy*. Prov. 1: 32 **מְשׁוּבָּה פְּתוּחִים** the *turning away of fools from wisdom*. Spec. *defection from Jehovah*, Jer. 8: 5. Hos. 11: 7 **מְשׁוּבָּתִי** *defection from me*. Plur. **מְשׁוּבוֹת** Jer. 2: 19. As concr. of Israel apostatising from God, Jer. 3: 6, 8, 11, 12.

**מְשׁוּגָה** f. *error* Job 19: 4. R. שׁוּג i. q. שָׁגָה and שָׁגָג.

**מְשׁוֹט** Ez. 27: 29, and **מְשׁוֹט** ib. v. 6, *an oar*. R. שׁוֹט. For the dagesh in **מְשׁוֹט** see in **מְשׁוֹאוֹת**.

**מְשׁוֹסָה** Is. 42: 24 Cheth. for **מְשָׁסָה**, a *spoiling, plundering*.

\* **מָשַׁח** fut. יִמְשַׁח, inf. מְשַׁח, once **מָשַׁח** Ex. 29: 29, pp. *to stroke, to draw the hand over any thing*.—Arab. مَسَحَ

id. Kindred are **מְשַׁשׁ** and **מָחָה** I. q. v. Hence

1. *to spread over with any thing, to smear*, e. g. with colours, *to paint*, c. בָּ of colour, Jer. 22: 14. Espec. *to rub over with oil, to anoint*, (Arab. مَسَحَ id.) e. g. cakes Ex. 29: 2. Lev. 2: 4. 7: 12. So too a shield, to render the leather more tough and less penetrable by weapons, Is. 21: 5. 2 Sam. 1: 21. al. —Mostly, *to anoint*, as a sacred rite, *to consecrate by unction* to any office or use, e. g. a priest Ex. 28: 41. 40: 15. a prophet 1 K. 19: 16. Is. 61: 1. a king 1 Sam. 10: 1. 15: 1. 2 Sam. 2: 4. 1 K. 1: 34. Also a stone or column as a future sacred place Gen. 31: 13, comp. 28: 18, 22. vases and utensils consecrated to God Ex. 40: 9, 11. Lev. 8: 11 Num. 7: 1. The full constr. is **מָשַׁח לְמֶלֶךְ** 'to anoint i. e. consecrate any one king, as king, 1 K. 19: 15. 2 K. 9: 3. and concisely 2 Sam. 19: 11 **אֲשֶׁר מָשַׁחוּנוּ עָלֵינוּ** *whom we anointed* i. e. constituted king over us. Is. 61: 1 *because Jehovah hath anointed me* i. e. consecrated, appointed, **לְבַשֵּׁר** *to announce*.—That with which one is anointed, as oil, ointment, etc. is put

with בָּ Ex. 29: 2. Ps. 89: 21, and in accus. Ps. 45: 8. Am. 6: 6.

2. *to measure, to apply a measure*, Syr. مَسَحَ, Arab. مَسَحَ.

Thence **מְשָׁחָה**, **מְשָׁחָה**, **מְשָׁחָה**.

NIPH. pass. of Kal no. 1, *to be anointed*, i. e. *to be consecrated by unction*, Lev. 6: 13. Num. 7: 10. 84: 88. 1 Chr. 14: 8.

Deriv. **מְשָׁחָה**, **מְשָׁחָה**, and those which here follow.

**מִשְׁחָה** Chald. oil Ezra 6: 9. 7: 22.

**מְשָׁחָה** f. (ר. מְשַׁח) 1. *an anointing, unction*. שָׁמֵן הַמְשָׁחָה anointing oil, Ex. 25: 6. 29: 7, 21. שָׁמֵן מְשָׁחָה oil of sacred unction, holy anointing oil, Ex. 30: 25, 31.

2. *part, portion*, Lev. 7: 35, see the root no. 2.

**מְשָׁחָה** f. 1. infin. of the root מְשַׁח to anoint, see above.

2. *part, portion*, Num. 18: 8, i. q. **מְשָׁחָה** no. 2.

**מְשָׁחִית** pp. part. Hiph. (ר. שָׁחַת) *destroying, a destroyer*, hence

1. *destruction*, Ex. 12: 13. Ez. 5: 16. 21: 36 **מְשָׁחִית חֲרָשֵׁי** *artificers of destruction*. 25: 15.

2. *a snare, trap*, Jer. 5: 26, comp. מִקְשָׁט. Hence, *an ambush*, i. e. troops in ambush, 1 Sam. 14: 15. Also **הַר מְשָׁחִית** mount of destruction, or snare-mountain, spoken a) of mount Olivet, on account of the idols there worshipped, a snare and destruction to the people. b) of Babylon, for the same reason, Jer. 51: 25.

**מְשָׁחֵר** i. q. שָׁחַר, m. *the dawn, aurora*, Ps. 110: 3.

**מְשָׁחִית** i. q. מְשָׁחִית no. 1, *destruction*, Ez. 9: 1.

**מְשָׁחִת** (ר. שָׁחַת) m. *destruction, defacement*, for concr. *destroyed, disfigured*, Is. 52: 14.

**מְשָׁחָה** m. (ר. שָׁחַת) *destruction*,

i. e. something destroyed, defacement, blemish, Lev. 22: 25.

מִשְׁטַח (r. מִשַּׁח) m. Ez. 47: 10, constr. מִשְׁטַח 26: 5, 14, a spreading, i. e. place for spreading.

מִשְׁטָר m. dominion, empire. Job 38: 33 אִם תָּשִׂים מִשְׁטָרוֹ בְּאַרְצִי dost thou assign the dominion (of the heavens) upon the earth? R. שִׁטָּר.

מִשְׁי Ez. 16: 10, 13, according to the Heb. intpp. silk, garment of silk. Sept. *ταχιμαπτον* i. e. according to Hesych. *τὸ βουβυλανον ὑφασμα*. Jerome, a garment so fine as to seem equal to the finest hair. From the root (מִשָּׁה to draw) we can derive no other sense than a fine thread.

מִשִּׁי see מוֹשִׁי.

מִשִּׁיחוֹבָאֵל (delivered of God) pr. n. m. Neh. 3: 4. 10: 22. 11: 24.

מִשִּׁיחַ m. (r. מִשָּׁח) 1. adj. verbal pass. *χριστός*, ointed, anointed, of a shield, 2 Sam. 1: 21. מִשִּׁיחַ נָגִיד the anointed prince, Messiah, Dan 9: 25. הַמִּשִּׁיחַ the anointed priest, i. e. the high priest, Lev. 4: 3, 5, 16.

2. subst. *Χριστός*, Messiah, the Anointed sc. Prince, consecrated by unction, Dan. 9: 26.—More fully מִשִּׁיחַ יְיָ the Anointed of Jehovah, Sept. *ὁ Χριστός Κυρίου*, a name of honor given to the Jewish kings, as being consecrated by anointing, and therefore most holy, 1 Sam. 2: 10, 35. 12: 3, 5. 16: 6. 24: 7, 11. 26: 9, 11, 23. 2 Sam. 1: 14, 16. 19: 22. 23: 1. Ps. 2: 2. 18: 51. 20: 7. 28: 8. Once of Cyrus king of Persia Is. 45: 1. Never of the Messiah to come, unless according to many in Ps. 2: 2. Plur. the anointed of Jehovah, spoken of the patriarchs, Ps. 105: 15. 1 Chr. 16: 22.

\* מִשָּׁח, fut. יִמְשַׁח, 1. to draw, Arab. *مَسَحَ* id. see Lette ad Cant. Deb. pag. 96, for in Golius this signification is wanting. Kindred is מִשָּׁה.—Absol. Deut. 21: 3 which hath not drawn

in the yoke. c. acc. of pers. to draw any one to a person or place, seq. בָּ or לָ of place, Judg. 4: 7. Ps. 10: 9. comp. Cant. 1: 4. to draw out of a pit, of the water, seq. מִן, Gen. 37: 28. Job 40: 25. Jer. 38: 13. to draw to oneself Is. 5: 18.

—From the idea of drawing come the following phrases: a) מִשָּׁח הַקֶּשֶׁת to draw the bow, 1 K. 22: 34. Is. 66: 19.

Aeth. *ወሰዘ*: id.—b) מִשָּׁח הַזֶּרֶעַ to draw out the seed i. e. to scatter it regularly along the furrows, to sow, Am.

9: 13, comp. Ps. 126: 6.—c) מִשָּׁח הַיִּזְבֵּל Ex. 19: 13, and מִשָּׁח הַיִּזְבֵּל Josh. 6: 5, to draw the trumpet, i. e. to sound, i. q.

הִקְשִׁיעַ בְּשׁוֹפָרוֹת, see Josh. 6: 4, 8, 9, 13, 16, 20, coll v. 5. pp. to draw out the breath (i. e. to blow) with force into the horn or trumpet of jubilee; comp. Germ. *heftig losziehen*.

In both places it is spoken of a signal given with the trumpet of jubilee or rejoicing; see in יִזְבֵּל no. 1. Compare Arab. *جلب* traxit, also Conj.

I, II, IV clamorem extulit, inclamavit, increpavit.—d) Hos. 7: 5 מִשָּׁח יָדָיו אֶת־ he draws out his hand with scorn, spoken contemptuously of intercourse with impious men; comp. in Engl. to give the hand, to join hands with.—e) to draw out, i. e. to protract, to continue, to prolong, Neh. 9: 30. Ps. 36: 11 מִשָּׁח חֶסֶדְךָ

יִזְכֶּרְךָ prolong thy loving-kindness unto them that know thee, thy worshippers. 85: 6. 109: 12. Jer. 31: 3 מִשְׁכַּתִּיךָ חֶסֶד I have prolonged loving-kindness towards thee. — Comp. Syr. *ܡܫܚܐ*

to draw, whence subst. *ܡܫܚܐ* long continuance.—f) to make durable i. e. robust, firm, to strengthen. Ecc. 2: 3 מִשְׁכֵּחַ בְּיַד אֶת־בְּשָׂרִי to strengthen, to harden, my body with wine. Syr.

*ܡܫܚܐ* induruit. Comp. Pu. no. 2.—g) to draw out or asunder, to spread out, intrans. Judg. 4: 6 מִשְׁכַּח בְּהַר תַּבּוֹר spread thyself out on mount Tabor. 20: 37 וַיִּמְשַׁח הָאֲרֵב the troops in ambush drew out, i. e. expanded, spread themselves out. See the Targ. in both places.

2. to lay hold of, to take, (Arab. *مَسَحَ*)

מִשְׁכָּה id.) c. acc. Ex. 12: 21. *to hold*, sq. ב Judg. 5: 14. *to take away*, i. e. *remove, destroy*, Job 24: 22. Ps. 28: 3. Ez. 32: 20.

NIPH. *to be protracted, delayed, deferred*, Is. 13: 22. Ez. 12: 25, 28.

PUAL 1. i. q. Niph. spoken of hope, Prov. 13: 12.

2. pass. of Kal no. 1. f. Part. *stout, robust, strong*. Is. 18: 2, 7 מִמְּשֶׁה גִּיר *a strong, robust people*. Arab. مَسْكِي Conj. X, firmus, robustus fuit, see Vit. Tim. T. I. p. 432. Golius has omitted this signification.

Deriv. מוֹשְׁכֹת and the following.

מִשְׁדֶּה 1. *drawing*, Ps. 126: 6 מִשְׁדֶּה הַזֶּרַע *drawing out of seed* i. e. the scattering it regularly along the furrows, see in מִשְׁדֶּה no. 1. b. Comp. Am. 9: 13.

2. *possession*, from the signification of holding, Job 28: 18.

3. pr. n. *Meshech* i. e. the *Moschi*, a barbarous people inhabiting the Moschian mountains between Iberia, Armenia, and Colchis, Ps. 120: 5, usually coupled with the neighbouring Tibareni (תִּבְרֵי) Gen. 10: 2. Ez. 27: 13. 32: 26. 38: 2, 3. 39: 1. So too Herodotus, 3. 94 and 7. 78, Μόσχοι καὶ Τιβαρηνοί. The Sam. Cod. exhibits a pronunciation approaching nearer to the Greek form, מוֹשֶׁךְ, מוֹשֶׁךְ, Sept. Μοσόχ, Vulg. Mosoch.

מוֹשְׁכֹת see מוֹשְׁכֹת.

מִשְׁכָּב m. (r. שָׁכַב) plur. יָם constr. יֵי Lev. 18: 22, and זֶה Ps. 149: 5.

1. *a lying down, reclining*, e. g. for sleep 2 Sam. 4: 5 מִשְׁכָּב הַצֶּהֳרָיִם *sleep at noon*; also of a sick person Ps. 41: 4. Spec. *a lying with, concubitus*, Lev. 18: 22 *thou shalt not lie with man* מִשְׁכָּב־אִשָּׁה *the lying with a woman*, i. e. as with a woman. Lev. 20: 13. Num. 31: 17, 18, 35.

2. *a couch, bed*, 2 Sam. 17: 28. For the dead, *a coffin, bier*, 2 Chr. 16: 14. Is. 57: 2.

מִשְׁכָּב m. Chald. *couch, bed*, i. q. Heb. nō. 2. Dan. 2: 28, 29. 4: 2, 7, 10. 7: 1.

מִשְׁכָּן m. (r. שָׁכַן) plur. יָם Ps. 46: 5, more frequently in זֶה—, constr. c. fem. Ps. 84: 2.

1. *a habitation, dwelling*, as of men Job 18: 21. Ps. 87: 2. Once of man's long home, the grave, sepulchre, Is. 22: 16, comp. 14: 18 and our note. Of animals i. e. *haunt, lair*, Job 39: 6. Of God, i. e. *the temple*, Ps. 46: 5. 84: 2. 132: 5.

2. spec. *a tent, tabernacle*, Cant. 1: 8. chiefly of the sacred tabernacle of the Israelites, Ex. 25: 9. 26: 1 sq. 40: 9 sq. Fully מִשְׁכַּן הַעֲדוּת *tabernacle of the law* Ex. 38: 21. Num. 1: 50, 53. 10: 11. For the distinction in the descriptions of the tabernacle between מִשְׁכָּן and אֹהֶל see in אֹהֶל; hence מִשְׁכַּן אֹהֶל *the framework of the sacred tent*, over which the covering of skins was spread, Ex. 39: 32. 40: 2, 6, 29.

מִשְׁכָּן Chald. id. Ezra 7: 15.

\* מִשְׁלֵי fut. יִמְשֵׁל, 1. *to liken, to make like, to assimilate*. (Arab. مَسْلَى,

Aram. מַסְלָא, id.) See Niph. Hiph. and subst. מִשְׁלֵי *similitude, parable*, etc. Hence a) *to propose a parable* Ez. 24: 3. b) *to use a proverb* Ez. 12: 23. 17: 2. 18: 2, 3. c) *to sing in derision, to mock in songs*, Joel 2: 17. Part. מִשְׁלֵי *poets* Num. 21: 27.

2. *to rule, to have dominion*, Josh. 12: 2. Prov. 12: 24. seq. ב of that *over which one rules*, Gen. 3: 16. 4: 7. more rarely seq. עַל, Prov. 28: 15. seq. *gerund to have power to do any thing* Ex. 21: 8. c. dat. commodi, Is. 40: 10 זָרְעוֹ מִשְׁלָה לּוֹ *and his arm ruleth for him*. Passim i. q. *to be over, to be set over any thing*, Gen. 24: 2. — Part. מִשְׁלֵי *ruler, prince*, Gen. 45: 8. plur. *rulers, princes*, and in a bad sense *tyrants*, Is. 14: 5. 28: 14. 49: 7. 52: 5. Comp. נְרִיבִים Is. 13: 2.

Various attempts have been made to show the point of connexion between

the significations *to assimilate*, and *to rule*; see Schultens ad Prov. 1: 1. Michaëlis ad Lowth. de Sacra Poësi p. 41. Simonis in Lex. al. To me it seems, that from the idea of *assimilating*, *likening*, is derived the signification *to form and express an opinion, to judge*, (comp. מִשְׁפָּט, and Aethiop. ማሰል; putavit, visum est alicui,) from which the notion *to declare one's mind, to command, to rule*, is but little removed. Another method, which Winer adopts Lex. p. 585, and which I formerly followed, appears now less tenable. —The idea of *ruling* as connected with this word, and which is wanting in all the other Semitic languages, seems to have passed over to the Greeks, among whom βασιλεύς, βασιλεύω, have no domestic root.

NIPH. pp. *to be made like*, hence *to be like, to be similar* to any thing, seq. מִשְׁלֵּי Is. 14: 10. עַי Ps. 28: 1. 143: 7. פִּי Ps. 49: 13, 21.

PIEL i. q. Kal no. 1. a, *to use parables*, Ez. 21: 5. [20: 49.]

HIPH. 1. *to compare*, Is. 46: 5.

2. *to cause to rule, to give dominion* to, Ps. 8: 7. Dan. 11: 39. Inf. subst. מִשְׁלֵּי dominion Job 25: 2.

HITHP. i. q. Niph. *to become like* seq. פִּי Job 30: 19.

Deriv. מִמְּשָׁל, מִמְּשָׁלָה, and those which here follow.

מִשְׁלֵּי m. Arab. مَسَل, Syr. ܡܫܠܐ.

1. *a similitude, parable*, Ez. 17: 2. 24: 3.

2. *a sentence, γνώμη, sententious saying, apothegm*, such as consists in the ingenious comparison of two things, sentiments, etc. comp. Prov. 26: 1, 2, 3, 6, 7, 8, 9, 11, 14, 17. c. 25 sq.—E. g. Prov. 1: 1, 6. 10: 1. 25: 1. 26: 7, 9. Ecc. 12: 9. Job 13: 12. 1 K. 5: 12. —As this sort of sayings often pass into proverbs, 1 Sam. 24: 13, hence מִשְׁלֵּי is

3. *a proverb*, παροιμία, e. g. 1 Sam. 10: 12. Ez. 18: 2, 3. 12: 22, 23. Comp. παραβολή Luke 4: 13.

4. *genr. a poem, song, verse*, the members of which, by the laws of parallel-

ism, consisted of two hemistichs similar in form and sense. Spec. of prophecy Num. 23: 7, 18. of a didactic discourse or poem Job 27: 1. 29: 1. Ps. 49: 5. 78: 2. often of a satirical poem, song of derision Is. 14: 4. Mich. 2: 4. Hab. 2: 6. לְמִשְׁלֵּי וְלִשְׁנֵינָה to become a song, story, by-word, Deut. 28:

37. 1 K. 9: 7. — Arab. مَثَل parable, fable, sentence, plur. أمثال verses.

מִשְׁלֵּי pr. n. see מִשְׁשָׁל.

מִשְׁלֵּי, 1. *likeness, similitude*, for *concr. like*, Job 41: 25.

2. *rule, dominion*, Zech. 9: 10.

מִשְׁלֵּי inf. as subst. i. q. מִשְׁשָׁל no. 4, *song of derision*, Job 17: 6.

מִשְׁלָּה m. (ר. שְׁלָה) only in constr. מִשְׁלָּה.

1. *a sending forth*, i. e. place to which any thing is sent. Is. 7: 25 מִשְׁלָּה צֹר place to which cattle are driven.

2. with יָד or יְדֵיָם, *that to which the hand is put, business*, Deut. 15: 10. 23: 21. 28: 8, 20. 12: 7, 18.

מִשְׁלָּה, מִשְׁלָּה, m. (ר. שְׁלָה)

1. *a sending*, Esth. 9: 19, 22.

2. with יָד, *that on which hand is laid, prey, booty*, Is. 11: 14.

מִשְׁלָּה fem. of the preceding.

1. *a sending*, i. e. *a troop, host*, of angels, Ps. 78: 49.

2. *a sending away, discharge*, from war or captivity, Ecc. 8: 8.

מִשְׁלָּשׁ for מִשְׁשָׁל, see שְׁשָׁל.

מִשְׁלָּם (friend sc. of God, see Is. 42: 19) Meshullam, pr. n. of several persons Ezra 8: 16. 10: 15, 29. Neh. 3: 4, 6, 30. al.

מִשְׁלָּמִיָּה (for מִשְׁשָׁלִּיָּה, whom Jehovah repays, or whom Jehovah treats as a friend,) pr. n. m. 1 Chr. 9: 21. 26: 1, 29, for which מִשְׁשָׁלִּיָּה 26: 14.



**מִשְׁלָמוֹת** (for מִשְׁלָמוֹת retribu-  
tes) pr. n. m. a) 2 Chr. 28: 12. b) Neh.  
11: 13, for which מִשְׁלָמִית 1 Chr. 9: 12,  
which indeed is the more probable or-  
thography.

**מִשְׁלָמֶת** (friend sc. of God) pr. n.  
of the wife of king Manasseh, 2 K. 21: 19.

**מִשְׁמָה** f. (ר. שָׁמַם) 1. *astonish-  
ment, amazement*, Ez. 5: 15.  
2. *desolation*, Ez. 6: 14. 33: 28. 35: 3.  
Plur. Is. 15: 6. Jer. 48: 34.

**מִשְׁמֶן** (ר. שָׁמֵן) *fatness*, Is. 17: 4  
מִשְׁמֶן בְּשָׂרוֹ the *fatness of his flesh*.  
Plur. מִשְׁמָנִים a) *fat places*, fertile  
fields, Dan. 11: 24. b) *concr. fat war-  
riors* i. e. strong, robust, λιπαροί, Ps. 78:  
31. Is. 10: 16.

**מִשְׁמָנָה** (fatness) pr. n. m. 1 Chr.  
12: 10.

**מִשְׁמָנִים** m. plur. *fatnesses*, i. e.  
the fat pieces of flesh, delicacies, tid-  
bits, Neh. 8: 10.

**מִשְׁמַע** m. (ר. שָׁמַע) 1. *hearing*,  
i. e. thing heard Is. 11: 3.  
2. pr. n. m. a) Gen. 25: 14. b) 1  
Chr. 4: 25.

**מִשְׁמָעַת** f. 1. *hearing, audience*,  
Ital. *udienza*, i. e. admission to the pri-  
vate hearing of a king. 1 Sam. 22: 14  
כָּר אֶל-מִשְׁמָעֶתְךָ and *hath access to thy  
private audience*. 2 Sam. 23: 23. 1  
Chr. 11: 25.

2. *obedience*, for *concr. obedient, sub-  
ject*, Is. 11: 14.

**מִשְׁמָר** m. (ר. שָׁמַר) 1. *watch*,  
*ward, guard, custody*. a) i. q. prison  
Gen. 40: 3 sq. 42: 17. b) station of a  
watch, post, Neh. 7: 3. Jer. 51: 12. the  
watch or guards themselves, Neh. 4: 3,  
16. Job 7: 12. c) what is kept or  
guarded, in guard, Prov. 4: 23 *keep thy  
heart מִשְׁמָר מִכָּל-מַעַל above all that is kept*,  
above all things else.

2. *observance*, what is observed or  
kept, *usage, rite*, Neh. 13: 14. *Concr.*  
*one who is observed*, treated with respect

and reverence, spoken of a prince, Ez.  
38: 7.

**מִשְׁמָרָה**, plur. מִשְׁמָרוֹת, f. of  
the preceding.

1. *watch, guard, custody*, viz. a) the  
act of guarding, 2 K. 11: 5, 6. b) place  
of a watch, station, post, Is. 21: 8. Hab.  
2: 1. also of the watch, guards, them-  
selves, Neh. 7: 3. 12: 9. 13: 30. c) ob-  
ject guarded, in safe-guard, 1 Sam. 22:  
23.

2. *a keeping, preservation*, Ex. 12: 6.  
16: 32, 33, 34.

3. *observance or performance of a  
duty, office, charge*. Num. 4: 27, 31  
זֹאת מִשְׁמָרָתָם מִשְׁמָרָתָם *this is the obser-  
vance, charge, of their portorage*, these  
are what they have to bear. 3: 31  
מִשְׁמָרָתָם מִשְׁמָרָתָם *their charge was the  
ark*. Hence מִשְׁמָרָתָם הַמִּשְׁמָרָתָם  
Num. 1: 53. 31: 30, 47, or הִקְדָּשׁ 3: 28,  
32, 38, or יְהוָה Lev. 8: 35, to perform  
the service in the sacred tabernacle.

4. *object of observance, a charge, law*,  
*usage, rite*, Gen. 26: 5. Lev. 18: 30. 22:  
9. Deut. 11: 1. Josh. 22: 3. 1 K. 2: 3. 2  
Chr. 13: 11. 23: 6. Zech. 3: 7. Mal. 3: 14.

5. שָׁמַר מִשְׁמָרָתָא פ', pp. to observe  
the observance of any one i. e. *partes  
alicujus servavit, to follow the party of any  
one*. 1 Chr. 12: 29 שָׁמְרוּם מִשְׁמָרָתָם  
מִשְׁמָרָתָם *Vulg. magna pars  
eorum adhuc sequebatur domum Saul*.

**מִשְׁנָה** m. (ר. שָׁנָה) 1. *second  
rank, second place*, in order, dignity,  
honour, etc. Often in the gen. after a  
noun, as בְּהֵן הַמִּשְׁנָה the second  
priest, who stands next to the high  
priest (בְּהֵן הָרִאשִׁי) 2 K. 25: 18. Jer.  
52: 24. plur. הַמִּשְׁנָה sacerdotes  
secundarii, priests of the second  
order, 2 K. 23: 4. So מִשְׁנָה הַמִּשְׁנָה  
second chariot in order Gen. 41: 43.  
אֶתְחִירָה מִשְׁנָה his second or next broth-  
er 2 Chr. 31: 12. הָעִיר מִשְׁנָה the se-  
cond part of the city Neh. 11: 9, and  
simpl. מִשְׁנָה id. 2 K. 22: 14. Zeph. 1: 10.

2. *concr. the second*, one who holds  
the second place, c. gen. of the person  
to whom he thus stands, *next, the next*,  
e. g. מִשְׁנָה הַמֶּלֶךְ next to the king 2 Chr.  
28: 7, comp. 1 Sam. 23: 17. Esth. 10: 3.

Tob. 1: 22. Chiefly the second i. e. next brother, 1 Chr. 5: 12. 1 Sam. 8: 2. — Plur. אֶחָדָהֶם הַמִּשְׁנִים their younger brethren, opp. to the first-born 1 Chr. 15: 18. כְּסָף מִשְׁנִים silver cups of a second quality, Ezra 1: 10. So 1 Sam. 15: 9 הַמִּשְׁנִים cattle of a second quality, (opp. מֵיטֵב,) or perhaps lambs of the second birth i. e. autumnal lambs, and therefore weaker and less valuable.

3. two-fold, double, the double, Ex. 16: 22. Is. 61: 7. Job 42: 10. Zech. 9: 12.

4. a duplicate, copy of an original, Deut. 17: 18. Josh. 8: 32.

מִשְׁטָה f. (ר. שָׁסַם) prey, booty, Jer. 30: 16. 2 K. 21: 14. לְמִשְׁטָה Jer. 30: 16. 2 K. 21: 14. לְמִשְׁטָה Is. 42: 24.

מִשְׁעוֹל m. (ר. שָׁעַל) narrow path, hollow-way. Num. 22: 24 מִשְׁעוֹל a narrow way between two vineyards.

מִשֵּׁע \* obsol. root i. q. مَسَّع, (comp. מִשֵּׁשׁ, Arab. مَسَّس abstersit,) pp. to make clean, to cleanse, e. g. cotton by picking; then also to pour out clean, to milk clean, to eat off clean (from a plate); also to plunder clean i. e. to desolate, comp. נָקָה Is. 3: 26. —Hence

מִשְׁעִי ἁπ. λεγόμεν. a cleansing, prob. by Chaldaism for מִשְׁעִי, as אֶמְתִּי for אֶמְתִּי q. v. רָאשִׁי i. q. רָאשִׁית. Ez. 16: 4 of a new-born infant, לֹא רָחַצְתָּ לְמִשְׁעִי thou wert not washed to cleansing, i. e. not washed clean.

מִשְׁעִים (their cleansing) pr. n. m. 1 Chr. 8: 12.

מִשְׁעָן m. (ר. שָׁעַן) constr. מִשְׁעָנִין Is. 3: 1, a stay, support, prop, Is. 1. c. Trop. Ps. 18: 19.

מִשְׁעָנִים m. id. Is. 3: 1 מִשְׁעָנִים stay, support, of every kind, e. g. food and drink v. 1, comp. סֵעַד, also the chief persons of the nation on whom the people lean, v. 2, 3, comp.

פָּנָה. For this use of the masc. and fem. in connexion, see Comm. on Is. 1. c.

מִשְׁעָנָה fem. of the preced. where see.

מִשְׁעָנָה f. absol. 2 K. 4: 31, constr. ib. 18: 21, c. Suff. מִשְׁעָנָהּ, a staff, on which one leans, Judg. 6: 21. Ez. 29: 6.

מִשְׁפָּחָה, constr. מִשְׁפָּחָהּ, c. Suff. מִשְׁפָּחָהּ, plur. מִשְׁפָּחוֹת Ps. 107: 41, constr. et c. Suff. מִשְׁפָּחוֹת, f. R. שָׁפָח q. v.

1. genus, kind, of animals, Gen. 8: 19. also of inanimate things Jer. 15: 3.

2. gens i. e. a tribe, clan, Gen. 10: 18, 20, 31, 32. 12: 3. Also of a whole people, nation, Ez. 20: 32. Jer. 8: 3. 25: 9. Mic. 2: 3.

3. in the subdivisions of the Hebrew people, spec. a family, several of which were comprehended in one tribe (שִׁבְט), as on the other hand one family contained several households, fathers' houses (בֵּית אָבוֹת, see בֵּית no. 10.) Ex. 6: 14 sq. Num. 1: 2, 20 sq. 26: 5. sq. Deut. 29: 17. Josh. 7: 14 sq. 21: 5 sq. 1 Sam. 20: 29. וְזֶבַח מִשְׁפָּחָה לַיהוָה our family (subdivision) hath a sacrifice. — Used often more laxly for tribe, שִׁבְט, as Josh. 7: 17 מִשְׁפָּחַת יְהוֹדָה, for שִׁבְט יְהוֹדָה in v. 16.

מִשְׁפָּט (ר. שָׁפַט) 1. judgment, viz. a) the act of judging, Lev. 19: 15 ye shall do no injustice בְּמִשְׁפָּט in judgment. v. 35. Deut. 1: 17 כִּי הַמִּשְׁפָּט לַיהוָה for to God belongeth judgment. Is. 28: 6 הַמִּשְׁפָּט who sitteth in judgment. Ez. 22: 32 בֹּא אֲשֶׁר לֹא הַמִּשְׁפָּט come to whom judgment belongeth. — b) of the place of judgment, i. q. מִקְוֶם בְּמִשְׁפָּט Ecc. 3: 16. So בֹּא בְּמִשְׁפָּט to go into judgment with, to summon before a judge, Job 9: 32. 22: 4. Ps. 143: 2. comp. Job 14: 3. Ecc. 11: 9. — c) a cause, suit, before a judge, Num. 27: 5. מִשְׁפָּט עָרָךְ to order or set forth a cause, Job 13: 18. 23: 4. עָשָׂה מִשְׁפָּט to carry on the cause of any

one, to be his patron, Deut. 10: 18. Ps. 9: 5. (Comp. דָּבַר and דִּין. רִיב) דָּבַר מִשְׁפָּטִים לִי to litigate or contend with any one, Jer. 12: 1. בַּעַל מִשְׁפָּטִי my opponent, adversary, pp. who has a suit with me, Is. 50: 8. — d) sentence of a judge, 1 K. 3: 28. 20: 40. Ps. 17: 2. plur. מִשְׁפָּטֵי יְהוָה judgments of Jehovah Ps. 19: 10. 119: 75, 137. Espec. of a sentence by which punishment is inflicted, e. g. מִשְׁפָּט מָוֶת sentence of death Deut. 21: 22. Jer. 26: 11. דָּבַר מִשְׁפָּטִים אֶת־פִּי to pronounce severe judgments upon any one, to impose punishment upon him, Jer. 1: 16. 4: 12. 39: 5. 52: 9. 2 K. 25: 6. Comp. the same phrase above in c. Hence for punishment itself, Is. 53: 8. — e) guilt, crime, for which one is judged, Jer. 51: 9. מִשְׁפָּט דָּמִים capital crime, Ez. 7: 23.

2. right, rectitude, justice, what is just, lawful, conformable to law. So מִשְׁפָּט הַחֹק to wrest justice Deut. 16: 19. 27: 19. 1 Sam. 8: 3. עָשָׂה מִשְׁפָּט עֲשֵׂה דָרֶכָה to do right and justice Jer. 22: 15. 23: 5. 33: 15. Deut. 32: 4 כָּל־דְּרָכָיו מִשְׁפָּט all his ways are rectitude i. e. right, just. מִשְׁפָּט מִצְוֵי a just balance Prov. 16: 11. לְמִשְׁפָּט according to right, as is right Jer. 46: 28, and so the opp. בְּלֹא מִשְׁפָּט without right Jer. 22: 13. Spec. a) *a law, statute*, as if a rule of judging, Ex. 21: 1. 24: 3. often מִשְׁפָּטֵי יְיָ of the divine laws, Lev. 18: 4, 5, 26. 19: 37. 20: 11 sq. Deut. 4: 1. 7: 11, 12. So collect. *the law*, the body of laws, as we say, the Mosaic law, the common law, etc. e. g. מִשְׁפָּט יְיָ Is. 51: 4, and simply מִשְׁפָּט 42: 1, 3, 4, the divine law, (i. q. תּוֹרָה,) the religion of Jehovah. — b) of that which belongs to any one by law, *a right, privilege, due*, e. g. מִשְׁפָּט הַגְּאֻלָּה right of redemption Jer. 32: 7. מִשְׁפָּט הַבְּכֹרָה right of primogeniture Deut. 21: 17. collect. מִשְׁפָּט הַמֶּלֶךְ the royal privilege, i. e. the rights and prerogatives of the king, 1 Sam. 8: 9, 11. 10: 25. מִשְׁפָּט הַכֹּהֲנִים מֵאֵת הָעָם the priests' dues from the people Deut. 18: 3. מִשְׁפָּט הַבָּנוֹת the right, privileges of daughters Ex. 21: 9. — And since laws proceed not only from the will of the law-giver, but often also from the man-

ners and customs of a people, hence מִשְׁפָּט is also c) *manner, custom*, as 2 K. 11: 14 and lo! the king stood upon a stand בְּמִשְׁפָּט according to custom. 17: 33, 34, 40. Gen. 40: 13 בְּמִשְׁפָּט הָרִאשׁוֹן in the former manner. Ex. 26: 30. Jer.

30: 18. Comp. Arab. <sup>5</sup> سِين and Gr.

δίχην. Hence d) *fashion, sort, kind*. 2 K. 1: 7 מַה מִּשְׁפָּט הָאִישׁ what was the fashion of the man? what sort of a man was he? Judg. 13: 12 מַה יְהוּדָה מַה מִּשְׁפָּט הַנַּעַר וְנַעֲשֶׂהוּ what will be the manner of the child i. e. what sort of a child, and what will he do?

מִשְׁפָּטִים dual, Gen. 49: 14. Judg. 5: 16, i. q. שְׂפָתַי Ps. 68: 14, folds, enclosures, open above, in which during the summer months the flocks are kept by night; from the root שָׁפַת to place, as stabula from standum, (comp. Virg. Georg. 3. 228, with the note of Voss,) i. q. גְּדֵרוֹת, מְכַלְאוֹת. The Hebrews seem to have used the dual form on account of the folds of this kind being divided into two parts for the different kinds of flocks, comp. גְּדֵרוֹתָיִם Josh. 15: 36. To lie down among the folds, ll. cc. seems to be spoken proverbially of shepherds and husbandmen living in leisure and quiet. — The signification adopted by many interpreters, after J. D. Michaelis, viz. *drinking-troughs*, watering-troughs, from سَفَن to drink, has been fully refuted by N. G. Schroeder, (in Muntingh. ad Ps. l. c.) who shews that this root is not used of every kind of drink, but only of such as is hurtful, which does not quench thirst but augments it. The true view was long since given by Ludolf in his Lex. Aeth. p. 76.

\* מִשֵּׁק obsol. root, prob. i. q. מָשָׂה to hold, and then to possess, (comp. מָשָׂה, מָשָׂה and ק being interchanged. Hence subst. מִמְשָׁק possession, and the following.

מִשֵּׁק ἄπ. λεγόμεν. Gen. 15: 2, i. q. מָשָׂה, possession. The interpretation of this vexed passage may then be thus presented, בֶּן־מִשֵּׁק בִּיתִי הוּא,

**בְּמִשְׁקוֹ אֱלִיעֶזֶר** *the son of possession* i. e. the possessor of my house or of my domestic property, will be *Eliezer of Damascus*. Before **בְּמִשְׁקוֹ** we must supply **בֶּן** from the preceding clause, i. e. son of Damascus i. q. a Damascene. The sacred writer seems to have chosen this less frequent form **בְּמִשְׁקוֹ**, in order to form an assonance with the word **בְּמִשְׁקוֹ**; a kind of play upon words not unknown even to the prose writers of the O. T. see in **מִקְרָה** no. 2. — Others derive **בְּמִשְׁקוֹ** from the root **שָׁקַק** to run, (as **מִמָּר** from **מָרַר**), and translate *filius discursationis* i. q. steward of the house. But in the connexion, what sense could there be in these words: *I am childless and the steward of my house* (or my head-servant) *is Eliezer of Damascus*?

**מִשְׁקַח** m. a running about, from r. **שָׁקַח**, inflected in the Chaldee manner, Is. 33: 4.

**מִשְׁכָּה** m. (r. **שָׁקַה**) 1. part. High. *cup-bearer*, see the root.

2 *drink*, Lev. 11: 34. 1 K. 10: 21 **מִשְׁכָּה בְּלִי** *drinking-vessels*.

3. *well-watered region*, Gen. 13: 10. Ez. 45: 15.

**מִשְׁקוֹל** m. (r. **שָׁקַל**) *weight*, Ez. 4: 10.

**מִשְׁקוֹת** m. (r. **שָׁקַה**) *lintel*, the upper part of a door-way, Ex. 12: 7. 22: 23.

**מִשְׁקָל** m. (r. **שָׁקַל**) 1. *weight*, i. e. act of weighing; 2 K. 25: 16 **לֹא הָיָה מִשְׁקָל לְנִחֹשֶׁת** *lit. there was no weighing of the brass*, i. e. it could not be weighed for abundance. 1 Chr. 22: 3 **אֵין מִשְׁקָל** *so that it could not be weighed*. v. 14.

2. *weight*, Lev. 19: 35. 26: 26.

**מִשְׁקָלָת** Is. 28: 17, and **מִשְׁקָלָת** 2 K. 21: 13, f. a plumb-line, used in levelling, etc.

**מִשְׁקַע** m. (r. **שָׁקַע**) *place into which waters have settled, settling-place*, Ez. 34: 18.

**מִשְׁרָה** f. (r. **שָׁרָה** to loosen, to macerate,) *maceration, steeping*. Num. 6: 3 **מִשְׁרָת־עֲנָבִים** *the steeping of grapes* i. e. a drink prepared from macerated grapes.

**מִשְׁרוֹקִיָּה** m. (r. **שָׁרַק**) Chald. *pipe, syrinx*, Dan. 3: 5, 7, 10, 15.

**מִשְׁרָעִי** gentile n. fr. **מִשְׁרַע** (slippery place, comp. Chald. **מִשְׁרָע**), a town elsewhere unknown, 1 Chr. 2: 53.

\* **מִשַּׁח** i. q. **מָוַשׁ** II, to touch, to feel, c. acc. Gen. 27: 12, comp. **מָוַשׁ** v.

21.—Arab. **مَسَّ**, Gr. **μύσσω**, Aethi-op. with **ר** inserted. **מִשְׁחָרָה** id.

PIEL id. to feel in the dark, to grope, Deut. 28: 29. Job 5: 14. c. acc. to feel out, to explore with the hand, Gen. 31: 34, 37. Job 12: 25 **יִמְשְׁחוּ הַשָּׁחַד** *they feel out the darkness*.

HIPH. id. c. acc. Ex. 10: 21.

**מִשְׁתָּה** m. (r. **שָׁתָה**) c. Suff. **מִשְׁתִּיו** Dan. 1: 5, 8, **מִשְׁתֵּיהֶם** v. 16 (both in sing.) **מִשְׁתֵּיהֶם** v. 10.

1. a drinking, Esth. 5: 4. 7: 2. **בֵּית הַמִּשְׁתָּה** *chamber of drinking, dining-room* 7: 8. **יַיִן מִשְׁתֵּיו** *wine of his drinking* i. e. which the king drank Dan. 1: 5.

2. *drink*, Dan. 1: 10. Ezra 3: 7.

3. a banquet, feast, **συνπόσιον**, Esth. 1: 3. 2: 18. 8: 17.

**מִשְׁתָּה** st. emphat. **מִשְׁתָּה**, Chald. id. Dan. 5: 10.

**מֵת** dead, particip. of r. **מָוַת** q. v.

**מָת** or **מֵת** in sing. not used, a man. Aeth. **ጳጳስ**, vir, spec. maritus. In the Hebrew itself there are traces of the singular number in the pr. names **מָתוֹשֶׁלַּח**, **מָתוֹשֶׁלַּח**, **מָתוֹשֶׁלַּח** being a construct form, like **אֵב** Chald. constr. **פְּגִימָה**; **שָׁמוּ**, whence **שָׁמוּ** and **שָׁמוּ** in sing. constr. **יִפְגֹּם**, whence **יִפְגֹּם** (as also in Punic words e. g. *Metuastartus*, **מָתוֹ עֲשֵׂהֶרֶת**, i. e. man or worshipper



of Astarte, *Muthumballes*, מְתוּבַלֵּל, i. e. man of Baal.

Plur. מְתָהִים, defect. מְתָהִים m. *men* (i. e. males, not comm. gend.) Deut. 2: 34 מְתָהִים וְהַנָּשִׁים וְהַיְלָדִים *men and women and children*. 3: 6. Job 11: 3. Is. 3: 25. מְתֵי מִסְפָּר *few men* Gen. 34: 30. מְתֵי שָׁוָא *men of falsehood* Ps. 26: 4. מְתֵי אֹהֲלִי *my tent-companions* Job 31: 31.—In Is. 41: 14 the words מְתֵי יִשְׂרָאֵל are well rendered by Sept. ὀλιγοστος Ἰσραήλ, Luther *du armer Haufe Israel*, though this notion of fewness and misery lies not in the word מְתֵי, but comes from the preceding הוֹלֵצֵנִי. Engl. Version, *ye men of Israel*.

מִתְּנָן m. (fr. subst. מִתְּנָן,) collect. *straw, heap of straw*, Is. 25: 10.

\* מִתְּנָן obsol. root, prob. *to stretch, to extend*, comp. the kindred מִתְּנָה, מִתְּנָה.—Hence

מִתְּנָה, c. Suff. מִתְּנָהּ, *bit, curb*, Ps. 32: 9. Prov. 26: 3. For 2 Sam. 8: 1, see אֲמָה no. 3.

\* מִתְּנָה obsol. root, prob. i. q. مَتْنٌ and مَتْنٌ, *to stretch, to extend*, e. g. a cord. Kindred is מִדָּה.—Hence מִתְּנִי.

מִתּוֹק adj. f. מִתּוֹקָה, plur. מִתּוֹקִים, (r. מִתּוֹק,) *sweet*, Judg. 14: 14, 18. Ecc. 5: 11. Ps. 19: 11. Neut. *sweet, sweetness*, Ez. 3: 3. Metaph. *pleasant*, Ecc. 11: 7.

מִתּוֹשָׁאֵל (man of God, compound from מִתּוֹ constr. for מִתּוֹ man q. v. .שָׁ=אֲשֶׁר sign of the genit. and אֵל,) pr. n. of one of the patriarchs, descended from Cain, Gen. 4: 18.

מִתּוֹשֶׁלַח (man of the dart) *Methuselah*, pr. n. of a patriarch before the flood, the son of Enoch and grandfather of Noah, who died at the age of 969 years, Gen. 5: 21.

\* מִתְּנָה, *to stretch, to extend*, Is. 40: 22.—Syr. et Chald. id. Aeth. ጠጥሐ:

for ጠጥሐ; induit, velavit, whence derivatives signifying *pallium*. Kindred roots are מִתְּנָה, Sam. מִתְּנָה, to expand; also מִתְּנָה and even מִתְּנָה.

Deriv. אֲמִתְּהָה sack.

מִתְּנִי pp. *extension, space of time*, and then as an interrogative adverb, *when?* (Arab. مَتْنِي, Syr. مَتْنِي, Chald. מִתְּנִי.) Gen. 30: 30. Ps. 42: 3. 94: 7. 119: 82. Without interrogation, (Syr. ? مَتْنِي,) Prov. 23: 35 מִתְּנִי אֶקִּיץ *when I awake*. Ps. 101: 2.—מִתְּנִי Ex. 8: 5, and מִתְּנִי עד, lit. *till when?* i. e. *how long?* 1 Sam. 16: 1. מִתְּנִי אַחֲרֵי מִתְּנִי *after how long?* Jer. 13: 27.

מִתְּנִיָּה f. (r. מִתְּנִי) *measure* Ez. 45: 11. of a daily task, tale, Ex. 5: 8, comp. מִתְּנִיָּה v. 18. Ex. 30: 32 מִתְּנִיָּהּ according to its measure i. e. the proportion of the parts of which it is composed. 2 Chr. 24: 13 *and they rebuilt the house of God על מִתְּנִיָּהּ according to its former measure.*

מִתְּנִיָּה Mal. 1: 13 for מִתְּנִיָּהּ, see מִתְּנִי note, c.

מִתְּנִיָּה plur f. i. q. מִתְּנִיָּהּ q. v. *biters, teeth*, Job 29: 17. Joel 1: 6. Only in the constr.

מִתְּנִי m. (r. מִתְּנִי) *wholeness, soundness*, e. g. of body, Ps. 38: 4, 8. Is. 1: 6.—In Judg. 20: 48 instead of מִתְּנִי is to be read מִתְּנִי *men*, as found in several Mss.

\* מִתְּנִי obsol. root, Arab. مَتْنٌ, *to be strong, firm*, comp. cogn. מִתְּנִי.—Hence אֲמִתְּנִי and מִתְּנִי.

מִתְּנִי m. (r. מִתְּנִי) 1. *gift*, Gen. 34: 12. מִתְּנִי אִישׁ a liberal man, Prov. 19: 6.

2. *Mattan* pr. n. a) of a priest of Baal 2 K. 11: 18. 2 Chr. 23: 17. b) Jer. 38: 1.

מִתְּנִיָּה Chald. f. i. q. Hebr. מִתְּנִיָּה plur. מִתְּנִיָּהּ Dan. 2: 6, 48. 5: 17.

**מַתָּנָה** f. 1. a gift, present, Gen.

25: 6. spec. a bribe i. q. נְשָׁחַר Ecc. 7: 7. a gift offered to God i. q. מִנְחָה Ex. 28: 38.

2. pr. n. of a place between the desert and the borders of Moab, Num. 21: 18, 19.

**מַתְנִי** (apocop. fr. מַתְנִיָּה) pr. n. m. a) Neh. 12: 19. b) Ezra 10: 33. c) v. 37.

**מַתְנִי**, a gentile name elsewhere unknown, 1 Chr. 11: 43.

**מַתְנִיָּה** and **מַתְנִיָּהוּ** (gift of Jehovah) **Mattaniah**, pr. n. of several men, 2 K. 24: 17. 1 Chr. 9: 15. 25: 4, 16. 2 Chr. 20: 14. 29: 13. Ezra 10: 26, 27, 30, 37. Neh. 11: 17. 12: 8, 25. 13: 13.

**מַתְנִים** dual, the loins, the lower part of the back, (so called as the seat of strength, see the root מָתַן.) Gr. ὀσφύς, around which the girdle is bound, 2 K. 4: 29. 9: 1. Is. 20: 2. Jer. 1: 17. Gen. 37: 34. on which burdens are sustained Ps. 66: 11. in which is the seat of the pains of travail, Is. 21: 3. Nah. 2: 11. Also the seat of strength, (see above and comp. Lat. *elumbis*, *de-lumbare* for *debilitare*,) whence מָחַץ **מַתְנֵי** to shatter the loins of any one i. e. to crush him wholly Deut. 33: 11, comp. Ez. 21: 11. to cause the loins to waver, shake, of one verging to ruin, Ps. 69: 24. For the difference between מַתְנִים and יָרֵךְ thigh, see in יָרֵךְ. —

Arab. مَتْنَان and Syr. مَتْنَان id.

more rarely also sing. مَتْن one side of the loins or lower region of the back protuberant with flesh and muscles.

\* **מַתֵּן**, fut. יִמְתֵּן, 1. i. q. Syr.

to suck, to feed upon with relish, comp. מִצֵּץ Job 24: 20 מִתְּקוֹ רִמְיָה the worm feeds sweetly on him.

2. to be or become sweet, sweet things being wont to be sucked out. Prov. 9: 17. Ex. 15: 25. Metaph. Job 21: 33 מִתְּקוֹ לוֹ רִגְבֵי-הַחֵל sweet to him are the clods of the valley, the earth is light upon him.

Hiph. 1. to make sweet or pleasant, metaph. Ps. 55: 15 אֲשֶׁר יַחֲדוּ בַמִּתֵּק כֹּדֵד (we) who made sweet together our familiar discourse, i. e. who as familiar friends held sweet discourse together.

2. intrans. to be sweet, (pp. to cause sweetness, see Heb. Gram. § 52: 2,) Job 20: 12.

Deriv. מִמְתֵּקִים, and those which here follow.

**מִתֵּק** m. sweetness, metaph. pleasantness, Prov. 16: 21. 27: 9. Also

**מִתֵּק** m. sweetness Judg. 9: 11.

**מִתְקָה** (sweetness, prob. sweet fountain, opp. מָרָה) pr. n. of a station of the Israelites in Arabia Petraea, Num. 33: 28.

**מִתְרַדָּה** Persian pr. n. *Mithridates* i. e. a *Mithra datus*, Mithra being the genius of the sun, viz. a) a treasurer of Cyrus the king, Ezra 1: 8. b) an officer of Artaxerxes in Samaria, Ezra 4: 7.

**מַתָּה** f. (contr. from מַתְנִיָּה,) gift, present, Prov. 25: 14. Ecc. 3: 13. Ez. 46: 5, 11. Only in the constr.

**מַתְתָּה** (contr. fr. מַתְנִיָּה) pr. n. m. Ezra 10: 33.

**מַתְתִּיָּה** and **מַתְתִּיָּהוּ** (gift of Jehovah) pr. n. *Mattathiah*, a) Ezra 10: 43. b) 8: 4. c) 1 Chr. 9: 31. 15: 18, 21. 16: 5.



now to bring, 44: 18. (δ) c. negat. in deprecation, Gen. 18: 32 אֵל-נָא יִחַר לֹאדֹנָי *O let not now the Lord be angry!*

3. With conjunctions and interjections: a) אֲלֵנָּה, see in no. 2. b. — b) אִם־נָּה *if now, if indeed*, (εἰ ποτε, εἰάν ποτε,) used by those who modestly and even timidly assume or presuppose anything. Gen. 18: 3 מִצֵּאתִי אִם־נָּה *if now I have found favour in thy sight*, q. d. which I hope rather than venture to assume. 24: 42. 30: 27. 33: 10. 47: 29. 50: 4. Ex. 33: 13. 34: 9. — c) הִנֵּה־נָּה *behold now! lo now!* Gen. 12: 11. 16: 2. 18: 37. 19: 8, 19, 20. — d) אוֹי־נָּה *wo now!* Jer. 4: 31. 45: 3. Lam. 5: 16. — Elliptically Ps. 116: 14, 18, נִגְדָה־נָּה לְפָנֶיךָ *now (would it might be now) in the presence of all his people*. — In the language of courtesy towards superiors, and also of courteous entreaty, the particle נָּה is often repeated, see Gen. 18: 3. 19: 7, 8, 18, 19.

II. **נָא** adj. *raw, half-boiled*, of flesh,  
Ex. 12: 9. R. **נִיא**, Arab. **نَا** med.  
Je, *crudus, semicoctus est.*

**Ν** Ez. 30: 14, 15, 16. Jer. 46: 25,  
 fully ἡ ἱερὴς-Ν Nah. 3: 8, *No*, *No-Ammon*,  
 pr. n. for the Egyptian *Thebes* or *Diospolis*,  
 the ancient and splendid metropolis of  
 Upper Egypt, called by Homer ἐκατόμυλος  
 Il. 9. 383, one hundred and forty stadia  
 in circuit, situated on both banks of the Nile,  
 and celebrated for the multitude and splendour  
 of its temples, obelisks, statues, etc. see  
 Diod. Sic. 17. 1. In the time of the prophet  
 Nahum (l. c.) it was already destroyed, before  
 Nineveh, probably by the Assyrians; it was  
 afterwards in part restored by the Ptolemies  
 and the Romans. Its splendid ruins, which  
 are named after the modern villages of  
*Medinat Abu, Luxor, Karnac*, are depicted in  
 the great work *Descr. de l' Egypte* T. II, III. —  
 Sept. in Ez. l. c. *Διόσπολις*, in Nahum l. c.  
*μερὶς Ἀμμών*, which last seems to be a  
 literal interpretation of the Egyptian  
 name, *No-Ammon*, viz. **Ν**, *Egypt*.  
**ΠΟΖ** i. e. *σχοῖνος*, a measuring line,

then part, portion measured, and אִמּוֹן (Jupiter) Ammon, see אִמּוֹן III; whence נַח אִמּוֹן *portion of Ammon*, i. e. the possession of the god Ammon, as the chief seat of his worship. See Jablonski Opuscula ed. te Water, T. I. p. 163—168. comp. Champollion l' Egypte sous les Pharaons T. I. p. 199 sq.

\* נָתַן <sup>נָתַן</sup> obsol. root, Arab. نَتَنَ <sup>نَتَنَ</sup>  
to give forth water, i. e. the earth,  
whence نَاتٍ <sup>نَاتٍ</sup> a land yielding water.  
—Hence

**נֶאֱדָר** m. (for נֶאֱדָר) plur. נֶאֱדָרוֹת. once נֶאֱדָר Judg. 4: 19 Chethibh, *a bottle*, i. e. a leather bag, skin, for milk Judg. 4: 19, wine 1 Sam. 16: 20. Josh. 9: 4, 13. The skins for preserving wine were suspended in the smoke, Ps. 119: 83.

\* **נָחַ** in Kal not used, i. q. **נָחַה**,  
to sit, to dwell, comp. Gr. *noia*, *noös*.  
The primary notion seems to be  
that of *rest, quiet*, see Hab. 2: 5, comp.  
Aeth. **ܢܚܐ**: respiravit, requievit;  
and it therefore approaches to **נָחַה**.—  
Hence **נָחָה**, plur. constr. **נָחֹת**, habi-  
tations.

PIL. נָאָה (comp. שָׁחָה Hithpal. דִּשְׁתַּחֲוִיָּה) Ps. 93: 5, plur. contr. נִאָּה for נָאָה.

1. seq.  $\tilde{z}$ , to be proper, suitable, becoming, to any one; pp. to sit well on any one, comp. Plin. Paneg. 10, *quam bene humeris tuis sederet imperium*, the metaphor being drawn from a garment. So in Engl. and also Germ. *jemandem gut sitzen* formerly taken in the widest sense, whence the word *Sitte*. (Others take  $\text{נָאָרָה}$  as Niph. of the verb  $\text{נָאָרָה}$ , i. e. to be desired, and hence to be agreeable, decorous, etc.) Ps. 93: 5  $\text{קִדְּשׁ בֵּיתְךָ הַלְלוּתְךָ}$  holiness becometh thine house. Comp. adj.  $\text{נְאֻרָה}$ .

2. absol. *to be decorous, becoming*, i. e. *to be comely, beautiful*, Cant. 1: 10. 2: 14. 4: 3. Is. 52: 7.

**נָאָה** i. q. **נָוָה**, **נִוָּה**, only in plur.  
constr. **נִאוֹת**, a poetic word, *seat*,



*dwelling, habitation*, viz. a) of men or of God, as נֶאֱדָר יֵעֻקב Lam. 2: 2. נֶאֱדָר חֲמַס Vulg. domus iniquitatis Ps. 74: 20. נֶאֱדָר אֱלֹהִים 83: 13. — b) of flocks and herds, *pastures*, in which they remain, lie down, rest; see the root נָאָה Jer. 25: 37. Am. 1: 2. נֶאֱדָר pastures of the desert Ps. 65: 13. Jer. 9: 9. נֶאֱדָר דֶּשֶׁא green pastures Ps. 23: 2.

נֶאֱדָר (for נֶאֱדָר, fr. r. נָאָה) adj.

only in f. נֶאֱדָר.

1. *becoming, suitable, proper*, seq. לְ Ps. 33: 1 בְּיָשָׁרִים נֶאֱדָר תְּהִלָּה praise becometh the upright, i. e. praise to God. Prov. 17: 7. 19: 10. 26: 1.

2. *comely, beautiful*, Cant. 1: 5. 6: 4. Comp. נָאָה, נֶאֱדָר.

\* נֶאֱמַר i. q. Arab. نَمَرَ to mutter, to murmur, to speak in a low voice, (comp. נָהַם, הָמָה, Gr. μύω,) spec. of the *divine voice* in which oracles were revealed to the prophets. Found mostly in Particip. pass. constr. in the phrase: נֶאֱמַר יְיָ צְבָאוֹת, נֶאֱמַר יְהוָה, (so is) the voice of Jehovah, so is it revealed from Jehovah; usually inserted in the words of the prophets themselves, as in Engl. saith Jehovah, saith the Lord, Am. 6: 8, 14. 9: 12, 13, or else added at the end of a sentence Am. 2: 11, 16. 3: 10, 13, 15. 4: 3, 5, 8—11. So very often in Ezekiel, e. g. 5: 11. 12: 25. 13: 8, 16. 14: 11, 14, 16, 18, 20. 15: 8. 16: 8, 14, 19. in Jeremiah, e. g. 2: 9, 12, 22, 29. al. saep. in Isaiah less frequently, e. g. 3: 15. 14: 22. 17: 3, 6. 19: 4. 22: 25. 31: 9. 37: 34. On this and similar phrases see Kleinert üb. die Echtheit der Jes. Weissagungen T. I. p. 246. Rarely spoken of men, e. g. Num. 24: 3 נֶאֱמַר בְּלָצֵם the saying, oracle of Balaam. v. 15. So of poets, a saying, song, poem, 2 Sam. 23: 1. Prov. 30: 1. Ps. 36: 2 פֶּשַׁע נֶאֱמַר a song of wickedness i. e. concerning the wicked.—Once in fut. Jer. 23: 31 וְיִנְאָמוּ נֶאֱמַר effantur effata, and utter oracles

\* נֶאֱדָר fut. יִנְאָדָר, and Pi. יִנְאָדָר, part. מִנְאָדָר, to commit adultery, spoken both of man and woman, Ex. 20: 13.

Seq. acc. to commit adultery with a woman, Prov. 6: 32. Lev. 20: 10. Jer. 29: 23. — Like נָאָה to commit fornication, it is transferred to the apostasy of Israel from the true God to idolatry. Jer. 3: 8 אֲשֶׁר נֶאֱדָר מִשְׁבַּח יִשְׂרָאֵל because rebellious Israel commits adultery. 5: 7. 9: 1. 23: 14. Seq. acc. Jer. 3: 9 וְתִנְאָף וְתִנְאָף אֶת־הָאֶבֶן וְאֶת־הָעֵץ commits adultery with stone and wood. Ez. 23: 37. — Hence

נֶאֱדָרִים m. plur. adulteries Jer. 13: 27. Ez. 23: 43. Also

נֶאֱפֹסִים m. plur. id. Hos. 2: 4 וְתִסְרֶנּוּ נֶאֱפֹסֶיהָ מִבֵּין שְׂדֵיהָ let her put away her adulteries from between her breasts. Here the open bosom of an immodest woman stands for the seat of lust and unchaste solicitation; as elsewhere the collum resupinum is the seat of pride Ps. 73: 6, and the neck the seat of strength Job 41: 14.

\* נֶאָץ fut. יִנְאָץ, to deride, to despise, to reject with derision and contempt, (perh. kindr. with לָנִיץ,) as instruction, admonition, c. acc. Jer. 33: 24. Prov. 1: 30. 5: 12. 15: 5. the divine counsel Ps. 107: 11. Often of God as rejecting men Deut. 32: 19. Lam. 2: 6. absol. Jer. 14: 21 reject not, for thy name's sake! Comp. synonym. מָאָס.

PIEL נֶאָץ, fut. יִנְאָץ 1. i. q. Kal to despise, to condemn, Is. 60: 14. Chiefly to condemn God Ps. 10: 3, 13. 74: 18. Is. 1: 4. 5: 24. Num. 14: 23. 16: 30.

2. causat. to cause contempt, to give occasion for calumny, blasphemy, 2 Sam. 12: 14.

HIPH. fut. יִנְאָץ by Syriasm for יִנְאָץ, intrans. to be in contempt, to be despised, Ecc. 12: 5. — Sept. Vulg. Syr. to flourish, as if from נִיץ, but against the context.

HITHPO. part. מִנְאָץ for מִנְאָץ Is. 52: 5, despised, contemned, pp. exposed to contempt, one who must put up with contempt. — Hence

נֶאֱצָה f. reproach, contumely, Is. 37: 3. Also

נִאָצָה f. plur. נִאָצוֹת id. Neh. 9: 18, 26. נִאָצוֹתֶיךָ Ez. 35: 12.

\* נִאָק onomatopœt. i. q. cogn. נִאָק q. v. to groan, to cry out from pain and anguish, Ez. 30: 24. Job 24: 12. — Hence

נִאָקָה f. constr. נִאָקָה, groaning, out-cry of the oppressed, Ex. 2: 24. 6: 5. Judg. 2: 18. plur. constr. נִאָקוֹת Ez. 30: 24.

\* נִאָר in Kal not used, kindr. אָרַר to curse.

PIEL נִאָר, to abhor, to reject, Lam. 2: 7. Ps. 89: 40. — Arab. نَار med. Waw, abhorruit ab aliqua re, refugit, نَعَرَ adversatus est, restitit, noluit.

נֹב (perh. for נֹבָה a height, hill, r. נֹבָה) Nob, pr. n. of a city belonging to the priests in the vicinity of Jerusalem, 1 Sam. 22: 11, 19. Neh. 11: 32. Is. 10: 32. With He parag. נֹבָה for נֹבָה towards Nob 1 Sam. 21: 2. 22: 9.

\* נִבֵּא in Kal. not used, probably pp. i. q. נִבֵּע, the ע being softened into נ, to boil up, to boil forth, as a fountain; hence to pour forth words, like those who speak with fervour of mind, or under divine inspiration. Arab. نَبَأَ I, II, indicavit, nunciavit, i. q. أَخْبَرَ Conj. II, spec. of a prophet who announces, reveals, to men the words of God. Kindr. is Aeth. ነበረ: locutus est. It is a false etymology to make the primary notion that of extolling, celebrating.

NIPH. נִבֵּא 1. to speak under a divine influence, as a prophet, to prophesy, Gr. προφητεύω. The Hebrews used the passive forms, Niph. and Hithp. in this verb, because they regarded the prophets as moved and affected by a higher influence, rather than by their own powers. The same class of notions the Romans also expressed by deponent verbs, see Ramshorn de verbis deponentibus Latinorum p. 24; comp. also

the Lat. verbs of speaking, passively expressed, as loqui, fari, vociferari, concionari, vaticinari, etc. Ramshorn l. c. p. 26. — This is the usual word for the utterance of the prophets, whether as reproving the wicked or as predicting future events. Construed: a) absol. Jer. 23: 21 לֹא נִבֵּאתִי אֲלֵיהֶם וְהֵם נִבְּאוּ I have not spoken to [commanded] them, yet do they prophesy. Am. 3: 8 if the lion roars, who does not fear? if Jehovah speaks לֹא מִי יִנְבֵּא who can but prophesy? Joel 3: 1. Ez. 11: 13. 37: 7. 1 K. 22: 12. Jer. 19: 14. — b) with the name of the people or country to which the prophecy refers, seq. לְ Jer. 14: 16. 20: 6. 23: 16. 27: 16. 37: 19. Seq. עַל often in a hostile sense, of threats, Jer. 25: 13. 26: 20. Ez. 4: 7. 11: 4. 13: 16. 25: 2. 29: 2. 34: 2. 35: 2. 39: 1. also in a good sense where the prophecy holds out consolation and hope of future good, Ez. 37: 4. Seq. לְ in a bad sense Jer. 26: 11, 12. 28: 8. Ez. 6: 2. 13: 2, 17. 21: 2. in a good sense Ez. 36: 1. 37: 9. — c) c. acc. of that which the prophet utters, Jer. 20: 1. 25: 13. 28: 6. e. g. נִבֵּא שֶׁקֶר to prophesy lies Jer. 14: 14. 23: 25, 26. 27: 10, 14. נִבֵּא בְּשֶׁקֶר to prophesy with a lie, as a false prophet, Jer. 20: 4. 29: 9. The words of the prophet are often given after אָמַר Jer. 32: 3, or נִאָמַר Ez. 21: 33. 30: 2. — d) seq. בְּ of the source whence the prophet is inspired; hence the prophets of God are said to prophesy בְּשֵׁם יְיָ Jer. 11: 21. 14: 15. 23: 25. 26: 9, 20. 27: 14. 29: 21; and the prophets of Baal בְּשֵׁם בָּעַל Jer. 2: 8. — e) seq. לְ referring to the object of the prophecy (as in c.) Jer. 28: 9, also to the time to which the prophecy relates Ez. 12: 27.

2. to chant, to sing sacred songs, to praise God, sc. while under a divine influence, 1 Sam. 10: 11. 19: 20. 1 Chr. 25: 2, 3. — Praet. 2 pers. נִבְּאתָ and once נִבֵּיתָ (like verbs לָהּ) Jer. 26: 9, part נִבְּאתִים, plur. נִבְּאִים, also נִבְּאָה Jer. 14: 14, 16 as if from sing. נִבְּאָה after the analogy of verbs לָהּ, which is also followed by the infin. c. suff. הִנְבְּאתָו Zech. 13: 4.

HITHPA. 1. i. q. Niph. no. 1, to pro-

*phesy*, absol. Num. 11: 25—27. 1 K. 22: 10. Ez. 37: 10. seq. ל 1 K. 22: 8, 18. seq. ע of him to whom the prophecy refers, 2 Chr. 20: 37. דְּהִתְנַבֵּא בְּבַעַל to prophesy by authority of Baal, Jer. 23: 13.

2. *to chant, to sing, to praise God*, while under a divine influence, spoken of the sons of the prophets and of Saul 1 Sam. 10: 6, 10, comp. 1 Sam. 19: 20—24. Of the frantic ravings of the prophets of Baal 1 K. 18: 29, comp. v. 28.—Hence

3. *to rave*, Gr. *μαίνεσθαι*, *to be or become mad*, 1 Sam. 18: 10. The prophets, when under the power of inspiration, appear to have been greatly agitated and to have exhibited writhings and spasmodic affections of the body like delirious persons; hence the true prophet in 2 K. 9: 11 is called in scorn *insane*, a mad-man; and in Jer. 29: 26 the two ideas are conjoined, מְשִׁיבֵי רַחֲמֵי נְבִיאָה *raving and prophesying*, spoken of a pretended prophet. For a like reason the Greeks and Latins apply words connected with raving, as *μάντις* from *μαίνομαι*, *furor*, *furere*, to the frenzied manner of sooth-sayers, poetic oracles, etc.

Deriv. נְבִיאָה, נְבִיא, נְבוּאָה, also נָבִי and its compounds.

נָבָא Chald. Ithpa. דְּהִתְנַבֵּי *to prophesy* Ezrā 5: 1.

\* נָבַב *to bore through, to make hollow*, i. q. חָלַל. Part. pass. נְבוּב *hollow* Ex. 27: 8. 38: 7. Jer. 52: 21. metaph. *empty, stupid, foolish*, Job. 11: 12 where see under נָבַב Niph.

Deriv. נֶבֶב for נְבִבָה gate, pupil of the eye. Others refer both to נָבַב.

\* נָבָה obsol. root, prob. i. q. Arab. نَبَّأ to be prominent, high; whence pr. n. نَب for נְבָה, נְבִיּוֹת.

נְבָה see נָב.

נְבו Nebō pr. n. 1. of the planet *Mercury*, (Syr. and Zab. نَبُو,) which the Chaldeans (Is. 46: 1) and ancient

Arabs worshipped as the celestial scribe or writer. See Comm. on Isa. II. p. 344, 366. The etymology of the name accords well with the office of Mercury, viz. נְבוּ for נְבוּאָה i. q. נְבִיאָה interpreter of the gods, from the root נָבָא. The divine worship paid to Mercury by the Chaldeans and Assyrians is attested by the many compound proper names of which this name forms part, as *Nebuchadnezzar*, *Nebushasban*, (see below,) and others mentioned in classic writers, *Nabonedus*, *Nabonassar*, *Naburianus*, *Nabonabus*, etc.

2. of a mountain in the confines of Moab, Deut. 32: 49. 34: 1; and of a town near it, Num. 32: 3, 38. Is. 15: 2.

3. of a town in the tribe of Judah, Ezra 2: 29. 10: 43; more fully, in order to distinguish it from the preceding, נְבוּ אֶחָד Neh. 7: 33.—Both this and the preceding place seem to have been so called from the worship of Mercury.

נְבוּאָה f. (r. נָבָא) *a prophecy* Neh. 6: 12. 2 Chr. 15: 8. Also of a prophetic writing or book, 2 Chr. 9: 29.

נְבוּאָה Chald. id. Ezra 6: 14.

נְבוּזַרְאֲדָן pr. n. Chald. *Nebuzaradan*, (*Mercurii dux dominus* i. e. chief whom Mercury favours, q. d. *Hermianax*; compounded of נְבוּ, *sar* i. e. prince, and אֲדָן i. q. אֲדֹן lord, comp. *Sardanapalus* i. e. princeps dominus magnus,) a general of Nebuchadnezzar's army 2 K 25: 8. Jer. 39: 3. 52: 12.

נְבוּכַדְנֶאצַּר *Nebuchadnezzar*, 2 K. 24: 1. 25: 1. Ezra 2: 1. 5: 12; more rarely נְבוּכַדְרֶאצַּר *Nebuchadrezzar* Jer. 39: 1, 11. 43: 10. Ez. 29: 18, pr. n. of the king of Babylon who destroyed Jerusalem and carried the Jews into exile. Sept. *Ναβουχοδονόσορ*, but *Ναβουχοδονόσορος* in Beros. ap. Jos. c. Ap. 1. 20, 21, *Ναβοχοδονόσορος* Strabo. XV. 1. 6 (comp. נְבוּכַדְרֶאצַּר), Arab. contr. نَبُوذَنَاصِر.

The signification of the name seems to be: *Mercurii Dei princeps*, compounded of נְבוּ, which although in regimen occupies the first

place in these words, *chodna* or *chodan* god, pp. gods, in plur. majest. like Pers. *خداوند*, and *zar* prince. Comp. the other names beginning with *Nebu*. Lorschbach explains this name: *نېبو*

*Nebo est deorum princeps*, Archiv. für morgenländ. Litteratur II. p. 247; Bohlen *نېبو خدا اُنر* *Nebo est deus ignis*.

*نېبو نبوشاذبان* *Nebushazban*, Pers. *چشبان* adorer of Mercury q. d. Hermodulus, pr. n. of a chief of Nebuchadnezzar's eunuchs, Jer. 39: 13.

*נבوت* (fruit, produce, r. *נבב*) *Naboth*, pr. n. of a Jezreelite put to death by the arts of Ahab, 1 K. 21: 1 sq.

*נבזבז* Dan. 2: 6, plur. *נבזבזין* 5: 17, f. Chald. *gift*, comp. Jer. 40: 5. Deut. 33: 24 Targ. Jonath. If the word were of Chaldee origin, it might be derived from the root *בזבז* *erogavit*, for *נבזבז* one *z* being dropped, comp. *בזבז*, *Iolyoθā*. But such a form could come only from the conj. Niphal, which is wanting in Chaldee. Still, in support of this derivation, one can appeal to the similar example *נבבב*; nor is there any inconsistency in assuming names in Chaldee as formed after the analogy of the conj. Niphal, although this form is not found in verbs. Similar examples in Hebrew are *שִׁבְבָה*, *אֶשְׁתַּבַּח*. But I prefer to assign to it a Persian origin, comp. *نوازان* *nuwazan* and *نوازا* *nuwaza*, donation, from the verb *نواختن* *nuwachten*, to benefit, to load with gifts and praises, as a king does an ambassador. Others suppose the word to come from the Greek *νόμισμα*, *m* being changed into *b*; but the idea of *money* is foreign to the context.

\* *נבב* to bark, pp. to strike, q. d. to push out by impulses, onomatopoeitic, comp. *נבב* and *נבב*. Once, Is. 56: 10. —Arab. *نبح* id.—Hence

*נבה* (a barking) *Nobah* pr. n. of a man Num. 32: 42, from whom the city Kenath also received the same name, Judg. 8: 11. See *נבה*.

*נבהז* *Nibhaz* pr. n. of an idol of the Avites 2 K. 17: 31, to which the Hebrew interpreters have chosen to assign the figure of the dog, prob. deriving it by conjecture from the root *נבה* to bark, although there are no traces of any idol with this figure anciently worshipped in Syria; see Iken Dissert. de idolo Nibchas, in his Dissertations, Bremen 1749, p. 143 sq. In the Zabian books *נבהז* (whether the same with *נבהז* is doubtful) is Lord of darkness, Cacodaemon; see Norberg Onomast. Cod. Nasar. p. 100.

\* *נבב* in Kal not used.

PIEL *נבב* once Is. 5: 30, and

HIPH. *הִבִּיט* 1. to look, to behold, to look at, absol. Is. 42: 18 *הִבִּיטוּ לְאִמּוֹתֵיכֶם* look, that ye may see. 63: 5 *אֲבִיט וְאֵינִי מֵצֵא* I looked (about), but there was no helper. Is. 18: 4. Seq. acc. sometimes with *ל* local appended, to look at, to look towards, Job 35: 5 *הִבִּיט שָׁמַיְם וְרָאָה* look unto the heavens and see! Ps. 142: 5. Gen. 15: 5. *הִבִּיט נָא הַשָּׁמַיְמָה* look now towards the heavens. Also seq. *ל* Ex. 3: 6. Num. 21: 9. Is. 51: 2, 6. *ל* Ps. 104: 32. Is. 5: 30. *עַל* of the place towards or on which one looks Hab. 2: 15. *מִן* of the place whence one looks Ps. 33: 13. 80: 15. 102: 20. Seq. *ב*, to look upon with pleasure, Ps. 92: 12, comp. *ב* no 4. a. Seq. *אַחֲרַי*, to look after any one departing, to follow with the eyes, Ex. 33: 8; but *אַחֲרַי* to look behind oneself, i.e. to look back, 1 Sam. 24: 9. Gen. 19: 17.—Seq. *מֵאַחֲרַי*, Gen. 19: 26 *וַתִּבְטַח אֶשְׁתּוֹ מֵאַחֲרָיו* and his (Lot's) wife looked from behind him. In the same sense it might have been said *אַחֲרֶיהָ* behind her, post se, as in the Vulg. She was directed to follow her husband and not to look back; she ought therefore to have looked ever forwards and kept her eyes upon her husband. Trop. a) to regard, to have respect to any thing, c. acc. Am. 5: 22. Ps 84: 10. 119: 15. Lam. 4: 16.



Seq. נב 1 Sam. 16: 7. Is. 22: 11. 66: 2. Ps. 119: 6. Seq. נב Ps. 74: 20.—b) simply to look on without doing any thing, to behold quietly, e. g. as God the wicked, i. e. *patiently to suffer*, Hab. 1: 3, 13. But comp. Ps 10: 14.—c) to look to with hope, to place hope in, seq. נב Ps. 34: 6.

2. simply, to see, to behold, i. q. ראה Num. 12: 8. 1 Sam. 2: 32. Is. 38: 11.

Deriv. נבט, also

נבט (aspect, view) Nebat pr. n. of the father of Jeroboam, 1 K. 11: 26.

נבי m. Arab. نَبِيّ for نَبِيّ,

Syr. نَبِيّ prophet, vates, one who impelled by a divine influence or by the divine Spirit rebukes kings and nations, and predicts future events, (see the root נבא,) Deut. 13: 2. Judg. 6: 8. 1 Sam. 9: 9. 1 K. 22: 7. 2 K. 3: 11. 2 Chr. 28: 9. With the idea of a prophet there was also necessarily connected the idea that he spoke not his own thoughts, but what he received from God, (comp. Philo T. IV. p. 116 ed. Pfeiff. προφητης γὰρ ἰδίων μὲν οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα ὑπηχοῦντος ἐτέρου. 2 Pet. 1: 20, 21,) and that he was the ambassador and interpreter of God; as is evident from the passage, in this respect classic, Ex. 7: 1, where God says to Moses נְתַתִּיךָ אֱלֹהִים לְפָרְעָה וְאֶהְיֶה לְךָ לְנָבִיא I make thee as God to Pharaoh, and Aaron thy brother shall be thy prophet, i. e. in your intercourse with Pharaoh, thou, as the wiser, shall act as it were the part of God and suggest to thy brother what to say, while thy brother, as more fluent of speech, shall be to thee as a prophet, and utter what he receives from thee. In the same sense it is said 4: 16, הוּא יִהְיֶה לְךָ לְפִהּ he shall be thy mouth, comp. Jer. 15: 19. Sing. collect. perhaps spoken of prophets Deut. 18: 15, 18. comp. יְעֻזְבָּדָר. But comp. Acts 3: 22. 7: 37, where these words are referred to Christ. Those who were educated for the prophetic office were called for the prophetic office were called for the prophetic office were called for the prophetic office were called sons of the prophets i. e.

disciples, pupils, 1 K. 20: 35. 2 K. 2: 3, 5, 7, 15. 4: 1, 38. 5: 22. 6: 1. 9: 1. Comp. Pers. sons i. e. disciples of the Magi. — There were also frequently among the Israelites false prophets, who pretending to have inspiration from God flattered the ears of the people with bland promises, and were therefore severely rebuked by the true prophets, e. g. Is. 28: 7—13. Jer. 14: 13 sq. 27: 9 sq. 28: 10 sq. There were also diviners, soothsayers, who prophesied in the name of Baal and Astarte, נְבִיאֵי הַבַּעַל 1 K. 18: 19, 40. 2 K. 10: 19, and נְבִיאֵי הָאֱשֵׁרָה 1 K. 18: 19. So also for these is said נבִיא simply, Hos. 4: 5. 9: 7, 8. comp. Is. 3: 2.—The idea of prophet is also frequently taken in a wider sense, so as to include any friend of God to whom God makes known his will; so of Abraham Gen. 20: 7. of the patriarchs Ps. 105: 15.

נביא Chald. id. Ezra 5: 1. 6: 14.

נביאה f. 1. a prophetess 2 K. 22: 14. 2 Chr. 34: 22. Neh. 6: 14. Judg. 4: 4. 2. a prophet's wife Is. 8: 3. So Lat. episcopa, presbyteria, are used for the wife of a bishop or presbyter. 3. a poetess, female minstrel, Ex. 15: 20.

נביות (heights, see נבה) pr. n. Nabaioth i. e. Nabathaea, Nabathaei, a people of northern Arabia, descended from Ishmael Gen. 25: 13. 28: 9, abounding in flocks Is. 60: 7, and living otherwise by traffic and plunder, Diod. Sic. 2. 48. ib.

3. 42.—Arab. نَبِيْط et نَبِيْط, of which the ن comes from the ن servile of the Hebrew. Relandi Palaestina p. 90 sq.

\* נבנב obsol. root, i. q. נבע and נבנב, Chald. נבנב, to spring, to gush forth, as a fountain.—Hence

נבב only in plur. Job 38: 16 נבבִּירַי fountains of the sea. Sept. πηγῶν θαλάσσης.

\* נבל Is. 40: 7, fut. יבל 1. to

wilt, to wither, to fade, to fall away, of leaves and flowers withering and falling, Ps. 1: 3. 37: 2. Is. 1: 30. 28: 1. 40: 7, 8. Ez. 47: 12. — Is. 34: 4 and all their host (of heaven, the stars) shall fall, as the leaves fall from the vine. Ps. 37: 2. — Kindred are נָבֵל, נָבֵלָה, also נָבֵל.

2. trop. of men, to wither, to faint, to fall away, Ps. 18: 46. Ex. 18: 18. Is. 24: 4. Of a mountain Job 14: 18 הָרֵה נִבְלָה the mountain which falleth, faileth, comes to nought, cannot rise again, like one dead. Comp. the deriv. נָבֵלָה corpse, carcass.

3. to be foolish, to act foolishly, wickedly, Prov. 30: 32. See נָבֵל. The idea of withering and decay is here transferred to folly and wickedness, as elsewhere that of strength and vigor to virtue and piety; comp. Arab.

נָבֵל, نَجْدٌ, هَرَجٌ, all of

which have the signification of flaccidity and imbecility, transferred also to dullness, stupidity.

PIEL נָבַל, to lightly esteem, to despise, Deut. 32: 15. Mich. 7: 6. — Comp. Arab. حَقِ stultus fuit, VII. vilis, abjectus fuit.

2. to disgrace, to treat with contumely, Nah. 3: 6. Jer. 14: 21 אֶל-הַנִּבֵּל בָּסַט do not disgrace the throne of thy glory. Comp. נִבְלִית. — Hence

נָבֵל f. נָבֵלָה adj. 1. stupid, foolish, Prov. 17: 7, 21. Jer. 17: 11. More commonly

2. wicked, abandoned, impious, (comp. אֲוִיז) 1 Sam. 25: 25. 2 Sam. 3: 33. Spec. impious, ungodly, Job 2: 10. Ps. 14: 1. 53: 2 אָמַר נָבֵל בְּלִבּוֹ אֵין אֱלֹהִים the ungodly hath said in his heart, There is no God. The Arabs use the word كَافِر with the same compass of signification.

3. Nabal, pr. n. m. 1 Sam. 25: 3 sq.

נָבֵל and נָבֵלָה, plur. נָבֵלִים, נָבֵלָה, masc.

1. a bottle, i. e. a leather bag, skin, so called from its flaccidity, see the root נָבַל. Sept. ἀσώς bis. Poet. Job

38: 37 bottles of heaven, for the clouds, a metaphor common among the Arabs.

2. As bottles of skin were used for transporting or preserving water, milk, wine, hence נָבֵל is trop. put for any vessel for liquids, of whatever material, e. g. genr. vessel, pitcher, flask, water-pot, etc. Is. 30: 14 נָבֵל יִצְרִים potter's vessel. Lam. 4: 2 נָבֵלֵי חָרָשׁ earthen vessels, pitchers, comp. Jer. 13: 12. 48: 12. More fully plur. פְּלִי נָבֵלִים utensils of pitchers or bottles Is. 22: 24, opp. הַאֲבִנֹת basons.

3. an instrument of music, Greek νάβλα, ναύλα, (נָבֵלָה,) Lat. nablum, a species of harp or lyre; see Strabo X. p. 471 Casaub. Athen. IV. p. 175 Casaub. Ovid. A. A. 3. 327. Often joined with the guitar, פִּנְיֹר Ps. 57: 9. 81: 3. 92: 4. 108: 3. Is. 5: 12. Am. 5: 23. 6: 5. pleon. פְּלִי נָבֵל Ps. 71: 22, plur. פְּלִי נָבֵלִים 1 Chr. 16: 5. — Josephus describes this instrument, Ant. 7. 12. 13, as a species of harp or lyre having twelve strings, and as played with the fingers and not with a key; but the Hebrew words עֶשְׂרִי נָבֵל Ps. 33: 2. 144: 9, would seem to indicate an instrument with ten strings. Jerome says its figure was triangular, resembling an inverted Delta, ∇, which also was the form of the harp or sambuca, Vitruv. 6. 1. Hence perhaps its name, since the water-pots or flasks, cadi, (see פֶּד) had the form of a pyramid or cone.

נָבֵלָה f. 1. folly Is. 32: 6, and then its punishment, Job 42: 8 לְבַלְתִּי נָבֵלָה וְעָשִׂיתָ עִמָּם lest I inflict upon you the punishment of your folly, comp. עָשָׂה חֶסֶד Gen. 24: 49. 47: 29.

2. wickedness, 1 Sam. 25: 25. 3. shameful deed, crime, as rape, incest, Judg. 19: 23, 24. 2 Sam. 13: 12. The usual formula is עָשָׂה נָבֵלָה בְּיִשְׂרָאֵל Gen. 34: 7. Deut. 22: 21. Judg. 20: 10. Jer. 29: 23. comp. עָשָׂה נָבֵלָה בְּיִשְׂרָאֵל Judg. 20: 6.

נָבֵלָה f. constr. נָבֵלָה Ps. 79: 2. c. Suff. נָבֵלָתִי Is. 26: 19, elsewhere נָבֵלָתוֹ, נָבֵלָתוֹ, a corpse, carcass, (see the root נָבַל no. 2, comp. מִפְּלֵת from

r. נַפֵּל, e. g. of men Deut. 21: 23; of animals Lev. 5: 2. 7: 24; trop. of idols Jer. 16: 18, comp. פָּקַד Lev. 26: 30. Collect. carcasses, corpses, Lev. 11: 11.

Is. 26: 19. — Arab. نَبْلٌ id.

נְבִלָה f. disgrace, shame, hence parts of shame Hos. 2: 12. See the root נָבַל Pi. no. 2, and Chald. נְבִיל foeditas, obscoenitas.

נְבִלָה (perh. for. נָבַל stultum s. stultitia i. e. scelus in occulto) pr. n. of a town in the tribe of Benjamin, Neh. 11: 34.

\* נָבַע to boil forth, to gush out, to flow, as a fountain. Prov. 18: 4 נָחַל נָבַע a gushing stream. — Chald. Syr. Arab. نَبَعَ et نَبَغ id. The primitive syllable is בַּע, נִבַּע, imitating like בַּק the sound or murmur of boiling, bubbling; comp. בּוֹעַ, בּוֹעֵב, בּוֹעָה.

הִפִּיחַ הַבִּיעַ 1. to gush out with, to pour forth copiously, Prov. 1: 23 אֲבִיעָה I will pour out upon you my Spirit. Espec. words, 15: 2, 28, פִּי רָעוֹת הַבִּיעַ רָעוֹת the mouth of the wicked gushes over with wickedness. Hence absol. to belch out wicked words, Ps. 59: 8. 94: 4.

2. to utter, to publish, to declare, Ps. 19: 3. 78: 2. 145: 7. Comp. נָבֵא which has sprung from this root, נ being softened into נ, also נָטַח. — Syr. نَبَّأ Aph. vulgavit.

3. to make boil up in fermentation, i. e. to make ferment, to render putrid. Ecc. 10: 1 dead flies יַבִּיעַ יַבִּיעַ cause the ointment to stink and turn putrid.

Deriv. מְבֹעַ.

\* נָבַר quadril. not in use, Syr. and Chald. Ithp. to give light, to shine, from נָבַר = נָוַר and נָשׁ fire. — Hence

נְבִירָה f. Chald. a candlestick, chandelier, Dan. 5: 5. — Arab. نَبِيرٌ, Syr. نَبِيرٌ, id.

נֶבֶשׂ (soft soil, r. פָּשַׁן) pr. n. of

a town in the desert of the tribe of Judah, Josh. 15: 62.

\* נָגַב obsol. root, Syr. Chald. and Sam. to be dry, to be dried up. Hence

נָגַב m. the south, Ex. 27: 9. Is. 21: 1. al. נָגַב southern border Josh. 15: 4. Acc. as adv. נָגַב בְּפָרוֹת to the south, southward, of the lake Chinneroth, Josh. 11: 2. Hence אֶרֶץ הַנָּגֵב Josh. 15: 19, and simpl. נָגַב Ps. 126: 4, a southern land, the south, spec. a) the southern part of Palestine, Gen. 13: 3. 20: 1. 24: 62. Deut. 34: 3. Josh. 10: 40. b) Egypt Is. 30: 6. Dan. 11: 5 sq. — With נָגַב parag. נָגַב towards the south, southwards, Ex. 40: 24. Seq. לָ Josh. 17: 9, 10 לְאֶפְרַיִם southward of Ephraim. Also מִן הַהָר Josh. 18: 14 לְמַזְרֵחַ הַהָר southward of or from the mountain. — Also with prefixes, בְּנָגַב Josh. 15: 21 in the region lying towards the south. 1 Chr. 26: 17. Comp. נָפַח.

\* נָגַד in 'Kal not used, pp. prob. to be in front (comp. נָגִיד), in conspectu fuit, then to be clear, manifest. Arab. نَجَدٌ clara et manifesta fuit res. Comp. מָגַד.

הִפִּיחַ הַגִּיד 1. pp. to bring to the light, hence to show, to tell, to declare, to announce, seq. dat. pers. Gen. 3: 11. 9: 22. 29: 12. 37: 5. more rarely e. acc. Ez. 43: 10. Job 26: 4. absol. 2 Sam. 15: 31 יָגִיד הַגִּיד יֵאמֹר and David announced saying. Job 42: 3. The accus. of the pron. it is often omitted, as after other verbs of speaking, (comp. אָמַר Gen. 4: 8,) e. g. הִגִּידוּ לִי tell it me Gen. 24: 49. 9: 22. 2 K. 7: 11. — Spec. a) to betray, Job 17: 5 יִגְדֵּל רֵעִים who betrays his friends to plunder. b) to tell i. e. to explain, to solve, a riddle Judg. 14: 19, a dream Gen. 41: 24. c) to declare, to confess, Ps. 38: 19. Is. 48: 6. to profess openly Is. 3: 9.

2. emphat. to declare, to proclaim, to celebrate with praises, e. acc. Ps. 9: 12. 71: 17. 92: 3. absol. 75: 10. — 2 K. 9: 15 לְהַגִּיד Cheth. for הַגִּיד.

HOPH. הַגִּיד, fut. יַגִּיד, inf. pleon. הַגִּיד Josh. 9: 24. Ruth 2: 11, *to be shown, to be told*.

Deriv. נָגַד, נָגַד.

נָגַד Chald. *to flow* Dan. 7: 10.

נָגַד pr. subst. *front*, the front part, next to the spectator. Used in the accus. as a preposition, c. Suff. הַנֶּגְדִי, הַנֶּגְדִי, הַנֶּגְדִי.

1. *before, in the presence of, in the sight of*, i. q. לְפָנַי, as הַנֶּגְדִי כָּל-הָעָם before all thy people Ex. 34: 10. הַנֶּגְדִי before Jehovah 1 Sam. 12: 3. הַנֶּגְדִי הַשֶּׁמֶשׁ before the sun i. e. so long as the sun is above the horizon, Num. 25: 4. (comp. לְפָנַי הַשֶּׁמֶשׁ Ps. 72: 17.) Am. 4: 3 *and ye shall go forth אֲשֶׁר הַנֶּגְדִי each one before herself*, each her own way, comp. Josh. 6: 5, 20, and לְפָנַי אֵשׁ Jer. 49: 5. And as things which are before us and afford us delight become the objects of our affection and care, hence Is. 49: 16 *thy walls are continually הַנֶּגְדִי before me*, are objects of my affectionate care; comp. לְפָנַי Ps. 19: 15. Gen. 10: 9.

2. *over against, in front of*, Ex. 19: 17 *הַנֶּגְדִי הַהָר over against the mountain*. Josh. 3: 16. 6: 5, 20. So הַנֶּגְדִי in Chaldean context, *towards* Dan. 6: 11. And as things to be compared are set *over against* each other, hence Is. 40: 17 *all nations are as nothing הַנֶּגְדִי over against him*, in comparison with him, comp. הַנֶּגְדִי.

3. With prepositions. a) הַנֶּגְדִי pp. *as over against*; and as things to be compared are set over against each other (Is. 40: 17) i. e. things corresponding to or like each other, counterparts, hence Gen. 2: 18 *I will make for him (man) a helper הַנֶּגְדִי corresponding to him*, his counterpart. v. 20. Sept. well in v. 18 καὶ αὐτόν, v. 20 ὁμοίως αὐτῷ. Comp. הַנֶּגְדִי Neh. 12: 9. By the Rabbins כְּנֶגְדִי is often used of things corresponding to one another; see Lud. de Dieu ad h. l. Comp. Pers. دِیَرِ اَدِیَس e regione, similis, conveniens.

b) הַנֶּגְדִי, c. Suff. הַנֶּגְדִי, הַנֶּגְדִי, etc. (α) *before, in the presence of*, i. q.

הַנֶּגְדִי no. 1. 2 K. 1: 13. Hab. 1: 3. הַנֶּגְדִי עֵינַי 2 Sam. 22: 25. Job 4: 16. — (β) *over against* Josh. 5: 13. 1 Chr. 5: 11. Hence *against, contra*, in a hostile sense, Dan. 10: 13. In constr. praegnans Neh. 3: 37 [4: 5] *for they have provoked God to anger הַנֶּגְדִי setting themselves against the builders*. — (γ) *like, instar*, (comp. הַנֶּגְדִי,) Neh. 12: 9 *אֶחָיהֶם הַנֶּגְדִי their brethren like themselves*. — (δ) *for, over i. e. before*, Neh. 11: 22 *the prefect of the Levites... for or over (הַנֶּגְדִי) the service of the house of God*.

c) הַנֶּגְדִי (α) pp. *from before*, i. e. away from before, after verbs of removing, Is. 1: 16 *put away הַנֶּגְדִי from before my eyes*. Jon. 2: 5. (also with a noun of removing Ps. 10: 5.) of averting Cant. 6: 5, of casting away Judg. 9: 17, of hiding Jer. 16: 17. Am. 9: 3, of departing Prov. 14: 7 where הַנֶּגְדִי. Also, to be *far from, aloof from*, Ps. 38: 12 *my friends stood הַנֶּגְדִי aloof from my plague*, comp. הַנֶּגְדִי no. 3. b. — The construction in Judg. l. c. is unusual, *he cast his life away הַנֶּגְדִי for the fuller הַנֶּגְדִי from him*, or as we might say, *he cast it off instead of from him*, Germ. er warf es davon for von sich; comp. below 2 Sam. 18: 13. — (β) *before, in the presence of*, 1 Sam. 26: 20. *over against, opposite*, as adv. comp. הַנֶּגְדִי no. 3. c. Gen. 21: 16 and she sat down הַנֶּגְדִי over against. Num. 2: 2. 2 K. 2: 7, 15. For הַנֶּגְדִי over against any one, we find הַנֶּגְדִי put first in Deut. 28: 66 *and thy life shall hang הַנֶּגְדִי to thee over against*, Germ. dir gegenüber, i. q. over against thee, before thee, i. e. thy life shall hang in suspense, in the greatest peril. — (γ) *against, contra*, absol. and as adv. הַנֶּגְדִי הַתִּיצֵב *to set oneself against, to oppose oneself*, 2 Sam. 18: 13. seq. הַנֶּגְדִי i. e. הַנֶּגְדִי against any thing, Judg. 20: 34.

\* הַנֶּגְדִי *to shine, to give light*, Job 18: 5. 22: 28. — Syr. id.

HIPH. 1. *to cause to shine* e. g. one's light, Is. 13: 10.

2. *to enlighten, illuminate*, Ps. 18: 29. 2 Sam. 22: 29. Hence



**נָהָה** f. Hab. 3: 4. 1. *a shining, splendour*, e. g. of fire Is. 4: 5, of the sun 2 Sam. 23: 4, and of the rising sun Prov. 4: 18, of the moon Is. 60: 19, of a sword Hab. 3: 11; also the light and glory by which God is surrounded (**כְּבוֹד יְהוָה**) Ez. 10: 4. Hab. 3: 4. Ps. 18: 13.

2. pr. n. of a son of David 1 Chr. 3: 7. 14: 6.

**נֶהָה** emphat. **נְהָה** Chald. *light*, Dan. 6: 20 **בְּנֶהָה** by candle-light.

**נִהְיָה** *brightness, splendour*, only plur. Is. 59: 9.

\* **נָחַה** fut. **יָנַח** to strike or push with the horns, spoken of horned animals, Ex. 21: 28, 31, 32. — This is one of the onomatopoeitic roots. The idea of striking, pushing, thrusting, lies both in the syllable נח, נכ, comp. נָגַע, נָגַף, נָגַח, and also in the other which ends in ח, comp. נָבַח to bark, pp. to strike, (see נָבַח and נָכַח,) נָחַח, and **נָחַח** cornu petiit.

PIEL id. Ez. 34: 21. Dan. 8: 4. — Trop. of a conqueror prostrating nations before him Deut. 33: 17. 1 K. 22: 11. Ps. 44: 6. Hence

HITHPA. to push at, i. e. to wage war with any one, Dan. 11: 40. Comp. Chald. **אָנַח** seq. עַם to wage war with any one, in Ithpa. id.

**נָחַה** m. apt to push with the horns, Ex. 21: 29, 36.

**נָגִיד** m. (r. נָגַד) pp. the foremost, hence *leader, prefect, prince*, etc. Comp. Syr. **ܢܓܝܕ** praeivit Ephr. I. 114, also Germ. *Fürst* i. q. Engl. *first*. Spoken

1. of any *prefect, overseer*, e. g. of the treasury 1 Chr. 26: 24. 2 Chr. 31: 12. of the temple 1 Chr. 9: 11. 2 Chr. 31: 13. of the palace 28: 7. of military affairs, *leader, chief*, 1 Chr. 13: 1. 2 Chr. 32: 21.

2. absol. *prince* of a people, a general word comprehending also the royal dignity, 1 Sam. 9: 16. 10: 1. 13: 14. 2

Sam. 6: 21. 7: 8. 1 K. 1: 35. 14: 7. In appos. **מָשִׁיחַ נָגִיד** the anointed prince i. e. Messiah Dan. 9: 25. Plur. *princes*, Job 29: 10. Ps. 76: 13. — Hence

3. *noble, honourable*, in general. Plur. neutr. *nobilia, noble things*, Prov. 8: 6.

Arab. **نَجْدٌ** strenuus, magnanimus, fuit, **نَجِيدٌ** princeps, nobilis.

**נְגִינָה** f. (r. נָגַן) 1. *music of stringed instruments* Lam. 5: 14. Is. 38: 20.

2. *a stringed instrument*, in the titles of the Psalms, Pss. 4. 6. 54. 55. 67. 76.

3. *a song, psalm*, to be sung with the accompaniment of stringed instruments, Ps. 77: 7. Spec. a song of derision, *satire*, epigram, Lam. 3: 14. Job 30: 9.

\* **נָגַל** obsol. root, Arab. **نَجَلَ**, pp. to cut, (comp. kindr. **נָגַח**, **נָגַף**,) to wound, to pierce. — Hence **מַנְגֵּל** sickle.

\* **נָגַן** once part. plur. **נִגְנִים** Ps. 68: 26. Further

PIEL **נָגַן** to strike the strings, i. e. to play upon a stringed instrument, (cogn. **נָגַן** to pound,) 1 Sam. 16: 16, 17, 18, 23. 2 K. 3: 15. Ps. 33: 3. Is. 23: 16. Chald. id.

Deriv. **נְגִינָה**, **נִגְנִיָּה**.

\* **נָגַע** fut. **יָנַע**, inf. **נָגַע**, c. Suff. **נִגְעוּ**, also **נָגַעוּ**.

1. to touch, construed very often with ב, Gen. 3: 3. Lev. 5: 3. 6: 11. 11: 24 sq. Dan. 8: 5. Seq. עַל Is. 6: 7, and אֵל Num. 4: 15. Hag. 2: 12. — Spec. a) to touch any one, i. e. to do him harm or violence, Gen. 26: 11 **הַנֹּגֵעַ בְּאִישׁ הַזֶּה וּבְאִשְׁתּוֹ** whoever toucheth, injures, this man or his wife. v. 29. Josh. 9: 19. b) to touch a woman, to lie with her, seq. ב Prov. 6: 29, seq. אֵל Gen. 20: 6. Comp. **ἀντεσθαι** 1 Cor. 7: 1. c) to touch the heart i. e. to move, to affect the mind of any one 1 Sam. 10: 26.

2. in a local sense, to touch, to come in contact with, to reach to any thing, seq. ב 1 K. 6: 27. Hos. 4: 2. **עַד** Mic. 1: 9. Is. 16: 8. Jer. 4: 10. **אֵל** 51: 9.

על Judg. 20: 34, 41, comp. Job 4: 5. 5: 19. Hence

3. *to come to* any person or thing, seq. ב 2 Sam. 5: 8. נל Jon. 3: 6. Dan. 9: 21. Absol. *to have come*, of time Ezra 3: 1. Neh. 7: 73. Comp. הַיָּצִי.

4. intensive i. q. Pi. *to touch forcibly, to strike, to smite*, Gen. 32: 26, 33. Chiefly *to smite* sc. with a plague, *to afflict*, spoken of God, seq. ב 1 Sam. 6: 9. Job 19: 21. Part. נִגְזֵץ *smitten* sc. with a plague from God Ps. 73: 14. Is. 53: 4.—Also of the wind, *to smite*, to injure, (Arab. ضرب) Ez. 17: 10.

NIPH. pass. of Pi. *to be smitten, to be beaten*, of an army, or rather *to feign oneself beaten* Josh. 8: 15, like הִתְחַלֵּה, הִתְעַשֵּׂר. Comp. Maurer's note ad h. l.

PIEL i. q. Kal no. 4, *to smite*, spoken chiefly of divine judgments, (comp. נָגַה, נָכַה,) Gen. 12: 17. 2 K. 15: 5.

PUAL pass. Ps. 73: 5.

HIPH. 1. causat. *to cause to touch*, chiefly in the phrase הִגִּיז לְאַרְץ, הִגִּיז לְעֵד עָפָר, *to cause to touch the ground, the dust*, i. e. to bring to the ground, to the dust, i. q. to destroy from the foundation, as buildings, Is. 25: 12. 26: 5. Lam. 2: 2. In a local sense Is. 5: 8 *wo to those who join house to house*, i. e. who buy or build long ranges of houses.

2. i. q. Kal no. 1, *to touch*, seq. הִ Ex. 4: 25. נל 12: 22. על Is. 6: 7.

3. i. q. Kal. no. 2, *to reach unto*, seq. הִ Gen. 28: 12. ער Is. 8: 8. Of calamities, *to happen to, to come upon*, Ecc. 8: 14. Esth. 9: 26, seq. נל.

4. i. q. Kal no. 3, *to come to*, seq. ער Ps. 107: 18. נל 1 Sam. 14: 9. Hence *to attain to, to obtain*, seq. הִ Esth. 4: 14. Absol. *to come*, of men Esth. 6: 14. of time, *to have come*, Ez. 7: 12. Ecc. 12: 1.—Hence

נגע m. c. Suff. נִגְעוּ, plur. נִגְעִים, נִגְעִי.

1. *a stroke, blow*, Deut. 17: 8. 21: 5. in sing. coll. Prov. 6: 33. Spec. of strokes i. e. judgments, calamities, which God sends upon men, Gen. 12: 17. Ex. 11: 1. Ps. 38: 12. 39: 11. 91: 10.

2. *a spot, mark, blemish*, in the skin, whether eruption, scab, or leprosy, Lev.

13: 3, (comp. v. 2,) 5, 6, 29, 30, 42, whence נִגַּע הַיָּתֵק spot of scurf, scab, v. 31. נִגַּע הַצָּרֶעַת spot of leprosy, v. 3, 9, 20, 25, and without צָרֶעַת v. 22 id. Also of the leprosy of garments 13: 47, and of walls 14, 34 sq. Meton. for a person affected with spots, v. 4, 12, 13, 17, 31. also of a leprous garment, v. 50.

\* נָגַף fut. יָגֵף 1. *to smite*, usually of Jehovah as inflicting judgments upon men, *to plague*, Ex. 7: 27 [8: 2], mostly some fatal disease or death 1 Sam. 25: 38. Ps. 89: 24. 2 Chr. 21: 18. In another sense God is said *to smite a people* before their enemies, i. e. to give them up to defeat and slaughter, 1 Sam. 4: 3 *wherefore hath Jehovah smitten us to-day before the Philistines?* Judg. 20: 35. 2 Chr. 13: 15. 21: 14. comp. Niph.

2. *to thrust, to push*, e. g. as a horned animal Ex. 21: 35. of a man 21: 22.

3. *to strike against*, with the foot, *to stumble*, Prov. 3: 23. Ps. 91: 12.

NIPH. נִגַּף, *to be smitten, defeated*, of an army, Judg. 20: 36. 1 Sam. 4: 10. Often seq. לָפָנַי *to be smitten (and flee) before the enemy* Lev. 26: 17. Deut. 28: 7. Judg. 20: 36. 1 Sam. 4: 2, 2 Sam. 18: 7. al.

HITHP. i. q. Kal no. 3, *to strike against, to stumble*, with the foot, Jer. 13: 16.

Deriv. מִגְפָּה, and

נגף m. 1. *a plague*, a divine judgment, chiefly of a fatal disease sent from God, Ex. 12: 13. 30: 12. Num. 8: 19. 17: 11, 12.

2. *a striking of the foot, stumbling*, Is. 8: 14.

\* נָגַף in Kal not used, pp. *to flow*, see Chald. נָגַף traxit et fluxit, comp. Heb. נָגַף, and נָגַף no. 1.

NIPH. 1. *to be poured out, to flow out*, of water 2 Sam. 14: 14. of the eye Lam. 3: 49.

2. *to be stretched out*, e. g. the hand in supplication, Ps. 77: 3. For נִגְרוֹת Job. 20: 28 see נָגַר Niph.

HIPH. הִגִּיר 1. *to pour out*, Ps. 75: 9.

2. to pour down, to thrust down, stones from a mountain, Mic. 1: 6.

3. trop. to deliver up, to give over, (comp. הֵעִירָהּ to pour out, deliver,) in the phrase: הָגִיר פֶּעַל-יְדֵי הָרֹב to deliver one into the hands i. e. power of the sword, (comp. יָדַעַת after verbs of delivering up, in יָד no. 1. ee,) Ez. 35: 5. Jer. 18: 21. Ps. 63: 11. The common rendering is wrong, 'fudit per manus gladii.'

הוֹרֵחַ הָגִיר to be poured down, to be precipitated, spoken of water, Mic. 1: 4.

\* נָגַשׁ fut. נִגְשׁ, once נִגְשׁוּ Is. 58: 3.

1. to urge, to impel, to drive, e. g. labourers to their work Is. 58: 3. Hence part. נִגְשֵׁי task-master, ἐργαστοῦντες, Ex. 3: 7. Job 3: 18. also seq. נָגַשׁ בּוֹ as נִגְשׁ בּוֹ Is. 9: 3. Of a driver of animals Job 39: 7.

2. to urge a debtor, to exact a debt. c. acc. pers. Deut. 15: 2, 3. to exact tribute, c. dupl. acc. of person and tribute, 2 K. 23: 35. Part נִגְשֵׁי exactor of tribute, Dan. 11: 20.

3. to rule, to have dominion, and part. נִגְשֵׁי king, tyrant, Is. 3: 12. 14: 2. 60: 17. Zech. 10: 4. Aethiop. ነገሥት: id. whence ነገሥት: and ነገሥት: king, ነገሥት: king of kings, the title of the king of Ethiopia.

NIPH. נִגַּשׁ to be pressed, harassed, 1 Sam. 13: 6. Is. 53: 7. recipr. to vex, harass, one another, Is. 3: 5. So to be harassed with toil, to be wearied, distressed, spoken of an army, 1 Sam. 14: 24.

\* נָגַשׁ Praet. Kal not used, but instead of it praet. Niph. נִגַּשׁ, fut. Kal נִגְשׁ, imp. נִגַּשׁ, also נִגַּשׁ Gen. 19: 9, inf. נִגְשָׁה.

1. to near, i. e. to come near, to approach, absol. Gen. 27: 21, 26, 29: 10. seq. נִגַּשׁ to any person or thing Gen. 27: 22. 44: 18. Num. 8: 19. 2. Is. 65: 5. (comp. below in c.) לָּ Judg. 20: 23. עָרָה Gen. 33: 3. עָרָה Ez. 44: 13. seq. acc. נִגַּשְׁתֶּם אֶת-קֹדֶשׁ הַקֳּדָשִׁים when they approach to the holy of holies. 1 Sam. 9: 18. Spec. a) to approach one's

wife, in conjugal intercourse (comp. נִקְרַב ) seq. נִקְרַב Ex. 19: 15. b) to come near, to draw near to Jehovah, spoken of the priests who approach his altar Ex. 30: 20. Ez. 44: 13. of the pious who approach him with prayer and obedience, Is. 29: 13. Jer. 30: 21. c) to approach so as to touch any thing, to join on, seq. בָּ Job 41: 8. of the scales of the crocodile, נִגַּשְׁתָּהּ הֶעָשׂוּ they are joined one upon another.

2. to near away i. e. to approach some other place or object and so recede from us; hence to recede, to stand back, Gen. 19: 9 גַּשְׁתָּהּ-אָחָה, Sept. well ἀπόστα ἐκεί, Vulg. recede illuc. Is. 49: 20 נָתַתִּי מָקוֹם לְמִי give place to me, Sept. ποιήσον μοι τόπον, Jerome fac mihi spatium. In many languages, ancient as well as modern, there is a want of accuracy in the use of words signifying approach and departure, so that they are often used of the contrary motion, e. g. נִסָּח for receding, נִסָּח Arab. مضى of approaching, Sanscr. āgam to approach and to recede. Comp. also Germ. herab, herum, used by the best writers for hinab, hinum, which last indeed is hardly admissible. The attempt of Faes to show that these verbs have not the sense of receding, is without success; see Neue philol. Jahrb. I. p. 221.

HIPH. נִגַּשׁ 1. causat. to cause to come near, to bring near, of persons Gen. 48: 10, 13. Ex. 21: 6. Is. 45: 21. of things Gen. 27: 25. 2 Sam. 13: 11. 17: 29. Is. 41: 21 נִגַּשְׁתֶּם עֲצוֹמוֹתֵיכֶם bring near (bring forth) your arguments, and so also נִגַּשְׁתֶּם is to be taken in v. 22 and 45: 21, the object being omitted. Hence to offer, to present, Job 40: 19. espec. sacrifices to God Am. 5: 25. Mal. 2: 12.

2. i. q. Kal, to approach Am. 9: 10.

הוֹרֵחַ נִגַּשׁ pass. to be brought near i. e. to be put into, 2 Sam. 3: 34. to be offered Mal. 1: 11.

HITHPA. to draw near Is. 45: 20.

נִדָּה m. a heap, mound, (Arab. نَدَا, from r. نَدَّ, نَدَّ, which however has a somewhat different signification,)

poetically of the waves of the sea heaped up like mounds, Ps. 33: 7 כָּסַף כְּגֵזֶר *heapeth together as a mound the waters of the sea*; and so Josh. 3: 13, 16 *the waters stood, flowing backwards*, נָדָה נָדָה *one mound*, comp. Ex. 15: 8. Ps. 78: 13. In the same connexion is נֶדֶה wall Ex. 14: 22. Comp. Virg. Geor. 4. 316.

\* נָדָה, a doubtful root, whence some derive נֶדֶה (נֶדֶה) 2 K. 17: 21 Chethibh, but see נָדָה.

\* נָדָה 1. i. q. Arab. نَدَبَ to impel, to incite to any thing, kindr. with נָדָה. Found only in the phrase כָּל-אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוּ *whomsoever his heart impels* i. e. who acts willingly, of his own accord, Ex. 25: 2. 35: 21, 29.

2. intrans. like Arab. نَدَبَ, to impel oneself, and hence to be willing, liberal, generous, see נָדָה and Hithpa.

HITHPA. 1. to impel oneself, to show oneself willing, to offer voluntarily, seq. gerund. Neh. 11: 2. Espec. of soldiers, to volunteer, (comp. for the same usage in Arabic Alb. Schult. ad Ham. p. 310. Epist. ad Menken. p. 40,) Judg. 5: 2, 9, comp. Ps. 110: 3. Of those who volunteered for the sacred military service 2 Chr. 17: 16.

2. to give willingly, to offer spontaneously, e. g. gifts to Jehovah, c. acc. 1 Chr. 29: 9, 14, 17. Ezra 1: 6. 2: 68. 3: 5.

Deriv. נָדָה, נָדָה, and the pr. n. נָדָה, נָדָה.

נָדָה Chald. Ithp. i. q. Heb. 1. to be willing, ready, for any thing, seq. Ezr. 7: 13.

2. to give willingly, to offer spontaneously, Ezra 7: 15. Inf. by Syriasm נֶדֶה הֶחֱדָה subst. *free-will offering*, v. 16.

נָדָה (spontaneous, liberal) Nadab pr. n. a) of a son of Jeroboam I, king of the ten tribes 954—952 B. C. 1 K. 15: 25, 32. b) of a son of Aaron Ex. 6: 13. 24: 1. c) 1 Chr. 2: 28. d) 1 Chr. 8: 30. 9: 36.

נָדָה 1. willingness, voluntari-

ness, spontaneity, whence נָדָה Num. 15: 3. Ps. 54: 8, and acc. נָדָה Deut. 23: 24. Hos. 14: 5, *spontaneously, voluntarily, with a willing mind*. — Plur. Ps. 110: 3 עַמְּךָ נָדָה *thy people are willingness*, i. e. are prompt for warlike service, abstr. for concrete.

2. a voluntary gift, Ezra 1: 4, comp. v. 7; chiefly a free-will offering, voluntary sacrifice, opp. to a sacrifice in consequence of a vow (נָדָה) Ex. 35: 29. Lev. 22: 23 נָדָה תִּנְשָׂה אֹתוֹ as a voluntary offering thou mayest offer it. — And as the voluntary giver gives liberally, largely, hence by impl.

3. largeness, abundance, Ps. 68: 10 גֶּשֶׁם נָדָה *pluvia larga*, abundant, plentiful.

נָדָה (whom Jehovah impels) pr. n. m. 1 Chr. 3: 8.

נָדָה ἀπὰς λεγόμεν. Ezra. 6: 4 Chald. *row of stones, or wall*, i. e. side of a room or house, both of which significations it has in the Targums, Ez. 46: 33. Zech. 4: 10, and in the Mishna T. I. p. 7, 8. V. p. 361. VI. p. 107. Surenh. It seems to have come from the Heb. נָדָה part. Niph. pp. *joined together, cohering*.

\* נָדָה plur. נָדָה, inf. נָדָה, fut. נָדָה Nah. 3: 7 and נָדָה Gen. 31: 40.

1. trans. to move, as a bird its wings Is. 10: 14. — Cogn. נָדָה, נָדָה, comp. also Sanscr. *nat* to move, to be moved.

2. intrans. to move oneself, hence to wander about, of a bird Prov. 27: 8. Is. 16: 2. of men Job 15: 23. Part. נָדָה a wanderer, fugitive, Is. 16: 3. 21: 14. Jer. 49: 5.

3. to flee, flee away, Ps. 31: 12. 55: 8. 68: 13. of a bird to fly away Jer. 4: 25.

9: 9. — Arab. نَوَّ vagatus est, aufugit.

4. causat. to make flee (see Hiph.) i. e. to remove, to put away, and hence by Syriasm to abominate, abhor, see נָדָה.

POAL נָדָה, to flee away, to fly away, Nah. 3: 17.

HIPH. נָדָה to cause to flee, to chase away, Job 18: 18. HOPH. נָדָה by Chal-



daism for **הִדְּוֶה**, to be put away, thrust away, part. **מִדְּוֶה** 2 Sam. 23: 6. fut. **יִדְּוֶה** to flee away Job 20: 8.

HITHPO. to flee, Ps. 64: 9.

Deriv. **נִדְּוֶה**, **נִדְּוֶה** and **נִדְּוֶה**, **נִדְּוֶה**, comp. also **נִדְּוֶה**.

**נִדְּוֶה** Chald. to flee, Dan. 6: 19.

**נִדְּוֶה** m. plur. uneasy motions, tossings, of a sleepless person on his bed, Job 7: 4.

\* I. **נָדָה** in Kal not used, i. q.

**נָדָה**, to flee, to recede. Syr. et Sam. id.

PIEL **נָדָה**, to remove, to put away, seq. **לֵךְ** Am. 6: 3. to thrust out, to exclude, Is. 66: 5, comp. **נָדָה** no. 4. — With the Rabbins **נָדָה** signifies excommunication.

\* II. **נָדָה** obsol. root, i. q. **נָדָה** no.

2, to give willingly, to be liberal. Arab. **نَاد** uvidus, liberalis fuit. — Hence **נָדָה** and

**נָדָה** m. liberal gift, as the wages of prostitution, Ez. 16: 33.

**נָדָה** f. (r. **נָדָה** no. 4,) pp. abomination, i. e. uncleanness, impurity, Zech. 13: 1. **מִי־נָדָה** Num. 19: 9, 13, 20, 21, water of uncleanness, i. e. water by which the unclean were purified. Spec. a) filth, uncleanness of the female menses Lev. 12: 2. 15: 19, 20; and hence of the menstrual discharge Lev. 15: 24, 25, 33. b) any unclean, filthy thing, abomination, e. g. of idols 2 Chr. 29: 5. Ezra 9: 11. Lam. 1: 12. of incest Lev. 20: 21.

\* **נָדָה**, fut. **יִדְּוֶה**, pp. to thrust, to impel, sc. forwards, from oneself; comp. the cogn. **דָּחָה** and what is there said. Hence

1. to thrust out, to expel 2 Sam. 14: 14. See Hiph.

2. to thrust forth sc. an axe into a tree, to strike an axe into a tree, seq. **לֵךְ** Deut. 20: 19.

NIPH. **נָדָה** 1. pass. of Kal no. 2, to be thrust forth, to be impelled. Deut. 19:

5 if a man go with his neighbour into a wood to cut wood **וַיִּדְּוֶה בְּיָדוֹ** and his hand be thrust forth with the axe i. e. makes a stroke with the axe to cut down the tree.

2. pass. of Hiph. no. 2, to be expelled, driven out, Jer. 40: 12, and part **נָדָה** one expelled, an outcast, Is. 16: 3, 4. 27: 13. Collect. Deut. 30: 4. Neh. 1: 9, and fem. **נָדָה** Mic. 4: 6. Zeph. 3: 19, outcasts, fugitives. C. Suff. **נָדָהוּ** his fugitive, banished by him, 2 Sam. 14: 13. — Trop. Job 6: 13 **וַיִּדְּוֶה מִיָּדִי** deliverance is driven from me. Of a flock dispersed and driven astray, Deut. 22: 1. Ez. 34: 4, 16.

3. pass. of Hiph. no. 3, to be seduced, impelled, Deut. 4: 19. 30: 17.

PUAL, to drive forth, to thrust out, Is. 8: 22 **וַיִּדְּוֶה מִן־הַחֹשֶׁךְ** thrust forth into darkness, comp. Jer. 23: 12.

HIPH. **הִדְּוֶה**, 1. to thrust down, to cast down, Ps. 5: 11. seq. **מִן** 62: 5.

2. to thrust out, to drive out, to expel, 2 Chr. 13: 9. e. g. the Israelites into other lands Deut. 30: 1. Jer. 8: 3. 23: 3, 8. 29: 14, 18. 32: 37. 46: 28. to disperse a flock Jer. 23: 2. 50: 17.

3. to seduce any one, i. e. to impel him away, Deut. 13: 14. Prov. 7: 21. seq. **מִן** to seduce, to draw away, from any thing, Deut. 13: 6. **מִן־יְהוָה** v. 11.

4. to draw down evil upon any one, to bring upon, seq. **לֵךְ** 2 Sam. 15: 14. comp. Kal no. 2.

HOPH. part. **נָדָה** driven up and down, chased, Is. 13: 14.

Deriv. **מִדְּוֶה**.

**נָדָה** m. (r. **נָדָה**) 1. willing, voluntary, ready, prompt, 1 Chr. 28: 21, more fully **נָדָה בְּבִי** of a willing mind Ex. 35: 5, 22. 2 Chr. 29: 31. (See **נָדָה** Kal and Hithp.) Ps. 51: 14 **רֵיחַ נָדָה** a willing spirit.

2. giving willingly, of one's own accord, i. e. liberal, Prov. 19: 6. Hence 3. generous, noble-minded, noble, which in the mind of an Oriental is closely connected with liberality in giving; spoken of character and conduct, Is. 32: 5, 8. Prov. 17: 7, 26.

4. trop. of noble birth, and as

subst. *a noble, a prince*, Job 34: 18. Ps. 107: 40. 113: 8. 118: 9. Prov. 25: 7. 1 Sam. 2: 8. Also in a bad sense, *a tyrant*, Job 21: 28. Is. 13: 2. Comp. מלשלים.

NOTE. In most of the significations this word accords with the synonymous נגיד, but the order is different. The one, נגיד, sets out from the idea of a willing and liberal mind, and is tropically used for nobility of birth; the other, נדר, is primarily spoken of a leader and prince, and tropically of those good qualities which belong to his station.

נְדִיבָה f. nobility, trop. elevated and happy state, excellency, Job 30: 15.

\* נָדָן obsol. root, i. q. לָדַן to be soft, flexible. Hence

I. נֶדֶן sheath of a sword, 1 Chr. 21: 27, see נִדְּנָה.

II. נָדָן i. q. נָדָה liberal gift, as the wages of prostitution, Ez. 16: 33. R. נָדָה, with the syllable נָ added. Cod. Rossian. 409 has נִדְּנָה for נִדְּנָה.

נִדְּנָה m. Chald. (נִדְּנָה) sheath, so called from its flexibility. (Comp. in Chald. נִדְּנָה and נִדְּנָה. The נִ is paragogic, as in נִבְּנָה.) Tropically, spoken of the body as the sheath or envelope of the mind. Dan. 7: 15 *my spirit was grieved in the sheath* i. e. in my body. The same metaphor is employed by Pliny, H. N. 7. 52 or 53: "donec cremato eo inimici remeanti animae velut vaginam ademerint." So too a certain philosopher, who was slighted by Alexander the Great on account of his ugly face, is said to have replied: "corpus hominis nil est nisi vagina gladii, in qua anima tanquam in vagina reconditur;" see d'Herbelot Biblioth. Orientale p. 662. The word σκεῦος is used in the same way by Aelian, H. An. 17. 11.

\* נָדָה fut. נִדְּהָ Ps. 68: 3, and נִדְּהָ Ps. 1: 4, to drive asunder, to disperse, to scatter, as the wind scatters

chaff, straw, smoke, Ps. 1: 4. 68: 3. to put to flight an enemy i. e. to vanquish, metaph. Job 32: 13.

NIPH. נָדָה pass. to be driven away, scattered, Is. 41: 2. Ps. 68: 3. נִדְּהָ a leaf driven by the wind Lev. 26: 36. Job 13: 25. inf. constr. נִדְּהָ Ps. 68: 3.

\* נָדָר 1. i. q. Arab. نَذَرَ, to fall out, to drop down, e. g. the grain as it falls from the winnowing-fork upon the threshing-floor or area; hence

Arab. نَذَرَ, Chald. נִדְּרָ, area. This root is allied to the verbs of sowing, scattering, etc. as נִדְּרָ q. v. נִדְּרָ.

2. to vow, to promise voluntarily to do or give some thing. Arab. نَذَرَ, Syr. نَذَرَ. Although the Arabs distinguish these two roots in writing, (see Heb. Gr. p. 22,) they may still easily have the same origin, viz. the notion of vowing from a willing, liberal mind, and this from the power of scattering i. e. dispensing bounty.—Lev. 27: 8. Mal. 1: 14. Fut. נִדְּרָ Num. 6: 21, and נִדְּרָ Gen. 28: 20. Construed c. dat. pers. Gen. 31: 13. Deut. 23: 24. More fully נִדְּרָ נִדְּרָ to vow a vow, Judg. 11: 39. 2 Sam. 15: 8. — Opp. is נִדְּרָ to vow abstinence from any thing, q. v.

נָדָר and נִדְּרָ, c. Suff. נִדְּרִי, plur. נִדְּרִי, m.

1. a vow, Gen. 28: 20. al. (Also in the Phenician dialect, see Inscr. Melit. 1.) נִדְּרָ נִדְּרִי to vow vows, see the root. נִדְּרִי נִדְּרִי Ps. 22: 26, and נִדְּרִי נִדְּרִי, to perform one's vows Judg. 11: 39.

2. a thing vowed, votive offering or sacrifice, Lev. 7: 16. 22: 18, 21. Deut. 12: 6. — Opp. נִדְּרָה voluntary offering.

נָה m. ἄν. λεγόμεν. Ez. 7: 11, according to the Jewish intpp. lamentation, wailing, for נָה from נָה, (form like קָרַע,) but not suitably to the context. With this accords better the interpretation of the Sept. (cod. Alex.) ὠραίσμος, ornament, beauty, and

this may be etymologically supported by comparing the root נהג, Arab. <sup>أ</sup>نَاه eminuit, magnificus fuit.

\* נהג fut. נִהְגַּ 1. pp. to pant, mostly of those who are exhausted by running, like Syr. <sup>ܢܗܓ</sup>, Arab. <sup>نَهَج</sup>. See Pi. no. 1. — Kindred are נִחַץ, comp. Aeth. <sup>ሰህሰ</sup> anxius, sollicitus fuit.

2. causat. to urge on sc. in a course, to drive, e. g. horses etc. 2 K. 9: 20 כִּי יִנְהֹג בְּשָׂעוֹן יִנְהֹג for he drives (his horses) like a mad-man i. e. furiously. 4: 24. Hence נִהְגָה עֲגֹלָה to drive a wagon or cart 2 Sam. 6: 3, seq. ב 1 Chr. 13: 7. to drive or lead out a flock as a shepherd Gen. 31: 18. Ex. 3: 1, seq. ב Is. 11: 6. to drive away animals Job 24: 3. to lead, to conduct, a person Cant. 8: 2. to lead away, carry away, captives 1 Sam. 30: 2. Is. 20: 4. comp. 60: 11. — With this signification accord Gr. and Lat. <sup>ἀγω</sup>, ago, <sup>ἡγέομαι</sup>, Pers. <sup>دفعن</sup> ducere, adducere.

3. intransit. to act, to do, to pursue a course etc. Ecc. 2: 3 בְּהִכְמָה נִהְגָה לִבִּי נִהְגָה and my heart acted with wisdom. This is usually interpreted from the Chaldee usage, and my heart was accustomed to wisdom, clave to it; but the above is more simple.

PIEL נִהְגָה, fut. יִנְהֹג 1. to pant, to sigh, see Kal no. 1. Nah. 2: 8.

2. causat. of Kal no. 2. Ex. 14: 25 וַיִּנְהֹגוּ בְּכִבְדֹּתָא caused to drive heavily, with difficulty.

3. i. q. Kal no. 2, to lead, Deut. 4: 27. 28: 37. to lead unto, to bring up to, Ex. 10: 13. Ps. 78: 26. to lead away, Gen. 31: 26.

Deriv. מִנְהֵג.

\* נָהַד obsol. root, see under הוֹד.

\* נָהַד to wail, to lament, (pp. to cry הָהָה, אָהָה,) Ez. 32: 18. Mic. 2: 4 וַיִּנְהֹד נָהַד נָהַד to wail a wailing of wailing, i. e. to make a doleful lamentation.

2. to cry aloud, to exclaim, whence

NIPH. pp. to be convoked, to come

together, to assemble, like Chald. <sup>אַתְנַהֵי</sup>. Comp. זָעַק Niph. to assemble. 1 Sam. 7: 2 all the house of Israel assembled themselves after Jehovah, constr. prae-gnans for 'they all with one mind followed after Jehovah,' comp. הִבֵּה אֲחֵרֵי יִי, מִלֵּא אֲחֵרֵי יִי, comp. the same formula Jer. 30: 21. Hos. 2: 16. 3: 3, 5. Targ. Others, they lamented after Jehovah, i. e. followed after him with lamentations.

Deriv. נָהַד, נִהְיָה, נִי, נָהִי.

נָהַר Chald. light, Dan. 2: 22 Keri, the usual form in Chaldee. The Chethibh has נִהְיָה, as in Syr. <sup>ܢܗܝܐ</sup> lux, luminare. See נָהַר no. 2.

נָהַר in pause נָהִי, m. (r. נָהַה) lamentation, elegy, song of wailing, Jer. 9: 17 sq. 31: 15. Am. 5: 16. Mic. 2: 4.

נָהַה f. i. q. preced. Mic. 2: 4. Prov. 13: 19. But נָהִיָה is part. Niph. from r. נָהַה q. v.

נָהַר see נָהַר.

נָהַר Chald. (r. נָהַר no. II) illumination, wisdom, Dan. 5: 11, 14. Syr. <sup>ܢܗܝܐ</sup> id.

\* נָהַל a root not used in Kal, which seems to have had the signification to flow and to go, like the cogn. נָהַר no. 1. Comp. נָהַל brook. — Hence

PIEL נָהַל, fut. יִנְהֹל 1. to lead, to conduct, Ex. 15: 13. 2 Chr. 28: 15 וַיִּנְהֹלוּם בְּחֹמְרִים and conducted them upon asses. Spec. to lead out to water, Ps. 23: 2 עָלַמִּי מִנְּחֹת יִנְהֹלֵנִי he led me to still waters. 31: 4. Is. 49: 10. — Hence with the notion of care and protection Is. 51: 18, and so

2. to protect, 2 Chr. 32: 22 (comp. הִיָּה 1 Chr. 22: 18.) to provide for, to sustain, Gen. 47: 17, comp. כָּלַל in v. 12. HITHP. to lead on, to go on, Gen. 33: 14. — Hence

נָהַל m. 1. prob. pasture, whither flocks are led forth, as מִדְבָּר from דְּבַר, Is. 7: 19.

2. pr. n. of a city in Zebulun Judg. 1: 30, which in Josh. 19: 15 is called נַהֲלֵל.

\* נָהַם fut. יִנְהֹם 1. to growl, to snarl, the usual word applied to the noise of the young lion (בִּפְרִי) Prov. 19: 12. 20: 2, distinguished from roaring (שָׁאָג), although sometimes also attributed to the full-grown lion, Prov. 28: 15.—The root is onomatopoeitic. Arab. and Syr. id. See under הָמָה, comp. also נָאֵם. —Trop. of the roaring the of sea Is. 5: 30. of the cry, groaning, of those who mourn (comp. הָמָה) Ez. 24: 23. Prov. 5: 11.—Hence

נָהַם m. a growling, snarling, of a young lion, Prov. 19: 12. 20: 2.

נִהְמָה f. constr. נִהְמָת, roaring of the sea Is. 5: 30, groaning of the afflicted Ps. 38: 9.

\* נָהַק fut. יִנְהֹק to bray, spoken of the ass when hungry Job 6: 5. of wretched and famished persons 30: 7. —Chald. and Arab. id. Cognate roots are נָאֵק, אָנַק, אָנַח.

\* I. נָהַר to flow, to flow together, (Arab. نَهَرَ id.) whence נָהָר river.

The verb is used only of a confluence of nations, Is. 2: 2 נִהְיֶה אֲלֵיו כָּל-הַגּוֹיִם and all nations shall flow unto it. Jer. 31: 12. 51: 44. seq. עַל Mic. 4: 1.

Deriv. מִנְהָרָה, מִנְהָרָה.

\* II. נָהַר according to Aramaean usage, to shine, to be bright, i. q. נָהַר (see the letter ה), and thence to be cheered, to rejoice, strictly of a bright and cheerful countenance, (comp. אֹרָה g.) Ps. 34: 6. Is. 60: 5.

Deriv. נִהְיֶה, נִהְיֶה, נִהְיֶה.

נָהָר m. constr. נָהָר, plur. נִהְרִים, נִהְרִי, and נִהְרוֹת (m. Ps. 93: 3) constr. נִהְרוֹת, dual נִהְרִים see below.

1. a stream, current, flood, Jon. 2: 4 וְנִהְרָה וְיִסְבְּבֵנִי and the stream (tide of the ocean) surrounded me, comp. ὠκεανοῦ ὑέσθη Il. 14. 245. Job 20: 17

נִהְרֵי נִהְלֵי דְבַשׁ וְחָמָא the currents of the milk-and-honey brooks. Is. 44: 27.

2. a stream, river, Gen. 2: 10, 14. Job 14: 11. 22: 16. 40: 23. al. Seq. gen. of region, as נִהְרֵי מִצְרַיִם river of Egypt i. e. the Nile, Gen. 15: 18. נִהְרֵי K. 17: 6. נִהְרֵי כּוּשׁ rivers of Ethiopia, i. e. the Nile, Astaboras, Is. 18: 1. Zeph. 3: 10. נִהְרוֹת בָּבֶל rivers of Babylon, the Euphrates with its canals, Ps. 137: 1. 2 K. 5: 12. Also with the pr. n. of the river in the genit. as נִהְרֵי הַפָּרָת the river Euphrates Gen. 15: 18. נִהְרֵי הַכָּבֶדֶר the river Chaboras Ez. 1: 1, 3. With the art. הַנִּהְרֵה the river καὶ ἑξοχῆν so called, i. e. the Euphrates Gen. 31: 21. Ex. 23: 31; more fully הַנִּהְרֵה הַגָּדוֹל נִהְרֵי הַפָּרָת Gen. 15: 18. Deut. 1: 7. 11: 24. Josh. 1: 4; poet. also without the art. Is. 7: 20. Jer. 2: 18. Mic. 7: 12. Zech. 9: 10. Ps. 72: 8. Once the context requires נָהַר to be taken as the Nile Is. 19: 5. In Ps. 46: 5 many understand Siloam, and not unaptly, since נָהַר is also used of smaller streams, as of the waters of Damascus 2 K. 5: 12. Put as the emblem of abundance Is. 48: 18. 66: 12.

Dual נִהְרִים (pp. from a form נִהְרָה) the two rivers, Tigris and Euphrates, whence נִהְרִים אֶרֶץ Syria of the two rivers i. e. Mesopotamia, see אֶרֶץ.

נָהָר emph. נִהְרָה, נִהְרָה, Chald. m. river Dan. 7: 10; emphat. καὶ ἑξοχῆν the Euphrates Ezra 4: 10, 16, 17, 20.

נִהְרָה f. light, day-light, i. q. Arab. نَهَار Job 3: 4, see נָהַר II.

\* נִוָּא in Kal doubtful, Num. 32: 7 Cheth. see Hiph. no. 2.

HIPH. הִנִּיא pp. to negative, to make nought.

1. to refuse, to decline, pp. to deny, fut. with א dropped יִנִּי Ps. 141: 5, where 36 Mss. read in full יִנִּיא.—On the force of the negative syllables נָ

נָא, νη, ne, see under אָוֶן. Comp. also נָאֵל and נִהְיָ prohibit, impedit.



2. *to hinder, to restrain*, Num. 30: 6 *אִם-הָנִיא אָבִיהָ אֶחָהּ* if her father held her back. v. 9, 12. Seq. מִן *to hinder from, to avert, to dissuade from any thing*, Num. 32: 7, 9.

3. *to bring to nought, to render vain*, Ps. 33: 10.

Deriv. הִנָּא. But נָא (raw) comes from נִיא a different root.

\* נָבַח 1. *to sprout, to germinate*.—The primary idea is that of gushing forth, boiling up, a force which is contained in the syllable נב and in the roots springing from it, as נָבַח, נָבַח, נָבַח, and tropically, 'now' in the notion of sprouting, as נָבַח, נָבַח, now in that of uttering, as נָבַח, Aeth. נַבַּח, Arab. نَبَّح, and also in that of rising above, being higher, as נָבַח, נָבַח.

Conj. VIII *eminuit*, نَبَّح extulit, accrevit.—Trop. of the mouth as sprouting with, putting forth words, Prov. 10: 31.

2. *to grow, to increase*, Ps. 62: 11. מִרְבֵּית.

PIL. נָבַח, *to cause to sprout, to produce*, Zech. 9: 17.

Deriv. הִנָּבַח, and the pr. names נָבַח, נָבַח.

נָבַח or נָבַח Is. 57: 19 Cheth. i. q. נָבַח q. v.

\* נָבַח (comp. cogn. נָבַח) 1. *to be moved, shaken, agitated*, (Arab. نَبَّح med. Waw id.) of a reed agitated by the wind 1 K. 14: 15. Hence *to be driven about, to wander, to be a fugitive*, Jer. 4: 1. Gen. 4: 12, 14. Ps. 56: 9. *to flee* Ps. 11: 1. Jer. 49: 30. Trop. Is. 17: 11 נָבַח the harvest fleeth.

2. seq. dat. *to pity, to commiserate*, as signified by the motion of the head, comp. Job 16: 4, 5; hence a) *to comfort, to console the afflicted*, seq. הָ. Jer. 16: 5. b) *to deplore, to bemoan the dead*, Jer. 22: 10.

HIPH. הִנָּבַח 1. causat. *to cause to wander, to drive out*, 2 K. 21: 8. Ps. 36: 12.

2. i. q. Kal *to move, to shake, to nod with the head* (בְּרָאשׁ) Jer. 18: 16.

HOPH. part. מְנַח 2 Sam. 23: 6 *shaken out, thrust out*. But R. ben Asher has מְנַח, from r. נָבַח.

HITHP. הִתְנַחֵר 1. *to be moved to and fro, to reel, of the earth*, Is. 24: 20; *to shake oneself*, i. e. one's head Jer. 48: 27.

2. *to bewail, to bemoan*, Jer. 31: 18.

Deriv. נָבַח, נָבַח.

נָבַח Chald. *to flee* Dan. 4: 11.

נָבַח m. *flight, wandering*, Ps. 56: 9.

Hence as pr. n. of the region to which Cain fled, Gen. 4: 16.

נָבַח (nobility) pr. n. of a son of Ishmael, 1 Chr. 5: 19.

נָבַח see נָבַח.

\* נָבַח i. q. נָבַח 1. *to sit, to rest, to remain tranquil*, Hab. 2: 5 נָבַח יְהִיר the proud man, he resteth not, but seeks tumult and war. Also *to dwell*, see נָבַח, נָבַח.

2. *to be decorous, becoming*, for the connexion of which with the idea of sitting, see under נָבַח Pil.

HIPH. *to adorn* sc. with praises, *to celebrate*. Ex. 15: 2 נָבַח, Sept. δοξάζω αὐτόν, Vulg. glorificabo eum.—Hence

נָבַח constr. נָבַח, c. Suff. נָבַח, m.

A) adj. 1. *inhabiting*, fem. constr. נָבַח. Ps. 68: 14 נָבַח בֵּית the inhabitress of the house, i. e. matron who remains at home, οἰκοῦργος.

2. *becoming*, i. e. *comely*, f. נָבַח Jer. 6: 2.

B) subst. *seat*, i. e. *poetic*. 1. *a dwelling, habitation of men* Is. 32: 18. Jer. 50: 44. of God Ex. 15: 13. of animals, den, Is. 35: 7.

2. *a pasture*, where flocks and herds remain, *lie down, rest*, Hos. 9: 13. Jer. 23: 3. 49: 20. 50: 19. Job 5: 24. seq. genit. נָבַח Is. 65: 10. נָבַח Ez. 25: 5. נָבַח Jer. 33: 12. For plur. constr. the form נָבַח is used, q. v.

נָוָה f. A) adj. f. *inhabiting, comely*  
see נָוָה A.

B) subst. i. q. נָוָה *seat, dwelling*, a)  
of men Job 8: 6. b) of flocks and  
herds, *pasture*, Zeph. 2: 6.

\* נָוָה fut. נָוֶה 1. *to rest*, i. e. *to*  
*set oneself down, to settle down* in any  
place for rest. The primary idea is to  
breathe, to draw breath, הָשִׁיב רוּחַ,  
comp. Arab. cogn. رَاح I, II, IV, X,  
requievit, quievit, pp. to draw breath.  
From the same primary idea comes  
Germ. *ruhen* [ruchen], and from the  
the same root also *riechen* [Germ. inf.  
*ruhen, rüken*, comp. *ruaheu* to desire].  
Arab. نَاح spec. in' genua procubuit

camela, Conj. IV causat. مَنَاح locus,  
ubi cameli procumbant. Syr. et Chald.  
i. q. Heb. אֶחָד: respiravit,  
requievit, comp. under נָוָה.—Spoken  
e. g. of an army Is. 7: 2. 2 Sam. 21: 10,  
comp. Josh. 3: 13. (Arab. نَاح IV

castra posuit.) Of a flight of locusts or  
flies Ex. 10: 14. Is. 7: 19. Also of in-  
animate things, as the ark of Noah  
Gen. 8: 4, of the ark of the covenant  
Num. 10: 36. Constr. absol. Num. 1. c.  
seq. בָּ Ex. 1. c. עַל of place Gen. 8: 4.  
Is. 7: 2, 19. Metaph. of the divine  
Spirit descending and resting upon any  
one, seq. עַל Num. 11: 25, 26, comp. Is.  
11: 2.

2. *to rest, to be at rest*, spec. a) from  
labour i. q. שָׁבָה Ex. 20: 11. 23: 12.  
Deut. 5: 14. b) from vexation and  
calamities, seq. מָן Job 3: 26. Esth. 9:  
22. Impers. Job 3: 13 אִם נָוָה לִי then  
had I been at rest. Is. 23: 12. Neh. 9:  
28. c) i. q. *to reside, to abide*, Ecc. 7:  
9 *anger resteth, dwells, in the bosom of*  
*a fool*. Prov. 14: 33. Ps. 125: 3 *the*  
*sceptre of the wicked shall not abide upon*  
*the lot of the righteous*, comp. Is. 30: 32.  
d) i. q. *to be silent*, i. e. *to rest* or  
*cease from speaking*, 1 Sam. 25: 9.

ΗΙΡΗ has a twofold form and sig-  
nification.

A) הִנִּיחַ 1. *to set down, to put down,*  
*to deposit any one in a place*, Ez. 37: 1.

40: 2; *to let down the hand* Ex. 17: 11;  
*to let fall upon, to lay upon* any one sc.  
blows, a scourge, Is. 30: 32. Metaph.  
ב הִנִּיחַ חֲמָתוֹ to allay one's anger i. e.  
to satiate it on any one Ez. 5: 13. 16: 42.  
21: 22. 24: 13. Zech. 6: 8.

2. *to cause to rest*, Ez. 44: 30; often  
seq. dat. *to give rest* to any one Is. 28:  
12. 14: 3. So freq. of Jehovah, who is  
said to give his people rest, i. e. the  
quiet possession of the promised land  
after the subjugation of the Canaanites,  
Ex. 33: 14. Josh. 1: 13, 15. Deut. 3: 20.  
12: 10 וְהִנִּיחַ לָכֶם מִכָּל-אֹיְבֵיכֶם מִסָּבִיב  
and he shall give you rest from all your  
enemies round about. 25: 19. Josh. 21:  
44. Comp. in N. T. καταπαύω, κατά-  
παυσις.—HOPH. הִנִּיחַ rest is given, seq.  
dat. Lam. 5: 5.

B) הִנִּיחַ, fut. יִנִּיחַ, part. מְנִיחַ;  
like הִנִּיחַ from סָוֵה, גִּלְיוֹן from גָּלָה,  
and the noun מְשׁוּט i. q. מְשׁוּט from  
שָׁוָה.

1. *to set or put down, to lay down, to*  
*deposit in any place*, seq. אֶל or בָּ of place  
1 K. 13: 29—31. Spec. *to deposit* for  
safe-keeping, Ez. 42: 14. 44: 19; before  
Jehovah, *to lay up*, Ex. 16: 33, 34.  
Num. 17: 22. Deut. 26: 4, 10. 1 K. 8:  
9. Also *to place, to set*, as an image 2  
K. 17: 29, a people or troops to another  
land, to transfer, Is. 14: 1. Ez. 37: 14.  
2 Chr. 1: 14. הִנִּיחַ בְּמִשְׁמֶר *to put* any  
one *in ward, custody*, Lev. 24: 12  
Num. 15: 34. And stronger, *to cast or*  
*throw down*, Num. 19: 9. Is. 28: 2  
וְהִנִּיחַ לְאָרֶץ בָּרָד and casteth it to the  
ground with might. Am. 5: 7.

2. *to cause to rest, to quiet*. Ecc. 10:  
4 גִּנְיָהּ הַטָּאִים גְּדִלִים quiet-  
eth i. e. hinders many offences. Hence  
a) *to give rest* to any one, c. acc. Esth.  
3: 8; also *to let rest, to leave in quiet*, to  
let alone, c. acc. הִנִּיחָה אֹתִי let me  
alone that i. e. suffer me Judg. 16: 26;  
often c. dat. הִנִּיחָה לִי Ex. 32: 10. 2  
K. 23: 18. Hos. 4: 17. also seq. הִנִּיחָה לִי  
let him alone that he may curse, let him  
curse. Hence also b) c. acc. pers.  
and gerund of thing, *to permit or suffer*  
one to do any thing, pp. to let him alone  
that he may do it, Ps. 105: 14. c. dat.  
pers. Ecc. 5: 11 לִי שְׁוֹן מִיָּהּ אֵינֶנּוּ מְנִיחַ לִי לִישׁוֹן

will not suffer him to sleep, pp. does not leave him in quiet so as to sleep. 1 Chr. 16: 21. Comp. the verbs נָטַשׁ and נָתַן in the sense of conceding, permitting, construed in the same manner. c) to leave i. q. to let remain, to leave behind in any place, Gen. 42: 33. Deut. 14: 28. e. g. a people in a land Judg. 3: 1. 2 Sam. 16: 21. 20: 3. Jer. 27: 11. to leave remaining Ex. 16: 23, 24. Lev. 7: 15. in the sense of to desert Jer. 14: 9. c. acc. of thing and dat. of pers. to leave behind to any one, to bequeath to one's heirs Ps. 17: 14. Ecc. 2: 18. d) הִנֵּיחַ יָדוֹ to cause thy hand to rest i. e. to withdraw it from any thing, Ecc. 7: 18. 11: 6. — HOPH. הִנֵּיחַ to be set down, placed, Zech. 5: 11, (comp. the Chald. form הִנֵּיקִים Dan. 7: 4.) Part. מְנִיחַ something left, vacant places, Ez. 41: 9, 11

Deriv. מְנוּחָה, מְנוּחָה, מְנוּחָה, מְנוּחָה, and the pr. names מְנוּחָה, מְנוּחָה, מְנוּחָה. Also

נָח, נָח 1. rest, quiet, Esth. 9: 16, 17, 18. c. Suff. נֹחֶה 2 Chron. 6: 41.

2. pr. n. Noah, preserved from the deluge Gen. 5: 10. Ez. 14: 14, 20. גְּרֵי נֹחַ waters of Noah, i. e. the deluge, Is. 54: 9.

נֹחֶה (rest) pr. n. of a son of Benjamin 1 Chr. 8: 2.

\* נוּט to be moved, to quake, i. q. מוּט, once Ps. 99: 1. Sept. σαλευθήτω γῆ. Vulg. moveatur terra.

\* נוּל Chald. Pa. נָנַל i. q. נָנַל, to soil, to foul, whence

נֹלִי Chald. f. Ezra 6: 11, and נֹלִי Dan. 2: 5, a dunghill. Dan. 1. c. and your houses shall become dunghills i. e. cloacae, comp. 2 K. 10: 27.

\* נוּם to slumber, mostly of sloth and inactivity, Nah. 3: 18. Is. 56: 10. Ps. 121: 3. Is. 5: 27. — It differs from נוּם to sleep. Vice versa Arab. نَام

signifies to sleep, and נוּם to slumber.

Deriv. תְּנוּמָה, pr. n. רְנוּם, and

נוּמָה f. slumber, light sleep, Prov. 23: 21.

\* נוּן, NIPH. in Keri, or HIPH. to sprout, to put forth, subolescere. Ps. 72: 17 לְפָנֵי-שָׁמֶשׁ יִנּוּן שְׁמוֹ so long as the sun remains shall his name flourish. — Hence נִין soboles, offspring, and prob. מְנוּן; also נוּנָה Syr. et Chald. fish, so called from the abundance of its progeny, comp. דָּג.

נוּן (a fish, see the preced. art.) Nun, pr. n. of the father of Joshua, Ex. 33: 11. Num. 11: 28, and constantly in the book of Joshua. Sept. every where Navῆ, obviously from an error of the earliest copyists (NATH for NATN). From the forms Ναθή and Ναβί found in some Mss. (see Holmes,) we may gather that later transcribers supposed this Navῆ to be the pronunciation, according to Itacism, of the Hebrew נביא. — Once נוּן 1 Chr. 7: 27.

\* נוּס 1. to flee from any person or thing, seq. מִן Is. 24: 18, 2 מִפְּנֵי Sam. 23: 11, seq. מִפְּנֵי Deut 28: 25. Josh. 7: 4. — Lev. 26: 36 יָנֹסוּ מִנִּסְתָּהּ, Vulg. fugient quasi gladium. — So of inanimate things which flee, e. g. waves Ps. 104: 7, sorrow Is. 35: 10. 51: 11, vigour Deut. 34: 7. So Cant. 2: 17 and 4: 6 in describing the evening נָסוּ הַצִּלּוֹת the shadows flee, i. e. become lengthened, as it were flee from us and are lost. Once נָס לוֹ French il s'en-fruit, Is. 31: 8, comp. נָס no. 4. a.

2. to hasten, to ride swiftly, Is. 30: 16. Comp. נָחַפוּ, נָבְהָה, Lat. fugio Virg. Geor. 3. 462.

PIL. נוּסָה to impel, Is. 59: 19 a confined stream נוּסָה בּוֹ רוּחַ יְהוָה which the wind of Jehovah drives onward.

HIPI. הָנִיס 1. to cause to flee, to put to flight, Deut. 32: 30.

2. to save by flight, to place in safety, Ex. 9: 20. Judg. 6: 11.

HITHPAL. הִתְנוּסָה to betake oneself to flight Ps. 60: 6. Comp. נָסָה 11.

Deriv. מְנוּסָה, מְנוּסָה, מְנוּסָה.

\* נוּעַ 1. *to move to and fro, to waver, to vacillate*, the appropriate word for this kind of motion.—Gr. and Lat. *νέω*, *nuo*, Germ. *nicken*, to nod backwards and forwards. Kindred is נָמַם used espec. of one slumbering, like *νυστάζω*, Pers. نویدن.—Hence a) spoken of the reeling or staggering of drunkards Is. 24: 20. 29: 9. Ps. 107: 27. of the blind Lam. 4: 14. trop. of ways Prov. 5: 6. b) of a tremulous motion, *to tremble*, e. g. as leaves agitated by the wind Is. 7: 2; also of persons or things agitated with fear Is. 6: 4. 7: 2. 19: 1. Ex. 20: 15. c) of the tremulous motion of any thing suspended in the air, *to vibrate, to wave, to swing to and fro*, as of miners suspended in the pits, Job 28: 4 כָּפֵף הָאֲבָנִים they hang down far from the dwellings of men and swing to and fro. So *to wave* over trees, metaph. for to rule over the trees, Judg. 9: 9, 11, 13. d) of the lips of a person speaking softly, *to move, to vibrate*, 1 Sam. 1: 13.

2. *to wander about*, Am. 4: 8. 8: 12. Lam. 4: 14, 15. Jer. 14: 10. Comp. the similar verbs נָדַד and נָדַד.

NIPIH. pass. of Hiph. *to be shaken*, as a tree in order that its fruit may fall, Nah. 3: 12; of a sieve Am. 9: 9.

HIPH. 1. act. *to move to and fro, to wag*, e. g. the head, *to nod*, in derision like the *ἐπιχαιρέκατοι*, (comp. *κεῖν τὴν κεφαλὴν* Ecc. 13: 7. Matt. 27: 39, and see on this formula Lakemacher Obs. Phil. T. IX. obs. 4.) Ps. 22: 8. 109: 25. Lam. 2: 15. 2 K. 19: 21. seq. q. d. to nod with the head Job 16: 4. comp. Jer. 18: 16. Also *to wave* the hand Zeph. 2: 15, likewise in derision.

2. *to agitate, to shake*, e. g. a sieve Am. 9: 9. Hence *to disturb, to disquiet*, 2 K. 23: 18.

3. causat. of Kal no. 1. a, *to cause to reel or stagger*, Dan. 10: 10 lo! a hand touched me וַתִּיגַעַנִי עַל-בְּרַכְי וַיִּכְפּוּת יָדִי and caused me to reel (i. e. to stand reeling and trembling) upon my knees and hands.

4. causat. of Kal no. 2, *to cause to*

*wander about*, *πλάζω*, Num. 32: 13. Ps. 59: 12. 2 Sam. 15: 20.

Deriv. מְנוּעָעִים and pr. n. נֹעֵה.

נוֹעְדִיהָ (with whom Jehovah comes together) pr. n. a) m. Ezra 8: 33. b) f. Neh. 6: 14.

\* נוּף 1. pp. *to wave up and down, to and fro, to agitate*, e. g. the hand; see Hiph. —Hence

2. *to sprinkle* any thing with any thing, which is done by *waving* the hand, c. dupl. acc. Prov. 7: 17.

HIPH. הִנֵּף 1. *to wave, to shake*, a) the hand, as the signal of one beckoning Is. 13: 2; as a gesture of threatening, seq. על Is. 11: 15. 19: 16. Zech. 2: 13. Job 31: 21. So as exerting a healing power, seq. על 2 K. 5: 11. b) a sieve Is. 30: 28. c) a rod, saw, etc. Is. 10: 15 אִם-יִתְגַּדֵּל הַמַּשּׁוּר עַל-Is. 10: 15 shall the saw boast itself against him that moveth it to and fro? כְּהִנֵּף אֶת-מַרְמִיזוֹ as if the rod should brandish him who lifteth it up. Of a sickle Deut. 23: 26. Seq. על Ez. 20: 22. Josh. 8: 31. d) Spec. of a certain ceremony in sacrifices, by which the portions of flesh which were to be offered to God, before being placed on the altar, were first *waved* to and fro; comp. Lat. *porricere* of a similar rite. Lev. 7: 30. 8: 27, 29. 9: 21. 10: 15. 14: 12, 24. 23: 11, 12, 20. Num. 5: 25. 6: 20. In the case of living victims and of the consecration of the Levites, we must suppose a leading about hither and thither, Ex. 35: 22. Num. 8: 11—21. In examples of the first kind, Saadiah

renders by حرك agitavit, in the latter

kind by رف duxit, circumduxit.

A sacrifice thus offered is called תְּנוּפֶה *wave-offering*, Luth. *Webeopfer*. The opinions of the Rabbins on this point, see in Carpov Apparatus Antiqu. s. Cod. p. 709 sq.

2. *to sprinkle, to scatter*, as God the rain, Ps. 68: 10.

HOPH. הִנֵּף pass. of no. 1. d. Ex. 29: 27.

PIL. נוּפָה i. q. Hiph. no. 1, *to wave*



the hand against any one, as a gesture of threatening, Is. 10: 32.

Deriv. נָפַח, נָפַח, and

נוֹף m. elevation, height, from the usage of Arab. <sup>5</sup>نُوف, from r. نَافى eminuit, prominuit. Ps. 48: 3 beautiful for elevation is mount Zion i. e. it rises gracefully. — But נֹף Memphis, is of Egyptian origin, q. v.

\* נוֹץ 1. pp. to glimmer, to glitter, to flame, as Arab. نَاض med. Waw; comp. נָצַץ and נִיצוֹץ a spark. Hence

2. trop. to flourish, see Hiph. comp. נָהַץ, נָהַץ.

3. trop. to flee, pp. to glance away, Lam. 4: 15. Arab. نَاص, comp. נָהַץ no. 1, 2, and Lat. micare, Engl. to glance.

HIPH. נָהַץ to flourish, Cant. 6: 11. 7: 13. In Targg. נָהַץ id.

The nouns נָצַח, נָצַח, נָצַח are derived from the cognate verb נָצַץ q. v.

נוֹצָה f. a feather sc. of the wing, pinion, Ez. 17: 3, 7. Job 39: 13. R. נָצַח q. v. — For the form נָצַח Lev. 1: 16 see below in its order.

\* נוֹק i. q. נָקַח to suck, whence fut. Hiph. וְנִתְּנוּקָהוּ and suckled, nursed him, Ex. 2: 9. But a very slight change of the vowels gives וְנִתְּנוּקָהוּ, from נָקַח.

\* נוֹר obsol. root i. q. Arab.

نُور, to shine, kindred with נָהַר II.

Hence the deriv. נִיר, נִיר, מְנוֹרָה, מְנוֹרָה, pr. n. נִירָה.

נוֹר f. Chald. fire Dan. 3: 6, 11, 15, 17. 7: 9.

\* נוֹשׁ, Syr. نَهِ (comp. Gr. νόσος, νοῦσος) i. q. נָשַׁח, to be sick, ill at ease, once trop. of the mind Ps. 69: 21.

\* נוֹזַה fut. apoc. נוֹזַה and נוֹזַה, i. q. Arab. نَزَا to leap, to spring.

1. to exult, to leap for joy, see Hiph.

2. of liquids, to spirt, to spatter, to be sprinkled, seq. נוֹזַה, נוֹזַה, on, upon any thing Lev. 6: 20 (27). 2 K. 9: 33. Is. 63: 3.

HIPH. נוֹזַה, fut. apoc. נוֹזַה, 1. pp. to cause to leap for joy, to cause to exult, to make rejoice, c. acc. et seq. נוֹזַה in or because of any thing, (comp. נוֹזַה, Is. 52: 15 נוֹזַה גִּוִּים רַבִּים נוֹזַה עָלָיו, so shall he cause many nations to rejoice in himself; comp. נוֹזַה בִּיהוָה. Sept. οὐτω θανμασονται εἰς πολλὰ ἐπ' αὐτοῦ, prob. taking נוֹזַה for נוֹשׂא = נוֹשׂא in the formula נוֹשׂא פָּדִים, which is often rendered by Gr. θανμασ. Syr. Vulg. Luth. Engl. to sprinkle many nations, see no. 2, i. e. my servant the Messiah shall make expiation for them with his blood; but this does not accord with the opp. verb נוֹשׂא.

2. to sprinkle, water, blood, seq. נוֹזַה, Ex. 29: 21. Lev. 5: 9. 14: 7. 4: 17.

Deriv. נוֹזַה pr. n.

נוֹדִיד m. pottage, any boiled dish or food, pp. part. Niph. of the root נוֹדַד, with radical Yod preserved, although these verbs elsewhere in Niph. adopt the forms of נוֹדַד. Of a root נוֹדַד there are no traces extant. Gen. 25: 29. 2 K. 4: 38, 39, 40. Hagg. 2: 12.

נוֹזִיר m. (r. נוֹזַר) consecrated, devoted, spec.

1. a Nazarite, a species of ascetics among the Hebrews, who bound themselves by a vow to abstain from certain things (see the law Num. 6: 13 sq.) Am. 2: 11, 12. more fully נוֹזִיר אֱלֹהִים consecrated to God Judg. 13: 5, 7. 16: 17. — From the Nazarite, who left his locks unshorn, it was transferred to the vine, which every seventh and also every fiftieth year was left unpruned, Lev. 25: 5, 11. Comp. Lat. herba virgo, and Talmud. בחולת שקמה virginitas sycomori, of a sycamore not yet pruned.

2. a prince, as consecrated to God, Gen. 49: 26. Deut. 33: 16. Lam. 4: 7. Comp. מְשִׁירָה.

\* נוֹזַל fut. נוֹזַל 1. to flow, to run, as liquids, Num. 24: 7. Ps. 147: 18. Part. plur. נוֹזְלִים flowings, poet. for

streams, rivers, Ex. 15: 8. Is. 44: 3. Jer. 18: 14. Ps. 78: 16. Prov. 5: 15. Trop. of language, Deut. 32: 2 *my speech shall flow, distil, as the dew.* Of fragrant odours distilling and flowing through the air, Cant. 4: 16. — Construed like other verbs of flowing (see *הָלַךְ* no. 4. Heb. Gram. § 135. 1. n.) with an accus. of that *with* which any thing flows, implying abundance. Jer. 9: 17 *וְעַיְנֵינוּ יִזְלוּ מֵיִם* and our eye-lids flow with waters. Is. 45: 8. Job 36: 28.

NOTE. The form *יִזְלוּ* Judg. 5: 5 is for *יִזְלוּ* Niph. of *זָלַל* q. v.

2. from the Arabic usage (*نزل*) to descend, also to dismount, to stop at an inn, to dwell, whence *מְזֻלָּה*.

HIPH. *הִזְלִי* causat. of no. 1, to cause to flow Is. 48: 21. — The same form is found in *זָלַל*.

\* *נָזַם* obsol. root, either i. q. Arab. *نظ* to perforate, to string pearls, whence *نَظْمٌ* a string of pearls; or as I would prefer i. q. Chald. *זמם* to muzzle, whence Syr. *ܙܡܡܐ* ring for the nose, and Aethiop. *ዘጸጸ*: a ring in the nose of animals to be tamed, i. q. *חָה*. — Hence

*נֶזֶם* c. Suff. *נֶזְמִי*, plur. *נֶזְמִים*, *נֶזְמִי*, m. a ring, a) for the nose, a nose-ring, as an ornament, comp. Jerome on Ez. 16: 12, and the remarks of travellers in Jahn's larger Archaeology I. § 153, also Hartmann's Hebräerinn II. 166. III. 205 sq. Gen. 24: 47. Is. 3: 21. Prov. 11: 22. Hos. 2: 13. b) for the ears, ear-ring, Gen. 35: 4. — Genr. and without specification, Judg. 8: 24, 25. Job 42: 11. Prov. 25: 12.

\* *נָזַק* Chald. to suffer loss, detriment, Part. *נֶזֶק* Dan. 6: 3.

APH. *הִנָּזַק* to bring loss upon, to en-damage, Ezra 4: 13, 15, 22. Hence

*נָזַק* m. loss, damage, Esth. 7: 4.

\* *נָזַר* in Kal not used.

NIPH. 1. to separate oneself from

any one, e. g. seq. *מֵאַחֲרֵי יְהוָה*, to fall away from the worship of Jehovah, Ez. 14: 7.

2. to abstain from any thing, seq. *נָזַר* Lev. 22: 2; absol. spoken of abstinence from food and drink Zech. 7: 3, comp. v. 5. — Syr. Ethpe. id.

3. to consecrate or devote oneself to any thing, seq. *נָזַר* Hos. 9: 10. — Kindr. with *נָזַר* to vow, and Arab. *نذر* to vow, to consecrate.

HIPH. *הִזְרִי* 1. causat. to cause one to separate himself, Lev. 15: 31 *וְהִזְרִתֶם אֶת-בְּנֵי-יִשְׂרָאֵל מִשִּׁמְאַתָּם* cause ye the children of Israel to separate themselves from their uncleanness, where the ancient versions have admonish; comp. Arab. *نذر* IV admonuit.

2. transit. to consecrate, seq. *נָזַר* Num. 6: 12.

3. intrans. i. q. Niph. no. 2, to abstain, seq. *נָזַר* Num. 6: 3. Also i. q. Niph. no. 3, to consecrate or devote oneself, seq. *נָזַר* Num. 6: 2, 5, 6.

Deriv. *נָזִיר*, *מְנָזִיר*, and

*נֶזֶר* m. 1. diadem, pp. a mark, token, by which one is distinguished, separated from the people. Spec. of a king 2 Sam. 1: 10. 2 K. 11: 12. Ps. 89: 40. 132: 18. of the high priest Ex. 29: 6. 39: 30. Lev. 8: 9. *אֲבִנֵי נֶזֶר* stones or gems of a diadem, put for any thing very precious, Zech. 9: 16.

2. consecration, of a priest Lev. 21: 12. oftener of a Nazarite (see *נָזִיר*) Num. 6: 4, 5, 9 *רֹאשׁ נֶזֶר* his consecrated head. v. 12. Hence meton. consecrated head sc. of a Nazarite Num. 6: 19. Also, the primary idea being dropped, unshorn hair, long hair sc. of a woman, Jer. 7: 29. Comp. *נָזִיר* no. 3.

*נִת* see *נִת*.

*נִתְּבִי* (hidden, part. Niph.) pr. n. m. Num. 13: 14.

\* *נִתְּה* praet. and imp. Kal, fut. and inf. Hiph. to lead, to conduct, Ex. 32: 34. Num. 23: 7. Job 38: 32. 1 Sam. 22: 4. Often of God as guiding

and directing men, Ps. 5: 9. 27: 11. 31: 4. 61: 3. 73: 24. 143: 10.

2. to lead out troops etc. to transfer, 1 K. 10: 26. 2 K. 18: 11.

3. to lead back, Job 12: 23 נָחַם he spreadeth out the nations and leadeth them back, sc. into their former limits whence they migrated.

נָחָם see נָחַם.

נָחֻם (consolation) *Nahum*, pr. n. of a prophet, Nah. 1: 1.

נְחֻמִּים m. plur. (r. נָחַם) 1. consolations Is. 57: 18. Zech. 1: 13 where many Mss. and editions have נְחֻמִּים.

2. compassion Hos. 11: 8.

נָחוֹר (snorting, snoring) *Nahor*, pr. n. a) of a postdiluvian patriarch Gen. 11: 22. b) of a brother of Abraham Gen. 26: 27.

נָחוֹשׁ m. adj. (denom. from נָחַשׁ) brazen Job 6: 12.

נְחוֹשֶׁה pp. fem. of the preced. brazen, then i. q. נְחֻשֶׁת brass, Lev. 26: 19. Job 41: 19. Is. 45: 2 דְּלָחוֹת נְחוֹשֶׁה doors of brass, brazen doors. Job 40: 18 אֲפִיקֵי נְחוֹשֶׁה channels of brass. 28: 2 אֶבֶן יִצְּחָק נְחוֹשֶׁה the stone is molten into brass.

נְהִילָה f. Ps. 5: 1 an instrument of music, prob. *tibia*, pipe, flute, pp. something perforated, i. q. הָלִיל. Strictly for נְחִילָה from r. הָלַל to bore, see Lehrs. p. 145.

נְהִירִים dual (r. נָחַר to snort) nostrils, from snorting, Job 41: 12. Syr. sing. ܢܚܝܪܐ nose, Arab. 5 ناسخ nostril.

\* I. נָחַל 1. to receive as a possession, to acquire, to possess, as wealth, glory, Prov. 3: 35. 11: 29. 28: 10. Frequently of the Israelites as acquiring and enjoying possession of the land of Canaan Ex. 23: 30. 32: 13. Seq. בְּ

to have a possession in a land, among one's brethren, Num. 18: 20, 23, 24, and נָחַל with any one Num. 32: 19. absol. Josh. 16: 4. Also Jehovah is said to take Israel as his own possession, and therefore to protect and defend them Ex. 34: 9. Zech. 2: 16 [12].

2. spec. to receive by inheritance, to inherit, Judg. 11: 2, comp. Num. 18: 20. Metaph. Ps. 119: 111.

3. causat. i. q. Pi. to give to be possessed, to distribute any thing, seq. acc. of thing and לְ of pers. Num. 34: 17 אֲשֶׁר-יִנָּחֵל לָכֶם אֶת-הָאָרֶץ who shall distribute the land unto you. v. 18. Josh. 19: 49. c. acc. of pers. according to some, Ex. 34: 9 נָחֲלֵנוּ give us a possession.

PIEL נָחַל to give to be possessed, to distribute, Josh. 13: 32; c. dupl. acc. of pers. and thing Josh. 14: 1. Num. 34: 29. seq. לְ of pers. Josh. 19: 51.

HIPH. הִנְחִיל 1. to give as a possession, to cause to possess, often c. dupl. acc. of pers. and thing, Prov. 8: 21. 13: 22. Zech. 8: 12. c. acc. of thing impl. Deut. 32: 8 בְּהִנְחֵל עֲלֵינוּ גִּוּרִים when the Most High gave, divided out, to the nations their possession. c. acc. of pers. impl. Is. 49: 8. Often spoken of the distribution of the land of Canaan, Deut. 1: 38. 3: 28. 12: 10. 19: 3. 31: 7. Jer. 3: 18. 12: 14. Josh. 1: 6.

2. to cause to inherit, i. e. a) to leave as an inheritance, seq. dat. of pers. 1 Chr. 28: 8. b) to distribute an inheritance, c. dupl. acc. Deut. 21: 16.

HOPH. to be made to possess i. e. to obtain as one's portion, although by compulsion and unwillingly; hence c. acc. Job 7: 3 הִנְחַלְתִּי לִי בְּרָחִיר-שָׂוָא I have obtained months of misery, such are appointed as my portion.

HITHP. i. q. Kal, to receive as one's own possession, to possess for oneself, seq. acc. Num. 32: 18. Is. 14: 2. Seq. dat. of pers. to possess for oneself and for one's heirs i. e. so as to transmit to one's heirs, Lev. 25: 46 וְהִנְחַלְתֶּם אֹתָם לְבָנֵיכֶם אַחֲרֵיכֶם and ye shall possess them for yourselves and for your sons after you; so all the ancient versions. In the same manner are to be explained

Num. 33: 54. 34: 13. Ez. 47: 13. Comp. Ewald's Heb. Gramm. p. 204.

\* II. נָהַל obsol. root i. q. נָהַל, נָהַר, to flow. Hence

נָהַל m. with He parag. local Num. 34: 5, and poet. (Ps. 124: 4) נָהַל, dual נָהַלִּים Ez. 47: 9, plur. נָהַלִּים, נָהַלִּי.

1. a stream, brook, rivulet, either as flowing from a perennial fountain, as נָהַל קָדְרוֹן, נָהַל אֶרְנוֹן, or as formed by rain and snow-water in the mountains and drying up in summer, a torrent, see אֶרְנוֹן, אֶרְנוֹן. Such a torrent is meant in Job 6: 15, my brethren are treacherous, like the torrent, which deceives the traveller by drying up unexpectedly. So נָהַל מִצְרַיִם torrent of Egypt on the confines of Palestine and Egypt, where was later Πυροφόρος, now العريش.

Num. 34: 5. Josh. 15: 4, 47. 1 K. 8: 65. 2 K. 24: 7. Is. 27: 12. But for the river of Egypt Gen. 15: 18 see נָהַר. Trop. נָהַל גַּפְרִית torrent of sulphur Is. 30: 33. נָהַל בְּלִיעַל torrents of destruction Ps. 18: 5.

2. a valley with a brook or torrent, a low place with water, i. q. Arab. وادي

wady, Syr. وادي Gen. 26: 19. Cant. 6: 11. So נָהַל אֶשְׁכָּל, נָהַל גֶּרָר, q. v.

3. prob. pit or shaft of a mine, Job 28: 4 נָהַל שָׁרֵץ they break i. e. pierce, dig, a shaft.

נָהַל Ps. 124: 4, see the preced. article.

נָהַל f. 1. a taking possession of any thing, occupation, Is. 17: 11 בְּיוֹם נָהַל day of occupation, of occupying the harvest. Also possession, domain, estate, Num. 18: 21. Often of the territory assigned to each tribe in the promised land, e. g. Josh. 13: 23 נָהַל בְּנֵי רְאוּבֵן the possession of Reuben. Num. 18: 23. 26: 62. 27: 7. Also of the whole of Palestine as given to the Israelites Deut. 4: 21. So נָהַל יְהוָה is a) the possession or property of Jehovah, i. e. the Israelites, whom Jehovah cares for and protects as his own people,

Deut. 4: 20. 9: 26, 29. Ps. 28: 9. b) a possession granted by Jehovah, gift of Jehovah Ps. 127: 3. For the formula בָּנִשׁ לִי חֵלֶק וְנָהַלָה בְּ, see חֵלֶק no. 2. d.

2. inheritance, 1 K. 21: 3, 4. Prov. 19: 14. נָהַל אָבוֹת an inheritance from fathers.

3. portion, lot, assigned of God, i. q. חֵלֶק no. 2. Job 20: 29. 27: 13. 31: 2.

נָהַל (valley of God) pr. n. of a station of the Israelites in the desert Num. 21: 19.

נְהִלְמִי Nehelamite, patronym. otherwise unknown Jer. 29: 24, 31, 32.

נָהַל f. i. q. נָהַל, with the less frequent feminine termination ה Ps. 16: 6.

\* נָחַם in Kal not used, pp. onomatopœt. to draw the breath forcibly, to pant, to sigh, to groan, like Arab.

נָחַם. Kindred roots are נָחַם (comp. נָחַם and נָחַם) q. v.

NIPH. 1. to lament, to grieve; for the use of the passive and middle in verbs of emotion comp. נָחַם, ὀδυρομαι, contristari, al. Spoken a) in regard to others, whence to pity, to have compassion, absol. Jer. 15: 6 נָחַם אֶת־יְהוָה I am weary of having compassion; seq. נָחַם Ps. 90: 13, נָחַם Judg. 21: 6, נָחַם v. 15, מָן Judg. 2: 18. b) in regard to one's own deeds, whence to repent, (comp. Germ. reuen which in Switzerland means to grieve, Engl. to rue,) Ex. 13: 17. Gen. 6: 6, 7. seq. נָחַם Ex. 32: 12, 14. Jer. 8: 6. 18: 8, 10. נָחַם 2 Sam. 24: 16. Jer. 26: 3.

2. reflex. of Piel, to console oneself, to be comforted Gen. 38: 12; seq. נָחַם concerning any thing 2 Sam. 13: 39, and נָחַם i. e. for the loss of any one Gen. 24: 67.—Hence

3. to avenge oneself, to take vengeance, since, to use the words of Aristotle, Rhet. II. 2, τῇ ὀργῇ ἐπεται ἡδονή τις ἀπὸ τῆς ἐλπίδος τοῦ τιμωρῆσθαι. Seq. מָן Is. 1: 24. Comp. Ez. 5: 13. 31: 16. 32: 31. See Hithp. no. 3.

PIEL נָחַם to console, to comfort, pp.



to express grief, compassion, seq. acc. of pers. Gen. 50: 21. Job 2: 11. Also מן of that concerning which one is comforted Gen. 5: 29, and עַל Is. 22: 4. 1 Chr. 19: 2. Often including the idea of aid rendered, espec. when spoken of God, Is. 12: 1. 49: 13. 51: 3, 12. 52: 9. Ps. 23: 4. 71: 21. 86: 17.

PUAL נָחַם *to be consoled, to be cheered with comfort*, Part. נִחְמָה for מְנַחֵמָה Is. 54: 11.

HITHP. הִנְחַם, once הִנְחֵם Ez. 5: 13, i. q. Niph. but less frequent.

1. *to lament, to grieve.* a) for another, i. e. *to pity, to have compassion*, seq. עַל Deut. 32: 36. Ps. 135: 14. b) *to repent*, Num. 23: 19.

2. *to console oneself, to be comforted*, Gen. 37: 35. Ps. 119: 52.

3. *to avenge oneself, to take vengeance*, Gen. 27: 42 הִנֵּה עָשׂוֹ אֶחָדֶךָ מִנְחָם לְהִרְגֶּךָ *lo Esau thy brother will avenge himself by slaying thee.*

Deriv. נִחְמוּם, נִחְמוֹם, the pr. names נִחְמוֹם, מְנַחֵם, הַנְחֵמָה, and those which here follow.

נָחַם (consolation) pr. n. m. 1 Chr. 4: 19.

נָחַם m. *repentance* Hos. 13: 14.

נִחְמָה Kamets impure, *consolation* Job 6: 10. Ps. 119: 50.

נִחְמִיָּה (comforted i. e. aided of Jehovah) *Nehemiah* pr. n. a) the son of Hachaliah, governor of Judea under Artaxerxes Longimanus, Neh. 1: 1. 8: 9. 10: 2. Comp. תִּרְשָׁמָה. — Different are b) Neh. 3: 16. c) Ezra 2: 2. Neh. 7: 7.

נִחְמָנִי (repenting) pr. n. m. Neh. 7: 7.

נָחֵנוּ i. q. אָנַחְנוּ, *we, found only in* Gen. 42: 11. Ex. 16: 7, 8. Num. 32: 32. 2 Sam. 17: 12. Lam. 3: 42.

\* נָחַם obsol. root. see פִּינָחַם.

\* נָחַץ i. q. לָחַץ, *to urge, to press*, see under the letter ל. Part. pass.

נָחֹץ *urgent, pressing*, 1 Sam. 21: 9. — Arab. نَحَض id.

\* נָחַר onomatopoëtic root, Arab. نَحَرَ, Syr. نَحَرَ, *to breath hard through the nose, to snort, to snore*, comp. Aeth. ንሐረ; *to snore*, Gr. ῥέγγω, ῥόγχοσ. — Hence נִחְרִים, pr. n. נִחְוֹר, also.

נָחַר m. Job 39: 20, and נִחְרָה f. Jer. 8: 16, *a snorting*, e. g. of a horse.

נִחְרִי 2 Sam. 23: 27 and נִחְרִי 1 Chr. 11: 37 (snorer) pr. n. m.

\* נָחַשׁ in Kal not used, an onomatopoëtic root i. q. נָחַשׁ, *to utter a low hissing sound, to whisper*, espec. of the whispering or muttering of sorcerers, see לָחַשׁ Pi. Ps. 58: 6. Comp. Zab.

נִחְשָׁא susurravit, see Cod. Nas. III. p. 88, line 16, 18. II. p. 138, line 9.

PIEL *to practise sorcery, enchantment, divination*, i. q. Arab. نَحَّشَ. Lev. 19: 26. Deut 18: 10. 2 K. 17: 17. 21: 6. Some here understand ὀφιδόματα or divination by serpents, as if denom. from נָחַשׁ, see Bochart Hieroz. T. I. p. 21. Hence

2. *to augur, to forebode, to have a presentiment of*, Greek οἰωνίζουμαι, comp. Syr. نَحَّشَ Pe. and Pa. id. Gen. 30:

27 נִחְשִׁי וַיְבָרֶכֶני יְהוָה בְּגִלְגָּלִי *I augur that Jehovah blesseth me for thy sake.* 44: 15 *know ye not נִחְשׁ רַבָּנִשׁ that such an one as I could certainly forebode, divine, such things? v. 5 he might well forebode it, foresee it.*

3. 1 K. 20: 33 וְהָאֲנָשִׁים יִנְחָשׁוּ, Vulg. et acceperunt viri pro omine, and the men took as a good omen sc. the words of Ahab in v. 32.

נָחַשׁ m. 1. *incantation, enchantment*, Num. 23: 23.

2. *omen, augury which one takes*, Num. 24: 1, comp. 23: 3, 15.

נָחַשׁ m. 1. *a serpent*, so called

from its hissing, see נחש. Gen. 3: 1 sq. Ex. 4: 3. 7: 15. 2 K. 18: 4. Put for the constellation of the serpent or dragon in the northern quarter of the heavens, Job 26: 13, Arab. حَيَّة.

2. pr. n. *Nahash* a) of a place otherwise unknown 1 Chr. 4: 12. b) of a king of the Ammonites 1 Sam. 11: 1. 2 Sam. 10: 2. c) 2 Sam. 17: 27. d) 2 Sam. 17: 25.

נחש m. Chald. *copper, brass*, Dan. 2: 32, 45. 4: 20. al. Syr. نَحْش, Hebr. נֶחֱשֶׁת.

נחשון (enchanter) pr. n. m. of a son of Amminadab Ex. 6: 24. Num. 1: 7. Ruth. 4: 20.

נחשת comm. (m. Ez. 1: 7. Dan. 10: 6. f. 1 Chr. 18: 8.) c. Suff. נְחֹשֶׁתֶּךָ.

1. *brass, χαλός*, i. e. copper, mostly as hardened and tempered in the manner of steel, and used for arms and other cutting instruments, Gen. 4: 22. Ex. 26: 11, 37. al. saepe. Metaph. Jer. 6: 28 *brass and iron are they all*, i. e. base, vile, of less precious metal.

2. *any thing made of brass*, a) *money*, brass coin, Ez. 16: 36 יָעַן הַשֶּׁפֶךְ נְחֹשֶׁתֶּךָ, Vulg. *quia effusum est aes tuum*. b) *fetter, chain*, of brass, Lam. 3: 7. espec. dual נְחֹשֶׁתַיִם, *fetters*, Judg. 16: 21. 2 Sam. 3: 34.

נחשתא (brass) pr. n. f. of the mother of king Jehoiachin 2 K. 24: 8.

נחשתן m. (fr. נחש and the formative syllable נֶתֶן) adj. *brazen serpent*, erected by Moses, and broken in pieces by Hezekiah because the Israelites worshipped it, 2: K. 18: 4.

\* נחת fut. יִנְחֶה Ps. 38: 3, and יָנַח Prov. 17: 10, *to go or come down, to descend*, a root common in Aramaean i. q. Heb. יָרַד, but in O. T. only as poetic; perhaps denom. from the noun נַחַת. Jer. 21: 13 מִי־יִנְחֶה עִלָּינוּ *who will come down against us?* sc. to attack us. Ps. 38: 3 וַתִּנְחֶה עָלַי יָרֵךְ *and thy hand cometh down upon me* sc. in chastise-

ment. Plur. יִנְחֹתוּ Job 21: 13, for יִנְחֹתוּ c. Dag. euphon. comp. Lehrs. p. 85. Trop. Prov. 17: 10 תִּנְחֶה גֹּתְךָ בְּמַבִּין *reproof goeth down, sinketh deep, into the mind of the wise*, comp. 18: 8. 26: 22. The form תִּנְחֶה is penacutic, comp. Lehrs. § 51. 1. n. 1.

NIPH. נחת i. q. Kal, Ps. 38: 3 כִּי־יִנְחֹתוּ חֲצִירְךָ *for thine arrows come down upon me, pierce me*.

PIEL נחת *to press down*, a) a bow, i. e. to bend, Ps. 18: 35. b) *furrows*, i. e. to level, spoken of rain Ps. 65: 11.

HIPH. *to prostrate*, imper. הִנְחֵה Joel 4: 11.

נחת Chald. *to come down, to descend*, part. נַחֲתָה Dan. 4: 10, 20.

APH. fut. יִנְחֶה, imp. אִנְחֵה, part. מִנְחֵה.

1. *to bring down* Ezra 5: 15.

2. *to lay down, to deposit*, for safe-keeping, Engl. *to lay up*, Ezra 6: 1, 5.

HOPH. after the Heb. form הִנְחֵה *to be deposed* Dan. 5: 20.

נחת (Milél from r. ניה) f. 1. a *letting down*, Job 36: 16 בָּתָּה שֶׁלֹּחֲנֶךָ i. e. *food set down upon thy table*. Is. 30: 30 בָּתָּה זְרוּעוֹ *the letting down of his arm* i. e. *chastisement inflicted by his arm*, comp. Ps. 38: 3.

2. *rest, quiet*, Is. 30: 15. Ecc. 6: 5. Acc. Ecc. 4: 6 בָּתָּה מְלֵא *a hand-ful with quiet*.

3. pr. n. *Nahath*, see נחיה.

נחת adj. *coming down, descending*, only plur. c. Dag. euphon. נַחְתִּים 2 K. 6: 9.

\* נטה fut. יִטֶּה, apoc. יִטֵּה, נִטֵּה.

1. *to stretch out, to extend*, Arab. نَطَّ extendit fila. Kindred roots are

נָתַח, מָתַח, בָּתַח, q. v.—a) *to stretch out, to extend*, e. g. the hand Ex. 8: 2, 13. 10: 12, 21; often of the hand of God in threat Jer. 51: 25. Ez. 6: 14. 14: 9, 13. Is. 5: 25, or of man as if to assail God Job 15: 25. So a spear Josh. 8: 18; a measuring line, seq. עַל, *to stretch the line upon any thing* Job 38: 5. Is. 44: 13.

Lam. 2: 8. trop. an ambush. q. d. snares, nets, Ps. 21: 12. Also *to stretch out* in length, *to elongate*, Is. 3: 16 נְטִיּוֹת גְּרוֹן with neck extended i. e. with head erect. Ps. 102: 12 צֶל נְטִי lengthened shadow, i. e. lengthened in the declining sun, at the approach of evening, comp. 109: 23.—b) *to stretch, to spread out, to expand*, e. g. a tent Gen. 12: 8. 26: 25; the heavens Is. 40: 22 בְּדֶק שָׁמַיִם הִנְטָה he spreadeth out the heavens as a curtain, awning.—1 Chr. 21: 10 אֲשֶׁלֶּשׁ אָנֹכִי נְטָה עֲלֶיךָ I spread out three things before thee (i. e. I propose to thee) choose one, comp. 2 Sam. 24: 12 where for נֹטָה is נוֹטָל c) intrans. *to spread oneself out* e. g. as flocks in a land, Job 15: 29.

2. *to incline, to bow, to depress*, pp. to make tend downwards, e. g. the shoulder Gen. 49: 15. the mind Ps. 119: 112. the heavens, spoken of God, Ps. 18: 10. *to cast down* enemies Ps. 17: 11. Part. pass. Ps. 62: 4 קִיר נָטִי a wall inclining, leaning, ready to fall. Intrans. of feet inclining to a fall Ps. 73: 2. of the declining day Judg. 19: 8. of the shadow on a dial moving downwards 2 K. 20: 10.

3. *to turn, to turn away, to deflect*, pp. to make tend to one side. Is. 66: 12 לו, I will turn peace upon her like a river i. e. as a stream is turned in its course. Gen. 39: 21 נָטַח אֵלָיו חֶסֶד turned upon him favour, i. e. conciliated favour towards him. Often intrans. *to turn away, to decline*, Num. 20: 17. 22: 23, 26, 33. seq. אֶל to any one Gen. 38: 16. seq. מִן and מֵעַם from any one, from a way, Ps. 44: 19. 119: 51, 157. Job 31: 7. 1 K. 11: 9. seq. אֲחֵרִי to turn away after i. e. to the side of any one Ex. 23: 2. Jud. 9: 3. 1 K. 2: 28, comp. 1 Sam. 8: 3.—Hence

4. *to go away, to go*, 1 Sam. 14: 7.

NIPH. pass. of Kal no. 1, *to be stretched, extended*, as a measuring line Zech. 1: 16; of a stream, *to spread itself out*, Num. 24: 6; of evening shadows, *to be lengthened*, Jer. 6: 4, comp. Virg. Ecl. 1. 84.

HIPH. הִנְטָה, fut. יִנְטֶה, apoc. יָנַט, יָנַט, 2 Sam. 19: 15, imp. apoc. הִנְטָה Ps. 17: 6.

1. i. q. Kal no. 1, but less usual. a) *to stretch out, to extend*, e. g. the hand Is. 31: 3. Jer. 6: 12. 15: 6. the limbs upon a couch or bed Am. 2: 8. b) *to stretch, to extend*, as a curtain or awning Is. 54: 2. 2 Sam. 21: 10. a tent 2 Sam. 16: 22.

2. *to incline downwards, to bow, to depress*, Gen. 24: 14. the heavens, spoken of God, Ps. 144: 5. Spec. the ear Jer. 7: 24, 26. 11: 8. seq. לְ to any one Ps. 17: 6. 31: 3. 71: 2. 78: 1. 116: 2. Prov. 4: 20. 5: 1.

3. *to turn, to turn away, to deflect*, sc. towards one side, i. q. Kal no. 3. Num. 22: 23. 2 Sam. 3: 27. E. g. a) the heart of any one 2 Sam. 19: 15. seq. אֶל, לְ, to any one, to wisdom 1 K. 8: 58. Prov. 2: 2. 21: 1. Ps. 119: 37. 141: 4. seq. אֲחֵרִי 1 K. 11: 2, and in a bad sense *to seduce* Prov. 7: 21. Is. 44: 20. b) הִנְטָה חֶסֶד עַל פֶּ' to turn favour upon any one, i. e. to procure favour for him, Ezra 7: 28. 9: 9. Comp. Kal Gen. 39: 21. c) *to turn away* i. e. *to avert*, to deprive of good Jer. 5: 25. d) intens. *to turn out* i. e. *to thrust out* of the way Job 24: 4, comp. Am. 2: 7. e) *to turn away* i. e. *to repulse* a suitor Ps. 27: 9. f) intrans. *to deflect, to decline* Job. 23: 11. Is. 30: 11. Ps. 125: 5. g) הִנְטָה מִשְׁפָּט 1 Sam. 8: 3, and seq. gen. Ex. 23: 6. Deut. 27: 19. Lam. 3: 35, *to pervert justice, to wrest the right of any one* before a tribunal. So without מִשְׁפָּט, Ex. 23: 2 רַבִּים אֲחֵרִי לִנְטָה לְהִנְטָה so as to turn away after the many *to wrest* justice. Also seq. accus. of pers. *to wrest any one*, i. e. to pervert his rights, Prov. 18: 5. Is. 10: 2. 29: 21. Am. 5: 12.

Deriv. מִנְטָה, מִנְטָה, מִנְטָה, מִנְטָה, and pr. n. נִטָּה.

נְטִיל (נָטַל r.) m. laden Zeph. 1: 11.

נְטִיפּוֹת f. plur. (r. נָטַף to drop,) drops, pendants, for the ears, ear-rings, especially of pearls, Judg. 8: 26. Is. 3: 19.—Arab. نَطْبَةٌ id. comp. Gr. σταλάγμαον a kind of ear-pendant from σταλάζω to drop, distil.

נְטִישׁוֹת f. plur. tendrils, twigs,

Is. 18: 5. Jer. 5: 10. 48: 32. R. נָטַשׁ see Niph. Is. 16: 8.

\* נָטַל fut. יִנָּטֵל 1. *to take up, to lift up.* Syr. נָטַל to be heavy, from the

idea of *lifting*. Kindred roots are תָּנַח, תָּנַחַה, *τλάω, τλήμι, tollo* and its derivatives, as *tolero* etc. — Is. 40: 15 כִּדְקַח אֶשׁ כַּדְקִיחַ as the dust which one takes up.

2. Seq. עָלַ, *to lay upon, to impose upon* any one, 2 Sam. 24: 12 נָטַלְתָּ אֵלַי שְׁלֹשׁ דְּבָרִים *I lay upon thee, i. e. propose to thee, comp. the parallel passage in 1 Chr. 21: 10 where it is נָטַלְתָּ, and in the same sense נָטַלְתָּ Jer. 21: 8. — Lam. 3: 28 כִּי נָטַל עָלַי לְבִי for God hath laid upon him a burden of calamity.*

PIEL i. q. Kal no. 1. Is. 63: 9.

Deriv. נָטַל, נָטַל.

נָטַל Chald. *to lift up* Dan. 4: 31.

Praet. pass. 7: 4.

נָטַל m. *a burden, load*, Prov. 27: 3.

\* נָטַע fut. יִנָּטֵעַ, inf. נָטֹעַ and נָטַע, *to plant*, pp. a tree, garden, vineyard, Gen. 2: 8. 9: 20. Lev. 19: 23. Num. 24: 6. Seq. dupl. acc. *to plant a garden etc. with any thing*, Is. 5: 2. Also c. accus. of a place planted, to fill with plants, Ez. 36: 36. — Trop. *to plant a people*, i. e. to assign them a fixed and permanent residence; comp. in Engl. 'to plant a colony.' Am. 9: 15. Jer. 24: 6 *I will plant them, I will not pluck them up.* 32: 41. 42: 10. 45: 4. Ps. 44: 3. 80: 9. Ex. 15: 17. 2 Sam. 7: 10. Comp. opp. נָתַשׁ, also מָטַע and יָתַד Ezra 9: 8.

2. *to fix, to fasten*, as a nail, Ecc. 12: 11. Comp. in Engl. 'to plant a nail.'

3. *to plant i. e. to pitch a tent*, Dan. 11: 45, and so of the tent of the heavens Is. 51: 16; *to set up an image* Deut. 16: 21.

NIPH. *to be planted*, metaph. Is. 40: 24.

Deriv. מָטַע and the two following articles.

נָטַע m. constr. נָטַע Is. 5: 7, c. Suff. נָטַעַי, plur. נָטַעִים.

1. *a plant*, sc. recently planted, Job 14: 9. Sept. well νεόφυτον.

2. *a planting*, Is. 17: 11.

3. *plantation*, place planted, Is. 5: 7. 17: 10. 1 Chr. 4: 23.

נָטַעִים m. plur. *plants*, Ps. 144: 12.

\* נָטַח fut. יִנָּח, *to drop, to fall in drops, to distil.* Aram. and Arab. id. Aeth.

לִמְח: stillavit, and לִמַּח: percolavit, which comes from the idea of *stillare*. The primary syllable נַח is onomatopoeitic, as in Germ. and Engl. with *r* inserted, *to drop, tropfen*. — Metaph. of discourse, Job 29: 22 *my speech distilled upon them*, was grateful to them as the rain. Often pp. c. acc. of thing, *to drop with any thing, to let fall in drops*, comp. נָזַל no. 1, הִנָּח no. 4. Joel 4: 18 יִטְפוּ הַהָרִים עִסִּים *the mountains drop with new wine.* Cant. 5: 5, 13. Judg. 5: 4. Trop. Cant. 4: 11 נִפְתָּה שִׁפְתֶּיךָ כַּחֲמֹלֶת *thy lips distil with honey.* Prov. 5: 3. — In a similar manner the Arabs transfer the idea of watering, irrigating, to flowing and pleasing discourse, comp. رَوَى and other synonymous verbs.

HIPH. *to let fall in drops, to distil with*, c. acc. Am. 9: 13. Spec. of discourse, and the accus. being omitted, simply *to speak, to prophesy*, Mic. 2: 6, 11. Ez. 21: 2, 7. Am. 7: 16. Comp. נָבַח, נָבֵא.

Deriv. נָטַח, and

נָטַח m. 1. *a drop* Job 36: 27.

2. an aromatic gum or resin so called from its flowing out in drops, distilling, Ex. 30: 34. Sept. *στακτή* i. e. myrrh flowing spontaneously, from στάζω to distil. The Rabbins, opobalsam.

נָטַח (distillation) pr. n. of a place not far from Bethlehem in Judea, Ezra 2: 22. Neh. 7: 26. Hence the gentile n. נָטַחַתִּי 2 Sam. 23: 28, 29. 2 K. 25: 23.

\* נָטַר fut. יִנָּטֵר and יִנָּטֹר Jer. 3: 5, *to guard, to keep*, i. q. שָׁמַר, but usually poetic. Syr. Chald. and Arab. نَظَر id. Kindred is נָצַר. — E. g. *to keep a vineyard* Cant. 1: 6. 8: 11, 12.



3. i. q. Arab. **نظر**, *to keep watch*,  
drawn from the notion of guarding,  
whence **מִשְׁטָרָה**.

\*נָתַן fut. יִפְּלוֹת, *to let, to leave.*

2. *to let go, to leave to oneself*, i. e. *to disperse, to spread abroad*, comp. נִשְׁמַט. 1 Sam. 30:16 נִשְׁמָטוּ dispersed, scattered abroad. Intrans. *to spread oneself*, 1 Sam. 4:2 וַיִּשְׁמָטוּ הַמִּלְחָמָה and the battle spread itself, comp. Niph. no. 1.

4. *to let alone*, e. g. a field in the sabbatical year, *to let lie*, Ex. 23: 11. strife Prov. 17: 14.

6. *to let, to permit*, seq. acc. of pers. and  $\dot{\text{h}}$  of thing, pp. to admit one *to* any thing, Gen. 31: 28.

8. *to let out i. e. to draw out a sword,*  
Is. 21: 15. Comp. שָׁמַט.

2. *to be let go, to be loosened, as a rope* Is. 33: 23.

PUAL to be forsaken Is. 32: 14.

נִי a word of doubtful authority, Ez. 27: 32 בְּיָהֶם in their lament, according to the Masora. But Mss. and several printed editions, Sept. (and Arab.) Theodot. and Syr. exhibit the reading בְּיָהֶם, which is better; comp. 32: 16. 2 Sam. 1: 18.

**נִיב** m. (ר. נִיב) *produce, fruit*,  
al. 1: 12. Metaph. **נִיב שִׁפְתָּיִם** *pro-*  
*duce of the lips* i. e. offerings presented  
to God with the lips, thanksgivings,  
comp. **αγαθὸς χειλέων** Heb. 13: 15. Is.  
40: 19 *I create the produce of the lips*, I  
use thanksgivings to God. Chethibh  
**נִיב**, comp. Chald. **נִיב** *fruit*.

נִיד m. (r. נִיד) *consolation, comfort*, see Job 16: 5 נִיד שְׁפָתַי *the comfort-  
ing of my lips* i. e. empty comfort, see  
שֵׁפ.

נִיּוֹת Chethibh נִיּוֹת (habitations)  
n. of a place near Ramah, 1 Sam.  
: 18, 19, 22, 23. 20: 1,

נִיחָה m. pp. *rest, acquiescence*,  
(from the root נִיחַ, as Arab. نَامَ)

from r. <sup>1 51 561</sup> **بَيْنُونَة**, **دَام** from r. **بَان**,  
De Sacy Gramm. Arab. I. p. 561,) i. e.  
*satisfaction, delight*, like the Lat. *acqui-*  
*escere in aliqua re* for *delectari*, Syr.

delectatus<sup>2</sup> est aliqua  
re, Barhebr. p. 221, <sup>2</sup>deliciae,

ibid. p. 38, Talmud. כִּי יִרְחַח placetne tibi? — Found only in the phrase יִרְחַח odour of delight i. e. pleasant odour, sweet savour, Gen. 8: 21 יִרְחַח הַיִּהוָה and God smelled a pleasant odour q. d. נִחֲחַח אֶת-הָאֱלֹהִים. Lev. 2: 12. 26: 31. Num. 15: 3. Ez. 6: 13. 20: 28, 41. To the Mosaic precepts concerning sacrifices is very

often added the phrase **רִיחַ-נִיחֹחַ לַיהוָה** a sweet odour to Jehovah Lev. 1: 9, 13, 17. 2: 2, 9. 3: 5. 6: 14. Num. 15: 7 sq. 28: 8. also **לַיהוָה אֶשֶׁה לַיהוָה** Num. 28: 6, 13. 29: 6. al. — Hence

**נִיחֹחַ** plur. Chald. from the Hebrew usage in the preceding article, and omitting **רִיחַ**, sweet odours, incense, Dan. 2: 46. **עֶזְרָא** 6: 10.

**נֵיץ** m. (ר. **נֵיץ**) progeny, offspring, always coupled with **בָּכָר**, Gen. 21: 23. Job 18: 19. Is. 14: 22.

**נִינְוָה** pr. n. *Nineveh*, the ancient capital of Assyria, situated on the eastern bank of the Tigris opposite to where Mosul now stands upon the western bank, Gen. 10: 11, 12. Is. 37: 37. Nah. 2: 9. Jon. 1: 2. 3: 3. By the Greeks and Romans it was usually called *Ninus*, after the name of its founder, Hdot. 1. 193. ib. 2. 101. Diod. Sic. 2. 3. In Ammianus however, *Nineve*, 18. 16. In respect to its site, see the discussion of Bochart, Phaleg lib. 4. cap. 20; also Niebuhr's Travels T. II. p. 353, who found in that place a village called *Nunia*. D' Anville l' Euphrate p. 80. Comp. Rosenm. bibl. Alterthumsk. I. ii. p. 94, 114.

**נִסַּס** Jer. 48: 44 Chethibh i. q. **נִסַּס** fleeing, pp. pass. made to flee, fugitive.

**נִיסָן** m. *Nisan*, the first month of the Hebrews, called in the Pentateuch **חֹדֶשׁ הָאֲבִיב** q. v. Neh. 2: 1. Esth. 3: 7. Syr. Chald. et Arab. id. The name **נִיסָן** seems to be for **נִיבָן** or **נִבָּן**, and to denote month of flowers, from **נִבָּן**, a flower.

**נִיצוֹץ** m. a spark, once Is. 1: 31. Talmud. id. It may come either from the root **נִוץ** after the form **נִיחֹחַ**, or from **נָצַץ** after the form **קִיטוֹר**.

**נִיר** i. q. **נֵיר** m. (ר. **נֵיר**) a light, lamp, 2 Sam. 22: 29.

\* **נִיר** to break up with the plough, to till, Hos. 10: 12. Jer. 4: 3. This root has prob. sprung from Hiph. of the

verb **נִיר**, (comp. Ewald's Gramm. § 235,) and signifies pp. to make glisten e. g. trop. a field.—Hence **מְנוֹר** a yoke.

**נִיר** m. (ר. **נֵיר**) 1. i. q. **נֵיר** a light, lamp, always metaph. of offspring, 1 K. 11: 36 **לְמַעַן הִיוֹת-נֵיר לְדָוִד** **עַבְדִּי בְלִי-הַיּוֹמִים** that there may be a light to David my servant forever, i. e. that his posterity may continue forever, comp. 15: 4. 2 K. 8: 19. 2 Chr. 21: 7.

2. fallow-ground, a field recently broken up, Prov. 13: 23. Jer. 4: 3. Hos. 10: 12. See the root **נִיר**.

\* **נָכָה** a root of doubtful authority as a verb, i. q. **נָכָה**, to smite. For the form in Job 30: 8, see **פָּאָה** Niph. — Hence

**נָכָה** plur. **נָכָהִים** smitten, trop. afflicted, Is. 16: 7. Also

**נָכָה** adj. id. afflicted, fem. **רִיחַ-נָכָה** a broken spirit, afflicted mind, Prov. 15: 13. 17: 22. 18: 14. Comp. **נָכָה**.

**נִכְאָת** f. (for **נִכְאָת**) Gen. 37: 25. 43: 11, strictly, infin. after the form **נִכְאָת**, **קָרָאָת**, (and not with Ewald, Gram. p. 327, plur. for **נִכְאָתִים**), pp. contusion, a breaking in pieces, hence aromatic powder, and then this general name seems to have been transferred to some certain kind of spice or aromatic substance. Sept. *σνίγδα*, Saad. *siliqua*, Aqu. *στίλαξ*. — Arab. **نَكَاة** is i. q. **نَكَاة** gum, gum tragacanth.

Here seems also to belong the phrase, **בֵּית נִכְאָת** 2 K. 20: 13. Is. 39: 2, which literally perhaps may be rendered house of his spices, as Aqu. Symm. Vulg. but more correctly as to the sense, treasury, store-house, as Chald. Syr. Saad. et Arabs Polygl. (also Is. l. c. for Gr. *νεχωθᾶ*.) In this house there seems to have been laid up, as is said immediately after, "silver and gold and spices and precious ointments," so that it took its name from the latter rather than from the former. The suggestion of Lorschbach (Lit. Zeit. Jena, 1815.

no. 59) seems to me now less applicable, viz. that נָכַח is prob. a Persian word from *نکاهیدن* deponere, *نکاح* custodia.

\* נָכַד obsol. root, whence

נָכַד m. *progenies*, as the Vulg. correctly renders it, i. e. *progeny*, always coupled with the synon. נִדָּן q. v. Similar is Aethiop. *ገንደር* genus, cognatio, tribus, כ and ג being interchanged, comp. נָגַד for נָכַד Gen. 21: 23 Cod. Sam.—In Job 31: 3 in some Mss. and editions נָכַד is read for the common נָכַר, and might then be i. q. Arab. *نَكَد* *vita misera*, but the common reading is preferable.

\* נָכַה in Kal not used, to *smite*, to *strike*.—Arab. and Aeth. *نَكَأ*, *نَكَى*, *نَحَل*: id. but rarely used and chiefly with the idea of harm. Kindred are נָכַא, נָכַע, נָכַה and in the Indo-Germanic languages *ico—ëre*.

NIPH. pass. of Hiph. *to be smitten*, slain, once 2 Sam. 11: 15.

PIEL not in use, since what some have regarded as the infin. of Piel viz. the form נָכַה Num. 22: 6, is there as elsewhere (Josh. 10: 4) 1 plur. fut. Hiph. and the passage is to be thus explained: *וְאֶבְרָהָם יִנְכְּהוּ אֶת־יִצְחָק וְאֶת־יַעֲקֹב* *perhaps I may be able to effect that we shall smite him (Israel) and drive him out.* The verb נָכַח, like Arab. *استطاع*, *قدر* is here construed with a finite verb, as in Esth. 8: 6. The plural נָכְהוּ is well explained by Sal. ben Melech: *I and my people, or I (Balak) in war and thou (Balaam) in curses.*—PUAL pass. *to be smitten*, e. g. grain Ex. 9: 31, 32. But Hoph. is far more usual, q. v.

HIPH. הִנְכַּה, imp. הִנְכֵּה and הִנְךָ, fut. הִנְכֶּה, הִנְכֵּה and הִנְךָ.

1. *to smite*, to *strike*, (Gr. *πλήσσω*) e. g. any one with a rod, staff, scourge, Ex. 2: 11, 13. Deut. 25: 3. in chastisement Jer. 2: 30. Neh. 13: 25. water Ex. 8: 13. a rock Ps. 78: 20. the cheek of any one, to buffet, Job 16: 10. Also

with a stone, to hit, not to miss, 1 Sam. 17: 49, 50. with an arrow 1 K. 22: 34. 2 K. 9: 24. with the horn, to strike, to push, Dan. 8: 7. Unusual is הִנְכֵּה *to strike roots* sc. into the ground, to shoot forth roots, Hos. 14: 6. Seq. מִן of pers. *to strike from*, any, one, *to strike out*, Ez. 39: 3. an eye Ex. 21: 26. Spec. a) הִנְכֵּה בָּהּ to strike the hand 2 K. 11: 12. Ez. 22: 13, and הִנְכֵּה בְּכַף to strike in the hand Ez. 6: 11, fully הִנְכֵּה בָּהּ אֶל בָּהּ to smite hand upon hand 21: 19, 22, i. e. *to smite the hands together*, e. g. now in exultation, to clap the hands, 2 K. 1. c. and now in indignation Ez. 22: 13, or in lamentation Ez. 6: 11. 21: 19. b) 1 Sam. 24: 6 *וַיִּדֹּם דָּוִד לִבּוֹ דְּרוֹר אֶת־הוּא* *and David's heart smote him*, i. e. as in common Eng. beat violently against his ribs. Comp. Aesch. Prom. 887 *ἡραδία φόβῳ φρένα λατίζει*. c) Often of Jehovah or his messengers, who are said to *smite* a person or people or land with disease or plagues, i. e. to inflict a plague upon them, comp. נָגַע, נָגַה. E. g. הִנְכֵּה בְּסִנְדְּרוֹרִים to smite with blindness Gen. 19: 11. pestilence Num. 14: 12. hemorrhoids 1 Sam. 5: 6, comp. 2 K. 6: 18. Zech. 12: 4. Also *to smite* a land with destruction Mal. 3: 24, and absol. Ex. 7: 25 *after Jehovah had smitten the river* i. e. had turned it into blood, comp. v. 20. Zech. 10: 11. Is. 11: 15. d) *to smite enemies* i. e. to vanquish, put to flight Gen. 14: 15. Deut. 4: 46. Josh. 12: 7. 1 Sam. 13: 4. 17: 9. e) *to smite* a besieged city, i. e. to storm, to take, 1 Chr. 20: 1. 2 K. 3: 19.

2. in a stronger sense: a) *to smite in pieces*, e. g. a house Am. 3: 15. 6: 11. Ps. 3: 8 *to all my enemies he hath smitten the jaw-bone in pieces*, an image drawn from ravenous beasts. b) *to smite through*, *to strike into*, to transfix e. g. with a spear 1 Sam. 18: 11. 19: 10. 26: 8. 2 Sam. 2: 23. 3: 27. 4: 6. 20: 10. a flesh-hook 1 Sam. 2: 14. a sword, הִנְכֵּה לְפִי חֶרֶב, see חֶרֶב. Hence c) *to kill*, *to slay*, Gen. 4: 15. Ex. 2: 12. Sometimes with the acc. נָכַח as to life, Gen. 37: 21 *לֹא נָכַח נֶפֶשׁ* pp. *let us not smite him as to his life*, so as to destroy his life, i. e. *let us not kill him*. Deut. 19: 6, 11. Lev. 24: 18. Seq. בְּ parti-

tive, to kill or slay of them, 2 Sam. 23: 10 **וַיַּךְ בַּפִּלְשְׁתִּים** he slew of the Philistines, i. e. some of them. 2 Sam. 24: 17. Ez. 9: 7. 2 Chr. 28: 5, 17. espec. 1 Sam. 6: 19. Different is 1 Sam. 18: 7 **שָׁאוּל הָכָה אֶת־בְּאִלְפָּר** Saul hath slain his thousands. 21: 12. 29: 5. Spoken also even of wild beasts, 1 K: 20: 36. Jer. 5: 6.

3. trop. or in a lighter sense, to smite, i. e. to touch, to harm, to blast, (comp. Arab. **ضرب**) e. g. as a worm a plant Jon. 4: 7, the sun and moon men Jon. 4: 8. Ps. 121: 6. Here the nocturnal cold seems to be attributed to the moon, as the heat of the day is to the sun, comp. Gen 31: 40. Hos. 9: 16.

HOPH. **הִכָּה**, once **הִיכָה** Ps. 102: 5:

1. pass. of Hiph. no. 1, to be smitten, i. e. a) to be beaten Num. 25: 14. Ex. 5: 16. b) to be smitten of God with a plague 1 Sam. 5: 12. Is. 1: 5. 53: 4. c) to be stormed, to be taken, of a city Ez. 33: 21. 40: 1.

2. to be killed, slain Jer. 18: 21.

3. to be smitten, i. e. to be touched, blasted, by the sun or wind Ps. 102: 5. Hos. 9: 16.

Deriv. **מִכָּה**, and the two following.

**נָכַה** adj. smitten, every where in constr. **נָכַה רַגְלִים** smitten in the feet, lame, 2 Sam. 4: 4. 9: 3. **נָכַה רוּחַ** smitten in spirit, afflicted, contrite, Is. 66: 2. Comp. **נָכַח**.

**נָכַה** only in plur. **נָכִים** Ps. 35: 15, smiting sc. with the tongue, i. e. a railer, slanderer, comp. Jer. 18: 18.

**נֶכֶח** and **נֶכַח** pr. n. *Necho*, king of Egypt, son of Psammetichus. According to Manetho in his book of dynasties, he was the fifth of the second Saitic dynasty, and was called Necho II, to distinguish him from his grandfather of the like name. See Jul. Afric. in Routh's Reliq. Sacr. II. p. 147. 2 K. 23: 29, 33. 2 Chr. 35: 20. 36: 4. Jer. 46: 2. Herodotus calls him *Nexṓs*, comp. 2. 158, 159. ib. 4. 42. Sept. *Nexaṓ*.

**נָכוֹן** (prepared) pr. n. of a thresh-

ing-floor 2 Sam. 6: 6. In the parall. passage 1 Chr. 13: 9 it is called **פִּירוֹן**.

\* **נָכַח** obsol. root, pp. i. q. **יָכַח** to be in front, before the eyes, over against, (see **נָכַח**) to go straight forward. Hence

**נָכַח** adj. straight, right, pp. spoken of one who goes straight forward. Is. 57: 2 **הַיֵּךְ הֵלֵךְ נָכַח** who walketh in a straight way, goes straight forward, i. e. an upright man. Hence metaph. right, upright, just Prov. 8: 9. Fem. **נִכְחָה** as subst. right, justice, Am. 3: 10. Is. 59: 14. plur. **נִכְחוֹת** id. Is. 26: 10. 30: 10.

**נָכַח** pp. subst. what is before the eyes, but used only as a preposition.

1. opposite to, over against, Ex. 26: 35. 40: 24. Josh. 15: 7. 18: 17. 1 K. 20: 29.

2. before, in presence of, **נָכַח יְהוָה** i. q. **לִפְנֵי יְהוָה** before Jehovah i. e. acceptable to him Judg. 18: 6. **נָכַח יְהוָה** before Jehovah Lam. 2: 19. metaph. known to him Jer. 17: 16, comp. Prov. 5: 21. **שׁוּם נָכַח פָּנִים** to set before one's own face, i. e. to regard with favour, to delight in, Ez. 14: 7, comp. v. 3 where **יֵשׁוּם** is **נָכַח**.

3. With prefixes: a) **אֶל נָכַח** pp. towards the front of any thing, i. e. towards Num. 19: 4.

b) **לְנָכַח** (α) adv. towards the opposite i. e. straight before oneself Prov. 4: 25. (β) before Gen. 30: 38, whence (γ) for, after a verb of interceding, Gen. 25: 21. Comp. Germ. *vor* and *für*, of which the last has also a local sense.

c) **עַד נָכַח** even to over against, i. e. to the place over against, Judg. 19: 10. Ez. 47: 20.

**נָכַח** c. Suff. **נִכְחוֹ** id. over against, Ex. 14: 2. Ez. 46: 9.

\* **נָכַל** to deal fraudulently, to act deceitfully, Mal. 1: 14. Syr. Chald. Sam. id.

PIEL id. seq. **לָּ** pers. Num. 25: 18.

HITHP. id. seq. **בָּ** Ps. 105: 25, and so c. acc. to deal fraudulently with any one Gen. 37: 18.

Deriv. **בְּיָלִי** and **פְּיָלִי**, for **נְבִילִי** **נְבִילִי**. Also



**נָבֵל** m. plur. **נָבֵלִים**, **נָבֵלִי**, *machination, wile*, Num. 25: 18.

\* **נָבַס** obsol. root, i. q. **נָבַס** q. v. to collect, to accumulate. Hence

**נָבָס** m. plur. **נָבָסִים** *riches, treasures*, a word of the later Hebrew, Syr. **נַבְסָא** id. 2 Chr. 1: 11, 12. Ecc. 5: 18. 6: 2. Josh. 22: 8.

**נָבַס** Chald. plur. **נָבָסִין** id. Ezra 6: 8. 7: 26 **נָבָסִין** mulct, fine.

\* **נָבַר** in Kal not used, pp. to be strange, foreign, comp. **נָבָר**, **נָבָרִי**.

PIEL **נָבַר** 1. to estrange, to alienate. Jer. 19: 4 and have estranged this place i. e. consecrated it to other gods.

Chald. and Syr. 'have polluted.' (Arab. **نَكَر** IV repudiavit, contempsit.) 1 Sam. 23: 7 according to the common reading, **נָבַר אֱלֹהִים בְּיָדִי** God hath estranged him (repudiated and delivered him) into my hand, but the more probable reading is **מָכַר**, Sept. *πέπρακεν*.

2. not to know, to be ignorant of, Deut. 32: 27. Job 21: 29 ask now them that go by the way, and ye will not mistake their signs, i. e. ye will readily know whom they point out as with the finger.

3. to strange at any thing, i. e. to behold with wonder, to contemplate, i. q. Hiph. no. 1, to regard with partiality Job 34: 19.

HIPH. **הִבָּרִי** i. q. Pi. no. 3, to behold, to contemplate, to look at, Gen. 31: 32. Neh. 6: 12. **נָבַר פָּנִים** i. q. **נָבַר פָּנִים** to have respect of persons, to be partial, spoken of a judge etc. Deut. 1: 17. 16: 19. Prov. 24: 23. 28: 21. comp. Is. 3: 9.

2. to know, to recognize, to acknowledge, Gen. 27: 23. 37: 33. 38: 25, 26. Deut. 21: 17. Is. 61: 9.

3. to know, to be acquainted with externally, only poetic, Job 24: 13. 34: 25. Is. 63: 16.

4. to know, not to be ignorant, to be able, i. q. **יָדַע**, in the later Hebrew, Neh. 13: 24 **יָדְעוּ יְהוּדִים לְדַבֵּר מִבְּרִיּוֹת** they know not how to speak Jewish.

**לְהִבָּרִי** i. q. **יָדַע בֵּין**, to distinguish between Ezra 3: 13.

5. to take knowledge of, i. e. to care for, Ps. 142: 5. Ruth. 2: 10, 19.

NIPH. **נִבַּר** 1. to make oneself strange, not to let oneself be known, i. e. to dissemble, as Hithp. no. 2. Prov. 26: 24.

2. pass of Hiph. no. 3, to be known, Lam: 4: 8.

HITHP. 1. pass. of Hiph. no. 2, to be known, recognized, Prov. 20: 11.

2. i. q. Niph. no. 1, to dissemble, to feign, Gen. 42: 7. 1 K. 14: 5, 6.

Deriv. **הַבָּרָה**, **נִבָּר**, and the three following articles.

**נִבָּר** constr. **נִבָּר** Deut. 31: 16, pp. strangeness, i. e.

1. a strange land, foreign country, hence **בְּנֵי נִבָּר**, plur. **בְּנֵי נִבָּר**, strangers, foreigners, Gen. 17: 12, 27. Ex. 12: 43. Often with the notion of hostility, Ps. 18: 45, 46. **אֱלֹהֵי הַנִּבָּר** strange or foreign gods Gen. 35: 2. Jer. 5: 19.

2. a strange thing, something foreign, spec. of foreign gods Neh. 13: 30. 2 Chr. 14: 2.

**נִבָּר** m. Job 31: 3, and **נִבָּר** Obad. 12, strangeness, i. e. a strange fate, misfortune.—Arab. **نَكْر** id.

**נִבָּרִי** f. **נִבָּרִיָּה**, plur. **נִבָּרִים**, adj. (from **נִבָּר** = **נָבַר** with the termination **יָ**)

1. strange, i. e. a) of another country and people, foreign, e. g. **נִבָּרִי** Ex. 21: 8. **אִישׁ נִבָּרִי** a foreigner Deut. 17: 15. **נִבָּרִיָּה** Ex. 2: 22. b) of another family, **אִישׁ נִבָּרִי** a stranger, opp. to a son or legitimate heir Ecc. 6: 2. Fem. **נִבָּרִיָּה** a strange woman, opp. to a wife, spoken chiefly in respect to illicit intercourse and hence i. q. an adulteress, harlot, comp. **זָרָה**, Prov. 5: 20. 6: 24. 7: 5. 23: 27.

2. metaph. strange i. e. new, unheard of, Is. 28: 21.

**נִכָּת** see **נִכָּתָה**.

\* **נִלָּה** a root of doubtful authority,

supposed to signify i. q. Arab. **نَالَ** med Je to *finish*, to procure, see Schult. Opp. min. p. 276. 277. Hence is then derived

HIPH. Is. 33: 1 **בִּנְתָּךְ** with Dag. f. euphon. for **בִּהְלִיתָךְ** which Cod. Ken. 4 exhibits as a gloss, *when thou shalt finish* i. e. cease, desist. Another vestige of this root is thought to be found in the form **מִנְלָם** Job 15: 29, which however is not less uncertain, see **מִנְלָה**.—Indeed there exists in the Semitic languages no root beginning with the letters ננ, which in Arabic are even incompatible. My opinion accords with that of Lud. Capellus, that the true reading is **כִּבְלָתָךְ**=**כִּבְלָתָךְ** *when thou shalt finish*; comp. the synonym. **הִתַּם** and **בָּלָה** used together Dan. 9: 24.

**נִמְבֹּזָה** 1 Sam. 15: 9 *the vile, the bad*, of flocks. Sept. *ἡτιμωμένον*, Vulg. *vile*, i. q. **נִבְזָה**. The form is anomalous, without any analogy, and seems to have arisen out of the two readings **מִבְזָה** abstr. for concr. and **נִבְזָה** which savours of a gloss; see Lehrs. p. 462, 463.

**נִמְוָאֵל** (perh. for **יְמוּאֵל** day of God) pr. n. m. a) see **יְמוּאֵל**. b) Num. 26: 9. Patronym. **יְיִ** ib. v. 12.

**נִמְךָ** a spurious root, whence are usually derived the forms **יְמִיךָ**, **הַיְמִיכָה**, which belong to the root **מִכָּךְ**.

\* **נִמַּלַּ** a root of doubtful authority in the verb itself, since all the forms assigned to it may be, not to say ought to be, referred to **מָלַל** and **מוּלַּל**. From **מָלַל** II, to cut off, to be cast off, comes the fut. **יִמְלַל**, **יִמְלֹל**, see this root; and to Niph. of the same may perhaps be referred **נִמְלֹתֶם** (for **נִמְלֹתֶם**) *ye shall be cut off* i. e. circumcised Gen. 17: 11, which is commonly taken as praet. Kal of the root **נָמַל** to be circumcised.—To the root **מָלַל** undoubtedly belong praet. Niph. **נִמְלֹל** i. q. **נִמְלֹל** to be circumcised Gen. 17: 26, 27, part. **נִמְלֹלִים** 34: 22. Comp. **מִשְׁוֹט** and **מִשְׁוֹטָה**, **מִשְׁוֹטָה** for **מִשְׁוֹטָה**, and see our remarks under

**מִשְׁוֹטָה**.—Still, from this root comes the noun

**נִמְלָה** f. Prov. 6: 6, plur. **נִמְלָלִים** 30: 25, *the ant*, Arab. **نَمْلَة**, perhaps so called from its cutting off i. e. consuming, **נִמַּל** i. q. **נִמַּלַּ**.

\* **נִמַּר** obsol. root. I. i. q. Arab. **نَمِر** to be spotted, speckled, comp. **نَمِيس** VIII punctata est cutis. Hence **נִמַּר** leopard.

II. i. q. Arab. **نَمِر** IV to find limped and sweet water, see **נִמְרָה**.

**נִמַּר** m. *a panther, leopard*, so called from his spots Jer. 5: 6. Hab. 1: 8. Syr. **نَمِر**, Arab. **نَمِر**, Aeth. **ሰር፡** Amhar. **ሰር፡** id.

**נִמַּר** Chald. id. Dan. 7: 6.

**נִמְרֹד** (rebel) pr. n. *Nimrod*, son of Cush, founder of the kingdom of Babylon, Gen. 10: 8, 9. **אֶרֶץ נִמְרֹד** i. e. Babylonia, Mic. 5: 5.

**נִמְרִים** and **נִמְרָה** pr. n. see **בֵּית נִמְרָה** under art. **בֵּית נִמְרָה** cc.

**נִמְשִׁי** (drawn out, i. q. **נִמְשָׁה**) pr. n. of the grandfather of Jehu 2 K. 9: 2, comp. 1 K. 19: 16.

**נִס** c. Suff. **נִסִּי** (r. **נִסָּס** no. II) *something elevated, a lofty signal*. Spec.

1. *a standard*, planted on high mountains, chiefly on the irruption of an enemy in order to point out to the people a place of rendezvous, Is. 5: 26. 11: 12. 18: 3. 62: 10. Jer. 4: 6, 21. Ps. 60: 6. Comp. **מִשְׁנֵה** no. 2.

2. *standard or flag* of a ship Ez. 27: 7. Is. 33: 23.

3. *a column or pole*, Num. 21: 8, 9.

4. *metaph. a sign, signal, token*, sc. of admonition, Num. 26: 10.

Syr. **نَسْأ** a sign, standard.

נִסְבָּה (r. סָבַב) pp. part. Niph. f.

turn, course of things, from God, 2 Chr. 10: 15.

\* נָסַב i. q. סָוַג, to draw back, to depart, in Kal only inf. absol. נִסְוֹג Is. 59: 13, and fut יִסְגֶּה Mic. 2: 6.

HIPH. הִסִּיג to remove i. e. a) to take away, Mic. 6: 14 thou shalt snatch away, but shalt not save. b) a landmark, to displace, Deut. 19: 14. 27: 17. Hos. 5: 10. once יִסְוִיגֶה Job 24: 2. — HOPH. הִסָּג to be removed, turned away, Is. 59: 14.

\* נָסַח in Kal not used, pp. i. q. Arab. نَسَّح to smell, to try by the smell, to try. It differs therefore in its primary idea from בָּחַן to examine by the touch, to try by the touch-stone.

PIEL נִסָּח 1. to try, to prove any one, 1 K. 10: 1 the queen of Sheba came לְנִסְחוֹתָו בְּחִירוֹתָו to prove him with hard questions, i. e. to try the wisdom of Solomon. 2 Chr. 9: 1. Dan. 1: 12, 14. Spec. a) God is said to try, to prove men by adversity i. e. to try their faith, Gen. 22: 1. Ex. 16: 4. Deut. 8: 2, 16. 13: 4. Judg. 2: 22. Comp. πειράζειν in N. T. Vice versa b) men are said to prove or tempt God, by doubting, not confiding in his power and aid, Ex. 17: 2, 7. Deut. 6: 16. Ps. 78: 18, 41, 56. Is. 7: 12 I will not ask neither will I tempt Jehovah.

2. to try i. e. to make trial, to attempt, to assay. a) absol. 1 Sam. 17: 39 בִּירִי לֹא נִסִּיתִי for I have not yet tried them. Judg. 6: 39. b) Seq. inf. Deut. 4: 34. 28: 56. c) Seq. acc. of thing, Job 4: 2 הֲנִסָּחָה דְּבַר אֵלֶיךָ תִּלְאָה can one attempt a word with thee? wilt thou take it ill?

Deriv. מִסָּח.

\* נָסַח fut. יִסָּח, to pluck out, to tear away, a) a person, sc. from his dwelling Ps. 52: 7. from his country i. e. to drive into exile Prov. 2: 22. b) a house i. e. to destroy Prov. 15: 25. — Like plants, men and houses are said to be planted and plucked up, comp. נָטַע and נָחַשׁ.

NIPH. to be plucked up i. e. driven out from a land, 28: 63.

Deriv. מִסָּח.

נָסַח Chald. i. q. Heb. יִתְנַחֵל pass. Êzra 6: 11.

נִסְיָה m. (r. נִסָּה) 1. libation, drink-offering, Deut. 32: 38.

2. a molten image i. q. מִסְכָּה Dan. 11: 8.

3. one anointed, i. e. a prince consecrated by anointing i. q. מְשִׁיחַ, but more usual in poetry, Josh. 13: 21. Ps. 83: 12. Ez. 32: 30. Mic. 5: 4.

\* I. נִסָּךְ i. q. סִיךְ (comp. no. 3) to pour, to pour out, Is. 29: 10. Spec.

1. in honour of the deity, to make libation, σπένδειν, Ex. 30: 9. Hos. 9: 4. Hence Is. 30: 1 נִסָּךְ מִסְכָּה, σπένδουσιν σπονδήν, to pour out a libation, i. e. to make a league, which the ancients accompanied with libations; comp. Lat. spondere, from σπονδή.

2. spoken of pouring out metal, to cast, to found, Is. 40: 19. 44: 10.

3. to anoint a king Ps. 2: 6. Comp. נִסִּיךְ no. 3.

NIPH. pass. of no. 3, to be anointed Prov. 8: 23.

PIEL i. q. Kal no. 1, to make libation 1 Chr. 11: 18. Syr. Pa. id. In the parallel passage 2 Sam. 23: 16 is Hiph. which is more usual in the earlier Hebrew.

HIPH. id. to pour out libations, to make libation, Gen. 35: 14. Num. 28: 7. Jer. 7: 18. Ps. 16: 4. — HOPH. pass. Ex. 25: 29. 37: 16.

Deriv. מִסְכָּה I, נִסִּיךְ, נִסָּךְ.

\* II. נִסָּךְ i. q. cogn. סָבַךְ, 1. to intertwine, to weave, to hedge sc. with woven work, i. q. Arab. نَسَج. Hence מִסְכָּח the warp.

2. to cover, to protect, from the idea of surrounding with a hedge, Is. 25: 7, comp. מִסְכָּה no. II.

נִסָּךְ Chald. to pour out, to make libation, chiefly in Pa. Dan. 2: 46, where by zeugma it refers also to מִנְחָה. Comp. Arab. نَسَكَ sacrificavit Deo.

נִסָּךְ and נִסִּיךְ m. c. Suff. נִסְכֵּי, plur. נִסְכִּים, נִסְכֵּי.

1. *libation*, drink-offering, Gen. 35: 14. Jer. 7: 18. מִנְחָה נִסְךְ the offering (without blood) and the drink-offering Joel 1: 9.

2. *a molten image*, i. q. מִסֶּכֶּה, Is. 41: 29. 48: 5.

נִסְךְ Chald. st. emphat. נִסְכָּא *libation*, drink-offering, Ezra 7: 17.

נִסְמֵן see נִסְמֵן.

\* I. נָסַח i. q. מָסַח, *to pine away, to be sick*. Syr. ܢܫܐ Ethpa. id. ܢܫܐ sick. Comp. Heb. נָשַׁח, נָשַׁח. — Is. 10: 18 בְּמָסַח נָסַח as the sick-man pineth away.

\* II. נָסַח in Kal not used, i. q. נָשַׁח prob. *to lift up, to elevate*, whence נָסַח.

HITHPO. Zech. 9: 16 they shall be as אֲבָנֵי גִזְרֵי מִתְנַסְסוֹת עַל-אַדְמָתָהּ the stones of a diadem lifting themselves up in his land. But הִתְנַסְסוּ Ps. 60: 6 is from the root נָסַח.

\* נָסַח 1. pp. i. q. Arab. نَزَعَ *to pull up, to pluck or tear up or out*, (comp. נָסַח,) e. g. the posts of a door Judg. 16: 3, 14; oftener of the tent-pins or stakes in order to take down the tent for moving, Is. 33: 20. Hence

2. *to break up a camp*, i. e. as in comm. Engl. *to pull up stakes* for *to remove*, e. g. of a nomadic encampment Gen. 35: 16. 37: 17. Num. 10: 18. 33: 3 sq. of an army Ex. 14: 10. 2 K. 19: 8. Hence also

3. genr. *to remove, to depart, to go forth*, e. g. the angel of God Ex. 14: 19. the ark of the covenant Num. 10: 33. a wind Num. 11: 31. So *to migrate, to journey*, sc. by short stations, as the nomades, Gen. 12: 9. 33: 17.

4. *to bend a bow*, Arab. نَزَعَ, see מָסַח.

NIPH. *to be torn away*, e. g. the cords of a tent Job 4: 21, see under נִתַּח. Of a tent itself Is. 38: 12.

HIPH. הִסִּיחַ 1. causat. of Kal no. 2, *to cause to break up, to remove*, Ex. 15: 22.

2. causat. of Kal. no. 3, *to cause to depart, to cause to go forth, to lead out*, Ps. 78: 52. of a wind v. 26. Also of things, *to put away*, 2 K. 4: 4.

3. *to pluck up, to tear up*, as a tree Job 19: 10. a vine Ps. 80: 9. So *to get out stones, to quarry*, Ecc. 10: 9. 1 K. 5: 31 (17).

Deriv. מָסַח, מָסַח.

\* נָסַח fut. יָסַח, once Ps. 139: 8 *to go up, to ascend*. This root, so far as it can be called one, is very common in Syriac and Chaldee, but only in fut. imp. inf. Kal, ܢܫܐ, ܢܫܐ, ܢܫܐ, and in conj. Aph. ܢܫܐ; in the other forms, praet. and part. Pe. and conj. Ethp. they use the verb ܢܫܐ, so that in fact the first radical Nun no where appears. Indeed such a root נָסַח would seem never to have existed; and Castell was probably correct in his remark, (though censured for it by J. D. Michaelis, Lex. Syr. p. 600,) that ܢܫܐ, ܢܫܐ, and ܢܫܐ, are contracted from ܢܫܐ, ܢܫܐ. Other examples of words so contracted, that of two consonants the first is doubled, are מִתְנַסֵּס, מִתְנַסֵּס, vulg. قَدَّ, see Causin p. 12. al. In strictness, therefore, this root נָסַח should be banished from the Lexicons.

נָסַח Chald. id. (see Heb. נָסַח,) Aph. הִסִּיחַ, inf. הִסִּיחַ, *to cause to ascend, to take up out of* a place, Dan. 3: 22. 6: 24.

HOPH. after the Heb. form, הִסִּיחַ Dan. 6: 24.

נִסְרוֹךְ Nisroch pr. n. of an idol of the Ninevites, 2 K. 19: 37. Is. 37: 38; perhaps eagle or great eagle, from the Semit. נִסְרֵס, and the syllable ܢܫܐ, which in Persian is intensive, as فرناک splendidissimus, (Φαργάνης) magnificentissimus. On



Semitic roots inflected after the Persian manner, see von Bohlen Symb. § 4. On the worship of the eagle, see

Jauhari ap. Gol. art. <sup>5</sup>نسر.

\* נסת a spurious root; for the forms נסית, נסיה, which might seem to belong here, see under סות.

נעה (motion, perh. earthquake) pr. n. of a place in Zebulun Josh. 19: 13.

נעה (motion) pr. n. f. Num. 26: 33.

נעורים m. plur. (from the noun נער.)

1. childhood Gen. 46: 34.

2. youth Ps. 71: 5, 17. נעוריך אשה wife of thy youth, whom thou hast married while a youth, Prov. 5: 18. נעוריהם בני הילדים children of one's youth, born to one in youth, Ps. 127: 4. Metaph. of the youth of the Israelitish people Jer. 2: 2. 3: 4. Ez. 16: 22, 60. Comp. נקנים.

נעורות plur. f. id. Jer. 32: 30.

נעיל (perh. i. q. נעיל, נעיל) pr. n. of a place in Naphtali Josh. 19: 27.

נעים m. adj. (r. נעם) pleasant, agreeable, sweet, Ps. 133: 1. of song 147: 1. a harp Ps. 81: 3. one beloved Cant. 1: 16. Plur. נעימים delights i. e. pleasures Job 36: 11, and נעימות Ps. 16: 11. So of place, pleasant, delightful, plur. נעימים pleasant regions Ps. 16: 6. Also of a person, pleasant, i. e. benign, generous, Ps. 135: 3. comp. נעים 90: 17.

\* נעל 1. to bolt sc. a door, to fasten with a bolt or bar, c. acc. 2 Sam. 13: 17, 18. Judg. 3: 23, 24.

2. to shoe, to put on sandals, Arab. نعل, which is done by confining, shutting in the foot with thongs, as if with bars and bolts. Seq. dupl. acc. Ez. 16: 10 נעלתיך תחש I gave thee shoes of seal-skin.

Hebr. id. 2 Chr. 28: 15.

Deriv. מנעל, מנעל, and

נעל f. (Deut. 29: 4) a shoe, sandal,

Arab. نعل, Gen. 14: 23. Josh. 5: 15. al. In transferring a possession or domain, it was customary to deliver a shoe [Ruth 4: 7,] as in the middle ages a glove; hence the action of throwing down a shoe upon a region or territory was a symbol of occupancy. Ps. 60: 10 upon the land of Edom do I cast my shoe, i. e. I possess, occupy it, claim it as my own; see Rosenm. Altes und neues Morgenland no. 483. Ps. 108: 10. Elsewhere a shoe-latchet, thong, Gen. 14: 23, or a pair of shoes Am. 2: 6. 8: 6, is put for any thing of little value, worthless.

Dual נעלים Am. l. c. and plur. נעלים, once נעלות Josh. 9: 5.

\* נעם fut. נעם to be pleasant, lovely, of one beloved Cant. 7: 7, a friend 2 Sam. 1: 26. Spoken of place Gen. 49: 15. Impers. Prov. 24: 25 למוכיחים נעם to those who punish i. e. to judges shall be delight i. e. it shall be well with them, comp. טוב לי, יריט לי, it is well with me. — Arab. نعيم and نعيم

i. q. Heb. but نعيم delectatus est aliquare.

Deriv. the seven following articles, and מנעמים, נעים.

נעם (pleasantness) pr. n. m. 1 Chr. 4: 15.

נעם m. 1. pleasantness Prov. 3: 17. נעם אמרי pleasant words i. e. suitable, becoming, 15: 26. 16: 24.

2. beauty, splendour, יהוה נעם beauty, glory of Jehovah Ps. 27: 4, comp. טוב יהוה v. 13. Ex. 33: 19.

3. grace, favour, Ps. 90: 17. Zech. 11: 7. Comp. χάρις, Germ. Huld from hold, and Engl. grace.

נעמה (pleasant) Naamah, pr. n.

1. of two females, a) the daughter of Lamech Gen. 4: 22. b) the mother of Rehoboam 1 K. 14: 21, 31. 2 Chr. 12: 13.

2. of a place in the tribe of Judah Josh. 15: 41, comp. נַעֲמָרִי.

נַעֲמָרִי patronym. from pr. n. נַעֲמָן no.

2, Num. 26: 40. pp. for נַעֲמָרִי which is read in the Cod. Sam.

נַעֲמִי (my pleasantness) *Naomi* pr. n. of the mother-in-law of Ruth 1: 2 sq.

נַעֲמָן 1. *pleasantness, amenity, of place.* Is. 17: 10 נַעֲמָנִים נְטָעִי *pleasant plantations.*

2. pr. n. a) of a son of Benjamin Gen. 46: 21. b) Num. 26: 40. c) of a Syrian warrior and captain 2 K. 5: 1.

נַעֲמָתִי gentile n. from נַעֲמָה, a place elsewhere unknown, but different from that above mentioned in נַעֲמָה no. 2. Job 2: 11. 11: 1.

\* נָעַץ obsol. root, Chald. נָעַץ to puncture, to prick, to stick, whence נֶעֱצָ (נָעַץ) a speices of thorn, perhaps *lotus spinosa*, see Celsii Hierob. II. p. 191. and Comm. on Is. 7: 19. Hence

נַעֲצוּץ m. denom. a thorn-hedge, place of thorns, *vepretum, senicetum*, Is. 7: 19. 55: 13.

\* I. נָעַר to roar, e. g. the young lion, Jer. 51: 38. Syr. نَاعٍ id. This root would seem to be onomatopoëtic, like the kindred נָהַר, expressing the hoarse sound of roaring by a guttural.

\* II. נָעַר to shake, spec. 1. to shake out, Neh. 5: 13. Is. 33: 15.

2. to shake off, Is. 33: 9 נָעַר כְּשֶׁן וְכַרְמֶל *Bashan and Carmel shake off* i. e. cast off their foliage.

NIPH. 1. pass to be shaken out i. e. cast out from a land Job 38: 13. Ps. 109: 23. Comp. Arab. نَفَضَ *quasit, excussit, VIII expulsus est, نَفَضَ expulsio.*

2. to shake oneself from sc. bonds, i. e. to cast them off, Judg. 16: 20.

PIEL to shake out, Neh. 5: 13. Pregn. Ex. 14: 27 וַיִּנָּעַר יְהוָה אֶת־מִצְרַיִם and *Jehovah shook out the Egyptians into the midst of the sea*, i. e. he drove them from the shore and cast them into the sea. Ps. 136: 15.

HITHP. to shake oneself from any thing, seq. מִן Is. 52: 2.

Deriv. נָעַר II, נָעָרָה.

\* I. נָעַר 1. m. a boy. Comp. primit. Sanscr. *nara* a man, fem. *nari*, *nāri*, woman, Zend. *naere*, Pers. نَار,

نَر, Gr. ἀνήρ.—Spoken both of an infant

just born Ex. 2: 6. Judg. 13: 5, 7. 1 Sam. 4: 21. and of a youth nearly twenty years old Gen. 34: 19. 41: 12. (comp. 37: 2. 41: 2.) 1 K. 3: 7. Jer. 1: 6, 7. Often emphat. to express a tender age, like Lat. *puer*, Engl. *boy, child, youth*, e. g. in various ways: 1 Sam. 1: 24 וְהַנְּעָר נָעַר, Vulg. *et puer erat adhuc infantulus.* 30: 17 אַרְבַּע מאות איש-נָעַר *four hundred young men, youths.* In other passages נָעַר seems rather a name of office and denotes *servant*, like the Greek *παῖς*, Germ. *Bursche*, Junge, Engl. *boy*. Gen. 37: 2 הָיָה נָעַר he was *servant with the sons of Bilhah*, i. e. he was herdsman's boy, shepherd's boy. 2 K. 5: 20. 8: 4. Ex. 33: 11. 2 K. 4: 12. Also of common soldiers, Germ. *die Burschen*, Engl. *boys, men*, comp. נָעָר no. 1. b. 1 K. 20: 15, 17, 19. 2 K. 19: 6. Spoken of the people of Israel in its youth, Hos. 11: 1. Comp. נָעָרִים.

2 By a singular idiom in some of the books, or rather by archaism, the form נָעַר, as in Greek *ἡ παῖς*, is used as if of the comin. gend. for נָעָרָה *girl, maiden*, and construed with a fem. verb, Gen. 24: 14, 16, 28, 55. 34: 3, 12. Deut. 22: 15 sq. yet so that נָעָרָה is every where read in the margin, comp. in הָיָה no. 1. But Simonis and Winer improperly attribute to it the genus epicœnum. In the Pentateuch this occurs twenty two times, and I would also refer hither the plur. נָעָרִים used of *maidens* in Ruth 2: 21, comp. v. 8, 22, 23, (Sept. *κοῦράια*), and of youths and maidens Job 1: 19. In a similar manner, the Arabs in a more

elegant style employ masculine nouns also for the other sex, and abstain from the feminine terminations used in the vulgar language, as <sup>5 5</sup>ערוס bridegroom and bride, which latter is vulg. <sup>5 5</sup>ערוסה old woman, vulg. <sup>5 5</sup>ערוסה; comp. <sup>5 5</sup>בעל for vulg. <sup>5 5</sup>בעלה mistress, <sup>5 5</sup>زوج for <sup>5 5</sup>زوجة wife, like the Germ. Gemahl for Gemahlin.

Deriv. <sup>5 5</sup>נער, <sup>5 5</sup>נערה, <sup>5 5</sup>נערך, <sup>5 5</sup>נערים.

II. <sup>5 5</sup>נער (r. <sup>5 5</sup>נער) m. a casting out, expulsion, concr. cast out, driven out, of a flock or herd Zech. 11: 16.

<sup>5 5</sup>נער m. (r. <sup>5 5</sup>נער) boyhood, youth, i. q. <sup>5 5</sup>נערים. Job 33: 25. 36: 14. Ps. 88: 16. Prov. 29: 21. — In Job 36: 14 and Ps. l. c. some have adopted the sense of *expulsion*, from r. <sup>5 5</sup>נער, but without necessity.

<sup>5 5</sup>נערה f. 1. a girl, maiden, Judg. 19: 4 sq. Esth. 2: 9, 13. Also of one not long married, *νεγάμος*, Ruth 2: 6. comp. <sup>5 5</sup>בתולה.

2. a handmaid, servant, Prov. 9: 3. 31: 15. Ruth. 2: 8, 22. 3: 2.

3. pr. n. a) of a town in the borders of Ephraim Josh. 16: 7, called 1 Chr. 7: 28 <sup>5 5</sup>נערך. b) f. 1 Chr. 4: 5.

<sup>5 5</sup>נערי see <sup>5 5</sup>פַּעֲרִי.

<sup>5 5</sup>נעריה (boy i. e. servant of Jehovah, for <sup>5 5</sup>נַעֲרִיָּה) pr. n. a) 1 Chr. 3: 22, 23. b) 1 Chr. 4: 42.

<sup>5 5</sup>נַעֲרִי (boyish, juvenile) pr. n. see <sup>5 5</sup>נַעֲרָה no. 3. a.

<sup>5 5</sup>נַעֲרָה (r. <sup>5 5</sup>נער) tow, as being shaken or beaten off from flax, Judg. 16: 9. Is. 1: 31.

\* <sup>5 5</sup>נַעֲשׂ obsol. root, Arab. <sup>5 5</sup>نَعَشَ to take up, to lift. Hence <sup>5 5</sup>עָשׂ no. II for <sup>5 5</sup>נַעֲשׂ.

<sup>5 5</sup>נָח pr. n. Memphis, see <sup>5 5</sup>נֹחַ.

\* <sup>5 5</sup>נָבג obsol. root, Arab. <sup>5 5</sup>نَبَج to

go or come forth, kindred to the verbs <sup>5 5</sup>נָבַק to go out, and <sup>5 5</sup>נָבַג to sprout. Hence

<sup>5 5</sup>נָבַג (sprout) pr. n. m. a) Ex. 6: 21. b) 2 Sam. 5: 15. 1 Chr. 3: 7. 14: 6.

<sup>5 5</sup>נֶפֶח f. (r. <sup>5 5</sup>נֹפֵחַ) 1. high place, height, comp. <sup>5 5</sup>נֹזֶה; hence <sup>5 5</sup>נֶפֶח דֹּר, *Heights of Dor*, Josh. 11: 2. 12: 23. 1 K. 4: 11, and ellipt. <sup>5 5</sup>דָּאָר Josh. 17: 11, pr. n. of a maritime place near Mount Carmel.

2. a sieve, fan, for winnowing, Is. 30: 28, comp. <sup>5 5</sup>הַיָּרֶה.

<sup>5 5</sup>נִפְסִים (expansions, from r. <sup>5 5</sup>נָפַס Syr. and Chald. to expand,) pr. n. m. Ezra 2: 50 Keri, for which Chethibh <sup>5 5</sup>נִפְסִים, and Neh. 7: 52 <sup>5 5</sup>נִפְסִים, which last is doubtless a false orthography made up from <sup>5 5</sup>נִפְשִׁים and <sup>5 5</sup>נִפְסִים.

\* <sup>5 5</sup>נִפֵּחַ i. q. <sup>5 5</sup>פֹּחַ, to puff, to blow, to breathe, an onomatopoëtic root. Comp. Engl. to puff, Germ. fachen, anfachen, Arab. <sup>5 5</sup>نَفَخ and <sup>5 5</sup>نَفَح to blow;

while <sup>5 5</sup>فَح and <sup>5 5</sup>فَح express the harsher sound of snoring, snorting. Spec.

1. to blow upon any one, of the wind, seq. <sup>5 5</sup>ב Ez. 37: 9.

2. to blow up a fire, to kindle up, Ex. 22: 21, and without <sup>5 5</sup>ב v. 20 et Is. 54: 16. <sup>5 5</sup>דֹּרֵי נִפְיָה a blown pot, i. e. a pot under which one blows the fire, Job 41: 12. Jer. 1: 13.

3. to blow away, sc. by blowing upon, seq. <sup>5 5</sup>ב Hagg. 1: 9.

4. with <sup>5 5</sup>נִפֵּשׁ, to breathe out, to give up the ghost, Jer. 15: 9.

PUAL to be blown up, as a fire, Job 20: 26.

HIPH. 1. with <sup>5 5</sup>נִפֵּשׁ, to cause to breathe out, to cause to expire, Job 31: 39, hyperbolically for to extort sighs, to torment.

2. to blow away, metaph. i. q. to esteem lightly, to contemn, Mal. 1: 13.

Deriv. <sup>5 5</sup>מַפְחִי, <sup>5 5</sup>מִפְחִי, and

**נֶפֶחַ** (blast, perh. windy place,) pr. n. of a town of the Moabites Num. 21: 30, supposed to be the same with **נִבְחָ** q. v.

**נָפִיל** only in plur. **נָפִילִים** m. *giants*, Gen. 6: 4. Num. 13: 33. So all the ancient Versions. Chald. **נִפְלָא** the celestial giant i. e. the constellation Orion, plur. the larger constellations. The etymology is uncertain. Some have compared **נִפְלָא**, **נִפְלָא**, which

Giggeius and Castell render *magnus, corpore magno*, but falsely, for it means *excellens, generosus, sollers*. I prefer, with the Jewish intpp. and Aquila (**ἐμπύκνους**), *irruentes, grassantes falling on, rushing on*, taking **נָפִיל** in an intransitive sense, from **נָפַל** to fall. Those who interpret the passage in Gen. 1. c. of the defection of angels, translate **נָפִילִים** by *the fallen, apostates, rebels*.

**נָפִיסִים** see **נָפִיסִים**.

**נָפִישׁ** (in Syriac usage, recreation,) pr. n. of a son of Ishmael Gen. 25: 15; also of his posterity 1 Chr. 5: 19.

**נָפִישִׁים** see **נָפִישִׁים**.

\* **נָפַךְ** obsol. root, of uncertain signification, whence

**נֶפֶךְ** m. *a gem, precious stone*, of an uncertain kind (comp. cogn. **פָּרֶךְ**) Ex. 28: 18. 39: 11. Ez. 27: 16. 28: 13. Sept. thrice *ἀνθράξ* i. e. carbuncle. Doubtful.

\* **נָפַל** fut. **יָפַל**, inf. **נָפֵל** c. Suff. **נָפַלְוּ** 2 Sam. 1: 10 and **נָפְלוּ** 1 Sam. 29: 3.

1. *to fall*, Syr. Chald. **נָפַל**, id. The primary syllable *fal* occurs also in this sense in Germ. *fallen*, Engl. *to fall*. The Gr. and Lat. *fallo*, *σφαλλω* is pp. to cause to fall, to supplant. — Spoken of a person falling to the earth Ps. 37: 24. or from a horse or seat Gen. 49: 17. 1 Sam. 4: 18. into a pit, **בְּשִׁחַת** Ps. 7: 16. into a snare Am. 3: 5. etc. So of one *falling* in battle 2 Sam. 1: 4. Is. 10: 4. Ps. 82: 7. (fully **נָפַל**)

to fall by the sword Ps. 78: 64. Ez. 11: 10. al. saep.) **לִמְשָׁכְבִּי** to fall upon a sick-bed, comp. Engl. *to fall sick*, Fr. *tomber malade*, Ex. 21: 18. Also of houses, buildings, falling down Judg. 7: 13. Ez. 13: 12. Am. 9: 11. — Part. **נָפֵל** *falling*, as praet. *fallen*, lying along Judg. 3: 25. 1 Sam. 5: 3. 31: 8. Deut. 21: 1. as fut. *ready to fall*, Is. 30: 13. So of a prophet who sees visions sent from God in his sleep, Num. 24: 4 *who seeth the vision of the Almighty lying in sleep with open eyes* sc. of his mind. A writer in the Jena Lit. Zeitung 1830. IV. p. 381, takes **נָפַל** here as referring to the falling sickness; but this is not to be listened to. — Further, **נָפַל** is also spoken spec. a) of a foetus, *to be born*, Is. 26: 19. Comp. Il. 19. 110 *ὅς κεν ἡμῶσι τῶδε πέσῃ μετὰ ποσσὶ γυναικός*, where Schol. *πέσῃ, γεννήσῃ*. So *καταπύπτω* Wisd. 7, 3. *cadere de matre* Stat. Theb. 1, 60. Arab. **سقط** (not **وقع**). In Chaldee **נָפַל** is spoken spec. of abortion, whence Heb. **נָפַל** q. v. — b) of the limbs, which are said *to fall away*, to become emaciated, Num. 5: 22, 27. — c) of the countenance of one in sorrow, anger, Gen. 4: 5, 6. Comp. Hiph. no. 1. e. — d) of persons who *fall* into calamities 2 Sam. 1: 9. Prov. 24: 16. — e) of kingdoms, states, which are overthrown Is. 21: 9. Jer. 51: 8. Am. 5: 2. — f) of lots, *to be cast*, Ez. 24: 6. Jon. 1: 7; and so of that which *falls* to one by lot, seq. **לֵךְ** Num. 34: 2. Judg. 18: 1. — Also tropically in various phrases and constructions: g) *to descend* from heaven, spoken of divine revelations Is. 9: 7, comp. Chald. Dan. 4: 28, and Arab. **نزل** to descend sc. from heaven, to be revealed. Hence *the Spirit of God* or *the hand of God* is said *to fall*, *to descend* upon any one, Ez. 8: 1. 11: 5. — h) *to fall* upon any one, e. g. deep sleep (to oppress) seq. **עַל** Gen. 15: 12. terror Exod. 15: 16. Josh. 2: 9. Esth. 8: 17. 9: 2. Ps. 55: 5. 105: 38. Dan. 10: 7. Job 13: 11. calamity Is. 47: 11. — i) *to fall* from one's counsel, purpose, i. e. to fail in, *excidit consilio*, seq. **מִן** Ps. 5: 11 **יִפְּלוּ מִמַּעֲצָוָתָם** *let them fall from (fail in) their counsels*, comp. Ovid. Met. 2. 328.



—k) to fall to the ground, i. e. to fail Num. 6: 12. espec. of empty promises Josh. 21: 45. 23: 14. Fully נָפַל אֶרְצָה, Gr. *πλπτειν εἰς γῆν*, *ἐραζε*, 2 K. 10: 10. Comp. *χαμαιπτεῖς ἔπος* Pind. Pyth. 6. 37. Nem. 4. 65. Ol. 9. 19. Plato Eutyphr. 17. —l) to fall out, to happen, Ruth 3: 18 אֵיךְ יִפֹּל דְּבָרְךָ how the thing will fall out, i. e. will end, comp. Chald. Ezra 7: 20. Cic. Brut. 40. —m) seq. מִן comparative, to fall in comparison with i. e. more than another, i. e. to be inferior, to yield to any one Job 12: 3. 13: 2. Also seq. לְפָנַי Esth. 6: 13.

2. to fall, with the idea of will, purpose, i. e. to throw or cast oneself down, to rush on; comp. Syr. *نفا*, which is put in N. T. for *πλπτειν* and *βάλλεισθαι*. Spec. a) to fall prostrate, to prostrate oneself. 2 Sam. 1: 2 נָפַל אֶרְצָה he fell prostrate upon the earth. Job 1: 20. often with פָּנָיו Gen. 17: 3, 17. Num. 16: 4. Josh. 7: 6. עַל אֶפְסֵי 2 Sam. 14: 4. לְפָנָיו 1 Sam. 20: 41. also לְפָנָיו פ' Gen. 44: 14. לְפָנָיו רַגְלָיו Esth. 8: 3. —b) נָפַל עַל צוּרְאָרִי פ' to fall upon one's neck, to rush into his embrace, Gen. 33: 4. 45: 14. 46: 29. comp. 50: 1. —c) נָפַל עַל חֶרְבּוֹ to fall upon one's sword, 1 Sam. 31: 4, 5. 1 Chr. 10: 4. —d) to fall upon as an enemy, to attack, Job 1: 15. seq. בְּ Josh. 11: 7. —e) to descend from a beast, chariot, to alight, seq. מֵעַל Gen. 24: 64. 2 K. 5: 21. —f) to let oneself down, i. e. to encamp, of an army Judg. 7: 12. of a nomadic people Gen. 25: 18. comp. 16: 12. Sept. *κατώκησε*. —g) נָפַל תְּהִנָּתִי לְפָנָיו my supplication falls i. e. is laid down before any one, viz. in a twofold sense: (α) is presented, I make supplication, Jer. 36: 7. (β) is accepted, my prayer is heard and answered, Jer. 37: 20. 42: 2; pp. the person supplicated permits my petition to be laid down before him, receives it, implying a disposition to give a favourable answer. Comp. Hiph. no. 1. g. —h) to fall away, to desert, to go over to another party, Gr. *πίπτειν, διαπίπτειν*, 1 Sam. 29: 3. seq. עַל 1 Chr. 12: 19, 20. 2 Chr. 15: 9. Jer. 21: 9. 37: 14. 39: 9. Is. 54: 15. אֶל to any one Jer. 37: 13. 38: 19. 52: 15.

HIPH. 1. causat. of Kal no. 1, to cause to

fall i. e. a) to throw, to cast e. g. wood upon a fire Jer. 22: 7. to throw down, to prostrate any one Deut. 25: 2. to throw down a wall 2 Sam. 20: 15. —b) to cause to fall by the sword, Jer. 19: 7. Dan. 11: 12. to fell trees 2 K. 3: 19, 25. 6: 5. —c) to cast as a birth, to bear, to bring forth, see Kal no. 1. a. Is. 26: 19 the earth shall bring forth the dead i. e. cast from her. —c) to cause to fall away e. g. a limb, to emaciate, Num. 5: 21, see Kal no. 1. b. —e) to cause to fall, to let fall, to cast down, sc. the countenance in sorrow or in anger, seq. בְּ of pers. to be angry at any one Jer. 3: 12. Also הִפִּיל פָּנָיו to cause the countenance of any one to fall, i. e. to make sad, Job 29: 24, see Kal no. 1. c. —f) to cast lots Ps. 22: 19. Prov. 1: 14. also without גִּזְרֵךְ 1 Sam. 14: 42; hence to divide out by lot, to assign to any one, seq. acc. of thing and לְ of pers. Josh. 13: 6. 23: 4. Ez. 45: 1. 47: 22. without dat. Ps. 78: 55. See Kal no. 1, f. —g) to lay down a petition, supplication, before any one, i. e. to ask as a suppliant, to supplicate, Jer. 38: 26. 42: 9. Dan. 9: 18, 20. See Kal no. 2. g. 2. to let fall, e. g. a stone Num. 35: 23. Hence a) אֶרְצָה to let fall to the ground e. g. a word, promise, not to fulfill, 1 Sam. 3: 19. without אֶרְצָה Esth. 6: 10. See Kal 1. k. —b) to drop, to desist from any thing, seq. מִן Judg. 2: 19.

HITHP. 1. to prostrate oneself, to fall prostrate, Deut. 9: 18, 25. Ezr. 10: 1. 2. seq. עַל to throw oneself upon, to fall upon, to attack, Gen. 43: 18.

PIL. נָפַל once in Ezekiel, who abounds in unusual forms, c. 28: 23, i. q. נָפַל which stands in the same connexion 30: 4. 32: 20.

Deriv. מִפָּל, נָפִיל, מִפָּלָה, מִפָּלָה.

נָפַל Chald. fut. יִפֹּל (comp. Syr. *نفا*, in Targg. freq. יִפֹּל) i. q. Hebr.

1. to fall, a) to fall down, Dan. 7: 20. 4: 28 קָל מִן שָׁמַיָא נָפַל a voice fell from heaven i. e. came from heaven, comp. Is. 9: 7. b) to fall out, to happen, Ezra 7: 20.

2. to fall down, i. e. to be cast down

Dan. 3: 23. (Syr. נפ to be cast into prison.) *to fall prostrate* Dan. 3: 6, 7, 10, 11. עַל אֲנַפְוֹהִי Dan. 2: 46.

נָפַל m. *an abortion*, which falls from the womb, Job 3: 16. Ps. 58: 9. Eccl. 6: 3. Comp. the root נָפַל as spoken of birth in Kal no. 1. a. Hiph. no. 1. c. So נָפַל is used of premature birth in the Talmud; also Arab. سَقَطَ *to fall*,

IV to miscarry, Arab. سَقَطَ abortion.

נָפַל see נָפַל Pil.

\* נָפַס obsol. root, see נָפַסוּ.

\* נָפַץ i. q. פָּרַץ 1. *to break, to dash in pieces*, e. g. an earthen vessel Judg. 7: 19. Jer. 22: 28. Hence

2. *to disperse, to scatter*, sc. a flock, people, Is. 11: 12.

2. reflex. of a people, *to disperse themselves*, i. q. to be dispersed, scattered, 1 Sam. 13: 11. Is. 33: 3. Gen. 9: 19 מֵאֵלֶּה נִפְצָה כָּל-הָאָרֶץ *from these the whole earth dispersed itself* i. e. all the nations of the earth, comp. 10: 5. — Besides the praeter there is found only infin. absol. נָפַץ Judg. 7: 19, and part. pass. נָפֹץ Jer. 22: 28. In imp. and fut. the Heb. employs the verb פָּרַץ, see Heb. Gramm. § 77.

PIEL 1. i. q. Kal no. 1, *to break or dash in pieces*, e. g. an earthen vessel Ps. 2: 9, infants upon stones Ps. 137: 9.

2. *to disperse, to scatter* a people Jer. 13: 14. 51: 23. Inf. נָפֹץ subst. *dispersion* of the Jewish people into gentile lands, διασπορά, Dan. 12: 7.

PUAL part. *broken in pieces*, thrown down, Is. 27: 9.

Deriv. מִפָּץ, מִפָּץ, and

נָפַץ m. *violent rain, flooding, storm*, Is. 30: 30, from Aram. נָפַץ *to pour out*, kindred to which is Arab. فاض med. Je redundavit; comp. also the word זָרַק *to scatter, sprinkle, pour*, and others.

\* נָפַק Chald. *to go out, to go forth*, Dan. 2: 14. 3: 26. 5: 5. of an edict, *to*

*be promulgated*, Dan. 2: 13 נִפְקָה, comp. Luke 2: 1 ἐξῆλθε δόγμα. Imp. plur. פָּקוּ Dan. 3: 26.

APH. הִנְפִיק, הִנְפִיק, *to bring out or forth* Dan. 5: 2, 3. Ezra 5: 14. 6: 8. Hence

נָפַק f. st. emphat. נִפְקָה Chald. *expenses*, pp. outgoing, outfit, what is laid out, comp. נָפַק k. Ezra 6: 4, 8. Syr. نَفَقَ id. Arab. نَفَقَ IV *to lay out money*, نَفَقَ and نَفَقَ expense.

\* נָפַשׁ in Kal not used, Arab. نَفَس conj. V *to breathe strongly*, *to pant*.

NIFH. *to take breath* sc. after fatigue, Ex. 23: 12. 31: 17. 2 Sam. 16: 14. Arab. conj. II recreavit aliquem.

Deriv. pr. n. נָפִישׁ, and

נָפַשׁ c. Suff. נִפְשִׁי, plur. נִפְשֹׁת (נִפְשִׁים once Ez. 13: 20) comm. but more usually fem. Arab. نَفْس, Syr. نَفْس.

1. *breath*, Job 41: 13. נִפְשׁ חַיָּה *breath of life* Gen. 1: 20, 30. Also *odour, perfume*, which any thing *breathes, exhales*, Prov. 27: 9. בְּתִי נִפְשִׁי smelling-bottles Is. 3: 20.

2. the *vital spirit*, ψυχή, anima, through which the body lives, i. e. the principle of life manifested in the breath, (comp. רוּחַ, Lat. anima, coll. Gr. αἶμας,) and whose seat was supposed to be in the blood, Lev. 17: 11. Deut. 12: 23. Gen. 9: 4, 5. comp. Ovid. Fast. V. 469. Hence *life, vital principle, animal spirit*, Gen. 35: 18 וַיָּדֹהּ נִפְשָׁהּ *as her spirit was departing*, as she gave up the ghost. 1 K. 17: 21 נִפְשׁ-הַיָּלֶד הָיָה עַל-קִרְבּוֹ *let now the spirit of this child return to him again*. Ex. 21: 23 נִפְשׁ *life for life*. This *life, spirit, anima*, itself is also said to live Gen. 12: 13. Ps. 119: 175. and to die Judg. 16: 30. *to be killed* Num. 31: 19. *to be asked for* 1 K. 3: 11. *to be poured out*, as if along with the blood, Lam.

2: 12. Is. 53: 12. יִרְאָה לְנַפְשׁ in fear for one's life Josh. 9: 24. Ez. 32: 10. For the formula נַפֵּשׁ פִּי הַכָּה see נִכְה. Hence it is very frequent in phrases which have respect to the losing or preserving of life: a) אֶל-נַפְשׁ for life, i. e. in order to save one's life 2 K. 7: 7. Comp. Gr. *τρεχειν προς ψυχης* Od. 9. 423. Valk. ad Hdor. 7, 56. 9, 36. and so (of a hare) *προς κρεων*. But in Jer. 44: 7 it is *against* one's life, in detriment of life. — b) בְּנַפְשׁ with danger of life, in jeopardy of life, 2 Sam. 23: 17. 18: 13 Keri. 1 K. 2: 23 דָּבַר אֲדֹנִיָּהּ בְּנַפְשׁוֹ דָּבַר אֲדֹנִיָּהּ בְּנַפְשׁוֹ with jeopardy of his life hath Adonijah said this. Lam. 5: 9. Prov. 7: 23. comp. בְּרֵאשִׁיתוֹ 1 Chr. 12: 19. Also for life taken away, i. e. on account of the death of any one Jon. 1: 14. 2 Sam. 14: 7. — c) לְנַפְשׁוֹ for one's life, i. e. for the good of one's life, its support, preservation, etc. Gen. 9: 5. Deut. 4: 15, 16. Josh. 23: 11. — Further also in many expressions which have respect to the sustenance of life by food and drink, and the contrary, [where the Engl. version often renders it by *soul*, but improperly.] Thus the *spirit, anima*, is said to be *satiated* with food and drink Prov. 27: 7. Is. 55: 2; so to *fill* i. e. to satisfy one's spirit Prov. 6: 30; and hence נַפֵּשׁ is itself put for *aliment* Is. 58: 10. So the opposite: *my spirit hungers* Prov. 10: 3. 27: 7, *thirsts* Prov. 25: 25, *fasts* Ps. 69: 11, *abstains* from certain kinds of food Lev. 30: 3, *is polluted* by them Ez. 4: 14. Also the *spirit is empty* i. e. hungry Is. 29: 7; *to open wide the life, spirit*, i. e. trop. for the jaws, throat, Is. 5: 14. Hab. 2: 5. — Of the spirit as separated from the body Job 14: 22.

3. the rational soul, *mind, animus*, as the seat of the feelings, affections, emotions of various kinds, comp. לֵב no. 1. b. To it are attributed love Is. 42: 1. Cant. 1: 7. 3: 1—4. Gen. 34: 3. joy Ps. 86: 4. fear Is. 15: 4. Ps. 6: 4. piety towards God Ps. 86: 4. 104: 1. 143: 8. confidence Ps. 57: 2. desire Ps. 42: 3. 63: 2. longing or appetite e. g. for food Prov. 6: 30. 10: 3. Mich. 7: 1. Deut. 12: 20, 21, (hence נֶאֱכַל a greedy man Prov. 23: 2.) or for venery Jer. 2: 24. Ez. 23: 18, or

also for revenge and slaughter Ps. 27: 12. 41: 3. 105: 22. Ex. 15: 9. comp. Prov. 21: 10. So too hatred Is. 1: 14. Ps. 17: 9. contempt Ez. 36: 5. Is. 49: 7. vengeance Jer. 5: 9. sorrow Job 19: 2. 27: 2. 30: 25. As the seat of warlike valour, in poetic exclamation, Judg. 5: 21 קוֹל שׁוֹפָר תִּשְׁמַעַתִּי נַפְשִׁי *my soul, the voice of the trumpet*. Spoken of the feelings in general, Ex. 23: 9 יֵדְעֻם אֶת-נַפְשׁ הַזָּר ye know the feelings of a stranger, how a stranger and foreigner feels. 1 Sam. 1: 15 I have poured out my soul before Jehovah, i. e. have laid open to him my inmost feelings. Prov. 12: 10.

Words also which themselves express feelings of the mind or soul, are often used in connexion with נַפֵּשׁ in this sense; thus the soul is said to weep Ps. 119: 28. to be poured out in tears Job 30: 16. to cry for vengeance 24: 12, and also to invoke blessings Gen. 27: 4, 25. More rarely things are attributed to the *soul*, which belong rather a) to the *mode of feeling and acting*, as pride, רָהַב נַפֵּשׁ Prov. 28: 25. patience and impatience, נַפֵּשׁ הָאָרִירָה Job 6: 11. b) to the *will or purpose*, Gen. 23: 8 אִם-יִהְיֶה אֶת-נַפְשִׁ כִּם if it be in your mind i. e. if ye purpose, have determined in your minds. 2 K. 9: 15. 1 Chr. 28: 9 בְּנַפְשׁ הַפָּעִלָה with a willing mind. c) to the *understanding or faculty of thinking*, Ps. 139: 14 *my soul knoweth right well*. Prov. 19: 2. 1 Sam. 20: 4 *whatever thy soul thinketh*. Deut. 4: 9 *keep thy soul well, lest thou forget*. Lam. 3: 20. — In all these constructions the use of לֵב is more common, see לֵב no. 1. c, d, e.

4. concr. *animal*, in which is the נַפֵּשׁ, anima, life. Josh. 10: 28 כָּל-הַחַיָּה every animate or living creature. v 30, 32, 35, 37. Often more fully חַיָּה נַפֵּשׁ Gen. 1: 24. 2: 7, 19, and with the article הַחַיָּה נַפֵּשׁ 1: 21. 9: 10, pp. *animal of life* i. e. endowed with life, *living animal*, or as more comm. in Engl. *living soul, living being*, Gen. 2: 7, and very often collect. for *living things, living creatures*, Gen. 1: 21, 24. 9: 10, 12, 15. Lev. 11: 10.



In this formula it is to be noted that *חַיָּה* is genit. of the subst. *חַיָּה* *life*, and not fem. of the adj. *חַי* *living*, so that *נֶפֶשׁ חַיָּה*, like *נֶפֶשׁ* itself, may be of either gender, and can be construed with the masculine. This serves to illustrate the disputed passage Gen. 2: 19, *וְכָל אֲשֶׁר יִקְרָא לֹו הָאָדָם בְּנֶפֶשׁ חַיָּה הוּא שְׁמוֹ* and whatsoever Adam called them, the living creatures, that was their name, where *לֹו* and *שְׁמוֹ* refer to *נֶפֶשׁ חַיָּה*, which is pleonastic after *לֹו*. — Spec. put for *man, person*, mostly in certain fixed phrases, where also in Engl. we may use *soul*, e. g. *נֶפֶשׁ* to steal a man Deut. 24: 7, comp. Germ. Seelenverkäufer. *נֶפֶשׁ אָכַל* Ez. 22: 25. So also a) in laws, Lev. 4: 2 *נֶפֶשׁ בִּי תִחַטֵּא* if a soul (i. e. if any one) shall sin. Lev. 5: 1, 2, 4, 15, 27. Comp. the phrase *נֶפֶשׁ חַיָּה הִנֵּפֶשׁ הָהוּא מַעֲמִיָּה*, under *בְּרַח* Niph. no. 2. b) in a census of a people, as *שִׁבְעִים נֶפֶשׁ* seventy souls, persons, Ex. 1: 5. 16: 16. Gen. 46: 18, 27. Deut. 10: 22. (So in Greek *ψυχαί* Eurip. 1 Pet. 3: 20.) Fully *נֶפֶשׁ אָדָם* Num. 31: 46, comp. Gen. 14: 21. c) of slaves, Gen. 12: 5 *נֶפֶשׁ אֲשֶׁר-עָשׂוּ בְּחָרָן* the slaves they had acquired in Haran. Ez. 27: 13. Comp. *ψυχαί ἀνθρώπων* Apoc. 18: 13. 1 Mac. 10: 33. d) *נֶפֶשׁ מֵת*, where *מֵת* is genit. (comp. the phrase *נֶפֶשׁ חַיָּה* above,) *one dead, a dead body, corpse*. Num. 6: 6 *עַל-נֶפֶשׁ מֵת* let him not come near to a dead body. Lev. 21: 11. So too *מֵת* being omitted, as in the formulas *טִמֵּא נֶפֶשׁ* Num. 5: 2. 9: 6, 7, 10, and *טִמֵּא נֶפֶשׁ* Lev. 22: 4. Hagg. 2: 13, i. e. one defiled by touching a dead body. Comp. Num. 19: 13.

5. With Suff. *נִפְשִׁי*, *נִפְשְׁךָ*, etc. it is very frequently: *I myself, thou thyself*, etc. Comp. Arab. *نفس*, Germ. *selb, selber*, Swed. *sjel*, Engl. *self*, all from the same root with Germ. *Seele*, Engl. *soul*, see Adelung IV. p. 47. Hos. 9: 4 *לֶחֶמָם יֹאכְלוּ מִלֶּחֶמָם* their food is for themselves, is consumed by themselves. Is. 46: 2. also reflex. *נִפְשִׁי* *myself*, i. e. *me myself* Job 9: 21. — Interpreters also note that *נִפְשִׁי*, *נִפְשְׁךָ*, are often put for the personal pron. *אֲנִי*, *אַתָּה*, but all the examples which they adduce

are readily explained by what we have said above in nos. 2, 3. Many of these examples are passages where *life* is said or implied to be in danger, e. g. Ps. 3: 3 *מְאֹד יֹאמְרוּ לִּי נֶפֶשׁ*, there remains no help for him. 11: 1 *לָמָּה יֹאמְרוּ לִּי נֶפֶשׁ*, flee to the mountains. Is. 3: 9 *וְאֲנִי לִנְפֹשָׁם* *wo to them!* pp. to their life. Ps. 7: 3. 35: 3, 7. 120: 6. Here too belongs Is. 51: 23 *וְאֲנִי לִנְפֹשָׁךְ*, prostrate thyself that we may pass over, and the like. Other examples refer to the feelings of the soul or mind, e. g. Job 16: 4 *לִּי נֶפֶשׁ* which is not to be rendered: *would that ye were instead of me* i. e. in my place, but: *would that ye could feel as I now feel*, were your feelings but like mine, comp. Ex. 23: 9. — Once nevertheless *נִפְשִׁי* and *רוּחִי* approach so nearly to the nature of a pronoun, as ever to be construed with a verb in the first person, e. g. Is. 26: 9. Comp. *נִפְשִׁי* seq. 1 pers. Gen. 44: 32.

*נֶפֶת* f. prob. i. q. *נוף* and *נֶפֶת*, high place, height, (from r. *נוף*), only Josh. 17: 11 *שְׁלֹשֶׁת הַנֶּפֶת*. Targ. *tres regiones*.

*נֶפֶת* f. (r. *נוף* see Hiph. no. 2) *a sprinkling, dropping*, whence *נֶפֶת צוּפִים* dropping of the honey-combs i. e. honey dropping from the combs, i. q. *יָרַר* q. v. Ps. 19: 11. Also without the gen. *נֶפֶת* id. Cant. 4: 11. Prov. 5: 3. 24: 13 *נֶפֶת מְחֹק עַל-הַבֶּקֶר* and honey droppings which are sweet to thy palate, where the predicate *מְחֹק* is not inflected, comp. Gen. 49: 15.

*נִפְתָּלוֹת* plur. m. *wrestlings, struggles*, once Gen. 30: 8, verbal from r. *פָּתַל* Niph. to wrestle, struggle.

*נִפְתָּח* (opening), see *נִפְתָּח* under. art. *נִר* p. 567.

*נַפְתָּחִים* *Naphtuhim*, pr. n. of an Egyptian people Gen. 10: 13. 1 Chr. 1: 11. Bochart, in Phaleg IV. 29, compares Gr. *Νέφθης* i. e. the wife of Typhon, and according to Plutarch (de Isid. p. 96 ed. Squire) *extreme border of the*



land, washed by the sea, comp. Aegypt.

נַפְתָּלִי terminalis. This opinion is followed by J. D. Michaelis, who understands the region eastward of Pelusium around lake Sirbonis. But this is very doubtful. See Michaelis Spicileg. Geogr. T. I. p. 269. Jablonski Opusc. ed. te Water T. I. p. 161.

נַפְתָּלִי (my wrestling, see Gen. 30:

8) pr. n. *Naphtali*, a son of Jacob by Bilhah, and patriarch of the tribe of Naphtali, the limits of which are described Josh. 19: 32—39. Sept. *Ναφθαλειμ*.

נָצַח m. (r. נָצַח) 1. *flower, blossom*, Gen. 40: 10, i. q. נָצַח and נָצַח, see the root no. 2.

2. *a hawk*, see the root no. 3. Lev. 11: 16. Deut. 14: 15. Job 39: 26. Sept. *ἰέγας*, Vulg. *accipiter*. Comp. Bochart Hieroz. T. II. p. 226.

\* נָצַח i. q. נָצַח no. 3, *to fly, to fly away*, Jer. 48: 9 נָצַח נָצַח *avolando exhibit*, i. e. may fly away in flight. Observe the paronomasia in נָצַח, נָצַח, and נָצַח.

\* נָצַח *to set, to put, to place*, i. q. נָצַח q. v. Arab. نَصَب id.

נָצַח 1. *to be set, seq.* עַל *to be set over* any one, 1 Sam. 22: 9. Ruth 2: 5, 6. Part. נָצַח a prefect, director, 1 K. 4: 5, 7. 5: 30. 9: 23.

2. *to place or station oneself*, Ex. 7: 15. 17: 9. seq. לְ *to any one* Ex. 34: 2 נָצַח לִי שָׁם *and present thyself to me there*.

3. *to stand*, spoken of men Gen. 37: 7. Ps. 45: 10. Lam. 2: 4. of waters Ex. 15: 8. Espec. *to stand firmly*, Ps. 39: 6 נָצַח כָּל-אָדָם *a breath is every man though he stand firmly*. Zech. 11: 16 *a shepherd* . . . לֹא הִנְצִיחַ *who doth not nourish that which standeth firm* i. e. the healthy part of his flock. Sept. τὸ ὀλόλαινον, Vulg. *id quod stat*. But perhaps it would accord better with the context to render: *who relieveth not that which standeth still in the way*, i. e. which lags behind

from weariness, weakness, disease, i. q.

*to be weak, sick*, comp. Arab. نَصَب

lassus fuit, laboravit, pp. *to stand still, to stop*, from inability to go further.

הִנְצִיחַ 1. *to cause to stand* Ps. 78: 13. Hence *to set, to place*, Gen. 21: 28, 29. Jer. 5: 26. *to set up, to erect*, as a column Gen. 35: 20, an altar 33: 20, a monument 1 Sam. 15: 12, comp. Jer. 31: 21. 1 Sam. 13: 21 הִנְצִיחַ *for setting the goads*, i. e. sharpening them when the point was bent etc. Comp. in Engl. 'to set a saw,' 'to set an edge.'

2. *to fix, to establish*, e. g. bounds Ps. 74: 17. Deut. 32: 8. Prov. 15: 25.

הִנְצִיחַ and הִנְצִיחַ 1. *to be set, placed*, Gen. 28: 12.

2. *to be set out, planted*, part. Judg. 9: 6. So Arab. نَصَب, also Syr. and Chald.

3. *to be fixed, settled, determined*. So commonly in Nah. 2: 8 הִנְצִיחַ הִנְצִיחַ *it is fixed! she is led away captive!* i. e. Nineveh. But more prob. הִנְצִיחַ is to be joined to the preceding verse and referred to the root נָצַח, where see.

Deriv. מְצַב, נָצַח, מְצַב, מְצַב, מְצַב, and pr. n. צִוְכָה for צִוְכָה.

נָצַח Chald. st. emphat. נָצַח, *firmness, hardness* sc. of iron Dan. 2: 41. Theod. ἀπὸ τῆς σιδήρεως τῆς σιδηρᾶς i. e. of an iron root and nature, (comp.

5 5 5 Arab. نَصَب root, source,) Vulg. *de plantario ferri*, both from Syr. נָצַח to plant.

נָצַח m. (pp. part. Niph. of נָצַח) *handle, haft* of a dagger Judg. 3: 22, so called from being *fixed in*, comp. the root Josh. 6: 26. 1 K. 16: 34. — Arab. نَصَاب haft, handle of a sword, knife, etc.

נָצַח see נָצַח.

\* I. נָצַח in Kal not used, 1. pp. *to fly*, i. q. נָצַח and נָצַח no. 3. Hence

pinion of birds, and Arab.

feathers, plume of birds, also

locks of hair hanging over the forehead, q. d. flying locks. Hence

2. Arab. **نَصَا** and **نَصَا** to seize one by the locks, and Conj. III reciproc. to seize each other by the hair. Hence in Hebrew *to strive, to quarrel*, comp. Syr. and Chald. **ܢܨܐ**, i. q. Heb. **נָצַב**, also Arab. **نَصَب** Conj. VI. id.

HIPI. **הִנָּצַח** to strive, to contend, Num. 26:9 **בְּהִנָּצְחָם עַל-יְיָ** when they strove with Jehovah. Hence to wage war, Ps. 60:2 **בְּהִנָּצְחוֹ אֶת-אֲרָם נְהָרִים** when he warred upon Mesopotamia.

NIPH. **נִצַּח** to strive one with another, to quarrel. Deut. 25:11 **כִּי יִנָּצֵחַ אֶת-אֶחָיו** if men strive one with another. Ex. 2:13. 21:22. Lev. 24:10. 2 Sam. 14:6.

Deriv. **נוֹצָה**, **מִצָּה**, **מִצְוָה**.

\* II. **נָצַח** pp. i. q. Arab. **نَصَا** to draw or strip off a garment from any one, to draw out a sword from its sheath, comp. **רָצַח**. Hence to strip a land, i. e. to lay waste, to make desolate of inhabitants, (comp. **בָּקַע** no. 1. a. **נָקָה** Niph.) and intrans. to be laid waste, to be desolate. Jer. 4:7 **עֲרִירָה תִּצְרֶינָה** thy cities shall be desolate. Sept. **αἱ πόλεις σου καὶ θαλεροῦσονται**.

NIPH. id. Is. 37:26 **נָצַח גְּלִים** desolate ruins. 2 K. 19:25.

NOTE. This signification may be connected with that of no. I, by deriving it from the idea of making war, i. e. to be desolated in war, see in no. I. Hiph. Comp. Arab. **حرب** to wage war,

whence **حَرِيب** and **مُحَرَّب** stripped and spoiled in war.

**נָצַח** f. (r. **נָצַח** no. 2,) flower, blossom, Job 15:33. Is. 18:5.

**נָצַח** I. i. q. **נוֹצָה** (part. Niph. of **רָצַח**) something cast out, excrement in

the crop of a bird Lev. 1:16. Comp. **צוֹנָה** and **צוֹנָה**.

II. i. q. **נוֹצָה** q. v. *pinion*, from **נָצַח** no. I. 1.

\* I. **נָצַח** in Kal not used, pp. i. q. Syr. **ܢܨܐ** to shine, (kindr. with **נִצָּץ**,) metaph. to be famous, also to conquer, **ܢܨܐܐ** a sonorous voice, pp. clear. Aethiop. **ረዕሐ**: purus, mundus fuit, **ረዕሐ**: purus, castus, Arab. **نَصَح** sincerus, fidelis fuit.

PIEL **נִצַּח** pp. to be conspicuous, eminent.

1. to be over any thing, to be chief, to superintend, seq. **עַל** and **לְ** 1 Chr. 23:4. Ezr. 3:8, 9. Part. **מִנְצַח** prefect, overseer, 2 Chr. 2:1, 17. 34:12.

2. spec. to lead in music. 1 Chr. 15:21 and Mattathiah . . . played on harps in the octave (i. e. deep tone, the bass, *nel basso*), **לְנִצָּח** so as to lead the song i. e. govern, regulate the singing. (Opp. are v. 19 **לְהַשְׁמִיעַ** Luth. *helle zu singen*, to sing or sound on a clear (high) tone; and v. 20 **עַל עֶלְמוֹת** on the virgin key, treble, *nel soprano*.) Hence **לְמִנְצַח**, which is found in the titles of 53 Psalms and Hab. 3:16, is to be rendered according to Kimchi, Raschi, Aben Ezra, and many others, for the chief musician, precentor, i. e. the Psalm is to be performed under his direction; which also is the sense of the Targ. **לְשִׁבְחָהּ** ad canendum. And this interpretation is to be preferred. Sometimes put absolutely, with only the name of the author, as **לְמִנְצַח דָּוִד** Ps. 11, 13, 14, 18—21, 31, 36, 40, 41, 42, 44, 47, 49, 51, 52, 64—66, 68, 70, 85, 109, 139, 140. Sometimes with the name of the instrument, as **בְּנִגִּינוֹת** Ps. 4, 6, 54, 55, 67, 76. **עַל הַגְּמִיחַ** 8, 81, 84. **עַל שׁוֹשְׁרִים** Ps. 45, 69, 80. **עַל נְחִילֹת** Ps. 5. **עַל מִתְחָה** Ps. 53. or with the first words of the song or melody in which the Psalm is to be sung, see Ps. 22, Ps. 56—59, Ps. 75. or finally with a word marking the tone or key, whether lower or higher, **עַל עֶלְמוֹת** Ps. 46. **עַל הַשְׁמִינִי** Ps. 12. Twice then follows **עַל יְדוּתָן** Ps. 62:1. 77:1, once **לְיְדוּתָן** 39:1, where

we may render, *to the chief musician of the Jeduthunites*; unless יְדֻתוֹן in this connexion is also to be taken as an instrument or as a musical key or mode. This inscription is wholly wanting in all the Psalms of a later age, composed after the destruction of the temple and its worship. — Others make מְנַצֵּחַ not a participle, but an infinitive of the Syriac form, comp. Chald. Dan. 5: 12; but this is not admissible, on account of the article implied in לְמְנַצֵּחַ for לְהִמְנִיחַ.

NIPH. *to be perfected, completed*. Jer. 8: 5 מְשַׁבֵּחַ נַצְחָה *an entire backsliding, apostasy*, comp. נַצַּח no. 5.

\* II. נַצַּח obsol. root, Arab. نَضَحَ and نَضَخَ, *to sprinkle, to scatter*, Aeth. ስፈሰ: id. Hence נַצַּח no. II.

נָצַח Chald. Ithpa. *to overcome, to surpass, to excel*, seq. עָלָה Dan. 6: 4. Syr. id.

I. נִצְחָה and נִצְחָה c. Suff. נִצְחִי.

1. *splendour, glory*, 1 Chr. 29: 11. 1 Sam. 15: 29 נִצְחָה יִשְׂרָאֵל *the splendour of Israel*, i. e. God.

2. *purity, sincerity, truth*. Hab. 1: 4 לֹא יִצָּח לֹא יִצָּח *judgment is not given according to truth, not in sincerity*. Perh. Prov. 21: 28.

3. *trust, confidence*. Lam. 3: 18 אֶבֶר נִצְחִי *my confidence is perished*. Hence

4. since trust in any thing implies our belief in its continuance, נִצְחָה is also *perpetuity, eternity, forever*. (Comp. עָדָן in נִצְחָה Niph. no. 3, 4.) So עָדָן נִצְחָה Ps. 49: 20. Job 34: 36. לְנִצְחָה, adv. *forever*. Jes. 34: 10 לְנִצְחָה לְנִצְחָה *for ever and ever*.

5. *perfection, completeness, accus.* נִצְחָה, and לְנִצְחָה, as adverbs, *wholly, entirely*. (Comp. Germ. *lauter*, Engl. *clear*, both of which mean *purely* and also *wholly*.) Ps. 13: 2 עַד אֵנָּה יְהוָה תִּשְׁכַּחֲנִי נִצְחָה *how long Jehovah wilt thou wholly forget me?* Ps. 79: 5. Job 23: 7. In genit. Ps. 74: 3 מִשְׁוֹאוֹת נִצְחָה *total desolations*, i. e. places wholly desolate and destroyed.

II. נִצַּח m. *juice, liquor*, which is scattered or *spirted* from grapes when trodden Is. 63: 3, 6. R. נִצַּח no. II.

נִצִּיר m. (r. נִצַּב) 1. pp. *set, placed*, hence, *set over*, i. e. *a prefect, overseer, officer*, i. q. נִצַּב 1 K. 4: 7, 19.

2. something *set, placed*, hence a) *a statue*, i. q. מִצְבֵּה, Arab. نَصَبٌ, statue, idol. Gen. 19: 26 נִצִּיר מֶלַח *statue of salt*, i. e. fossil salt, fragments of which in various forms are found in the vicinity of the Dead Sea; see Legh in Macmichael's Journey p. 205, and in Bibl. Repos. III. p. 625. — b) *a military station, post*, i. q. מִצְבָּה, מִצְבָּה 1 Sam. 10: 5. 13: 3, 4. *a garrison* 2 Sam. 8: 6, 14.

3. pr. n. of a place in the tribe of Judah. Josh. 15: 45.

נִצְיָה (pure, sincere) pr. n. m. Ezra 2: 54. Neh. 7: 56.

נִצִּיר Is. 49: 6 Chethibh, *preserved, delivered*, from r. נִצַּר. Keri נִצִּיר part. pass.

\* נִצַּל in Kal not used, pp. *to draw out, to take away, to snatch away*, Arab. نَضَلَ and نَضَلَ, Aeth. ስለለ: avellit. Kindred are נִצַּל, נִצַּל.

PIEL 1. *to take away, to strip off*, 2 Chr. 20: 25.

2. seq. acc. pers. *to spoil any one*, Ex. 3: 22. 12: 36.

3. *to snatch from danger, to preserve*, Ez. 14: 14. See Hiph.

HIPH. הִצִּיל 1. *to pull away, seq.* בָּיִן *to pull apart*, 2 Sam. 14: 6 *the boys strove together in the field* וְאִין מִצִּיל וְאִין מִצִּיל *and there was none to tear them apart*, i. e. no one parted them.

2. i. q. Piel no. 1, *to take away, to deprive of*, Gen. 31: 9. seq. v. מִן. Ps. 119: 43. 2 Sam. 20: 6 וְהִצִּיל עֵינָיו *and lest he take away (turn away) our eye*, i. e. escape our eye, withdraw himself from our sight.

3. *to snatch from danger, to deliver, to preserve*, c. accus. of pers. (once c.

dat. Jon. 4: 6,) seq. מִן Ps. 18: 49. 34: 5, 18. Mic. 5: 5. מִיָּד from the hand, power of any one, Gen. 32: 12. 37: 21, 22. Ex. 3: 8. 18: 10. מִכַּף id. Is. 38: 6. הִצִּיל נַפְשׁוֹ to deliver or save one's life Ez. 3: 19, 21. הִצִּיל מִצִּיל none to aid, no deliverer, Ps. 7: 3. 50: 22. Is. 5: 29.

Hoph. הִצִּיל to be snatched or plucked out, Am. 4: 11. Zech. 3: 2.

Niph. 1. pass. of Hiph. no. 3, to be delivered, to be preserved, Is. 20: 6. Jer. 7: 10. Am. 3: 12.

2. to deliver oneself, to save oneself, to escape, Prov. 6: 3, 5. Seq. אֶל to escape to any one, to take refuge with, Deut. 23: 16.

Hithp. to strip oneself of any thing, c. acc. Ex. 33: 6. Comp. Heb. Gramm. § 53. 3. d.

Deriv. הִצִּילָה.

נָצַל Chald. Aph. הִצִּיל i. q. Hebr. הִצִּיל no. 3, Dan. 3: 29. 6: 15, 28.

נֶצֶן m. flower, blossom, Cant. 2: 12. R. נֶצֶץ no. 2.

נֶצֶע a false root; for the forms referred to it see under נֶצַע.

\* נִצֵץ i. q. נֹצֵץ 1. to glitter, to sparkle, only Ez. 1: 7. — Hence נִיצוץ spark.

2. to flower, to flourish, as in Chald. whence נִצְחָה, נִצְחָן, flower, blossom. That verbs signifying splendour are often transferred to the ideas of verdure and bloom, is shown in many examples by Simonis, Arcanum Formarum p. 352, comp. זָהָה, זָהָן. — The notion of flourishing, blossoming, was also transferred to the shooting feathers and pinions of birds, (comp. פָּרַח,) whence

3. to fly, (comp. פָּרַח to sprout, to grow, Syr. to fly,) whence נָצַח hawk. Comp. kindr. נָצַח, נָצַח, to fly.

נֶצֶץ see נֶצַע.

\* I. נָצַר fut. נִצֵּר, rarely נִצֵּר, i. q. נָצַר to watch, to guard, to keep. — Arab.

נָצַר to guard e. g. a vineyard, comp. cogn. نَظَرَ adspexit, intuitus est, like

the Lat. tueri and intueri, also نَصَرَ

tuitus est, defendit, liberavit. — E. g. a vineyard Job 27: 18. מִגְדַּל נֹצְרִים tower of the watch or guard, watch-tower, 2 K. 17: 9. Seq. עַל Ps. 141: 3 נֹצְרָה עַל דֶּל שְׁפָתַי q. d. watch thou over the door of my lips i. e. my mouth, lest I utter rash words; the form נֹצְרָה is with Dag. euphon. for נֹצְרָה. Special significations are:

1. to guard sc. from dangers, to defend, to preserve, as God does men, Deut. 32: 10. Ps. 31: 24. Prov. 22: 12. seq. מִן Ps. 32: 7 מִצָּר תִּצָּרֵנִי from trouble thou wilt defend me. 12: 8. 64: 2. 140: 2. Is. 49: 6 Chetibh נִצְוִיר נִצְוִירָה the preserved of Israel, sc. from exile.

2. to keep, to observe, a covenant Deut. 33: 9. Ps. 25: 10. the precepts of God Ps. 105, 45. So of God as keeping mercy, Ex. 34: 7 נֹצֵר חֶסֶד לְאַלְפִים keeping (not forgetting) mercy to the thousandth generation.

3. to keep from view, i. e. to hide, to conceal. Is. 48: 6 נִצְוִיר וְלֹא יִדְעָתָם hidden things which thou hast not known. 65: 4 בְּנִצְוִירִים יִלְוֶנוּ they lodge in secret places, prob. adyta, the recesses of heathen temples, or with Sept. sepulchral caverns, parall. with sepulchres. Prov. 7: 10 אִשׁ נִצְוִירָה לֵב subtiler of heart.

4. in an unfriendly sense, to watch, to observe, sc. one's faults, guilt. Job 7: 20 נֹצֵר הָאָדָם O thou observer of men!

5. to watch a city, i. e. to besiege it, 2 Sam. 11: 16 אֶל-הַעִיר כְּשֹׁמֵר יוֹאָב when Joab laid siege to the city. Part. plur. נֹצְרִים besiegers Jer. 4: 16. Is. 1: 8 אֶל-הַעִיר כְּשֹׁמֵר יוֹאָב as a lodge in a field of cucumbers, נֹצְרָה so a besieged city, i. e. Jerusalem; for כִּי — כֵּן, as — so, see כִּי A. 1. Arnoldi in the same sense proposes to write נֹצְרָה, so that the substantive may be rendered definite by the article, (comp. הַדּוֹר זֶה Ps. 12: 6, and הַעֲגֵלָה הַדֹּשָׁה 2 Sam. 6: 3.) and so be rendered THE besieged city; but it would seem that in the poetic style the article may be omitted in such cases without rendering them indefinite.

\* II. נָצַר obsol. root, Arab. نَضَرَ to shine, to be in full verdure, whence נִצָּר.



NOTE. The significations of *guarding* and of *being verdant*, which are also found conjoined in the root נִצֵּר, I have placed separately, although not improbably there is a common origin of both, viz. the idea of *shining, being splendid*, נִצְנִץ, in which is implied also the notion of *beholding*, נִזְכֵּר, comp.

נִצְוֶה, Gr. φάος δέδοκε, Germ. *Blick* and Engl. *glance* signifying both splendour and the act of looking; hence the signification of *observing, guarding*.

נִצֵּר m. 1. *a shoot, sprout*, from נִצְרָה no. II. q. v. Is. 60: 21. Metaph. of offspring Is. 11: 1. Dan. 11: 7.

2. *a branch* Is. 14: 19.

נִצָּה see נִצָּה.

נָקָא Chald. *pure* Dan. 7: 9. R. נָקָא i. q. Hebr. נָקָה. q. v.

\* נָקַב fut. נִקֵּב and נִקֵּב, pp. *to hollow out, to excavate*, like the cogn. נָקַב, also נָקַב, נָקַב, also נָקַב, נָקַב, where see more. Hence

1. *to bore a hole* 2 K. 12: 10. seq. acc. *to bore through, to perforate*, (Arab. Aeth. Syr. Chald. id.) Job 40: 24, 26. [40: 24. 41: 2.] 2 K. 18: 21. Hagg. 1: 6 נָקַב אֶרֶז a *purse with holes*. Also *to pierce, to strike through* with a spear, Hab. 3: 14 נָקַבְתָּ רֹאשׁ פְּרָזֵי thou *didst strike through the heads of their leaders*. See the derivatives.

2. *to separate, to distinguish*, and hence *to declare distinctly, to specify, to call by name*, comp. פָּרַשׁ no. 1, 2. Gen. 30: 28 נָקַבְתָּ שְׂכָרִי עָלַי *fix me thy wages*. Is. 62: 2. Part. pass. נִקְבִים *the named* Am. 6: 1, i. e. *the renowned, the noble*, q. d. אֲשֶׁר יִשְׁמְרוּ, opp. *the ignoble populace*, פְּלִי שֵׁם Job 30: 8. Comp. 1 Chr. 12: 31. Arab. نَقِيب dux, tribunus, princes.

3. *to curse*, (i. e. *to pierce with words, to cut*, like سَبَّ to cut, to perforate, metaph. *to curse*), e. g. the name of God, *to blaspheme*, Lev. 24: 11, 16 נָקַב שֵׁם יְהוָה he *that blasphemeth the name of Jehovah shall surely be put to*

*death*, from which passage the Jews derive the superstition which forbids them *to pronounce* (see no. 2) the name of Jehovah, see יְהוָה. Also Num. 23: 8, 25. Job 3: 8. 5: 3. Prov. 11: 26.

NIFH. pass. of no. 2, *to be called by name*, comp. Arab. لَقِبَ to name, ن and ל being interchanged. Num. 1: 17 *these men אשר נִקְבוּ בְשֵׁמוֹת who are expressed by name*. 1 Chr. 12: 31. 16: 41. 2 Chr. 28: 15. 31: 19.

Deriv. from the primary idea of *excavating*, נִקְבָּה bezel, נִקְבָּה a stone-quarry; from that of *perforating*, נִקְבָּה, נִקְבָּה; from that of *piercing, striking through*, נִקְבָּה a hammer.

נָקַב m. 1. *a bezel, the cavity* in which a gem is set, Jerome well *pala gemmarum*, Ez. 28: 13. Comp. הֶהָה. Others, *a pipe*, as if from נָקַב in the sense of *to bore*, like הֶהָה from הָהָה, but this does not accord with the context.

2. *a cavern*, whence c. art. הַנִּקְבִּים pr. n. of a place in Naphtali. Josh. 19: 33.

נִקְבָּה f. *a female*, whether of man or beast, so called from the form of the genital organs. So Gen. 1: 27. 5: 2. Of animals Gen. 6: 19. Lev. 3: 1, 6. 4: 28, 32. 5: 6. 12: 5. Opp. זָכָר male.

\* נָקַד obsol. root, 1. *to prick, to point, to mark with points*. Chald. id. whence נָקַד one who points a manuscript, punctator. Arab. نَقَدَ pupugit serpens, but نَقَطَ punctis notavit.

2. *to mark*, i. e. *to select, to separate out*, what is of a better quality than the rest, which is done by marking it with a point, etc. Arab. نَعَدَ. Hence نَعَدَ (not نَعَدَ, نَعَدَ, نَعَدَ, see

Camoos p. 424) a species of sheep and goats, short-legged and deformed, but distinguished for the length of their wool and hair, نَعْدَانُ the shepherd of such a flock. See נָקַד below.

Deriv. מְקַדֵּה, pr. n. מְקוֹדָה, and the following.

מְקַדֵּה m. plur. מְקַדֵּים pp. marked with points, speckled, spotted, of sheep and goats, Gen. 30: 32 sq. 31: 8 sq.

מְקַדֵּה pp. i. q. Arab. نَعَّال a shepherd of flocks called نَعَّال from the excellence of their wool; then in a wider sense, of the keeper of any cattle, a shepherd, herdsman Am. 1: 1. a sheep-owner, cattle-breeder 2 K. 3: 4, spoken of the king of the Moabites, as כָּרֵם from בָּקָר from מְקַדֵּה. See Bochart Hieroz. Tom. I. p. 441.

מְקַדֵּה a point, stud, e. g. of silver, with which any thing is ornamented, Cant. 1: 11.

מְקַדֵּים m. 1. crumbs of bread, for concr. crumbled, Josh. 9: 5, 12.

2. a kind of cake, which prob. crumbled easily, 1 K. 14: 3. Sept. κολλυγίς, Vulg. crustula, Engl. cracknel.

\* מְקַדֵּה to be clean, pure, Arab. نَجَّى id. Syr. to sprinkle water of purification (pp. to cleanse), to pour out a libation, to sacrifice, whence מְקַדֵּה sacrificial dish or cup. In Kal only Jer. 49: 12, where מְקַדֵּה inf. pleon. is joined with a form of Niph.

NIPH. מְקַדֵּה 1. to be clean, in a moral sense, to be pure, innocent, and seq. מְקַדֵּה to be free from a fault, blame, Ps. 19: 14. Num. 5: 31. seq. מְקַדֵּה of person Judg. 15: 3 מְקַדֵּה מִפְּלִשְׁתִּים I am blameless towards the Philistines, i. e. it is not my fault but that of themselves if I attack the Philistines.

2. to be free from punishment, to be quit, i. e. go unpunished, Ex. 21: 19. Num. 5: 19. Prov. 6: 29 מְקַדֵּה כְּלִי-הַגֵּזֶם בָּהּ whosoever toucheth her shall not go unpunished. 11: 21.

3. to be clean, free, quit, sc. of an oath, obligation, Gen. 24: 8, 41.

4. to be vacant, empty, of a city, i. e. desolate, like Arab. conj. X, Is. 3: 26. Also of men who are destroyed, extirpated, Zech. 5: 3.

PIEL מְקַדֵּה 1. to pronounce innocent, to acquit, to absolve, Job 9: 28. seq. מְקַדֵּה Ps. 19: 13. Job 10: 14.

2. to let go unpunished, to pardon, c. acc. of pers. Ex. 20: 7. 1 K. 2: 9. Jer. 30: 11. 46: 28. c. acc. of crime Joel 4: 21 מְקַדֵּה (better מְקַדֵּה, Sept. ἐκζητήσω) I will avenge their blood, nor will I let it go unpunished, unavenged. Absol. Ex. 34: 7, forgiving iniquity and transgression and sin, מְקַדֵּה but will by no means always pardon. Num. 14: 18. Nah. 1: 3.

Deriv. מְקַדֵּה, מְקַדֵּה, מְקַדֵּה, מְקַדֵּה.

מְקַדֵּה (marked, distinguished, r. מְקַדֵּה no. 2,) pr. n. m. Ezra 2: 48, 60. Neh. 7: 50, 62.

מְקַדֵּה see מְקַדֵּה.

\* מְקַדֵּה i. q. מְקַדֵּה and מְקַדֵּה, to be weary of, to loathe, once in praet. seq. מְקַדֵּה Job 10: 1. The future and other forms come from the root מְקַדֵּה.

מְקַדֵּה plur. מְקַדֵּים, adj. 1. pure, metaph. innocent, free from blame, seq. מְקַדֵּה 2 Sam. 3: 28. מְקַדֵּה מְקַדֵּה of pure hands, i. q. innocent, Ps. 24: 4. Ex. 23: 7. Job 4: 7, 9, 23. מְקַדֵּה and מְקַדֵּה innocent blood, see מְקַדֵּה.

2. clear, free, quit, from an obligation, oath, seq. מְקַדֵּה Gen. 24: 41. Num. 32: 22. from military service Deut. 24: 5. 1 K. 15: 22.

מְקַדֵּה i. q. the preced. with א added, Joel 4: 19 and Jon. 1: 4 Chethibh.

מְקַדֵּה (r. מְקַדֵּה) constr. מְקַדֵּה m. cleanness, e. g. of the teeth i. e. famine Am. 4: 6. of the hands i. e. innocence Gen. 20: 5, and so without the gen. מְקַדֵּה id. Ps. 26: 6. 73: 13.

מְקַדֵּה or מְקַדֵּה, only in constr. Jer. 13: 4 מְקַדֵּה הַסֵּלַע cleft of the rock. Plur. מְקַדֵּה הַסֵּלַע Is. 7: 19. Jer. 16: 16. R. מְקַדֵּה q. v.

\* מְקַדֵּה inf. מְקַדֵּה, fut. מְקַדֵּה, to avenge, to take vengeance. — Arab. نَقَم iratus est, objurgavit, punivit; Conj. VIII

poenam, vindictam sumsit. The primary idea is that of breathing forcibly, see the kindred בָּהֵם. — Construed a) absol. Lev. 19: 18. b) c. acc. of pers. or thing whom one avenges, Deut. 32: 43. also seq. עַל Ps. 99: 8. In the same sense is said, Lev. 26: 25 הָרַב נִקְמָה נִקְמָה בְּרִית a sword that shall avenge my covenant. Jer. 51: 36 I will avenge thy vengeance, i. e. thee. c) seq. of pers. of or from whom vengeance is taken, 1 Sam. 24: 13. seq. מִצָּת Num. 31: 2. מִיֶּדֶי 2 K. 9: 7. לְ Nah. 1: 2. Ez. 25: 12. acc. Josh. 10: 13. Both the constructions, b, c, are united in 1 Sam. 1. c. נִקְמָה יְהוָה מִמֶּךָ let Jehovah avenge me of thee. Num. 31: 2 נִקְמָה בְּיָד יִשְׂרָאֵל מִצָּת הַמִּדְיָנִים.

NIPH. to avenge oneself, to be avenged, Ez. 25: 15 נִקְמָה בְּקָם seq. בְּ of pers. from whom vengeance is taken Judg. 15: 7. 1 Sam. 18: 25. seq. מִן in the same sense Is. 1: 24. Jer. 15: 15. seq. dupl. מִן of pers. from whom and of thing for which vengeance is taken, Judg. 16: 28.

PIEL i. q. Kal, 2 K. 9: 7 נִקְמָתִי דָּמִי that I may avenge the blood of my servants the prophets... at the hand of Jezebel. Jer. 51: 36. seq. בְּ Ez. 25: 12 ult.

HOPH. fut. נִקָּם to be avenged, Gen. 4: 15 if any one slayeth Cain it shall be avenged sevenfold. v. 24. Ex. 21: 20.

HITHP. 1. to avenge oneself, as in Niph. Jer. 5: 9, 29. 9: 8.

2. part. נִקְמָה one taking vengeance, an avenger, Ps. 8: 3. 44: 17. — Hence

נִקָּם m. and נִקְמָה, c. Suff. נִקְמָתִי, plur. נִקְמוֹת, f.

1. vengeance, avengement, Deut. 32: 35. Seq. genit. נִקְמַת יְיָ the vengeance which Jehovah takes Jer. 50: 15. Also seq. gen. objectively as נִקְמַת דָּם vengeance for blood, slaughter, Ps. 79: 10. Jer. 50: 28 נִקְמַת יְהוָה לְבֵיתוֹ vengeance for his temple, comp. 51: 36. To take vengeance of any one is expressed by לְ הָשִׁיב בְּקָם pp. to render vengeance to, Deut. 32: 41, 43, and לְבָקָה Is. 47: 3, seq. מִן Jer. 20: 10. עָשָׂה נִקְמוֹת בְּ to do vengeance upon, Ps. 149: 7. Ez. 25: 17, seq. אָת Mich. 5: 14. יָחַן נִקְמָתוֹ

to give or put vengeance upon, Ez. 25: 14. Num. 31: 3. But יָחַן נִקְמָתוֹ Ps. 18: 48 and עָשָׂה נִקְמוֹת לְפָנָיו Judg. 11: 36, to give or do vengeance for any one, i. q. to avenge.

2. desire of vengeance, vindictiveness, Lam. 3: 60. עָשָׂה בְּנִקְמָה to act vindictively, revengefully, Ez. 25: 15.

\* נִקָּע, i. q. נִקָּע from which the future is formed, to be rent away, metaph. to be alienated Ez. 23: 18, 22, 28. Found only in the praeter. — Aeth. ἵψυ; scissus, ruptus est.

\* נִקָּח 1. i. q. Chald. נִקָּח and Arab. نَقَى, to cut, sc. by blows with an instrument, to strike, kindr. with נָבַח, Aeth. ἄνῃ; tetigit. See Piel.

2. to fasten together, sc. by driving nails or rivets, to join together, (Syr. Aph. adjunxit, Pe. adhaesit, cohaesit,) spec. of a juncture which returning upon itself

forms a circle, comp. 5. 1. نَقِي border, bracelet. Hence

3. to move in a circle, Is. 29: 1 הָיָה יִנְקָפוּ let the festivals run their circle, i. e. the circle of the annual festivals being completed, after a year.

PIEL נִקָּה 1. to cut down e. g. a wood Is. 10: 34.

2. i. q. בָּרַח to destroy. Job 19: 26 after they shall have destroyed my skin i. e. after my skin shall be destroyed (comp. Lehrs. p. 798) this sc. shall be, happen, viz. that which precedes in v. 25, the advent of God.

HIPH. 1. i. q. Kal no. 2, to move in a circle. Job 1: 5 יָמֵי הַמְּשָׁתָהּ after the days of their banqueting had gone the circle, i. e. the circle of their mutual feastings being completed. Elliptically Lev. 19: 27 לֹא תִקְפוּ פֶּאֶה ye shall not go round the extremity of your heads sc. in cutting the hair, i. e. ye shall not cut off the outer part of the hair in a circle around the head. Symm. οὐ περιεστράτετε κύκλῳ τὴν πρόσσωπον τῇ κεφαλῇς ὑμῶν. This would seem to refer to a custom of the Arabs, who cut off the hair round about the outer part of the head, but



left that in the middle untouched, Hdot. 3. 8. ib. 4. 175. Inf. absol. הִקְרָה Josh. 6: 3, and הִקְרָה v. 22, pp. going around, i. e. adv. round about.

2. to surround, seq. acc. 1 K. 7: 24. Ps. 22: 17. seq. acc. of thing and עַל of pers. Job 19: 6 הִקְרָה עָלַי מִצְנֻנֹתוֹ praeagn. he hath cast his net upon me and environed me with it. Metaph. Lam. 3: 5. — Hence

נָקַם m. a beating or shaking off of olives Is. 17: 6. 24: 13. Chald. יִקְרֹה id. Also

נִקְפָּה f. a rope, cord, bound around a female slave or captive instead of a girdle or zone. Sept. οἰκονίω, Vulg. funiculus. Is. 3: 24.

\* נָקַק obsol. root (of which there is a vestige in the Samaritan, see Anecdota Orient. p. 88,) i. q. נָקַר and נָקַר, to bore, to pierce, whence נִקְיָק cleft of a rock.

\* נָקַר fut. יִקַּר to bore, to pierce, chiefly spoken of the eye, to bore out, to put out, 1 Sam. 11: 2. Prov. 30: 17 the ravens of the valley shall pick it out sc. the eye. Num. 16: 14. Judg. 16: 21.

— Arab. id. Aethiop. ነቁረ: to be blind of one eye, ነቁለ: evulsit.

PIEL id. Job 30: 17 לַיְלָה יַעֲצִמֵי נִקַּר the night pierces my bones, i. e. by night my bones are pierced with pain, comp. 3: 3. — PUAL, to be dug out, Is. 51: 1 the quarry whence ye were digged, metaph. of the ancestors or founders of a nation. — Hence

נִקְרָה or נִקְרָה, only as constr. נִקְרַת הַצֹּרֶר Ex. 33: 22 cleft of the rock. Plur. נִקְרֹת הַצֹּרֶר Is. 2: 21.

\* נָקַשׁ i. q. יָקַשׁ (yākosh) and קָשַׁח, to lay snares. Ps. 9: 17 בְּפִי עֵל כְּפִי נִקֵּשׁ with the labour of his own hands the wicked layeth snares sc. for himself.

NIPH. to be snared, caught in a snare, Deut. 12: 30.

PIEL i. q. Kal, absol. Ps. 38: 13. seq.

לֵךְ to lay snares for, to cast a snare over any one, 109: 11 לֵךְ נִקֵּשׁ לְכָל־לֵךְ let the extortioner cast a snare over all that he hath i. e. let him seize upon all his property.

HITHP. to lay a snare for any one, to entrap, seq. 1 Sam. 28: 9.

נָקַשׁ Chald. to smite or strike together, Dan. 5: 6 and his knees נָקַשׁ לְרֵגְלֵהוּ smote one against the other. Syr. id. and also of the chattering of the teeth from fear. Arab. نكس to strike, e. g. a bell.

נֵר plur. נְרוֹת (r. נֹר to shine.)

1. a light, lamp, candle, Zeph. 1: 12. Often of the lights in the sacred candlestick (הַמְנוּכָה) Ex. 25: 37. 35: 14. 37: 23. 39: 37. once of the chandelier itself 1 Sam. 3: 3. — Trop. a) for happiness, comp. אֹר e. yet so that the figure of a light is retained, e. g. Prov. 13: 9 נֵר רְשָׁעִים יִדְקֶה the lamp of the wicked is put out, i. e. they grope in darkness. 20: 20. 31: 18. Ps. 18: 29 thou wilt make my lamp to shine, i. e. make me prosperous. Job 29: 3. b) for glory, e. g. 2 Sam. 21: 17 where David is called the light or lamp of Israel. Syriac and Arabic writers employ the same image, e. g. of Barhebraeus, Assemani II. p. 266. c) of the mind, the figure being still retained, Prov. 20: 27 a candle of the Lord (lighted up by him) is the spirit of man, searching the recesses of the breast.

2. Ner, pr. n. of the grandfather of Saul 1 Sam. 14: 50, 51. 26: 5. 1 Chr. 8: 33.

נֵר Prov. 21: 4 i. q. נֵר, light, lamp.

\* נָרַג i. q. מָרַג v. 1. to roll rapidly, to revolve.

2. to speak rapidly, whence נִרְגָּן.

נִרְגָּל 2 K. 17: 30, Nergal, pr. n. of an idol of the Cuthites. As to the etymology, if we may form a conjecture, נִרְגָּל would seem to come from the name מְרִיכָ, מְרִיכָ, Anerges or Mars (the planet), and ל as mark of



a diminutive. See in let. ה fin. and comp. the striking remarks of J. Grimm on the use of diminutives in pr. names, Deutsche Grammatik III. p. 664, 665. Among the Babylonians the same idol was called מֶרֶדַּח Merodach. — Hence

**נִרְגַל שָׂרָאָצַר** (prince of Mars, i. e. whom Mars favours) *Nergal-sharezer*, pr. n. a) of a military chieftain under Nebuchadnezzar Jer. 39: 3. b) of one of the chief Magi under the same king, Jer. 39: 13. — The same name is *Nerighissar*.

**נִרְנָן** m. *garrulous*, then a *whisperer*, *tale-bearer*, *calumniator*, Prov. 16: 28. 18: 8. 26: 20, 22. R. נִרְנָן.

**נִרְדִּי** m. c. Suff. **נִרְדִּי**, plur. **נִרְדִּים**, *nard*, Indian spikenard, Sanser. *nardā*, Cant. 1: 12. 4: 13, 14. See Celsii Hierobot. T. II. p. 1 sq. Jones on the Spikenard of the Ancients, in Asiatic Researches Vol. V.

**נִרְיָה** (lamp of Jehovah) pr. n. m. Jer. 32: 12. 36: 4. 51: 59.

\* **נָשָׂא** fut. **יָשָׂא**, inf. absol. **נִשְׂאוּ** Jer. 10: 5. Hos. 1: 6; inf. constr. **נָשָׂא** Is. 1: 14. **נָשָׂא** Ps. 89: 10, c. Suff. **נִשְׂאוּ** Ps. 28: 2, but far more frequently **נִשְׂאָה**, c. praef. **בִּשְׂאָה** Ex. 27: 7, and **נִשְׂאָה** very often, c. Suff. **נִשְׂאוּ**, **נִשְׂאוּ**; imp. **נִשְׂא** (once **נָשָׂא** Ps. 4: 7) and **נִשְׂא** Gen. 27: 3. Num. 3: 40; part. pass. **נִשְׂאוּ**, once **נִשְׂאוּ** like verbs **נָשָׂא** Ps. 32: 1.

1. to take up, to lift up, to raise. Kindred are Aeth. **ሰለሰ**: *sumsit*, accepit, see no. 3. Arab. **نَشَأَ** *elatus est, crevit, accrevit*; but in the sense of taking up, bearing, taking to oneself, they use other roots, as **حَمَلَ**, **رَفَعَ**. — Gen. 7: 17 the waters increased and lifted up (bore up) the ark. 29: 1 and Jacob lifted up his feet and departed. al. to lift up i. e. erect a standard Jer. 4: 6. 50: 2. 51: 12, 27. Seq. **עַל** to lift up upon, to place upon any thing. Gen. 31: 17. **נָשָׂא עָלָיו הָטָא** to place,

put, bring sin upon oneself, Lev. 22: 9. seq. **בְּ** 2 Chr. 6: 22. Intrans. to lift up oneself, to rise up, Ps. 89: 10. Nah. 1: 5. — Specially to be noted are the following phrases: a) **נָשָׂא יָד**, also **נָשָׂא כַּף**, to lift up the hand, as in taking an oath Deut. 32: 40. (Comp. **נָשָׂא הַיָּדִים** Gen. 14: 22. Dan. 12: 7. and Virg. Aen. 12. 195.) Hence to swear, seq. dat. pers. and gerund. Ez. 20: 6 **נָשָׂא הַיָּדִים לַיהוָה**. 47: 14. Ex. 6: 8. Num. 14: 30. Ps. 106: 26. Neh. 9: 15. Also in order to do violence, seq. **בְּ** 2 Sam. 20: 21. to punish Ps. 10: 12. in prayer and adoration Ps. 28: 2. 63: 5. 134: 2. (comp. Lam. 3: 41.) as beckoning Is. 13: 2. 49: 22. — b) **נָשָׂא רֹאשׁוֹ** to lift up one's head, spoken (α) of one who is cheerful and happy Job 10: 15. Zech. 2: 4. (β) of one who increases in wealth, power, etc. Judg. 8: 28. Ps. 83: 3. Comp. Lat. caput extollere in civitate. But (γ) **נָשָׂא רֹאשׁוֹ מִבֵּית כְּלָא** to lift up the head of any one out of prison, is to bring him up out of prison, these being usually under ground, 2 K. 25: 27, and so without the words **כְּ** **מִבֵּית** Gen. 40: 13, 20. Another sense of this phrase see below in no. 2. d. — c) **נָשָׂא פָנָיו** to lift up one's countenance, spoken of one conscious of rectitude and therefore cheerful and full of confidence Job 11: 15. Ellipt. Gen. 4: 7 if thou doest well, **נִשְׂאָה** lifting up sc. of the countenance will be to thee, i. e. thou wilt wear a cheerful countenance. Opp. **הִפְיֵי** **פָּנָיו** v. 5, 6. Seq. **לָא** to look up towards any thing 2 K. 9: 32. metaph. to place confidence in or upon any one Job 22: 26. 2 Sam. 2: 22. also of God beholding men in kindness, Num. 6: 26. — d) **נָשָׂא עֵינָיו** to lift up the eyes, often before verbs of looking, beholding, seeing, by a species of verbosity common to the Hebrews in similar cases. (Comp. to lift up the feet Gen. 29: 1; to lift up the voice, in e, below; and see under **לָקַח**.) So Gen. 13: 10 he lifted up his eyes and beheld. v. 14. 18: 2. 31: 10. 33: 1, 5. 43: 29. Seq. **לָא** and **לָא** to lift up the eyes upon, to cast eyes upon any person or thing, i. e. in love, desire, longing, Gen. 39: 7. Ps. 121: 1. Trop.

of longing towards God and confidence in him Ps. 123: 1. towards idols Ez. 28: 12. 23: 27. Deut. 4: 19. Comp. let. g.—e) נָשָׂא קוֹל to lift up the voice, (comp. let. d) before verbs of weeping, wailing, Gen. 27: 38. 29: 11. Judg. 2: 4. 1 Sam. 24: 17. 30: 4. of calling Judg. 9: 7. of rejoicing aloud Is. 24: 14. Also with קָל implied, (Germ. anheben,) Num. 14: 1 נָשָׂא כָל־הָעֵדָה וְיִרְבְּבוּ all the congregation lifted up their voice . . . and wept. Is. 3: 7. Hence absol. in the sense of calling aloud and of rejoicing, shouting, Job 21: 12 they lift up the voice (i. e. shout) to the timbrel and harp. Is. 42: 11. Ibid. v. 2 רָשָׂא לֹא nor lift up his voice i. e. nor cry with a loud voice, i. q. לֹא יִרְבֶּזֶק. Comp. מָשָׂא no. 5. — Hence f) to lift up any thing with the voice, to take up, i. e. to utter, e. g. a song Num. 23: 7. Job 27: 1. prayer Is. 37: 4. reproaches Ps. 15: 3. the name of God Ex. 20: 7. a false report 23: 1. — g) נָשָׂא נֶפֶשׁ אֶל to lift up the soul unto any thing, i. q. Engl. to set the heart upon, i. e. to desire, to long for any thing, (Arab. ellipt. حَمَلَ إِلَى شَيْءٍ) Deut. 24: 15. Hos. 4: 8. Prov. 19: 18. seq. הָ אֶל יְהוָה i. e. to long earnestly for help from God Ps. 25: 1. 86: 4. 143: 8. — h) נָשָׂא לִי לִבִּי my heart lifts me up, viz. (α) incites me to any thing, stirs me up, i. e. makes me ready and willing to do any thing Ex. 35: 21, 26. 36: 2. (β) Also spoken of pride, 2 K. 14: 10 נָשָׂא לְבָבָהּ thy heart hath lifted thee up i. e. thou art proud.— i) to lift up, to raise sc. in the balance, i. e. to weigh, Job 6: 2. Comp. Lat. pendo and Heb. סָלַח.

2. to bear, to carry, (very frequent,) as an infant in the arms Is. 46: 3. garments, to wear, 1 Sam. 2: 28. 14: 3. a tree its fruit Ez. 17: 8. Joel 2: 22. Job 40: 20. a field its produce Ps. 72: 3. etc. Gen. 13: 6 לֹא נָשָׂא אֶתְּם הָאָרֶץ לְשִׁבְתָּהּ יחד and the land could not bear (i. e. contain) them, that they might dwell together, (but comp. Job 21: 3.) Spec. a) i. q. to endure Is. 1: 14. Mic. 7: 9. Prov. 30: 21. Ps. 55: 13. Hence to bear with, i. e. to suffer, to permit, Job 21: 3 וְאֲנִי אֶדְבָּר בְּסוּפֵר suffer me now that I may speak. Seq. בְּ

partitive, to bear a part of any thing, Job 7: 13 וְשֵׁן מִשְׁכָּבִי my couch will bear a portion of my grief, i. e. will help me bear my sorrow, will ease me of a part of it. — b) נָשָׂא עוֹן פ' to bear the sin or guilt of any one i. e. to take upon oneself and bear the punishment of sin, Is. 53: 12. נָשָׂא בְּעוֹן id. Ez. 18: 19, 20. נָשָׂא עוֹנוֹ, חַטָּאוֹ, to bear one's own sin, i. e. to suffer its punishment, Lev. 5: 1, 17. 17: 16. 20: 19. 24: 15. Num. 5: 31. 9: 13. 14: 34. 30: 16. and so נָשָׂא זְנוּתוֹ to suffer the punishment of whoredom Num. 14: 33. Ez. 23: 35. Absol. to bear punishment, to be punished, Job 34: 31 נָשָׂא לֹא אָהַבֵּל I have borne chastisement, I will offend no more. For another sense of this phrase, see let. e. below. — c) to bear to any one, i. e. to bring, Ex. 10: 13. 1 K. 10: 11. 18: 12. 2 K. 2: 16. 4: 19. Also d) to bear or carry away, i. e. to take away, Dan. 1: 16. Ez. 29: 19. Mic. 2: 2. 2 Sam. 5: 21. So to take away sc. one from life, i. q. to destroy, Job 32: 22. נָשָׂא רֹאשׁ מִלֵּב פ' to take away the head from any one, to take off his head Gen. 40: 19, where there is an allusion to the similar phrase noticed above in no. 1. b. γ. — e) נָשָׂא עוֹן פ' to take away the sin, guilt, of any one, i. e. (α) to expiate, to make atonement for, as a priest, Lev. 10: 17. (β) to forgive sin, to pardon, Ps. 32: 5. 85: 3. Job 7: 21. Gen. 50: 17. Seq. dat. pers. Gen. 18: 24, 26. Num. 14: 19. Is. 2: 9. Hos. 1: 6. Part. pass. נָשָׂא עוֹן whose sin is forgiven Is. 33: 24. also נָשָׂא פְּשָׁע id. Ps. 32: 1. — From the sense of taking away comes

3. to take, simply, Gen. 27: 3 take now thy weapons . . . and go out. 45: 19 take your father and come. Comp. Gr. λαβών, and our remarks under לָקַח. Spec. a) נָשָׂא אִשָּׁה to take a wife, in the later writers instead of לָקַח אִשָּׁה 2 Chr. 11: 21. 13: 21. Ezra 10: 44. Ellipt. Ezra 9: 2 they took wives of their daughters for themselves and for their sons. v. 12. Neh. 13: 25. 2 Chr. 24: 3. — b) נָשָׂא פָּנֵי פ' to take i. e. to accept the person of any one, pp. spoken of a king or judge who receives or admits those who visit him

with salutations and presents, and favours their cause; see espec. Job 13: 10. Opp. **הַשִּׁיב פָּנֶיךָ** not to receive the salutation of any one. Hence (α) in a good sense, *to accept any one, to admit his request, to have respect to him as a petitioner*, Gen. 19: 21. 32: 21. Job 42: 8. Lam. 4: 16. Mal. 1: 8, 9. Prov. 6: 35 **לֹא-יִשָּׂא פָנָיו כֶּל-כֶּפֶר** *he hath respect unto no ransom*. Part. pass. **נִשְׂאוֹת** respected, a person of influence, (pp. to whom no one denies a request,) 2 K. 5: 1. Job 22: 8. Is. 3: 3. 9: 14. (β) in a bad sense, *to be partial, spoken of a judge*, Lev. 19: 15. Deut. 10: 17. Ps. 82: 2. Job 13: 8, 10. 32: 21. 34: 19. Prov. 18: 5. Mal. 2: 9 **נִשְׂאוֹת בְּתוֹרָה** *partial in dispensing the law*. Comp. **הַפִּיר פָּנֶיךָ**, and in N. T. **προσωπον λαμβάνειν**. — c) **נִשְׂאֵהָ רֹאשׁ** *to take the sum of any thing*, i. q. *to number*, Ex. 30: 12. Num. 1: 2, 49. **נִשְׂאֵהָ מִסָּפֶר** id. 3: 40.

**NIPH. נָשָׂא** 1. *to lift up or raise oneself, to be elevated*, Ez. 1: 19—21. Ps. 94: 2. Is. 40: 4. 52: 13. Part. **נִשְׂאָה** *elevated, lofty*, Is. 2: 2, 12. 6: 1. 30: 25. 57: 7. 2. *to be borne, carried*, Ex. 25: 28. Is. 49: 22. *to be carried away* 2 K. 20: 17.

**PIEL נִשְׂאָה** and **נָשָׂא** 1. *to lift up, to exalt*, 2 Sam. 5: 12. Hence **נִשְׂאָה זָכַתְךָ** i. q. Kal no. 1. g. *to long for any thing* Jer. 22: 27. 44: 14.

2. *to help, to aid*, comp. Engl. 'to give one a lift,' Esth. 9: 3. Ps. 28: 9. espec. with gifts 1 K. 9: 11. Ezra 1: 4. 8: 36. Hence

3. *to make gifts*, seq. **נָשָׂא** 2 Sam. 19: 43. 4. *to take or carry away* Am. 4: 2.

**HIPH. הִנִּישָׂא** 1. causat. of Kal no. 2. b, *to cause to bear sin, guilt*, i. e. to bear the punishment of one's sin, Lev. 22: 16.

2. seq. **נָשָׂא** *to put upon, to apply to* e. g. ropes to a city 2 Sam. 17: 13.

**HITHP. הִתְנַשָּׂא** and **הִתְנַשָּׂה** 1. *to be elevated, exalted*, seq. **נָשָׂא** above any thing 1 Chr. 29: 11. Also *to lift up or exalt oneself*, i. e. a) *to rise up in strength* Num. 23: 24. 24: 7. 1 K. 1: 5. b) *to be proud* Ez. 17: 14. Prov. 30: 32. Seq. **עָלָה** *to exalt oneself above any thing*, Num. 16: 3. Ez. 29: 15.

Deriv. **נִשְׂאוֹת**, **נִשְׂאוֹתָהּ**, **נִשְׂאוֹתָי**, **נִשְׂאוֹתָי**, **נִשְׂאוֹתָי**.

**נָשָׂא** Chald. 1. *to bear or carry away*, e. g. as the wind Dan. 2: 35.

2. *to take*, Ezra 5: 15.

**ΙΤΗΡΑ** *to lift up oneself, to rise up against any one*, seq. **עָלָה** Ezra 4: 19.

**נִשְׂאוֹת** pp. part. Niph. f. of **נָשָׂא** (comp. Pi. no. 3) *a gift, present*, 2 Sam. 19: 43.

\* **נָשָׂג** in Kal not used, prob. i. q. **נָסָג**, **סָג**, **שָׁג**, *to draw back, to recede*. Hence

**HIPH. הִנִּישָׁג** 1. *to cause to recede or depart*, hence *to remove* e. g. landmarks, i. q. **הִסָּג**, Job 24: 2.

2. *to reach forth towards or upon any thing, to apply*, e. g. the hand to the mouth 1 Sam. 14: 26, a sword Job 41: 18. Hence

3. *to reach, to attain unto, to overtake any one* Gen. 31: 25. 2 Sam. 15: 14. of time Gen. 47: 9. *So my hand has attained to, obtained, any thing*, often i. q. I have acquired, I possess, (comp. **מָצָא** no. 1,) Lev. 14: 31 sq. 25: 26. Ez. 46: 7. seq. **נָשָׂא** Lev. 5: 11. without accus. *to acquire wealth, to grow rich*, Lev. 25: 47. Vice versa of things, which *overtake or befall any one*, become his portion, e. g. joy Is. 35: 11. 51: 11. blessing Deut. 28: 2. or also terrors Ps. 40: 13. the wrath of God Ps. 69: 25.

**נִשְׂאוֹתָהּ** ( **נָשָׂא** r. ) f. what is borne, a burden Is. 46: 1.

**נִשְׂרִי** m. adj. verbal, pass. of root **נָשָׂא**, *elevated*.

1. *prince*, as a general term, spoken not only of kings, ( comp. **מֶלֶךְ** ) 1 K. 11: 34. Ez. 12: 10. 45: 7 sq. 46: 2 sq. but also of the heads, chiefs, of single tribes, *phylarchs*, e. g. of the Israelites Num. 7: 11 sq. 34: 18 sq. fully **נִשְׂרִי** **נִשְׂרִי** Num. 1: 44. **נִשְׂרִי** **נִשְׂרִי** 4: 34. 31: 13. 32: 2. of the Ishmaelites Gen. 17: 20. Also of the chiefs of families Num. 3: 24. 30: 35; whence the prince, chief, of the whole tribe of Levi



is called נְשִׂיאַ הַלֵּוִי Num. 3: 32, comp. 1 Chr. 7: 40. So נְשִׂיאַ prince or chief constituted of God, spoken of Abraham Gen. 23: 6.

2. plur. נְשִׂאִים pp. risings i. e. vapours rising from the earth Jer. 10: 13. 51: 16. Hence clouds Ps. 135:

7. Prov. 25: 14. — Arab. نَسَاءٌ and نَسَاءٌ cloud just formed.

\* נָשַׁק in Kal not used.

HIPH. הִשְׁקִי to set on fire, to kindle, Is. 44: 15. Ez. 39: 9.

NIPH. to be kindled, Ps. 78: 21. — Chald. נִשְׁקִי id.

\* נָשַׁר obsol. root, i. q. Chald. נָשַׁר, to saw, onomatopoetic, Arab. نَشَرَ, Hence نَشَرَ, Aeth. ቢረ: NIPH. to be kindled, Ps. 78: 21. — Chald. נִשְׁקִי id.

\* I. נָשָׂא in Kal not used, perhaps to go astray, to err, kindr. with נָשָׂה to forget, from which inf. absol. נָשָׂא (with א) Jer. 23: 39, whence Syr. نَسَا error.

HIPH. הִשְׁיֵא to lead into error, hence

1. to deceive, to impose upon any one, seq. dat. 2 K. 18: 29. Jer. 4: 10. 29: 8. seq. acc. 2 Chr. 32: 15. 2 K. 19: 10. Jer. 37: 9 אֲלֵ-תִשְׁיֵא וְכִשְׁתִּיכֶם deceive not yourselves. Seq. אֵל praeogn. Ps. 55: 16 Keri יִשְׂרֵי מָוֶת עֲלֵמֹו let death deceive them i. e. surprise and destroy them suddenly.

2. to seduce, to corrupt, Gen. 31: 3. Jer. 49: 16.

NIPH. to be deceived, Is. 19: 13.

II. נָשָׂא i. q. נָשָׂה II. 2, to lend on usury, to loan, seq. בְּ Neh. 5: 7. Hence נָשָׂא Is. 24: 2, and נָשָׂא 1 Sam. 22: 2, a creditor.

HIPH. to exact, sc. what has been loaned, seq. בְּ of pers. Ps. 89: 23.

Deriv. מִשְׁאָה, מִשְׁאָה.

\* נָשַׁב to breathe, to blow, of the wind, seq. בְּ upon any thing Is. 40: 7. — It is onomatopoetic like the kindr. נָשַׁב, נָשַׁב, שָׁאָה, where see.

HIPH. 1. to cause to blow e. g. a wind Ps. 147: 18.

2. to drive away by a blast, puff, Gen. 15: 11.

\* I. נָשָׂה to forget a thing, Lam. 3: 17. a person, to desert, to neglect, Jer.

23: 39. — Arab. نَسَى, Aeth. quadril.

אֲחֻזָּה: with ה inserted, id.

NIPH. to be forgotten, to be given over to oblivion, Is. 44: 21 לֹא תִנְשִׁינִי thou shalt not be forgotten of me, for תִּנְשִׁינִי Kimchi מְנַחֵם. But Targ. and Jarchi make Niphal i. q. Kal, and then we may translate, be not forgetful of me. In this sense, however, it ought perhaps to be written אֲחֻזָּה, not לֹא.

PIEL. to cause to forget, seq. dupl. acc. Gen. 41: 51.

HIPH. הִשְׁשָׂה i. q. Piel, Job 39: 17 God hath caused her (the ostrich) to forget wisdom. 11: 6 know הִשְׁשָׂה לְךָ כִּי-יִשְׁחָק אֱלֹהִים מִעֲוֹנֶיךָ that God for thee hath caused to be forgotten a portion of thy iniquity, i. e. has remitted a part of thy guilt.

Deriv. נִשְׁחָה, and pr. n. יִשְׁחָה, מִנְשָׁה.

\* II. נָשָׂה to loan sc. on usury, spoken as in Engl. both of borrowing and lending. Written also נָשָׂא, see this root no. II, and apparently of the same origin with נָשָׂא, i. e. pp. to take, to receive.

1. to borrow on usury, absol. Jer. 15: 10. Is. 24: 2.

2. to lend to any one on usury, a) seq. בְּ of pers. see א. no. 4. Jer. 15: 10 לֹא נָשִׂיתִי וְלֹא נָשָׂה בִּי I have neither borrowed on usury, nor have they lent to me on usury. Is. 24: 2 בְּנִשָּׂה כְּאִשָּׁר בֹּי as the borrower, so the lender, creditor. Deut. 24: 11. Neh. 5: 10. Part. נִשְׂה lender, creditor 2 K. 4: 1. Ps. 109: 11. b) seq. בְּ of price i. e. interest or usury, Neh. 5: 11 the hundredth of money, בְּהֶם נָשִׂים נָשִׂים for which ye have lent at interest, i. e. the hundred pro cent. which ye exact. Part. נִשְׂה a usurer Ex. 22: 24.

HIPH. i. q. Kal no. 2, seq. בְּ of pers. to lend to any one on usury, Deut. 15: 2. 24: 10.

Deriv. מִשְׁאָה and



נָשִׁי m. *debt* 2 K. 4: 7.

נְשִׁיָּה f. *oblivion*, Ps. 88: 13. R.  
נְשָׂה no. I.

נֶשֶׁה m. Gen. 32: 33 i. q. Arab.  
נֶסֶל the nerve or tendon extending  
through the thigh and leg to the ancles,  
prob. *nervus ischiaticus*. The etymology  
is unknown.

נָשִׁים pl. f. *women*, see sing. נִשְׂאָה.

נְשִׁיקָה f. (ר. נָשַׁק) a kiss Cant. 1:  
2. Prov. 27: 6.

\*נָשַׁף, fut. יִנְשֹׁף Ecc. 10: 11, and  
יִנְשֹׁף Prov. 23: 32, to bite, as a serpent  
Gen. 49: 17. Num. 21: 6 sq. a man  
Mic. 3: 5. Aethiop. **ሰሰ** : id. Syr.  
by transp. **נָבַף**. — Metaph. a) to vex,  
to oppress, Hab. 2: 7. b) to lend on usu-  
ry Deut. 23: 20, since not only the lend-  
ing on usury but even the taking of  
interest was regarded as sordid and op-  
pressive. Comp. Aram. **נָבַח**, to  
bite, whence נִבְחָה usury. Arab. **فَرَس**  
to gnaw, Conj. III to lend on usury,  
Gr. δάσσεσθαι ὑπὸ τῶν χρεῶν Arist.  
Nub. 1. 12. Lat. usura vorax Lucan.  
1. 171.

PIEL i. q. Kal, to bite Num. 21: 6.  
Jer. 8: 17.

הִנְשִׁיף to take usury of any one,  
to exact interest, sq. dat. pers. Deut. 23:  
21.—Hence.

נִשְׂאָה m. *usury, interest*, Ps. 15: 5.  
Ez. 18: 8, 13. שִׂים נִשְׂאָה עַל to impose  
usury upon any one, to exact it from  
him, Ex. 22: 24.

נִשְׂכָּה, also נִשְׂכָּה q. v. a cell,  
chamber, in the courts of the temple,  
Neh. 3: 30. 12: 44. 13: 7. The etymo-  
logy is uncertain. Some regard it as  
by transpos. for נִשְׂכָּה dwelling, but it  
is more prob. i. q. Pers. **نشاه** seat,  
dwelling, from **نشستن** to sit. In  
Greek such a cell is called *λέσχη*, and

hence one might easily be led to regard  
this word as the original of נִשְׂכָּה, but  
a word of Greek origin in the book of  
Samuel (1 Sam. 9: 22) is hardly admis-  
sible.

\*נָשַׁל, fut. יִנְשֹׁל intrans. in no. 3.

1. trans. to draw out or off, to put off,  
(Arab, **نَشَل**, **نَشَلَ**, comp. the cogn.

נָשַׁל, **נָשַׁל**, **נָשַׁל**, e. g. a shoe Ex. 3:  
5. Josh. 5: 15. to cast out, eject a peo-  
ple from a land Deut. 7: 1, 22.

2. intrans. to slip off or away. Deut.  
19: 5 וְנָשַׁל הַבְּרִזָּל מִן-הַיֵּץ and if the  
iron slippeth from the helve.

3. intrans. to fall or drop off, as the  
fruit of the olive Deut. 28: 40, where fut.  
A.

PIEL to cast out, to drive out, a peo-  
ple 2 K. 16: 6.

\*נָשַׁם, fut. יִנְשֹׁם, to breathe strongly,  
to pant, as a woman in travail Is. 42: 14.  
Kindred roots are נָשַׁם, נָשַׁם, by transp.  
נָשַׁם, comp. Arab. **نَهَس** anhelavit,  
also parturivit, peperit.—Elsewhere the  
fut. נָשַׁם belongs to the root נָשַׁם.

Deriv. הִנְשָׁמָה and

נְשָׁמָה f. 1. *breath, spirit*, i. e. a)  
the Spirit of God imparting life and wis-  
dom i. q. אֱלֹהִים Job 32: 8. 33:  
4. comp. 26: 4. b) the spirit of man  
*anima, ψυχή*, (comp. נָשַׁם no. 2,) Gen. 2:  
7. Job 27: 3. Meton. what has breath,  
spirit, living thing, animans, i. q. נָשַׁם no.  
4. Deut. 20: 16. Josh. 10: 40. Once  
of the mind or soul, i. q. נָשַׁם no. 4, Prov.  
20: 27.

2. a snuffing, snorting, in anger, spok-  
en of the wrath of God Is. 30: 33. Ps.  
18: 16.

נְשָׁמָה Chald. *breath, life*, Dan. 5: 23.

\*נָשַׁף to breathe, to blow, comp.  
נָשַׁם, Ex. 15: 10. seq. בָּ to blow upon,  
Is. 40: 24.

Deriv. הִנְשָׁף and

נְשָׁף m. c. Suff. נִשְׁפָּה 1. pp. a  
breathing, hence the evening twilight,  
when cooling breezes blow, (רֵחַ הַיּוֹם)

Gen. 3: 8,) Job 24: 15. Prov. 7: 9. 2 K. 7: 5, 7. Jer. 13: 16. Hence for darkness, night, Is. 5: 11. 21: 4. 59: 10. — Sept. *σκότος* Job 24: 15. Prov. 7: 9.

2. the morning twilight, dawn, Job 7: 4. 1 Sam. 30: 17.

\* נָשַׁק fut. יִשָּׁק 1 K. 19: 20, and intrans. יִשָּׁק Gen. 41: 40, see no. 1.

1. pp. i. q. Arab. *نَسَفَ* to join, (see Hiph.) to arrange, to put in order, Hebr. fut. A intrans. to dispose or adjust oneself, Gen. 41: 40 *עַל-פִּידִי יִשָּׁק כָּל-עַמִּי* according to thy word shall all my people direct, guide themselves, as Sept. Onk. Vulg. Saad. well. This is commonly explained from no. 3, thy mouth shall all my people kiss, i. e. declare their allegiance and fidelity by a kiss; but it would be hard to show that obedience and fidelity to the minister of a king was wont to be pledged by any such ceremony.

2. to arm oneself, (whence נָשַׁק נֶשֶׁק armed with the bow. Ps. 78: 9 *רֹמֵי-קֶשֶׁת* pp. the armed of the archers, i. e. armed archers.

3. to kiss, pp. to join mouth to mouth, seq. dat. Gen. 27: 29. 2 Sam. 15: 5. acc. Cant. 1: 2. 1 Sam. 20: 41. Poet. Ps. 85: 11 *צָדִיק וְשָׁלוֹם נִשְׁקוּ* righteousness and peace kiss each other, (in the other member, are met together,) i. e. are mutually connected, happiness follows upon righteousness. — Further, to kiss idols is to adore, to worship them, (which was done by kissing the hand to them, see Job 31: 27 and Plin. 28. 2,) 1 K. 19: 18. Hos. 13: 2.

PIEL i. q. Kal no. 3, to kiss Gen. 31: 28. Of the kiss as a pledge of homage and fidelity from the vanquished to a monarch, Ps. 2: 12.

HIPH. id. Ez. 3: 13 the wings of the living creatures *אִשָּׁה אֶל אִשָּׁה* which mutually kissed each other, i. e. of which the one reached to and touched another, i. q. *אֶל אֲחֻתָּהּ* 1: 9. Comp. Ps. 85: 11.

Deriv. נִשְׁקָה, also

נִשָּׁק and נִשָּׁק m. 1. arms, arm-

our, 1 K. 10: 25. Ez. 39: 9, 10. Ps. 140: 8 *בְּיוֹם נִשָּׁק* day of arms, i. e. of battle.

2. armoury, arsenal, Neh. 3: 19. Comp. 1 K. 10: 17, and what is said above under נֶשֶׁק no. 2.

\* נָשַׁר obsol. root, Arab. *نَسَرَ*, to tear in pieces with the beak, as a bird of prey, *مَنْسَرٍ*, *مَنْسَرٍ* beak of a bird of prey. Hence

נִשְׂרִי plur. נִשְׂרִים, constr. נִשְׂרִי m. an eagle, (Arab. *نَسْرٍ*, Syr. *نَعْرًا*,

Aeth. *አሰሪ*; id.) Deut. 32: 11. Ez. 17: 3. The word however seems to have a broader acception, and, like the Gr. *ἀετός* and Arab. *نَسْرٍ*, (see

Bochart Hieroz. II. p. 312 sq.) comprehends also a species of vulture, especially in those passages where the נִשְׂרִי is said to be bald Mic. 1: 16, and to feed on carcasses Job 39: 27. Prov. 30: 17. (Matth. 24: 28.) The former would seem to mark the vulture *barbatus* Linnæ. To the eagle itself, which often sheds its feathers as the serpent its skin, are to be referred the words of Ps. 103: 5, so that thy youth is renewed like the eagle's. See Bochart Hieroz. l. c. with Rosenmueller's annotations T. II. p. 743 sq. Oedmann verm. Samml. aus der Naturkunde I. 5. The latter understands every where the vulture; but this is a manifest error.

נִשַּׁר plur. נִשְׂרִין Chald. id. Dan. 4: 30. 7: 4.

\* נָשַׁת to dry up, to fail, as the tongue from thirst Is. 41: 17. trop. of the strength Jer. 51: 30.

NIPI. id. to dry up, as water, Is. 19: 5, comp. *נָהַת* Jer. 18: 14. — Aethiop.

ላሰላ: vastavit, delevit.

נִשְׁתָּן m. Hebr. and Chald. an epistle, letter Ezra 4: 7, 18, 23. 5: 5. 7. 11. Its origin seems to be from the Pers. *نوسندن*, *نوشندن*, *نوبشتن* nobishten,

i. e. to write, the sibilant letter being transposed.

\* **נַתַּב** obsol. root, prob. in the sense to tread, to trample, like Gr. *στειβω*, whence **נְתִיב** a beaten path. On the primary syllables *tab*, *tap*, and *pat*, as imitating the sound of treading, see above in **בִּיט**, **בִּיטָה**, **בִּיטָה**.—Arab. **نَتَب** is to be high, to be swoln, whence I have elsewhere supposed **נְתִיב** to be derived, i. e. a way built up, raised, like **מִסְכָּה** from **סָלַל**; but **נְתִיב** never denotes a public or royal high-way, built up and formed by art, but always a path trodden by the feet, a foot-path.

**נִתְּוֹנִים** i. q. **נְתִיבִים** Ezra 8: 17 Cheth.

\* **נָתַח** only in Pi. **נָתַח** to cut in pieces, e. g. an animal sacrificed Ex. 29: 17. Lev. 1: 6, 12. 8: 20. a dead body Judg. 20: 6.—Hence

**נִתְּחִים** plur. **נְתִיבִים** a piece sc. of flesh Lev. 1: 8 sq. Ez. 24: 4.

**נְתִיבָה** m. and **נְתִיבָה** f. plur. **נְתִיבִים** and **נְתִיבִים**.

1. pp. adj. trodden, see in **נָתַב**, e. g. **דֶּרֶךְ נְתִיבָה** a trodden way, beaten path, Prov. 12: 28, and without **דֶּרֶךְ** id. Judg. 5: 6. Hence

2. a foot-path, by-way, a poetic word Job 18: 10. 28: 7. 41: 24. Plur. **נְתִיבֹתָיו** the paths to his house Job 38: 20.

**נִתְּנִים** m. plur. *Nethinim*, pp. the given, the devoted, (r. **נָתַן**), as the name of the Hebrew *ἱερόδουλοι* or servants of the temple, temple-slaves, who were under the Levites in the ministry of the temple, Ezra 8: 17, 20. Neh. 3: 31. 7: 46, 60, 73. 11: 3, 21. etc. For the origin of the word comp. Num. 8: 19. — Chald. Ezra 7: 24.

\* **נָתַךְ**, fut. **יִתְּךָ**, kindr. with **נָתַךְ**, to pour oneself out, i. e. to be poured out, to overflow, only metaph. e. g. of roaring Job 3: 24. of anger 2 Chr. 12: 7. 34: 25. Jer. 42: 18. 44: 6. of curses Dan. 9: 11.

**נִיפַח**. 1. i. q. **קָלַל**, to be poured out, as water, rain Ex. 9: 33. Metaph. of anger 2 Chr. 34: 21. Jer. 7: 20.

2. to flow down, to be melted, Ez. 22: 21. 24: 11.

**נִיפַח**. **נִיפַח**, once inf. **נִיפַח** Ez. 22: 20.

1. to pour out or forth Job 10: 10. money 2 K. 22: 9.

2. to melt Ez. 22: 20. **נִיפַח** pass. ibid. v. 22.

Deriv. **נִיפַח**.

\* **נָתַן** fut. **יִתֵּן**, **יִתֵּן**, also **יִתֵּן** 1 pers. Judg. 16: 5; imp. **יִתֵּן**, c. He parag. **יִתֵּן**, inf. absol. **נָתַן**, constr. **יִתֵּן** for **יִתֵּן**, c. Suff. **יִתֵּן**, rarely **יִתֵּן**. — Syr. **نَدَن**.

1. to give, seq. acc. of thing and **ל** of pers. Gen. 25: 6. Is. 8: 18. etc. **נָתַן** of pers. 29: 11. Jer. 36: 32. c. Suff. Josh. 15: 19 **נָתַתִּי** thou hast given to me. Is. 27: 4. Comp. other examples of the suffix for the dative, as Zech. 7: 5, although in such instances the suffix may still be regarded as the acc. by substituting for the idea of to give that of to cause to receive; comp. in Arabic the verbs **عطى** conj. IV, and **نَال**, **نَال**, to give, c. Suff. of him to whom any thing is given. — Seq. acc. of thing and **ב** of price for which, Joel 4: 3. Ez. 18: 13. seq. **ל** to add any thing to Ez. 21: 34 [29]. Impers. Prov. 13: 10 **בְּדִרוֹן יִתֵּן מַצָּה** from pride comes (pp. it gives) strife. Job 37: 10.— Spec. in the following phrases: a) **נָתַן** יד to give the hand sc. to the victor, see **יָד** no. 1. e, but **יָד** יָד see ib. let. b. — b) **נָתַן** בִּיד to give into the hand, to deliver into the power of any one, see **יָד** let. aa. β. Also **נָתַן** לְפָנַי to give up, to deliver over, see **לְפָנַי** in פָּנִים or פָּנָה D. 1. dd. So too seq. dat. Is. 50: 6 **נָתַתִּי לְמַכִּים** I gave my back to the smiters. **נָתַן** עַל יָדִי to commit to any one, see **יָד** no. 1. let. ee. — c) **נָתַן** עֲרָף to give i. e. turn the back, see **עֲרָף**. d) **נָתַן** פְּרִי to give i. e. yield fruit, as a tree, i. q. **פָּרַח**, Lev. 25: 19. Ps. 1: 3. Ez. 34: 27. e) **נָתַן**

לֵּ to give i. e. show compassion, see רַחֲמִים. f) לֵּ to give honour, praise, to any one, Ps. 68: 35. Jer. 13: 16. g) לֵּ to give in custody, to put in prison, see מִשְׁמָר, comp. Gen. 39: 20. h) מִי יִתֵּן who will give? a formula of wishing, i. q. O that one would give! O that I might have! see מִי no. 1. d. So seq. acc. Deut. 28: 67 מִי־יִתֵּן עָרֵב would that it were evening! seq. inf. Ex. 16: 3 מִי־יִתֵּן מוֹתֵנוּ would that we had died! Job 11: 5. Also with a finite verb and with or without the part. ָ, Deut. 5: 26. Job 19: 23. 23: 3.

Further, to give is put for (α) to teach, Prov. 9: 9 give to a wise man (instruction) and he will be yet wiser. Comp. לָקַח no. 2. — (β) to permit, to suffer, like Gr. *διδωμι*, Lat. *dare*, *largiri*, Syr. and Arab. *وَلَبَّ*, *وَلَبَّ*. Seq. acc. of pers. et gerund of a verb, pp. to admit one to the doing of any thing; comp. the same consecution in the synon. verbs הִזְיִחַ from בָּרַח, and נָשַׁשׁ. Gen. 20: 6 לֹא נִתְחַדֵּק לְבָנֶיךָ אֵלֶיךָ I suffered thee not to touch her. 31: 7. Ex. 3: 19. Judg. 1: 34. 15: 1. 1 Sam. 18: 2. Job 31: 30. Ps. 16: 10. 55: 23. 66: 9. Ecc. 5: 5. Without the לֵּ Job 9: 18. Num. 20: 21. Once c. dat. of pers. 2 Chr. 20: 10. — (γ) to give forth, to emit, as a voice, see קוֹל; or impious words Job 1: 22. odour Cant. 1: 12. 2: 13. 7: 13. a miracle i. e. to show, to work, Exod. 7: 9, i. q. שִׁוּם מוֹפֵת, comp. *διδόναι σημεῖα* Matt. 24: 24. A bolder figure is לֵּ to give forth a sound by striking the timbrel, i. e. to strike the timbrel Ps. 81: 3.

2. i. q. שָׁם, to set, to place, to put, to lay, Gen. 1: 17. 9: 13. 15: 10. 1 K. 7: 39. Ez. 3: 20. E. g. to set or lay snares Ps. 119: 110. to place or raise a bulwark, seq. עַל Ez. 26: 8. to set or make a covenant Gen. 9: 12. 17: 2. Spec. a) לֵּ to set before any one 1 K. 9: 6. b) seq. acc. of pers. et עַל of pers. or thing, to set one over any person or thing Gen. 41: 41, 43. Deut. 17: 15. But c. acc. of thing and עַל of pers. to put or lay upon any one, to impose any thing upon, e. g. a yoke 2 Chr. 10: 9. a fine or tribute

2 K. 23: 33. also guilt, to lay upon, i. e. to impute guilt to any one, to inflict upon him its punishment, Jon. 1: 14. Ez. 7: 3. comp. Deut. 21: 8. c) לֵּ to give one's heart to any thing, i. e. to apply the mind, to devote oneself to any thing, Eccl. 1: 13, 17. 8: 9, 16. 2 Chr. 22: 19. Dan. 10: 12. This phrase is stronger than עַל לֵּ to turn the attention to any thing, to note. Also לֵּ לֵּב אֵל דָּבָר to put a thing into one's heart, spoken of God, Neh. 2: 12. 7: 5; and לֵּ לֵּב, *ἐν φρεσὶ θεῖαν*, to lay to heart, to consider, Ecc. 7: 2. 9: 1.

3. i. q. to make, like שִׁים, שָׂא, שָׂרָה, Arab. *جعل*. Lev. 19: 28 שָׂרָה לֹא ye shall make no incision in your flesh. Also לֵּ מַעַם to make or cause a blemish, to injure any one Lev. 24: 20. Freq. a) to make i. e. to constitute one as any thing, c. dupl. acc. Gen. 17: 4 לֵּ אֲבִי הַמִּלִּין וְגוֹיִם many nations will I make thee. Ex. 7: 1. Lam. 1: 13. Ps. 69: 12. 89: 28. c. acc. et לֵּ of the predicate Gen. 17: 20. 48: 4. Jer. 1: 5. b) לֵּ לֵּב דָּבָר to make a thing as something else, like, similar to any thing. Is. 41: 2 לֵּ כֶּסֶף הֶחָרֶב he will make their sword as dust. Hence to hold as, to regard and treat as or like something else, 1 K. 10: 27 לֵּ וְכֵן וְכֵן and he made silver as stones. Gen. 42: 30 לֵּ אֶתְנוּ כַּמֶּלֶךְ he held us, treated us as spies. (comp. *habere pro hoste* Liv. 2. 20.) Ez. 28: 2, 6. Seq. לֵּ of judgment merely, to regard or count as such an one, to judge to be such, etc. 1 Sam. 1: 16 לֵּ אֶתְנוּ כִּי־שׂוֹכְרִים Comp. Gr. *τίθεισθαι* for *ϕοῦλῃεν*, *ῥέγεισθαι*, Passow h. v. A. no. 5.

NIPH. pass. of Kal, 1. to be given, Ex. 5: 18. Lev. 9: 20. to be delivered over Lev. 26: 25. of a law, to be given, Esth. 3: 14.

2. to be made, Lev. 24: 20, see Kal no. 3.

HOPH. only in fut. יִתֵּן i. q. Niph. Lev. 11: 38. Num. 26: 54.

NOTE. In praet. Kal the third radical Nun coalesces with the affirmatives, נִתְחַדֵּק, נִתְחַדֵּק. Once defectively written נִתְחַדֵּק 2 Sam. 22: 41 for נִתְחַדֵּק, like רָדָה Judg. 19: 11 for יָרָדָה. A much vexed



passage is Ps. 8: 2, *Jehovah our Lord how glorious thy name in all the earth!* אֲשֶׁר תִּהְיֶה הוֹדָדָה עַל הַשָּׁמַיִם, where some hold תִּהְיֶה to be the infin. absol. while others prefer to read it with other points, תִּהְיֶה. But since תִּהְיֶה occurs elsewhere 23 times as imperative, it should be taken in the same manner here, and then there arises an apt and elegant sense: *which glory of thine place also above the heavens*, i. e. let the glory of God, first manifested here on earth, v. 3, be acknowledged and celebrated throughout the whole universe.

Deriv. מִתַּחַת, מִתְּכָנָה, מִתֵּן, מִתְּנִיָּה, מִתְּנִיָּה, מִתְּנִיָּה, and the four here following.

נָתַן Chald. found only in the fut. יִנְתֵּן, seq. makk. יִנְתֵּן, inf. מִתֵּן, i. q. Hebr. *to give* Dan. 2: 16. 4: 14. Ezra 4: 13. 7: 20. The other tenses are taken from the verb יָתַב. — Hence מִתְּנִיָּה.

נָתַן (given sc. of God) pr. n. *Nathan*, a) a prophet in the time of David 2 Sam. 7: 2. 12: 1. 1 K. 1: 8. Ps. 51: 2. b) a son of David 2 Sam. 5: 14. c) 2 Sam. 23: 36. d) and e) 1 K. 4: 5. f) 1 Chr. 2: 36. g) Ezra 8: 16. h) 10: 39.

נִתְּנֵי-מֶלֶךְ (placed i. e. appointed by the king) *Nathan-melech* pr. n. of a court officer of Josiah, 2 K. 23: 11.

נִתְּנָאֵל (given of God) pr. n. Gr. *Nathanael*, a) Num. 1: 8. 2: 5. b) of several other persons, only once mentioned respectively in 1 Chr. 2: 14. 15: 24. 24: 6. 26: 4. 2 Chr. 17: 7. 35: 9. Ezra 10: 22. Neh. 12: 21, 36.

נְתַנְיָה and נְתַנְיָהוּ (given of Jehovah) pr. n. m. *Nethaniah*, a) the son of Asaph 1 Chr. 25: 12. b) 2 K. 25: 23, 25. Jer. 40: 8, 14. c) Jer. 36: 14. d) 2 Chr. 17: 8.

\* נָתַס *to tear up* sc. the ground, *to break up*, *proscindere terram*, kindred with נָתַץ and נָתַשׁ. Job 30: 13 נָתַסוּ they *tear up my path*, mar and

destroy it. Four Mss. read here, by a gloss, נָתַצוּ.

\* נָתַץ i. q. נָתַץ no. 2, *to break out* sc. the teeth, the ף being changed for ץ in the Aramaean manner.

NIPH. pass. Job 4: 10.

\* נָתַץ fut. יִתֵּץ 1. *to tear or break down, to destroy*, e. g. houses, statues, altars, etc. Lev. 14: 45. Judg. 6: 30 sq. 8: 17. Trop. of pers. Job 19: 10. Ps. 52: 7. 2. *to break out the teeth* Ps. 58: 7, comp. נָתַע.

PIEL i. q. Kal no. 1, 2 Chr. 31: 1. 33: 3.

NIPH. PUAL and HOPH. pass. of Kal no. 1. Jer. 4: 26. Judg. 6: 28. *to be torn away, thrown down*, of rocks Nah. 1: 6.

\* נָתַק *to tear away, to pluck off*, Jer. 22: 24. Trop. in a military sense, *to draw away, to cut off* sc. from a place, Judg. 20: 32. See Niph. and Hiph. Part. pass. נִתְּקָה *castrated* Lev. 22: 24.

PIEL *to tear up or off*, e. g. roots, Ez. 17: 9. bands, *to break, burst*, Ps. 2: 3. 107: 14. a yoke Is. 58: 6. *to tear the breasts, to wound*, Ez. 23: 34.

HIPH. metaph. *to separate out*, Jer. 12: 3. Josh. 8: 6.

NIPH. 1. *to be torn off, broken*, e. g. of a string, cord, etc. Is. 5: 27. Jer. 10: 20. Judg. 16: 9. Eccl. 4: 12. Is. 33: 20. Metaph. Job 17: 11 *my counsels, purposes, are broken*, i. e. rendered vain.

2. *to be torn out or away*, e. g. from a tent Job 18: 14. Praegn. Josh. 4: 18 *and when the soles of the feet of the priests were plucked up from the muddy channel and placed upon the dry land*.

3. metaph. *to be separated out* Jer. 6: 29. In a military sense, *to be cut off from*, seq. נִתְּקָה Josh. 8: 16.

HOPH. הִנְתַּק i. q. Niph. no. 3. Judg. 20: 31. — Hence

נָתַק *a scall, mange, scab*, in the head and beard, Lev. 13: 30 sq. Meton. *one affected with the scall* Lev. 13: 33, comp. נָתַע no. 2. R. נָתַק *to tear out*

sc. the hair, since the hair usually falls off from the parts thus affected.

\* **נָתַר** fut. **יָתַר** 1. *to tremble*, e. g. the heart, *to palpitate* Job 37 : 1. Onomatopoëtic, like *τρέω*, *τρέμω*, *tremo*.

2. i. q. Arab. **نَزَرَ** "decidit, excidit, praesertim sonum edendo, volitando," in allusion to the sound or rattling of dry leaves in falling, whence Chald. and Syr. **נָתַר**, **נָתַר** to fall sc. as leaves, fruit, etc. See Chald. and Hiph. no. 2.

**PIEL.** *to spring up and down, to leap*, i. e. to move by leaps, spoken of the locust Lev. 11 : 21. Other verbs of trembling are also transferred to the idea of leaping, see **הָרַג**, **הָרַג**.

**HIPH.** 1. causat. of Kal no. 1, *to cause to tremble* Hab. 3 : 6.

2. i. q. Aram. Aph. pp. *to shake off* the foliage of a tree, hence *to shake off* a yoke Is. 58 : 6. Also **הָתַר אֲסוּרִים** *to shake off the yoke of captives* i. e. *to loose, to set free* sc. captives Ps. 105 : 20. 146 : 7. Poet. Job 6 : 9 **יָתַר יְהוָה וַיִּבְצְעֵנִי** *O that God would let loose his hand and cut me off.* Here the hand of God, so long as it is not exerted, is figuratively regarded as bound, and when extended, as set free.—For **נָתַר** 2 Sam. 22 : 33, see the root **תָּרַח**.

**נָתַר** Chald. and Syr. *to fall off*, as the foliage or fruit of a tree, see the Heb. no. 2.

**APH.** *to shake off* leaves Dan. 4 : 11.

**נָתַר** m. *nitre*, Lat. *nitrum*, Gr. *νίτρον*, *λίτρον*, pp. the *natron* of the moderns or *Egyptian nitre*, a mineral alkali, (different from **בָּרִית** vegetable alkali,) which mingled with oil is still used as soap, Prov. 25 : 20. Jer. 2 : 22. Prob. so called, because when water is poured upon it, it *leaps up* or *effervesces*. See Beckmann Beiträge zur Geschichte der Erfindungen T. IV. p. 15 sq. Ejusd. Comment. ad Aristot. de mirab. auscultat. c. 54. J. D. Michaëlis de Nitro § 10. [Rees' Cyclop. art. *Natron*.]

\* **נָתַשׁ** fut. **יָתַשׁ** pp. *to tear up, to pluck up* a plant, see Hoph. Hence a) *to tear down, to destroy*, e. g. cities Ps. 9 : 7. idols Mic. 5 : 13. b) trop. *to drive out, expel*, sc. a people from a land (opp. **נָטַע**) Deut. 29 : 27. 1 K. 14 : 15. Jer. 24 : 6 **וְנָטַעְתִּים וְלֹא אֶתְּנֵם** *I will plant them and not pluck them up*, i. e. I will give them a fixed dwelling, and will not drive them out. 12 : 14, 15. 42 : 10. 45 : 4.

**NIPH.** pass. *to be expelled*, as a people, Jer. 18 : 14. 31 : 40. Am. 9 : 15. *to be overthrown*, as a kingdom, Dan. 11 : 4.

2. i. q. **נָשַׁח** (Is. 19 : 5) *to be dried up*, spoken of water Jer. 18 : 14.

**HOPH.** *to be torn up, plucked up*, Ez. 19 : 12.

ס

**Samech**, the fifteenth letter of the Hebrew alphabet, as a numeral denoting 60. The name **סָמֶךְ** denotes *fulcrum*, which accords well with the Phenician form of this letter, **𐤌**

As to the *sound* of this letter, it seems to have been pronounced anciently as a softer sibilant than **שׁ**, which latter before the introduction of the diacritical points was not distinguished from **שׁ**, see Lehrs. p. 17, 18. Hence it comes, that very many roots are con-

stantly written in one and the same manner, either with **ס**, as **סִיר**, **סָבַב**, or with **שׁ**, as **שִׁיר**, **שָׁמַח**; and also that others when written with **ס** differ entirely from the similar ones written with **שׁ**, as **סָכַל** to be foolish, **שָׁכַל** to view, to understand; **סָכַר** to shut up, **שָׁכַר** to hire. By degrees however this distinction in the pronunciation was lost, so that the Syriac uses only the letter **Samech** (ܣ), the Arabic only **Sin** (س),

the Chaldee imitating the Syriac often substitutes ס for the Hebrew ש, as שֶׁאֵר Chald. סֶאֵר leaven, שֶׁר Chald. סֶר to expect. And this fluctuation in orthography appears also in the later Hebrew itself, where סֶר is put for שֶׁר Ezra 4: 5, for סְבִלִית fol- ly Ecc. 1: 17.

For the Heb. ש the Arabs usually put ש, while for ס they put mostly ש, as سَاجِد to adore, سَاس to bind, سَاس sour grapes, سَاس to cover; more rarely ש, as شَتוּة winter.

In the Hebrew itself and in Aramaean ס is frequently interchanged: a) with the thicker ש, as סָרִיזֶן and שָׂרִיזֶן coat of mail, סָבֵשׁ to collect, סָבֵן and שָׁבֵן pp. to dwell, סָפֵף and שָׁפֵף to pour, etc. comp. סָלַל, סָפֵר, and the like. That the Ephraimites pronounced ש like the later Samech, we know from Judg. 12: 6.—b) with ז and צ, see under these letters.

\* סָאָה obsol. root. Arab. سَأَى, to extend, to expand, also to cut off any thing extended, as a cloth. Hence perhaps to measure, (comp. מָדַד,) whence

סָאָה, plur. סָאָה, f. 1. measure. Hence with Aqu. Symm. Theod. Chald. Syr. I would explain the difficult word בְּסֶאֱסָה Is. 27: 8, contr. from בְּסֶאֱסָה-סָאָה (c. Dag. fort. conjunct. as מִלְּכֶם for מִלְּכֶם by measure (and) measure, according to inmeasure, i. e. with moderation, comp. בְּמִשְׁפָּט Jer. 10: 24 and לְמִשְׁפָּט Is. 30: 11. 46: 28. Less prob. is a solution lately proposed, that בְּסֶאֱסָה is put for בְּזַעֲזָה (r. זָעַזַּע) in agitating, terrifying her.

2. Spec. a certain measure for grain, Seah, according to the Rabbins the third part of an ephah, אֶפְפָּה, and according to Jerome on Matth. 13: 33, a modius and a half. Gen. 18: 6. 1 Sam. 25: 18. Dual סָאָתִים for סָאָתִים 2 K. 7: 1, 16, contracted in the Syriac manner, like מִאָתִים, מִאָתִים. From the Aram.

form שָׁלַח has sprung the Gr. σάτιον, in Sept. the N. T. and Josephus.

סָאָן m. (r. סָאָן) a shoe, spec. the military shoe, caliga, a sandal well shod with nails, and bound high up around the leg like a half boot, differing from the ocrea or greave, מִצְעָה. (Chald. סָאָן, Syr. (שָׁלַח) Is. 9: 4 פֶּלֶא-סָאָן lit. every sandal of the sandal'd, omnis caliga caligati, i. e. of the soldier, warrior.

\* סָאָן 1. pp. as it would seem, to be clayey, mirey, comp. Chald. סָאָן, Hebr. סִין mire, clay, kindr. with the subst. סִין clay. Hence סָאָן a shoe, as a defence against the mud and mire. Thence

2. to shoe, to furnish with shoes, calceare, like Syr. (שָׁלַח) Part. סָאָן, see in סָאָן.

סָאָה Is. 27: 8, see סָאָה.

\* סָבָא to drink to excess, to tope. The primary idea seems to be that of sucking up, absorbing, which is expressed by onomatopoëtic words, as شَرِب, sorbere, with l inserted schlürfen, with r dropped Anglosax. supan, Germ. saufen, and in Greek the sibilant being dropped ποσέω. Also שָׁבַע would seem to be from the same source.—Is. 56: 12. Part. סָבָא a toper, drunkard, Deut. 21: 20. Prov. 23: 20, 21. Part. pass. סָבִיא drunken, Nah. 1: 10.—Hence the two following.

סָבָא Ez. 23: 42 Chethibh, i. q. סָבָא Keri.

סָבָא m. c. Suff. סָבָא, 1. wine Is. 1: 22. Neh. 1: 10.

2. a drinking-bout, carouse, Hos. 4: 18.

סָבָא (perhaps i. q. Aethiop. סָבָא: man, comp. סָבָא, סָבָא) Seba, pr. n. of a country and people descended from Cush, Gen. 10: 7, and which according to Josephus, Ant. 2.

10. 2, seems to have been *Meroé*, a province of Ethiopia distinguished for its wealth and commerce, surrounded by the two arms or branches of the Nile, and with a metropolis of the same name of which the ruins are still found not far from the town of Shendy. See Rüppell's *Reisen in Nubien und dem peträischen Arabien* 1829. tab. 5. — Is. 43: 3. Ps. 72: 10. Gentile n. plur. סַבְאִים *Sabeans* or pp. Sebaans Is. 45: 14, where for the stature of this people comp. Hdot. 3. 20. See Michaëlis *Spicilegium geogr. Hebr. ext. T. I. p. 177 sq.* and his *Supplem. p. 1707*.

\* סָבַב praet. fully and defect. סָבַב, סָבַב, inf. סָבַב and סָבַב, fut. יָסַב and יָסַב

1. *to turn oneself*, i. e. *to turn intrans.* e. g. *the door turns itself* עַל צִירָה וְיָסַב עָלֶיהָ upon its hinge. 1 Sam. 15: 27 וְיָסַב שָׁמָּה וְיָסַב וְיָסַב and Samuel turned to go away. The person or place to which one turns is put with אֵל Ecc. 1: 6. 1 K. 2: 15. Ps. 114: 3, 5. עַל Hab. 2: 16. 2 Chr. 18: 31. That from which one turns is put with מִן, מִפְּנֵי, מִפְּנֵי, 1 Sam. 17: 30 וְיָסַב מִמָּוֶל אֵל מִוֶּלֶד אֲחֵר and he turned from him toward another. 18: 11. Gen. 42: 24. Seq. וְיָסַב אֵל אֲחֵרִי to turn back after any one, so as to follow him 2 K. 9: 18, 19, and absol. *to return* Cant. 2: 17. Ps. 71: 21. Also *to turn* is put absol. *for to approach* 1 Sam. 22: 17, 18. 2 Sam. 18: 15, 30. Spoken of things, i. q. *to be brought to, conferred on* any one 1 K. 2: 15. Num. 36: 7. Hab. 2: 16.

2. *to go about in* a place, which includes the idea of *turning oneself* continually, *to go over* a place, as a city, cities, seq. ב Cant. 3: 3. 5: 7. 2 Chr. 17: 9. 23: 2. also c. acc. Is. 23: 16 כְּבִי עִיר go about the city. 1 Sam. 7: 16 and he went over the cities Bethel and Gilgal and Mizpeh. 2 K. 3: 9 and they went about, around, שְׁבַע יָמִים, שְׁבַע יָמִים a way of seven days, where the words יָמִים constitute a real accusative dependent on the verb, comp. Arab. نَسَرى لَيْلًا eamus noctem, Plin. H. 23. 1 si statim bina stadia ambulentur. — Also *to go round* a place, seq. acc. Deut. 2: 3. Josh.

6: 3. 4: 7; in order to avoid it Num. 21: 4. Judg. 11: 8.

3. *to surround, to encompass*, seq. acc. Gen. 2: 11, 13. 1 K. 7: 24. 2 K. 6: 15. Ps. 18: 6. 22: 17. in a hostile sense Ecc. 9: 14. Also seq. אֵל 2 K. 8: 21, and עַל Job 16: 13. Judg. 20: 5. Gen. 37: 7 וְהָיָה תִּסְבִּיבָהּ אֶל מֹותֶיהֶם and lo your sheaves surrounded my sheaf and did reverence to it, i. e. stood round about it etc. Absol. *to surround* a table i. e. *to come around it*, to sit down or recline at table, 1 Sam. 16: 11 לֹא נִסַּב we will not sit down, comp. מִסַּב.

4. trop. *to turn about*, i. e. *to change*, seq. כְּ *to become like* any thing, Zech. 14: 10. Comp. Pi. and Hiph. no. 3.

5. trop. *to go about* any thing, *to bring about*, i. e. *to be the cause of* any thing. Comp. Arab. سبب cause,

سبب to cause, Talmud. סָבָה cause, pp. the thing or occasion on which any thing depends, Engl. *circumstance*, Germ. *Umstand*, from the signification of surrounding, comp. אֲדוֹרָה. — 1 Sam. 22: 22 אֲנֹכִי סִבְחִי בְּכָל-נֶפֶשׁ בֵּית אֲבִיךָ I am the cause of, have occasioned, the death of all the persons of thy family. Vulg. ego sum reus omnium animarum.

NIPH. נָסַב and נָסַב Ez. 26: 2, fem. נָסַבָּה for נָסַבָּה (see Lehrg. p. 372. Gramm. ed. 10. § 66. n. 11,) fut. יָסַב, יָסַב.

1. i. q. Kal no. 1, *to turn oneself, to turn*, Ez. 1: 9, 12, 17. 10: 11, 16. often of a boundary Num. 34: 4, 5. Josh. 15: 3. Also i. q. *to be transferred* to any one, seq. הָ, Jer. 6: 12 נָסַבּוּ בְּתֵיחֵיהֶם their houses shall be turned, transferred, to others, comp. in Kal Num. 36: 7.

2. i. q. Kal no. 2, *to surround* Judg. 19: 22. seq. עַל in a hostile sense Gen. 19: 4. Josh. 7: 9.

PIEL סָבַב i. q. Kal no. 4, *to turn about* i. e. *to change* 2 Sam. 14: 20.

Po. סֹבֵב 1. i. q. Kal no. 2, *to go about in* a place, seq. ב Cant. 3: 2. seq. acc. *to go about* or *over* a place i. e. *in* it Ps. 59: 7, 15. *to go round* a place



Ps. 26: 6. seq. על in a hostile sense Ps. 55: 11.

2. i. q. Kal no. 3, to surround Jon. 2: 4, 6. Ps. 7: 8. seq. dupl. acc of pers. and thing with which 32: 7, 10. Espec. in order to protect and defend, Deut. 32: 10, comp. Hom. Il. 1. 37. Jer. 31: 22 נִקְּדָה חֲסוּבָה גִּבּוֹר a woman protects a man.

הִפֵּחַ. הִסָּב, fut יִסָּב, 1. causat. of Kal no. 1, to cause to turn Ex. 13: 18. Trans. to turn, 1 K. 8: 14 וַיִּסָּב הַמֶּלֶךְ וַיִּפְּנוּ וַיִּסָּב וַיִּפְּנוּ and the king turned his face etc. 21: 4. 2 K. 20: 2. הִסָּב עֵינָיו מִן הִסָּב לֵב פ' על Trop. הִסָּב לֵב פ' על to turn the heart or mind of any one towards a person or thing Ezra 6: 22, comp. 1 K. 18: 37; and so without לֵב 2 Sam. 3: 12 לְהִסָּב אֵלָיו אֶת־כָּל־יִשְׂרָאֵל to turn all Israel unto thee. Hence also to transfer, seq. ל of pers. to whom, 1 Chr. 10: 14 וַיִּסָּב אֶת־הַמְּלֻכָּה לְדָוִיד and transferred the kingdom to David. Seq. אֵל of place, i. e. to or into any place 1 Sam. 5: 8, 9, 10. c. acc. of place 2 Sam. 20: 12.

2. causat. of Kal no. 2, to cause to go about i. e. to lead about, around, e. g. a man Ez. 47: 2. an army Ex. 13: 18. walls, to build around 2 Chr. 14: 6.

3. causat. of Kal no. 4, to turn about, to change, 2 K. 23: 34 וַיִּסָּב אֶת־שְׁמוֹ וַיִּהְיֶינָם and changed (turned) his name to Jehoiakim. 24: 17.

4. intrans. a) i. q. Kal no. 1, to turn oneself 2 Sam. 5: 23. b) i. q. Kal no. 2, to go about in a place, c. acc. Josh. 6: 11. c) i. q. Kal no. 3, Ps. 140: 10.

הוֹפֵחַ. הוֹסָב, fut יוֹסָב, 1. to turn oneself, to turn intrans. e. g. a door on its hinges Ez. 41: 24. the roller of a threshing-sledge Is. 28: 27.

2. to be surrounded Ex. 28: 11. 39: 6, 13.

3. to be turned about, changed, Num. 32: 38.

Deriv. מוֹסָב, סָבִיב, נִסְבָּה, סָבָה, מִסָּב.

סָבָה f. (r. סָבֵב) turn of things, course of events, as proceeding from God, 1 K. 12: 15, i. q. נִסְבָּה 2 Chr. 10: 15.

מִסָּבִיב m. (r. סָבֵב) 1. Sing. as subst. circuit I Chr. 11: 8. Hence מִסָּבִיב from or in a circuit, round about, on every side, πάντοθεν, Deut. 12: 10. Job 1: 10. Ez. 37: 21. מִסָּבִיב לְ from round about any person or thing Num. 16: 24, 27. In Acc. סָבִיב as adv. round about, circum Gen. 23: 17. Ex. 16: 13, and doubled סָבִיב סָבִיב id. circumcirca Ez. 40: 5 sq. לְ סָבִיב as prep. round about, around any thing, e. g. לְמִשְׁכָּן סָבִיב round about the tabernacle Ex. 40: 33. Num. 1: 53.

2. Plur. m. סָבִיבִים a) of persons, those round about, neighbours, Jer. 48: 17, 39. — b) of place, places, round about, circumjacent, the environs, Jer. 33: 13 בְּסָבִיבֵי יְרוּשָׁלַם in the environs of Jerusalem. Ps. 76: 12. 89: 8. 97: 2. — c) c. Suff. prep. round about, around any one, Ps. 50: 3 נִשְׁעָרָה מֵאֹד סָבִיבֵי נִשְׁעָרָה round about him. Jer. 46: 14.

3. Plur. f. סָבִיבוֹת a) circuits, circles, orbits, which one runs through. Ecc. 1: 6 וְעַל סָבִיבוֹתָיו שֶׁב הָרֶיַח and the wind returneth upon its circuits, begins anew the circuit of its courses. — b) i. q. סָבִיבִים no. 2, places round about, circumjacent, the environs, Jer. 17: 26. Num. 22: 4. Dan. 9: 16. — c) in st. constr. as a prep. round about, around, Num. 11: 24 סָבִיבוֹת הָאֹהֶל round about the tabernacle. Ez. 6: 5. Ps. 79: 3. c. Suff. סָבִיבוֹתִי round about me etc.

\* סָבָה to interweave, to entwine, to plait, e. g. branches, part. pass. Nah. 1: 10. See שָׁבַב. Arab. شَبَكَ II. id. Conj. I to mix. From this root with ב softened comes the verb עָבַר quiesc. שָׁוָה.

Pual pass. Job 8: 17. — Hence

סָבָה m. (Kamets impure) branches interwoven, a thicket, Gen. 22: 13. Here also seems to belong the phrase בְּסָבָה עֵץ Ps. 74: 5, taking — as Kamets long, although Metheg is wanting in the editions. A similar instance is מִנְת־הַלְקִי Ps. 16: 5, which all copies write without Metheg, although it is assuredly to be

read *menâth*, comp. 11: 6. 16: 5. A few Mss. have **סָבֵךְ**, from **סָבַךְ** after the form **קָטַל**, of which there exists another vestige in plur. **סָבְכֵי הַיָּדָר** Is. 9: 17. 10: 34.

**סָבַךְ** c. Suff. **סָבְכֹו** (Dag. forte euphon.) Jer. 4: 7 id. Comp. **שׁוֹבֵךְ**.

**סַבְכָּא** Chald. f. Dan. 3: 5, and **שַׁבְכָּא** v. 7, 10, 15, *sambuca*, Gr. *σαμβύκη*, a stringed instrument of music similar to the *nablium*, **נָבֵל** q. v. no. 3, i. e. to the *harp* or *lyre*. See Athen. IV. 23. p. 175. XVI. 8. p. 633. and 9. p. 637. Casaub. Strabo X. p. 471. Casaub. Vitruv. 6. 1. ib. 10. 22. — Strabo affirms, l. c. that the Greek word *σαμβύκη* is of barbarian i. e. oriental origin, and if so the name might perhaps have allusion to the *interweaving* of the strings, from r. **סָבַךְ**. But in Dan. l. c. it is joined with **סִמְפִּנְיָה**, which is manifestly of Greek origin.

**סָבְכֵי** (for **סָבֵךְ יְהוָה** thicket of Jehovah i. e. crowd of God's people, comp. **סִבְכַּי**), *Sibcai* pr. n. of a military chief under David, 2 Sam. 21: 18. 1 Chr. 11: 29, (for which 2 Sam. 23: 27 corruptly **מִבְּרֵי**.) 20: 4. 27: 11.

\* **סָבַל**, fut. **יִסְבֵּל**, *to bear, to carry*, sc. heavy burdens. (Syr. Chald. id.) Is. 46: 4, 7. Gen. 49: 15. Trop. *to bear the sorrows, sins* of any one, i. e. to suffer the punishment which another has merited, Is. 53: 4, 11. Lam. 5: 7.

PUAL part. *laden* sc. with young, and hence *gravid*, *big with young*, of cattle Ps. 144: 14. Comp. Arab. **حَامِلٌ** portans, in utero gestans, **نَحْلٌ** gravis fuit, in utero gestavit. Syr. **ܥܢܝܬܐ** onustus, gravidus.

ΗΙΤΗΡ. **הִסְבִּיל** *to become a burden* Ecc. 12: 5.

Deriv. **סָבַל**, **סָבֵל**, **סָבֵל**, **סָבֵלָה**.

**סָבַל** Chald. i. q. Heb. also *to lift* or *raise up*, (comp. **נָשָׂא**), *to erect*.

POAL pass. *to be erected, built*, Ezra 6: 3. — Samarit. id.

**סָבַל** m. *a bearer of burdens, porter*, 2 Chr. 2: 1, 17. 34: 13. — 1 K. 5: 29 (15) by apposition **סָבַל נִשָּׂא**.

**סָבַל** m. *burden* 1 K. 11: 28. Ps. 81: 7.

**סָבַל** m. c. Suff. **סָבְלֹו** (Dag. forte euphon.) *burden* Is. 10: 27. 14: 25. **עַל סָבְלֹו** the yoke which he (the people) bears, Is. 9: 3. — For the Dag. f. euphon. in **סָבְלֹו** comp. **סָבְכֹו** and Kimchi Michl. p. 212. The form is not to be derived either from **סָבַל** nor **סָבֵל**.

**סָבְלָה** or **סָבֵלָה** f. only in plur. constr. **סָבְלֹות** *the bearing of burdens*, heavy and oppressive labours, Ex. 1: 11. 2: 11. 5: 4, 5. 6: 6, 7.

**סָבְלַת** in the dialect of the Ephraimites i. q. **סִבְלַת** *an ear* of grain Judg. 12: 6.

\* **סָבַר** Chald. i. q. Heb. **שָׁבַר**, *to hope*. In the Targg. often for Heb. **בָּטַח**. Syr. **ܫܒܪܐ** to think, to believe. — Dan. 7: 25 **יִסְבֵּר לִהְיוֹנָה** *he hopes, trusts, to change* etc. Vulg. *putabit quod possit mutare*. As to the sense Theod. well, *ὑπονοήσει τοῦ ἀλλοιωῶσαι*.

**סָבְרִים** (two-fold hope) pr. n. of a Syrian city between Damascus and Hamath. Ez. 47: 16.

**סָבְתָה** Gen. 10: 7 (21 Mss. **שַׁבְתָּה**) and **סָבְתָּא** 1 Chr. 1: 9, *Sabtah* pr. n. of a people and region of the Cushites. There is little doubt that it corresponds to the Ethiopian city *Σαβάτ*, *Σαβά*, *Σαβαί*, (see Strabo XVI. p. 770 Casaub. Ptolem. IV. 10,) situated on the coast of the Arabian Gulf, not far from the present Arkiko, in the vicinity of which the Ptolemies hunted elephants. Among the ancient intpp. Pseudojonathan gives it correctly by **סַמְרַאי**, for which read **סַמְרַאי** i. e.

*Sembridae*, whom Strabo l. c. p. 786 places in the same region. Josephus, Ant. 1. 6. 2, understands those who dwelt upon the Astaboras.

**סַבְרֵכָא** Gen. 10: 7, *Sabteca*, pr. n. of a region of Ethiopia. Targ. זִינגִיטֵא *Zingitani*, in the eastern parts of Ethiopia.

**סַב** plur. סַבִּים, see סִיגִים.

\* **סָגַד**, fut. יִסְגֹּד, to fall down in adoration, to prostrate oneself, spoken of idol worship seq. הֵ. Is. 44: 15, 17, 19. 46: 6. Comp. the foll.

**סָגַד** fut. יִסְגֹּד Chald. i. q. Hebr. to fall down in adoration, of idols Dan 3:

6. of a man 2: 46, sq. הֵ. — Syr. ܣܓܝܬܐ to adore, comp. what is said under

פֶּשֶׁף. Arab. سَجَد id. whence مَسْجِدٌ mosque.

**סָגוֹר** m. (r. סָגַר) 1. a shutting up, enclosure. Hos. 13: 8 לִבָּם סָגוֹר the enclosure of their heart, i. e. the parts around the heart, praecordium.

2. Job 28: 15 i. q. זָהָב סָגוֹר, see סָגַר.

3. Ps. 35: 3 see under the root סָגַר.

\* **סָגַל** obsol. root, Chald. סִגַּל, סִיגַל, to acquire, סָגַלָה property. Hence

**סָגְלָה** f. property, wealth, private property, 1 Chr. 29: 3. Eccl. 2: 8. סָגְלַת יְהוּדָה often of the people of Israel, comp. נִחְלָה, Ex. 19: 5. Deut. 7: 6. 14: 2. 26: 18.

**סָגֵן** or **סָגֵן**, only in plur. סָגִנִּים, pp. a substitute, deputy sc. of a prince, and hence, prefect, governor, ruler, i. q.

Arab. Pers. سَوَاكِن, the letters ס and ט being interchanged. Spoken a) of Babylonian magistrates Jer. 51: 23, 28, 57. Ez. 23: 6, 12, 23. comp. Is. 41: 25. See the Chald. b) of the chiefs

and rulers of the people of Jerusalem in the time of Ezra and Nehemiah, Ezra 9: 2. Neh. 2: 16. 4: 8, 13. 5: 7. 7: 5. 12: 40.

**סָגֵן** m. Chald. prefect of a province, governor, Dan. 3: 2, 27. 6: 8. 2: 48 **רַב סָגִנִּין** chief of the prefects over the Magi.

\* **יִסְגֹּר**, fut. יִסְגֹּר, (kindr. with סָכַר,) to shut, to close, seq. acc. e. g. a door, gate, 1 Sam. 1: 5. Job 3: 10. Gen. 19: 6, 10. 1 K. 11: 27. Seq. **בָּעַד** (pp. to shut around, see **בָּעַד** no. 3. a) 1 Sam. 1: 6 **כִּי-סָגַר יְהוָה בָּעַד רַחֲמָהּ** for *Jehovah had shut up her womb*. Seq. **עַל** Ex. 14: 3 **סָגַר עֲלֵיהֶם הַיַּמְּדָבָר** the desert hath shut them in (see **עַל** Job 26: 9. 36: 30.) Job 12: 14 **יִסְגֹּר עַל-אִישׁ** he shutteth up over a man sc. a subterranean prison. Seq. **לְקַרְאָה** praegn. Ps. 35: 3 **מַעַבְרֵי הַיָּדָיִם** make bare the spear, **וְסָגַר לְקַרְאָה** and shut the way against my persecutors, where many interpreters take **סָגַר** or **סָגוֹר** as a subst. i. q. Gr. *σάγαις* a two-edged weapon Hdot. 7. 64, comp. Arab. سَوَّاج a wooden spear; but this is unnecessary. Absol. Gen. 7: 16 **וַיִּסְגֹּר יְהוָה אַחֲרָיו** and Jehovah shut up after him i. e. shut the door. Is. 22: 22. Josh. 6: 1 **וַיִּסְגֹּר יְהוָה אַחֲרָיו** and Jericho had shut its gates and was fast shut up, where Kal seems to refer to the closing of the gates, and Pual as intens. to their being fastened with bolts and bars. Vulg. *Jericho autem clausa erat atque munita*. Chald. *et Jericho erat clausa foribus ferreis et roborata vectibus aeneis*.—Part. pass. **סָגוֹר** shut up, closed, Ez. 44: 1, 2. 46: 1. Hence also **זָהָב סָגֵן** precious gold, i. e. pure, unadulterated, 1 K. 6: 20, 21. 7: 49, 50. 10: 21. 2 Chr. 4: 20, 22. 9: 20. Vulg. *aurum purum*. Chald. *aurum bonum*. Others less well, *aurum dendroides*, from **שֹׁדֵן** tree, i. e. native gold, shooting out in the form of a tree.

NIPH. pass. of Kal to be shut, of doors or gates Is. 45: 1. shut up, of persons, Num. 12: 14, 15. 1 Sam. 23: 7. reflex. to shut up oneself, Ez. 3: 24.

PIEL **סָגַר** i. q. Hiph. no. 2. 1. to

*deliver* sc. into the power of any one, seq. פִּירַד (pp. to shut up in the power of any one, comp. συγγελλω Rom. 11: 32. Gal. 3: 22. Diod. S. and Dionys. Halic.) 1 Sam. 17: 46. 24: 19. 26: 8. absol. 2 Sam. 18: 28. — PUAL to be shut up, e. g. a city Josh. 6: 1 see above in Kal. Is. 24: 10. Jer. 13: 19.

HIPH. 1. to shut up e. g. a house Lev. 14: 38. a person Lev. 13: 4, 5, 11.

2. i. q. Pi. to deliver over Obad. 14. seq. אָל Deut. 23: 16, and פִּירַד 1 Sam. 23: 11. Ps. 31: 9. Lam. 2: 7. Absol. to deliver up sc. into the power of others, to give over, Deut. 32: 30. Am. 6: 8. seq. הֵ of pers. Ps. 78: 48.

Deriv. מִסְגֵּרָה, מִסְגֵּר, מִסְגֵּר, סִגְרָה.

\* II. סִגַּר obsol. root, Arab. سَجَرَ to fill with water, Pass. to be swollen with water. Hence סִגְרִיר

סִגַּר Chald. to shut, to close, Dan. 6: 23.

סִגְרִיר m. rain Prov. 27: 15. R. סִגַּר no. II. — Chald. סִגְרִירָא, Syr. سِغَر, Sam. אִסְגַּר [read אִסְגֵּר] id.

סָד m. (ר. סִדַּר) stocks, nervus, i. q. מַהֲצָכָה q. v. a wooden frame or block in which the feet of a person were shut up, Job 13: 27. 33: 11. — Syr. سَد, Chald. סִדָּא id.

\* סָדַד, סָד, to stop, to shut up by a bar, bolt, etc. Hence סָד.

\* סָדַם obsol. root, perhaps i. q. שָׂדַם, שָׂדַף, to burn, to consume with fire. Hence

סֹדֶם, Gr. Σόδομα, Sodom, (burning, conflagration, as being built on a bituminous soil and therefore perhaps subject to frequent fires; comp. the name Κατακαυμένη given to a part of Phrygia,) pr. n. of a city in the vale of Siddim which with three others was destroyed in the time of Abraham and submerged in the Dead Sea. Gen. 10:

19. 13: 10. 18: 20. Is. 1: 9. Vines of Sodom, which were probably degenerated and inferior, (comp. the apples of Sodom Jos. B. J. 4. 8. 4.) are put Deut. 32: 32 as the emblem of a degenerate state, comp. the opp. Jer. 2: 21. Judges of Sodom i. q. unjust and corrupt judges, Is. 1: 10.

סָדִין m. (ר. סִדַּן) indusium, a wide under-garment of linen worn next the body, a sort of shirt, Judg. 14: 12, 13. Is. 3: 23. Prov. 31: 24. Sept. σενδών. — Syr. سَوْنٌ in the Syr. Version of the N. T. is put for Gr. σουδάριον Luke 19: 20, λέντιον John 13: 4.

\* סָדַן, Arab. سَدَن i. q. سَدَل, to lousen, to let one's garment hang loose, (see let. זָ) whence سَدَان, سَدِين, سَكَن, sail, wide garment. — Deriv. סָדִין.

\* סָדַר obsol. root, Chald. סִדַּר i. q. Heb. צָרַךְ to place in a row, to arrange in order. Hence שְׂדֵרָה, מִסְדְּרוֹן, and

סִדָּר m. order, plur. Job 10: 22. — Syr. سَوْدٌ id.

\* סָדַר obsol. root, in Samar. i. q. סָהַר to surround, and hence to be round. Talmud. סָהַר a wall, fence. — Hence סָהַר, סָהַר.

סָהַר m. roundness, once Cant. 7: 3 אֶבֶן הַסָּהַר a bason of roundness i. e. a round bason or goblet. — Syr. مَسَوْنٌ the moon, comp. שְׁהַרְוֹן.

סָהַר m. a tower i. e. a round tower, castle, fortress. (Syr. مَسْنَدٌ arx, palatium.) בֵּית הַסָּהַר house of the round-tower or fortress, spoken of a fortified prison, Gen. 39: 20—23. 40: 3, 5. The Samar. Text has סָהַר, which savours of Aramaism.

סֹא So, pr. n. of an Egyptian king cotemporary with Hosea king of Israel



2 K. 17: 4, the *Sevechus* of Manetho, the second king of the Ethiopian dynasty in Upper Egypt, successor of Sabaco and predecessor of Tirhakah, תִּרְהַקָּה. According to Euseb. 12, he reigned 14 years. The name Sevechus, in Egyptian *Sebch*, *Sevch*, signifies the god Saturn; see Champollion Panthéon de l'Egypte no. 21, 22. On the accordance of sacred history with that of Egypt in that age, see Comm. on Is. I. p. 596.

\* I. סוּג or סוּג, once שוּג 2 Sam. 1: 22, i. q. נָסַג, to go off from, to draw back, to depart, espec. from God, seq. מִן Ps. 80: 19. 53: 4. Part pass. Prov. 14: 14 סוּג לֵב drawn back in heart sc. from God, a backslider, comp. Ps. 44: 19.

NIPH. נָסַג, fut. יִסְג, to draw back, pp. to be made to draw back, to be turned back, a) of a retreating enemy, often with אָחֹז added, Ps. 35: 4 יִסְגוּ אָחֹז רַגְלֵי יְהוָה let them be turned back and put to shame. 40: 15. 70: 3. 129: 5. Is. 42: 17. 50: 5. Jer. 46: 5. — b) seq. מֵאַחֲרֵי יְהוָה to draw back from Jehovah, to make defection from him, i. q. Kal, Zeph. 1: 6; and so without these words, id. Ps. 44: 19. 78: 57.

Deriv. סוּג, סוּג, שוּג.

\* II. סוּג to hedge about, to enclose, i. q. Heb. שָׁבַח, שוּבָה, Syr. ܫܒܚܐ, Chald. סוּג. Part. pass. Cant. 7: 3.

סוּג once Ez. 22: 18 Cheth. i. q. סוּג scoria.

סוּגָר m. prison, hence cage of a lion Ez. 19: 9. Sept. *καυός*, Vulg. *cavea*. R. סָגָר.

סוּד m. pp. couch, cushion, triclinium, on which one reclines, for יִסְדוֹר, Arab. ٲسآن cushion, pillow, from

יִסַד Niph. no. 2, q. v. Hence

1. consessus, divan, circle of persons sitting together, either of friends in familiar conversation Jer. 6: 11. 15: 17. or of judges in consultation, and hence

of God consulting with those above Ps. 89: 8. Job 15: 8. Jer. 23: 18; or of wicked men consulting together for evil Ps. 64: 3. 111: 1.

2. deliberation, consultation, Prov. 15: 22 בְּאֵין סוּד without deliberation, opp. to בְּרֵב יוֹעֲצִים Ps. 83: 4.

3. familiar converse, intercourse, intimacy, Ps. 55: 15. Job 19: 19 מִי סוּדֵי סוּד my confidants, familiar friends. סוּד יְהוָה converse with Jehovah i. e. his favour, Ps. 25: 14. Prov. 3: 32. Job 29: 4.

4. a secret, whence סוּד גִּלְהָה, גִּלְהָה, to reveal a secret, Prov. 11: 13. 20: 19. 25: 9. Am. 3: 7.

סוּדֵי (for סוּדֵי confidant of Jehovah) pr. n. m. Num. 21: 10.

סוּהָ a doubtful root, see מְסוּהָה.

\* סוּחַ i. q. סָחָה to wipe away, to sweep away. Hence pr. n. סוּחוֹן, and the two foll.

סוּחַ pr. n. m. 1 Chron. 7: 36.

סוּחָה f. i. q. סָחַי, sweepings, filth, dung. Is. 5: 25 בְּסוּחָה, Sept. *ὡς κοπρία*, Vulg. *quasi stercus*, Targ. בְּסוּחָה. Kimchi here regards the letter כ as radical, so that בְּסוּחָה would be from r. כָּסַח to sweep out,

whence כָּסָחָה sweepings. But the כ of comparison could here hardly be omitted.

\* סוּחַ obsol. root, apparently i. q. שוּחַ and שָׁחָה to give way, to turn away. Hence

סוּחִי pr. n. m. Ezra 2: 54. Neh. 7: 57.

\* סוּחַ i. q. נָסַח I. 3, to anoint, every where spoken of anointing the body after washing or bathing, and thus differing from מָשַׁח, which is used only of anointing for consecration. Seq. acc. of pers. 2 Chr. 28: 15, and כ of the oil Ez. 16: 9. Intrans. to anoint oneself Ruth 3: 3. Dan. 10: 3. 2 Sam. 12: 20. seq. acc. of ointment, (comp. מָשַׁח Am.

6: 6,) Deut. 28: 40 וְשָׁמֵן לֹא תִשְׁמָן *but with oil thou shalt not anoint thyself.* Mich. 6: 15. 2 Sam. 14: 2.

HIPH. *to anoint oneself* 2 Sam. 12: 20. But Part. מְשִׁיחַ Judg. 3: 24 is i. q. מְשַׁח covering, from שָׁח.

Deriv. אֶסְחָר.

סוּמְפִינָה f. Chald. Dan. 3: 5, 10, 15, and Mem being dropped סִיפִינָה v. 10 Chethibh, Syr. <sup>ا</sup>سفن<sup>ا</sup>, a double pipe with a sack, *bag-pipe*. It is the Greek word *συσφωνία* (Serv. ad Aen. XI. 27. Isidor. Orig. III. 21 extr.) adopted into the Chaldee tongue, just as at the present day the same instrument is called in Italy *Zampogna* and in Asia Minor *Zambonja*. The Heb. intpp. well עֲנֹבָה. See the tract on Hebrew musical instruments inscribed *Schilte hagibborim* in Ugolini Thes. Vol. XXXII.

סוּנָה pr. n. *Syene*, a city in the southern extremity of Egypt, on the Nile, and situated directly under the tropic of Cancer. Copt. COΣAN, which Champollion (*l'Égypte sous les Phar.* I. 164) explains by *opening, key*, sc. of Egypt, from OΣEN to open, and CA a participial formative. Arab.

أسوان<sup>ع</sup>. — Ez. 29: 10. 30: 6, in both places in acc. *to Syene*. See Jablonski Opusc. ed. te Water T. I. p. 328. Michaëlis Spicileg. T. II. p. 40.

\*סוּם obsol. root, i. q. שוּשׁ *to rejoice*, pp. *to leap for joy*, in Zabian spoken of the leaping and springing of horses. Hence

סוּם m. 1. *a horse*, so called from his leaping, Gen. 47: 17. Ex. 14: 9. Deut. 17: 16. al. — Aram. סוּמָא, <sup>سوما</sup> id.

2. *a swallow*, so called from its swift and cheerful flight, ἀπὸ τοῦ ἀγύλλεσθαι *περιγύσσω*. Is. 38: 14 and Jer. 8: 7 Chethibh, where Keri סוּם. So Sept.

Theod. Jerome. The Rabbins render it *a crane*. See Bochart Hieroz. T. II. p. 60.

סוּסָה f. the female of the horse, *a mare*, Cant. 1: 9. Sept. ἡ ἵππος, which the Vulg. renders as a collective, *equitatum*. But the comparison of a beloved bride to *cavalry* could hardly be elegant.

סוּסִי (horseman) pr. n. m. Num. 13: 11.

\*סוּעַ see סוּעָה.

\*סוּף, 1. pp. *to snatch away*, *to carry off*, i. q. אָסַף q. v. Hence סוּפָה.

2. *to make an end of*, *to cause to cease*, see Hiph. but in Kal intrans. *to have an end*, *to cease*, Is. 66: 17. Esth. 9: 28. Here too we may refer סָפַר Ps. 73: 19 Milêl, and וְסָפַר Am. 3: 15 Milra on account of Vav' conversive. — Syr. and Chald. id. Arab. سافى VIII perire fecit, exterminavit.

HIPH. *to take away*, *to make an end of*, *to destroy*, Zeph. 1: 2, 3 אֶסְחָף *destroying* I will destroy, also Jer. 8: 13 אֶסְחָף אֹסִיפִם, i. e. I will utterly destroy them, where the inf. pleon. is from the kindred verb אָסַף no. 5. Comp. Is. 28: 28.

Deriv. סוּףָה, סוּףָה.

סוּףָה Chald. id. *to have an end* i. e. *to be fulfilled*, e. g. a prophecy Dan. 4: 30. Comp. סָפַד no. 1 fin.

APH. *to make an end of any thing* Dan. 2: 44.

סוּף m. 1. *reed, rush, sedge*. The etymology is obscure, but it cannot be derived from the verb סוּף. But query, whether it may not be of the same origin with Lat. *scirpus*, *sirpus*, old High Germ. *sciluf*, Germ. *Schilf*, Dan. *sif*, *säf*, the letter *r* being softened by degrees into *l*, and even into a vowel, comp. the roots מוּרָה, דוּשׁ, דוּשׁ, אֶרֶץ. — Spec. a) *sea-weed, sedge*, Jon. 2: 6. Hence יַם-סוּף sea of weeds, i. e. the Arabian Gulf or Red Sea, which abounds in sea-weed, Ps. 106: 7, 9, 22. 136: 13.

Called also in Egyptian  $\Phi\text{SO}\text{LL}$

$\text{מִשְׁוֹאֵן}$  i. e. sea of weeds. See Michaelis Suppl. ad Lexx. Hebr. p. 1726. Jablonski Opusc. ed. te Water T. I. p. 266. Bocharti Opp. T. II. p. 1191. — b) *rush, bulrush*, growing in the Nile, Ex. 2: 3, 5. Is. 19: 6. Plin. H. N. 13. 23. § 45.

2. pr. n. of a town Deut. 1: 1.

**סוּף** m. *end*, a word of the later Hebrew already verging towards Aramaism, i. q.  $\text{סָף}$ , Ecc. 3: 11. 7: 2. 12: 13. 2 Chr. 20: 16. Of the rear of an army Joel 2: 20. R. סוּף.

**סוּף** Chald. emphat. סוּפָא, id. Dan. 4: 8, 19. 6: 27. 7: 28.

**סוּפָה** f. *whirlwind, hurricane*, *tempest*, which sweeps away all before it, Job 21: 18. 27: 20. 37: 9. Prov. 10: 25. Is. 17: 13. With ה *parag*, סוּפָהָה Hos. 8: 7. R. סוּף.

\* **סוּר**, fut. יָסוּר, with ו convers. וַיָּסֵר.

1. *to go off, to turn aside or away, to depart*, e. g. from a way, seq. מִן Ex. 32: 8. Deut. 9: 12. 1 K. 22: 43. מִצֵּל Num. 12: 10. 14: 9. Spec. in the following phrases: a) *to turn away from God*, i. e. to fall away from his worship, to apostatize, seq. מִצֵּלָה 1 Sam. 12: 20. 2 K. 10: 29. 18: 6. 2 Chr. 25: 27. מִצֵּל Ez. 6: 9. מִן Jer. 17: 5. seq. בָּ praegn. *to turn away from God and rebel against him* (as if fully written וּמִצֵּלָה him) (as if fully written וּמִצֵּלָה him) Hos. 7: 14. Vice versa b) *God is said to turn away, depart from any one*, i. e. to abandon him, seq. מִן 1 Sam. 28: 15, 16. Judg. 16: 20. In like manner are said *to turn away, depart from any one*, i. e. desert him, leave him destitute e. g. the Spirit of God 1 Sam. 16: 14. strength Judg. 16: 17. empire Gen. 49: 10. Seq. מִן Gen. et Judg. l. c. מִצֵּם 1 Sam. l. c. Poet. Prov. 11: 22 *a beautiful woman סוּרָה מִצֵּם from whom understanding is departed* i. e. insipid, silly. c) *to turn away or depart from a law*, seq. מִן Deut. 17: 20. 28: 14. Josh. 23: 6. Dan. 9: 5, 11. Ps. 119: 102. seq. acc. (to violate a law) 2 Chr. 8: 15.

So from the path of right Is. 30: 11. from sins, seq. מִצֵּל 2 K. 10: 31. from evil, i. e. to avoid evil, Job 1: 1. d) *to depart from calamity* i. q. to escape it, Job 15: 30 *he shall not depart out of darkness*, shall not escape calamity. Sept. οὐδὲ μὴ ἐκφυγῇ σκότος. — Absol. in various senses, e. g. (α) *to turn away from God, to become degenerate*, (comp. above in lett. c.) Deut 11: 16. Ps. 14: 3. Jer. 5: 23. Dan. 9: 11. (β) *to depart*, i. e. to pass away, 1 Sam. 15: 32 *the bitterness of death is past*. Hos. 4: 18. (γ) *to be taken away, removed*. 1 K. 15: 14 *and the high-places were not taken away*. 22: 44. 2 K. 12: 4. 14: 4. 15: 4. Job 15: 30.

2. *to turn aside to any person or thing*, i. e. *to approach, to draw near*, absol. Ex. 3: 3 אֶסְכְּרֶה-נָּא וְאֶרְאֶהָ *I will approach and see*. v. 4. Ruth 4: 1. seq. אֶל of pers. 1 K. 22: 32. Seq. אֶל, i. q. *to turn in unto any one*, to take lodging with any one Judg. 4: 18. Gen. 19: 3. אֶל בֵּית into the house of any one, ib. v. 2. also seq. הָהָ local, as סוּר שָׁמָּה to turn in *thither* 2 K. 4: 8, 10. Judg. 18: 3, 15. סוּר הֵנָּה to turn in *hither* Prov. 9: 4, 16. Absol. *to have access to any one* 1 Sam. 22: 14.

Hiph. הִסִּיר, fut. יָסִיר, with ו convers. וַיָּסִיר, which can be distinguished from the fut. of Kal only by the context.

1. *to make depart* i. e. a) *to remove, to put away* e. g. diviners 1 Sam. 28: 3. any one from a throne 2 Chr. 15: 16. out of one's sight 2 K. 23: 27. Often of things, e. g. to remove high-places 2 K. 18: 4. Is. 36: 7. the roof of the ark Gen. 8: 13. the head from any one i. e. to take off, to cut off 1 Sam. 17: 46. 2 Sam. 5: 6. 16: 9. garments, i. e. to put off, to lay aside, Gen. 38: 14. reproach 1 Sam. 17: 26. the right of any one, i. e. to deprive of, Job 27: 2. 34: 5. al. b) seq. מִצֵּלָה to turn away any one from the worship of God Deut. 7: 4. c) *to recall one's words* Is. 31: 2.

2. seq. אֵלָיו to cause to turn in unto oneself, i. e. *to bring in unto oneself, to receive into one's house*, 2 Sam. 6: 10.

Hoph. הִסָּר to be removed Lev. 4: 31. Dan. 12: 11. Is. 17: 1 הִמָּשַׁק מִסָּר

*Damascus shall be removed, taken away, from among the cities*, i. e. destroyed, comp. מִן no. 5.

PIL. סוֹרַר causat. of Kal no. 1. c. *to turn aside a way, to cause to deflect from the true course*, Lam. 3: 11, comp. v. 9.

Deriv. סָרָה, רָסוּר, pr. n. סָרָה, and

סוֹר 1. part. pass. i. q. מוֹסָר removed i. e. *driven out*, (comp. 1 Sam. 28: 3,) Is. 49: 21 וְסוֹרָה אֲלֵהָ *an exile and driven out*. Jer. 17: 13 כִּרְיִי סוֹרִי *those removed from me* i. e. who have departed.

2. *a degenerate branch or shoot*, comp. the root no. 1, α. Jer. 2: 21 סוֹרֵי הַגֶּפֶן *degenerate shoots of a strange vine*.

3. pr. n. of a gate of the temple, only 2 K. 11: 6, for which in the parall. passage 2 Chr. 23: 5 is שַׁעַר הַיְסוּד *gate of the foundation*.

\* סוֹת in Kal not used, *to instigate, to stimulate*. This root is wanting in all the kindred dialects, and is perhaps secondary, derived from שִׁית a thorn, goad.

HIFH. הִסִּית and הִסִּית Jer. 38: 22, fut. וְסִית and וְסִית Is. 36: 18, part. מְסִית 2 Chr. 32: 11.

1. *to incite, to impel, to move*, a) seq. gerund. sc. one to any thing, Josh. 15: 18. Judg. 1: 14. 2 Chr. 18: 2; espec. to do evil Deut. 13: 7. 1 K. 21: 25. Job 36: 18. b) seq. בּ of pers. *to excite, to irritate against* any one 1 Sam. 26: 19. Job 2: 3. Jer. 43: 3.

2. *to drive out or forth, to expel*. Job 36: 18 בְּשִׁפְךָ בְּשִׁפְךָ לֵסִיתְךָ *lest he drive thee forth in chastising*. seq. מִן 2 Chr. 18: 31. In a kind sense i. q. *to lead out, to set free* from difficulty, Job 36: 16.

סוֹת m. ἄπαξ λέγόμεν. Gen. 49: 11, *garment, clothing*, by aphaeresis for כְּסוּת, which the Sam. Cod. gives in full. See the author's Comment. de Pent. Sam. p. 33, and Lehrs. p. 136. Other examples of כ dropped at the beginning of a word do not indeed occur; in the middle, an instance is found in מִס for מִכָּס q. v. But it is not less certain that, besides the quiescents and

liquids, the softer mutes were also often thus dropped, as Chald. דִּבְבִּי and בְּבִי enmity, מִתַּע, בְּתַע and תַּע possession, also as a mark of the genit. in the vulgar tongue.

\* סָחַב 1. i. q. Arab. سَاَحَب, *to drag, to draw along* sc. upon the ground, e. g. a dead body 2 Sam. 17: 13. Jer. 15: 3 אֶת־הַכְּלָבִים לְסָחַב I will send dogs to drag them about.

2. *to pull or tear in pieces*, whence

סָחַבָה f. *a tearing in pieces*, Jer. 38: 11, 12 בְּלִי הַסָּחַבֹּת *old torn clothes, rags*.

\* סָחָה *to wipe off, to sweep away*, only in Piel Ez. 26: 4. — Arab. سَاَحَا id. Syr. سَحَا broom, brush, Chald. סָחַב *to wash*. Kindred roots are סָחַב whence סָחַר, סָחָה, and סָחָה. — Hence

סָחַי m. *sweepings, offscouring*, trop. Lam. 3: 45 for any thing worthless. — Chald. סָחִיתָא dung.

סָחִישׁ ἄπ. λέγόμεν. 2 K. 19: 29, for which in the parall. passage Is. 37: 30 is found שָׁחִישׁ, *that which grows of itself the third year after sowing*, on which compare Strabo XI. 4. 3. p. 502 Casaub. Comp. סָפִישׁ. Sept. 2 K. ἀντόματα. Aqu. and Theod. in Is. ἀντοφυή. The etymology see under שָׁחִישׁ.

\* סָחַתָּ Arab. سَاَحَتَ, 1. pp. i. q. סָחַב, סָחָה, *to sweep, to scrape*, and stronger *to sweep away* sc. with violence, as a rain which sweeps all before it, Prov. 28: 3. — Arab. سَاَحَتَ a

violent sweeping rain, سَاَحَاتٍ torrent.

2. *to bear down, to cast down* to the ground, Syr. سَاَحَتَ id. Hence

NIPH. *to be prostrated* Jer. 46: 15.

\* סָחַר *to go about, to travel around*, in a land, seq. acc. of country Gen. 34: 10, 21. Kindred is סָחָר q. v. Chald.



סַחַר very freq. in the Targums for Heb. סָבַב, in Syriac spec. to travel about as a mendicant. In the Arab. سَاحَر and

سَاحَر the notion of going about is very doubtful, and is certainly not supported by the usus loquendi. — Spec. to travel around, to traverse countries as a merchant in order to buy or sell, hence to trade, to traffic, εμπορεύμαι. Gen. 42: 34 וְאַתְּ-הָאָרֶץ הַסְּחָרִי and ye may traverse the land sc. to buy grain, to traffic in it. Part. סַחָר a trader, merchant, εμπορος, Gen. 23: 16. 37: 28. סַחָרִי הַמֶּלֶךְ the king's traders, who made journeys in order to purchase wares for him 1 K. 10: 28. 2 Chr. 1: 16. Also of traders by sea Prov. 31: 14. Is. 23: 2. Fem. סַחָרָה a female trader, merchant, Ez. 27: 12, 16, 18. Metaph. to have commerce, intercourse, with any one, Is. 47: 15. — In Aramaean and Arabic the idea of trafficking is expressed by the cognate verbs סַחַר, سَاحَر.

PILP. סַחַרְחַר, to move about rapidly, e. g. of the heart, i. e. to palpitate strongly Ps. 38: 11.

Deriv. מִסְחָר and the following nouns.

סַחַר m. 1. mart, emporium, Is. 23: 3.

2. what is gained from traffic, profit, wealth, Is. 45: 14.

סַחַר m. profit, gain, sc. from merchandise Is. 23: 18. Hence of any gain or profit, Prov. 3: 14 כִּי טוֹב סַחָרָה for her (wisdom's) gain is better than that of silver, i. e. to gain her is better than silver. 31: 18.

סַחָרָה f. traffic, merchandise, for concr. merchants, Ez. 27: 15 סַחָרָה יָדָה i. q. סַחָרִי יָדָה v. 21, i. e. merchants at thy hand, ready at hand.

סַחָרָה f. a shield, so called from surrounding and protecting a person, Ps. 91: 4. R. סָחַר to surround, comp. מִסְחָר tower, castle.

סַחָרָה f. a kind of costly stone

used in tessellated pavements, Esth. 1: 6. It is either a species of black marble, comp. Syr. لَاسِ نَجْدٍ lapis niger tinctorius (ס and נ being interchanged), or better, marble marked with round spots like shields, spotted or shielded marble, comp. סַחָרָה. Hartmann, in his Hebräerin III. p. 353, supposes ס to be tortoise-shell, consisting as it were of shields, comp. סַחָרָה; but it is hardly probable that this would be interspersed in a pavement with various kinds of marble.

\* סַחַשׁ see סָחַשׁ.

סָחִים plur. i. q. שָׁחִים, transgressions, sins, Ps. 101: 3. R. שָׁח i. q. שָׁחָה to turn aside, to sin.

סִיג m. (r. סִיג) Ez. 22: 18 Keri (Chethibh סִיג), and plur. סִיגִים, pp. what goes off from metal, recedanea. a) scoriae, dross, Prov. 25: 4 הֲגֵף סִיגִים separate the dross from the silver. 26: 23 בָּסָף סִיגִים dross-silver i. e. not yet refined. — b) base metal, originally mixed with the finer and separated from it by smelting, see בָּדִיל Ez. 22: 18, 19. Is. 1: 22, 25.

NOTE. For סִיגִים we find in several Mss. and printed editions סִיגִים Is. 1: 22, 25. Ez. 22: 18, 19. comp. Lehrg. p. 145. The former is preferable.

סִיוֹן m. Sivan, Esth. 8: 9 the third month of the Hebrew year, from the new moon of June to the new moon of July, perhaps from the Chald. root סִיָּה to rejoice, i. q. month of rejoicing.

סִיחֹן (sweeping away, i. e. a warrior sweeping all before him, r. סִיָּה,) Sihon pr. n. of a king of the Amorites at Heshbon Num. 21: 21, 23. Ps. 135: 11. Hence the city of Sihon i. e. Heshbon, Num. 21: 28.

\* סִין obsol. root, prob. to be mury, kindr. with סָאֵן, whence Chald. סִינָ, Syr. سَيْن clay, i. q. Chald. סִין, Syr. طِين, Arab. طِين.

**סִין** (clay) *Sin* pr. n. 1. *Pelusium*, a city situated among marshes at the north-eastern extremity of Egypt, in a tract now entirely covered by the sea, Ez. 30: 15, 16. Comp. Strabo XVII. p. 802. In Arabic it is called **طَبْنَة** i. e. marsh, and also **فرمة** *Farama*, which latter is from the Egyptian **Φερούς** i. e. miry place, from **φ**

art. masc. **Ερ** to be, and **Ούς** mire; see Champollion l'Egypte II. p. 82 sq.

2. the desert of *Sin*, westward of Mount Sinai on the coast of the Sinus Heroopolitanus or Gulf of Suez, Ex. 16: 1. 17: 1. Num. 33: 12.

**סִינַי** pr. n. *Sinai*, *Sina*, Gr. *Σινά*, (comp. Heb. Gramm. ed. 10. p. 56. n.) a mountain or rather mountainous tract in the Arabian peninsula lying between the two gulfs of the Red Sea, and celebrated as the place where the Mosaic law was given. Fully **הַר סִינַי** Ex. 16: 1. 19: 11 sq. 24: 16. 34: 4, 29, 32. Lev. 25: 1. 26: 46. 27: 34. al. There would seem to be three principal summits, of which the lower one situated towards the northeast, is called *Horeb*, **הַר הָרִב** dry. From this, you ascend towards the south or southwest to the real *Sinai*, so called **סִינַי** perhaps miry, clayey, comp. the neighbouring desert **סִין**. The third peak, lying towards the southwest, is called Mount St. Catharine. See Burckhardt's Travels in Syria etc. p. 565 sq. ed. 4to. Rüppell gives a somewhat different account of the names of the three summits, Reisen in Nubien und dem peträischen Arabien, 1829. Tab. 11. [See also Bibl. Repos. II. p. 765 sq. Calmet p. 412 sq. Bost. ed.] — The desert around the mountain is called **מִדְבַּר סִינַי** Ex. 19: 1, 2. Lev. 7: 38. Num. 1: 1, 19. 9: 1.

**סִינִי** pr. n. 1. *the Sinite*, a people near Mount Lebanon Gen. 10: 17. 1 Chr. 1: 15. Strabo mentions here a city *Sinna*, XVI. 2. 18. p. 756. Casaub. in Jerome *Sine*, Quaest. Heb. in Gen. and Breidenbach also speaks of a village

*Syn*, Reise fol. 1486. p. 47. See Michæelis Spicileg. Geogr. ext. T. II. p. 27. — More difficult is

2. **אֶרֶץ סִינִים** Is. 49: 12, where the context implies a remote country situated in the eastern or southern extremity of the earth. I understand by **סִינִים** the *Sinenses*, *Chinese*, and their country is Sina, China. This very ancient and celebrated people was known to the Arabians and Syrians by the name **سِينَ، جِين، صِين**, *Sin*, *Tchin*, *Tsini*; and a Hebrew writer might well have heard of them, especially if sojourning in Babylon the metropolis as it were of all Asia. This name appears to have been given to the Chinese by the other Asiatics; for the Chinese themselves do not employ it, and seem indeed to be wholly destitute of any ancient domestic name, either adopting the names of the reigning dynasties, or ostentatiously assuming high-sounding titles, as *Tchung-kue-tchin* 'people of the empire in the centre of the world.' But when this name was thus given them by other nations, and whence it was derived, is matter of question. If the opinion of those writers be correct, who suppose the name **סִינִים**, *Sinenses*, to come from the dynasty *Thsin*, which ascended the throne in 246 B. C. (see Du Halde Descr. de la Chine T. I. § 1. Abel-Remusat Melanges Asiatiques II. p. 334 sq.) then a Hebrew writer even so late as the age of Cyrus could not have mentioned this name. But, to say nothing of the people called *Tschinas* and spoken of in the laws of Menu, the authors of the above opinion themselves concede, that the name of this dynasty may have become widely known among foreign nations long before it acquired the sovereign power over all China. Nor are there wanting other methods of explaining the name. In the Chinese language *tchin* denotes *men*,—why now may not foreigners have applied to them the very name by which they designated themselves and other men? and especially so the Hindus, among whom the name *Tchina* is found in the books of the

Buddhists, see Klaproth Asia Polyglotta p. 538. A similar example is found in the Ethiopic pr. n. סְבָא and שְׁבָא i. q. חֲחֶל: man. — Others, who reject this application of the name to the Chinese, understand *the inhabitants of Pelusium*, comp. סִין, and by synecd. *the Egyptians*, as Bochart Phaleg 4. 27; or *the inhabitants of Syené*, comp. סִינָה. Sept. γῆ Πισσην.

סִים *a swallow* Jer. 8: 7 Keri for סוס.

סִיסְרָא (battle-array, comp. Syr. ܣܝܣܪܐ, perh. for סרסרתא, from r. סר = سار to spring upon, to make an onset,) Sisera pr. n. m. a) of a military commander under Jabin king of the Canaanites, Judg. 4: 2 sq. Ps. 83: 10. b) Ezra 2: 53. Neh. 7: 55.

סִיעָא Sia, pr. n. m. (council, as in Syr. and Chald.) Neh. 7: 47, for which סִיעָה Siahā Ezra 2: 44, which latter seems to be a corruption made up from the two forms סִיעָא and סִיעָה. Comp. נִפְשָׁם.

סִיפִינְיָה Dan. 3: 10 Chethibh for סִיפִינְיָה q. v.

\* סִיר mid. Yod, to boil up, to effervesce, comp. Arab. سَار to spring up, to boil up, (e. g. wine,) to rage, as anger, a fever; Heb. שָׂאָר and שָׂאָב to ferment, גִּיר to boil up, to ferment. — Hence

סִיר comm. Jer. 1: 13. Ez. 24: 6. 1. *a pot*, pp. for boiling, and then genr. Jer. 1: 13. Ez. 11: 3, 7. 24: 3, 6. סִיר מִזֶּבֶחַ Ex. 16: 3. Ps. 60: 10 סִיר מִזֶּבֶחַ Moab shall be the pot or bason of my washing i. e. my wash-pot, wash-bason, in contempt for 'I will use her as the meanest vessel.' Plur. סִירֹת Ex. 38: 3. 1 K. 7: 45.

2. plur. סִירִים thorns, briars, so called from the idea of springing or boiling up, effervescing, in allusion to the luxuriant and redundant growth of wild plants, comp. the root יָעַר and

יָעַר no. 2. Is. 34: 13. Hos. 2: 8. So in the paronomasia Ecc. 7: 6 בְּקִיץ תִּזְרֶה הַסִּירִים as the crackling of thorns under a pot. Poët. a thicket of thorns or briars is an emblem of wickedness, Nah. 1: 10 יָעַר סִירִים נִבְכָּבִים like thorns they are woven together, see יָעַר B. 2. c. Comp. Mic. 7: 4. Ez. 2: 6. Put also for a hook, fish-hook, from its resemblance to a thorn, comp. חוּךְ. Plur. סִירֹת Am. 4: 2. — In former editions I have referred סִירִים thorns to the root סִיר, as denoting pp. *recedanea*, degenerated or wild parts of a shrub, comp. סִירִי הַגִּפֶּץ Jer. 2: 21. But it is better to refer both significations of סִיר to the same origin.

סֶךָ m. ἀπ. λεγόμεν. a multitude of people Ps. 42: 5. So all the versions and intpp. and so the context requires, although in assigning the etymology there is a great diversity. There can be little doubt that it is pp. *a thicket of trees, a thick wood*, here poet. for a dense crowd of men. R. סֶכֶךְ, comp. סֶךָ no. 2. Comp. also יָעַר of a hostile troop, Is. 10: 18, 19, 34.

סֶכֶךְ (r. סֶכֶךְ) c. Suff. סֶכֶךְ, once סֶכֶךְ Ps. 76: 3, m.

1. *a booth, hut, cot*, Ps. 27: 5. Poet. for a tabernacle, dwelling, Ps. 76: 3.

2. *a thicket of trees, as the lair, den of wild beasts*, Ps. 10: 9. Jer. 25: 38.

\* סֶכֶה obsol. root, i. q. שָׁכַח to look upon. Hence pr. n. יִסְכֶּה.

סֶכֶה f. of the noun סֶךָ. 1. *a booth, hut, cot*, formed of green boughs and branches interwoven, Jon. 4: 5. Job 27: 18. Is. 4: 6. סֶכֶה הַגִּפֶּסֶת festival of green booths, feast of the tabernacles, Lev. 23: 34. Deut. 16: 13. — Once by way of contempt of a small ruined house, Engl. *hut*, Am. 9: 11. Elsewhere also of tents made of skins, Lev. 23: 43. 2 Sam. 11: 11. 22: 12. Poet. of the dwelling of God Ps. 18: 12. Job 36: 29.

2. *cot, fold*, for cattle Gen. 33: 17.

3. *a thicket*, as the lair, den of the lion, Job 38: 40.

**סִבּוֹת** (booths) *Succoth* pr. n. 1. of a town in the tribe of Gad, Josh. 13: 27. Judg. 8: 5. 1 K. 7: 46. For its origin see Gen. 33: 17. **עֵמֶק סִבּוֹת** Ps. 60: 8. 108: 8, i. e. valley or fields of Succoth.

2. a station of the Israelites in the desert on the Egyptian side of the Red sea, Ex. 12: 37. 13: 20. Num. 33: 5.

3. More difficult is **סִבּוֹת בָּנוֹת** 2 K. 17: 30, *Succoth-benoth*, booths of the daughters, which the Babylonian colonists in Samaria are said to have made for their idols. It is generally understood to mean tents in which their daughters prostituted themselves, comp. **קָדְשָׁה**. Not improb. we ought to read **סִבּוֹת בָּמוֹת** *tabernacles in high-places*, consecrated to their idols. Comp. **בָּמֹה**.

**סִבּוֹת** f. i. q. **סִבָּה**, Am. 5: 26 booth or tabernacle, which the idolatrous Israelites constructed in the desert in honour of an idol, like the tabernacle of the covenant in honour of Jehovah. Comp. the *σκηναί* *isgá* of the Carthaginians, Diod. Sic. 20. 65 [not 25].

**סִבְיִים** (dwelling in booths) pr. n. of an African people mentioned along with the Libyans and Ethiopians 2 Chr. 12: 3. Sept. and Vulg. *Trogodytes*, who dwelt along the eastern coast of Africa.

\* **סִבֵּךְ**, once **סִבֵּךְ** Ex. 33: 22.

1. to interweave, to weave, to knit together, espec. boughs and branches as a screen or to form a booth or hut, **סִבֵּךְ**; hence to hedge, to fence, see Hiph. Kindred roots are **סִבֵּךְ** no. II, **סִבֵּי** no. II, **שִׁבֵּךְ**, and the sibilant being changed for a dental **סִבֵּךְ** to **סִבֵּךְ** q. v. also **סִבֵּךְ** a fence. — In Kal poet. Ps. 139: 13 **תְּסִבֵּנִי בְּבֶטֶן אִמִּי** thou hast woven me in my mothers' womb, comp. Job 10: 11. — Since now booths or huts as well as hedges were built for the protection and security of men and also of gardens and vineyards, hence **סִבֵּךְ** is

2. to shelter, to protect, to cover by way of protection, and indeed pp. of boughs and trees, seq. dupl. acc. Job 40: 22 **יְסִבֵּהוּ צִאֲלִים** the lotus trees

cover him with their shade. Seq. **סִבֵּךְ** Ps. 140: 8. Part. **סִבֵּךְ** pp. covering, and hence shed, mantle, vinea, used in besieging cities, Nah. 2: 6.

3. to cover Ex. 40: 3, often seq. **עָלָה** (comp. synonym. **כָּסָה**). 1 K. 8: 7 **וַיִּסְכְּרוּ וַיְכַסּוּ אֶת-הָאֹרֶן** and the cherubim covered the ark, lit. they covered over the ark. Ex. 25: 20. 37: 9. Comp. Ez. 28: 14, 16. Intransit. to cover oneself, to hide, Lam. 3: 44 **סִבֵּנִי בְּעֵץ** v. 43.

**חִיפָה הִסֵּךְ** i. q. Kal, 1. to hedge in, to fence around, seq. **בָּעֵד** Job. 3: 23. 38: 8.

2. to cover, to protect, seq. **עָלָה** Ps. 5: 12, and **סִבֵּךְ** Ps. 91: 4. **סִבֵּךְ רַגְלִי** 1 Sam. 24: 4 et Judg. 3: 24, to cover the feet, an euphemism for to ease oneself, to satisfy a call of nature; so correctly Josephus, Ant. 6. 13. 4, the Talmudists, Buxt. Lex. Talmud. 1472, and so Sept. where *παρὰσενύσσασθαι* is prob. for the more common *ἀποσενύσσασθαι*, *ἀνασενύσσασθαι*; or at least, in accordance with Kimchi's opinion, it is for to void one's urine, which among Asiatic nations the men also do in a sitting posture covering themselves with the folds of their wide garments. Others suppose that this expression signifies to lie down for sleep; so Syr. 1 Sam. l. c. and also Josephus (inconsistently) Ant. 5. 4. 2; but in that case no such circumlocution was necessary. See J. D. Michaëlis Supplem. p. 1743. Glass Philol. Sacra ed. Dathe, p. 891.

PILP. **סִבֵּךְ** to cover with armour, to arm, comp. **שִׁבֵּךְ** id. **שִׁבֵּךְ** arms, and **סִבֵּךְ** to arm the gates with iron.—Is. 9: 10 **וְאֶת-אֹיְבָיו יְסִבֵּנִי** and his (Israel's) enemies God will arm. 19: 2 **סִבֵּכְתִּי מִצְרַיִם בְּמִצְרַיִם** I will arm the Egyptians against the Egyptians.

Deriv. **סִבֵּךְ**, **סִבָּה**, **סִבְיִים**, **סִבֵּךְ**, **מִסֵּךְ**, **מִסֵּךְ**, and

**סִבְכָּה** (enclosure) pr. n. of a town in the desert of Judah, Josh. 15: 61.

\* **סִבֵּל** in Kal not used, i. q. **סִבֵּל** no. 3, Syr. and Zab. **سَبَل**, to be foolish, well to be distinguished from the



verb שָׁבַל which has almost the same sound.

PIEL to render foolish i. e. vain, fruitless, to frustrate, e. g. counsel 2 Sam. 15: 31. Is. 44: 25. Comp. הִזְלֵה.

HIPH. to act foolishly, seq. עָשָׂה Gen. 31: 28, and simply 1 Sam. 26: 21.—Aram. Aph. id.

NIPH. 1. to act foolishly, pp. to show oneself foolish. 1 Sam. 13: 13. 2 Chr. 16: 9.

2. to do wickedly 2 Sam. 24: 10. 1 Chr. 21: 8. Comp. בָּסִיל, בָּבֵל, etc.—Hence

סָבַל m. foolish Jer. 4: 22. 5: 21. Ecc. 2: 19. 7: 17 — Syr. عَابِل id.

סָבַל m. folly, concr. fools Ecc. 10: 6.

סְבָלוֹת f. folly, a word found only in Ecclesiastes, c. 2: 3, 12, 13. 7: 25. 10: 1, 13. Once שְׁבָלוֹת 1: 17. — Syr. id.

\* שָׁבַן fut. יִסְבֵּן 1. pp. i. q. שָׁבַן, סָכַן, to dwell, c. acc. of person with whom.

2. to be familiar with any one, to associate with, from the idea of dwelling together in the same tent or house. Hence Part. סָבֵן an associate, companion, friend, e. g. of a king Is. 22: 15. fem. סָבֵנָה female friend, attendant, 1 K. 1: 2, 4. Comp. Hiph. — Hence

3. seq. לָ and עָ of pers. to do kindness to any one, to benefit, Job 22: 2. 35: 3. absol. 15: 3. Intrans. to profit, 34: 9.

4. i. q. Arab. سَكَنَ Conj. I et V, to be poor, needy, see Pual and מְסַכְּנִים. Many have despaired of finding an accordance between this signification and the others; and the attempts made have been mostly unsatisfactory. It probably comes from the notion of being seated, which is kindred with that of dwelling. Verbs of being seated are closely connected with the idea of sitting down, of sinking from languor and debility, comp. قَعِد to sit, Conj. IV pass. to be compelled to sit, to be lame, قَعْدُ weakness in the

camel's foot, قَعْدِي a weak, feeble

man; also sedere and sidere. Arab.

סָכַן and Hebr. סָכַן therefore are pp. to be sunk in one's affairs, to be ruined, comp. מָבֵךְ, מָבֵךְ.

NIPH. i. q. Chald. Ithpa. to be endangered. Eccl. 10: 9 whose cleaveth wood is endangered thereby. So commonly, and well, although this signification is foreign from the other meanings of the verb. Indeed I would rather regard it as a denominative from שָׁכַן knife, axe, q. v. and hence to cut oneself, to be wounded.

Pual part. מְסַכֵּן pp. impoverished, hence poor, needy, see Kal no. 4. Is. 40: 20 הַמְסַכֵּן תְּרוֹמָה he that is poor as to an oblation, who has but little to offer.

HIPH. הִסְבִּין 1. to become familiar with, acquainted with any one, seq. עִם Job 22: 21. Also with any thing, and hence to know, c. acc. Ps. 139: 3 כָּל-דְּרָבֵי הַסְבִּיתָה all my ways thou knowest, art acquainted with.

2. to be accustomed, to be wont, seq. gerund, Num. 22: 30.

Deriv. מְסַכְּנוֹת store-houses, taking its signification from the verb פָּנַס.

\* I. סָבַר in Kal not used, i. q. סָגַר to shut up, to close. — Syr. and Arab. سَكَّرَ, id.

NIPH. to be shut up, stopped. Gen. 8: 2. Ps. 63: 12.

PIEL i. q. סָגַר and הִסְגִּיר, to deliver up or over Is. 19: 4.

II. סָבַר i. q. שָׁכַר, to hire, Ezra 4: 5.

\* סָבַת in Kal not used, to be silent, kindred with שָׁקַט to rest.

HIPH. to keep silence, once Deut. 27: 9. Sept. σιωπά, Vulg. attende. — Arab. سَكَنَ Conj. I. IV, id. Samar. to attend.

סָל pp. a slender rod, (r. סָלָל no.

II.) e. g. of willow, osier, from which baskets were woven; hence a *wicker-basket*, *bread-basket*, plur. סָלִים Gen. 40: 17. Ex. 29: 3, 31. Comp. *κάνεον*, *κάνιας*, *κάναστρον*, *canistrum*, pp. a basket woven from reeds, fr. *κάνη* canna, a reed. Arab. سَلَا id. سَلَال a basket-maker, Zab. سَلَا a basket.

סָלָא (i. q. מְסָלָא way) pr. n. of a town near Jerusalem 2 K. 12: 21.

\* סָלָא pp. i. q. סָלָא no. I, to lift up, spec. to suspend a balance, comp. נָשָׂא Job 6: 2, and hence to weigh, comp. Lat. *pendeo* and *pendo*. Once in

Pual pass. to be weighed, Lam. 4: 2 הַמְסָלָאִים בָּזָז who are weighed with fine gold i. e. are comparable to pure gold.

\* סָלָא ἄπαξ λεγόμεν. in Pi. סָלָא to spring up, to leap, to exult, Arab. صال (ס and צ being interchanged) 'the horse so leaps that the stones give forth sparks.' Job 6: 10 *this is still my comfort, and I exult even under pain which doth not spare, that I have not denied the words of the Holy One*. Sept. for סָלָא has ἡλλόμην, Vulg. *saliebam*, although in translating the other words they have widely missed the sense. Others, as Saadias, Abulwalid, Kimchi, compare the Chald. סָלָא to burn, and then make the second clause concessive or parenthetical: *and although I burn* (i. e. am tormented, comp. דָּבַק with pain which doth not spare. — Hence

סָלָא (exultation, or burning) pr. n. m. 1 Chr. 2: 30.

\* I. סָלָא i. q. סָלָא and סָלָא to lift up, to raise. Hence

1. to suspend a balance, to weigh, see Pual.

2. pp. to lift up lightly, easily, i. e. to make light of, to contemn, like Lat. *elevare*, Ps. 119: 118. Comp. *light* and *weighty* as applied to things trifling or important. — Chald. et Syr. id.

PIEL i. q. Kal no. 2. Lam. 1: 15. — PUAL pass. of Kal no. 1. Job 28: 16 of wisdom, בְּכֶתֶם אֹפִיר, לֹא תִסָּלָא it cannot be weighed with gold of Ophir, cannot be purchased with gold.

\* II. סָלָא perhaps i. q. שָׁטָא (ס and ש being interchanged) to rest, to be silent, whence

סָלָא m. rest, silence, c. IIe parag.

סָלָא (Milél) to silence, or silence! pause!

Such seems to be the most probable meaning of this musical note or term, which occurs so frequently in the Psalms, (elsewhere only Hab. 3: 3, 9, 13,) and which has been so tortured by the conjectures and blunders of interpreters. Its use seems to have been, in chanting the words of the Psalm, to direct the singer to be silent, to pause a little, while the instruments played an interlude or symphony. This interpretation is supported: a) by the authority of the Sept. which everywhere renders סָלָא by διαψαλμα q. d. interlude, symphony, although Hesych. translates it μουσικὸν μέλος ἢ ὕμνον ἐναλλαγῇ. b) by the position which סָלָא occupies in the Psalms. It stands usually in the middle of a Psalm, at the close of a certain section or strophe. Thus in some Psalms it occurs only once, Ps. 7: 6. 20: 4. 21: 3; in others twice, 4: 3, 5. 9: 17, 21; in others three times, Ps. 3: 3, 5, 9. 32: 4, 5, 7. 66: 4, 7, 15. 68: 8, 20, 33; and is even four times repeated, 89: 5, 38, 46, 49; frequently also it stands at the end of a Psalm, Ps. 3: 9, 24 fin. Thus it serves to divide a Psalm into several strophes. Very rarely it is found in the middle of a verse, Ps. 55: 20. 57: 4. Hab. 3: 3, 9. — Further c) from Ps. 9: 17, where for the simple סָלָא we find the fuller סָלָא הָגִירָן, which by apposition may be rendered: *instrumental music, pause*, i. e. let the instruments strike up a symphony, and the singer pause. — In a similar sense others derive סָלָא from סָלָא no. I, to lift up, and understand by it a raising of the voice sc. in response to the instruments, comp. נָשָׂא

no. 1. e, and Job 21: 12. But the former is preferable.

Many have supposed, but without any good reason, that סָלָה is an abbreviation, composed of the initial letters of three words. Such abbreviations are indeed common among the Arabians and later Jews, (as רַשִּׁי *Rashi* for רַבִּי שְׁלֹמֹה יִרְחִי Rabbi Solomon Jarchi,) but it cannot be shown that they were known to the ancient Hebrews. This supposed abbreviation has been explained in various ways, e. g. סָלָה הָשִׁיר סָב *redi sursum cantor*, i. q. *da capo*, or סִמְנָה הַקוֹל *mark of a change of voice or key*; but all these fall away of course with the hypothesis itself. For more on this topic see Michaelis Supplem. p. 1760. Rosenmülleri Comment. in Psalm. T. I. p. LXVII. ed. 2. Noldii Concord. Particul. Hebr. p. 940 ed. Tynp. Eichhorn Bibl. der bibl. Litteratur V. p. 542 seq. Forkel's Gesch. der Musik, I. p. 144.

סָלָה (for סָלָה elevation) pr. n. m. Neh. 12: 7, for which v. 20 סָלָה.

סָלָה (id.) pr. n. m. 1 Chr. 9: 7, for which Neh. 11: 7 סָלָה.

סָלָה (elevated) pr. n. m. Num. 25: 14.

סָלָה (elevated, exalted) pr. n. m. a) Neh. 11: 8. b) 12: 20, see סָלָה.

סָלָה Ez. 2: 6 and

סָלָה Ez. 28: 24, a thorn, prickle, pp. such as are found on the shoots and twigs of the palm-tree, from סָלָה twig and סָלָה, see the root סָלָה no. 2. Metaph. of wicked men Ez. 2: 6. Sept. σόλοψ.

— Chald. סָלָה, סָלָה, Arab. سَلَال thorns of the palm tree.

\* סָלָה fut. יִסְלַח *to forgive, to pardon*, seq. dat. Ex. 34: 9. 1 K. 8: 31, 34, 36, 39. — Chald. and Zab. id. Aeth. by transpos. 𐩧𐩣𐩪𐩣: *to be clement, propitious, to pardon*, comp. Arab. سَلَّ facilem se praebuit. The pri-

mary idea seems to be that of *lightness, lifting up*, comp. סָלָה, סָלָה.

NIPH. *to be forgiven, pardoned*, e. g. sin Lev. 4: 20, 26, 31. 5: 10, 13. — Hence

סָלָה m. *forgiving* Ps. 86: 5, also

סָלָה f. *forgiveness* Ps. 130: 4. plur. Neh. 9: 17.

\* סָלָה obsol. root, Arab. سَلَكَ *to move along, to move about, to go*, whence سَلَك way, tract. Hence

סָלָה (without Dag. lene in ס, and therefore for סָלָה) *Salchah* pr. n. of a city in the eastern limits of Batanea or Bashan, now called سَلْخَات Salkhat and corruptly سَرْخَاد Sarkhad, abounding in vineyards. See Burkhards's Travels in Syria etc. p. 99 sq. ed. 4to. or p. 180 Germ. edit. and also the author's note p. 507 Germ. — Deut. 3: 10. Josh. 12: 5. 13: 11. 1 Chr. 5: 11.

\* סָלָה 1. *to lift up, to raise, to cast up*, sc. into a heap, mound, Jer. 50: 26, like the kindred roots סָלָה, סָלָה, comp. סָלָה, סָלָה, also סָלָה, סָלָה, *tollo*. See Pilp. Spec. *to level a way by casting up earth, to cast up i. e. prepare a way*, (comp. רָגַם Is. 49: 11,) Is. 57: 14. 62: 10. Prov. 15: 19. Jer. 18: 15. Job 19: 12 יָרָגָם עָלַי דְּרָגָם *they cast up, prepare, their way unto me*. 30: 12. Without דְּרָגָה Ps. 68: 5 סָלָה *cast up, prepare* sc. the way.

2. From the idea of being *elevated, lofty*, comes the signif. *to move to and fro, to waver, to wave*, of things lofty, tall, slender and flexible. Espec. of the slender and pendulous boughs and twigs of trees, as of willows and the palm-tree, which are used for weaving baskets and bound into brooms, comp. יָרָגָם, יָרָגָם, whence יָרָגָם shoots, tendrils, and תָּלָה no. 1, 2, whence תָּלָה. — Hence סָלָה and סָלָה (Arab. sing. سَلَا) baskets,

i. e. of wicker work, woven from slender twigs; comp. the lengthened forms סְלִימִים (ל being changed for נ) the pendulous shoots of the palm, from which brooms are made, (whence the Syr. and Chaldee verb סלל to sweep with brooms,) and סְלִיכָה basket; also the kindred words סְלִיכָה Chald. סְלִיכָה basket, וְסָלַח to weave baskets. Further, as the branches of the palm tree, before they put forth, are covered with thorns or prickles, these are designated by nouns from the same root, as סְלִיכָה and סְלִיכָה thorns growing upon the branches of the palm, and Heb. סְלִיכָה, סְלִיכָה a thorn or prickle growing upon a branch or twig, from סל (pp. twig) and the formative syllable סל. The Arab. سَلَمٌ a large

needle, is so called from its resemblance to a thorn or prickle.

PIEL. i. q. Kal no. 1, metaph. Prov. 4: 8 סְלִיכָה exalt her sc. wisdom, with praises.

HITHPO. סְלִיכָה (denom. fr. סְלִיכָה) to oppose oneself as a mound or dam, to resist, seq. ב Ex. 9: 17 עוֹדָה מְסִיכָה as yet opposeth thou thyself against my people.

Deriv. from no. 1, מְסִיכָה, סְלִיכָה, מְסִיכָה, and pr. n. סְלִיכָה, מְסִיכָה, סְלִיכָה. From no. 2, סל, סְלִיכָה and סְלִיכָה.

סלל f. a mound, rampart, Jer. 33: 4. Especially a mound thrown up by besiegers around a city 2 K. 19: 32. Ez. 4: 2. 2 Sam. 20: 15.

סלם m. a ladder Gen. 28: 12, i. q. סלם, Arab. سلم. R. סלם no. 1.

סלסלות f. plur. i. q. סלסלות wicker-baskets, so called from the slender twigs from which they are woven, Jer. 6: 9. Sept. Vulg. ῥαβδάλλος, cartallus. See the root סל no. 2.

\* סלע obsol. root, pp. to be elevated, high, like סלע, סלע, and with the third radical made hard סלק. Hence

סלע m. 1. a rock, Judg. 15: 8, 11. 1 Sam. 23: 25. al. Metaph. God is said to be a rock to any one, i. e. a refuge where one is secure from foes, Ps. 18: 3. 31: 4. 42: 10.

2. Sela, i. e. Petra, pr. n. of the capital city of the Idumeans, situated between the Dead Sea and the Elanitic Gulf in a deep valley surrounded by lofty rocks, so that indeed a great part of the dwellings were hewn out in the rock itself. Written with the article סְלִיכָה Judg. 1: 36. 2 K. 14: 7. Poet. without the art. Is. 16: 1. See Relandi Palaestina p. 926—951. The ruins of this ancient city still exist under the name of وادی موسى Wady Moussa, Valley of Moses. See Comm. on Is. l. c. Burckhardt's Travels in Syria etc. p. 421 sq. ed. 4to. [Bibl. Repos. III. p. 278 sq. 421 sq. 635 sq.]

\* סלע obsol. quadril. root, to consume as in Chald. Hence

סלע m. a species of locust, winged and esculent, Lev. 11: 22.

\* סלף in Kal not used. The primary force of this verb has recently been correctly referred by Fäse, after A. Schultens and Arnoldius, to the idea of slipping, gliding, Neue Jahrb. I. p. 168. E. g. trans. to slip, intrans. to be slippery; comp. Arab. سَلَفَ to slip by, also to besmear, and with an aspirate instead of the sibilant Heb. סלף to pass away, pp. to slip or glide away, Gr. ἀλλεῖω. Hence

PIEL 1. to cause to slip, to cause to fall, e. g. a just cause, (σφάλλειν δίκαν Eurip. Androm. 781 or 786,) Ex. 23: 8. Deut. 16: 19. Prov. 13: 6 רָשָׁעָה תִּסְלֹף wickedness causeth the erring foot to slip. Hence to overthrow, to destroy, Prov. 21: 12. 22: 12. Job 12: 19. 2. to make slippery, e. g. a way Prov. 19: 3.—Hence

סלף m. pp. slipperiness, smoothness, trop. flattery, nearly i. q. חֲלָקָה, Prov. 11: 3. 15: 4.



\* סַלַק Chald. *to go or come up, to ascend*, Dan. 7:3, 8, 20. Praet. pass. id. Dan. 2:29. Ezra 4:12. — Syr. Zab. Sam. id. Comp. above under סַקַק.

סֶלֶת f. (masc. Ex. 29:40) *fine meal, flour*, Ez. 16:13, 19. 1 Chr. 9:29. Gen. 18:6. סֶלֶת חֲשִׁים wheaten flour Ex. 29:2. — Chald. סוּלְתָא id. Arab.

سَلْت barley peeled or husked, pearl-barley, ἀλφίτα, comp. the verb סִלַת to sift flour. — The etymology is doubtful, as the verb סִלַת seems to be secondary and derived from the noun סֶלֶת. The primary root is prob. סָלַל in the sense of shaking and espec. sifting, i. q. סָלַל, whence סָל, fem. סִלָה, for which flexion comp. דָּל f. דָּלָה from דָּלַל, קִשְׁקִישׁ and קִשְׁקִישׁ, Lehrs. p. 590. The Hebrew writers themselves seem to have been in doubt as to its origin, and have therefore given it sometimes the masculine and sometimes the feminine gender.

סִם only in plur. סִמִּים aromatics, spices, Ex. 30:34. קִטְרֵת סִמִּים fragrant incense Ex. 30:7, 40:27. Syr. سَمٌ aroma, φάρμακον. R. סִמִּים i. q. سَمٌ Arab. سَمٌ to smell.

סִמְגֵר נְבוּ (perh. sword of Nebo i. e. Mercury, from Pers. شمشیر sword,) Samgar-Nebo pr. n. of a Babylonian military commander, Jer. 39:3.

\* סִמְדָר subst. m. quadrilit. (compounded from the verb סָמַם to smell, to emit fragrance, and הִדָר to adorn, comp. Arab. عُرِط erupit flos palmarum,) vine-blossom, οἰνάνθη, Cant. 7:13 פָּרְחָה הַגֶּפֶן פָּתַח הַסִּמְדָר the vine puts forth, its blossom opens. 2:13 הַגֶּפֶתִים סִמְדָר the vines are in blossom. v. 15 פְּרִיָנוּ סִמְדָר our vines are in blossom, (comp. Ex. 9:31 הַפְּשִׁתָּה הַגִּבְעֹלִי Symm. οἰνάνθη. Sept. κυπρίδι, κυπρισμός. — Syr. سَمْدَر id. see Is. 17:11 Pesch. Zab. also of other blossoms, as of hemp, see Norberg

Lexid. p. 159. — Some of the Rabbins understand by this word not the blossom but the young grapes just out of the blossom, see Surenhusii Mischna T. I. p. 309, and so the Vulgate c. 7:13. So too Kimchi and Hug in his Schutzschrift für s. Erklärung des Hohenliedes p. 5; but the former sense is to be preferred on account of c. 2:13 and 7:13.

\* סִמַךְ fut. יִסְמֹךְ 1. to place or lay upon any thing, to impose, e. g. the hand, so that it may rest or be supported upon any thing, as יָד עַל to lay the hand upon any thing pp. so as to lean upon it, Ex. 29:10, 15, 19. Lev. 1:4, 3:2, 8:14. al. Am. 5:19 יִסְמֹךְ יָדוֹ עַל-הַקִּיר and leans his hand upon the wall. Intrans. to rest upon any thing, Ps. 88:8 הַמְבִּיחַ הַמְבִּיחַ thy wrath lieth heavy upon me.

2. to uphold, to sustain, to aid, pp. to make lean upon, (Aeth. ሰጠ፡) seq. acc. Ps. 37:17, 24, 54:6. Ez. 30:6 מִצְרַיִם סִמְכִי מִצְרַיִם they who assist Egypt, the allies of Egypt. Seq. הַ Ps. 145:14. Part. pass. סִמְכֵי upheld, propped, i. e. firm, unmoved, Ps. 112:8. Is. 26:3. Seq. dupl. acc. to sustain one with any thing, i. e. to bestow upon him, to give liberally. Gen. 27:37 דִּגְן וְתִירֵשׁ סִמְכֵי corn and new wine have I bestowed upon him. Ps. 51:14.

3. to draw near, to approach, seq. אָז Ez. 24:2. Syr. id. This signification connects itself with that of leaning upon, being contiguous, etc. comp. Rabb. סִמַךְ to hang together, be connected, near, סִמִךְ near.

NIPH. to be supported, upheld, Judg. 16:29. to stay oneself, to rest upon, Ps. 71:6. Is. 48:2. Metaph. 2 Chr. 32:8.

PIEL to stay i. e. to refresh Cant. 2:5. Comp. סִעַד.

Deriv. pr. n. יִסְמִיָהוּ and

סִמְכִיָהוּ (Jehovah sustains him) pr. n. m. 1 Chr. 26:7.

\* סִמַל obsol. root, prob. to be like, similar, comp. the kindr. מָשַל to be like. Has it perhaps a like origin with the Lat. similis Gr. ὁμάλος? — Hence

**סמל** and **סמל** m. i. q. **סמל** a likeness, image, Ez. 8: 3, 5. Deut. 4: 16. 2 Chr. 33: 7 **הַסְּמֵל הַפֶּסֶל** statue of likeness, i. e. a sculptured likeness, carved image.

\* **סמם** see **סם**.

\* **סמן** in Kal not used, (comp. kindr. **זמן**), to mark off, to designate. Talmud. **סמן**, whence **סִמְנָן** mark, sign. It is sometimes improperly compared with the Gr. *σημαίνω*, whose *ν* does not belong to the root.

**NIPIH**. **נִסְמַן** marked off, designated, e. g. a place. Is. 28: 25 **שְׂעִירָה נִסְמַן** and (sows) the barley in the appointed place i. e. in the field marked off. So Targ. Saad. Kimchi, and this interpretation is to be preferred. — Others, *fat barley*, from the root **סמן** = **שמן** to be fat, but this is repugnant both to the laws of syntax and to the context; comp. Comm. on Is. in loc. The signification *millet* in Sept. Theod. Aqu. Vulg. is merely conjectural.

\* **סמר** *horre, φεισσειν*, to stand erect, to bristle, a) pp. of hair, see **Πελ** and **סמר**. Hence of a person in terror, to shudder, Ps. 119: 120 **סִמְרִי בְּשִׁרִי**, Symm. *ὁρροισαίμαι*. — b) of bristling points, whence **מִסְמֵר** any thing pointed, a nail, and **סמר**, Chald. **סמר**, to fasten with nails.

**PIEL** id. to stand erect, e. g. the hair Job 4: 15. — Hence

**סמר** m. *bristling*, *ὁρροισαίμαι*, Jer. 51: 27, an epithet of the insect **רֶגֶק**.

\* **סנא** obsol. root, perhaps i. q. **שנא** whence **סנואה** and

**סנאה** pr. n. of a town of Judah Ezra 2: 35. Neh. 7: 38. With the art. Neh. 3: 3.

**סנבלת** pr. n. *Sanballat*, the satrap of the king of Persia in Samaria, Neh. 2: 10. 4: 1. 6: 1, 2, 12, 14. 13: 28.

\* **סנה** obsol. root, either i. q. Arab.

**סנא** IV to lift up, to elevate, or i. q. **שנן**, **سن**, to sharpen, to be sharp. Hence

**סנה** m. a bush, thorn-bush, Ex. 3: 2 sq. Deut. 33: 16. — Syr. **سنبأ** id.

Arab. **سنا** and **سنا** senna, folia sennae.

**סנה** (perhaps i. q. **שנן** tooth, crag,) pr. n. of a sharp rock or crag over against Michmash, 1 Sam. 14: 4.

**סנואה**, c. art. **הַסְּנוּאָה** (the hated) pr. n. Neh. 11: 9.

\* **סנור** obsol. quadril. Chald. to dazzle, to blind, derived according to C. B. Michaelis from the trilit. **נאר** to shine, with **ס** prefixed see **Lehrg.** p. 862, or according to Simonis compounded from **סנא** to glitter and **ענר** to blind. Hence

**סנורים** m. plur. blindness Gen. 19: 11. 2 K. 6: 18.

**סנהריב** pr. n. *Sanherib, Sennacherib*, Hdot. *Σαναχάριβος*, king of Assyria from 714 to 696 B. C. when he was slain in the temple of Nisroch by his two sons, 2 K. 18: 13. 19: 16–36. Is. 36: 1. See further concerning him Hdot. 2. 141. Berosi Fragmentum ap. Euseb. Chron. Armen. ed. Aucher. T. I. p. 42, 43.

\* **סנן** obsol. root, in Chald. and Syr. to sweep with a broom, but this is secondary, see in **סלל** no. 2.

**סנסנה** (palm-branch) pr. n. of a town in the south of Judah Josh. 15: 31.

**סנסנים** m. plur. i. p. **סנסנים**, and **נ** being interchanged, palm-branches, i. e. the pendulous twigs and boughs, Cant. 7: 9. See more in **סלל** no. 2.

**סנפיר** quadrilit. *fin*, of fishes Lev. 11: 9. Deut. 14: 9. The etymology is

uncertain. It would seem however to come from the tril. root נָפַר, נָפַר, to flee, to hasten, Pi. to propel, with a sibilant prefixed, comp. Lehrs. p. 862.

סם m. *moth*, in clothes Is. 51: 8, so called perhaps from its *leaping*, from r. סוס. — Syr. مُمْس id. Arab. سوس moth, weevil, louse, Gr. σής.

סממי (perh. for סמסי, שמש) fr. שמש the sun) pr. n. m. 1 Chr. 2: 40.

\* סעד fut. יְסַעַד to prop, to uphold, to support, Ps. 18: 36. Prov. 20: 28. Thence to sustain, to aid, to strengthen, Ps. 20: 3. 41: 4. 94: 18. Spec. יְסַעַד לֵב to support, to strengthen, the heart, i. e. to refresh oneself with food, see יָב no. 1. a. Gen. 18: 5 יְסַעַדוּ לְבָבָם strengthen your heart, refresh yourselves with food. Ps. 104: 15. Judg. 19: 8. Intrans. 1 K. 13: 7 יְסַעַדָּה refresh thyself, comp. מָטָה.

Deriv. מְסַעַד.

סעד Chald. to aid, to help, seq. ה. Ezra. 5: 2.

\* סעה ἄπας λεγόμεν. i. q. Arab. شعي to run, to rush, spoken also of tempests. Ps. 55: 9 סעה רוח a rushing wind.

סעיה m. 1. a cleft, fissure. סעיה הַסֵּלַע cleft of a rock Judg. 15: 8, 11. Plur. סַעֲיֵי הַסֵּלַעִים Is. 2: 21. 57: 5. R. סַעֲיָה.

2. a branch, bough, Is. 17: 6. 27: 10. See סַעֲפֹת. — Both these significations are also united in Arab. شُعَبَة.

\* סעה to divide, i. q. Arab. شَعَب, the letters ה and ב being interchanged. Hence סַעֲיָה, סַעֲפָה, סַעֲפָה.

PIEL סַעֲיָה as denom. from סַעֲיָה, to disbranch, to lop the boughs of a tree, Is. 10: 33.

סַעֲיָה adj. verbal (of the form קָטַל) divided, i. e. a man of divided mind, who has no sure faith in regard to divine things but is driven hither and thither,

a doubter, skeptic, σαπτικός. Plur. סַעֲפִים Ps. 119: 113, Luth. Flattergeister, i. e. frivolous-minded.

סַעֲפָה f. i. q. סַעֲיָה and סַעֲפָה, only in plur. סַעֲפֹת branches, Ez. 31: 6, 8.

סַעֲפָה f. plur. סַעֲפִים divided opinions, parties, 1 K. 18: 21 עַד מָהִי אֵתָם על-שְׁתֵּי הַסַּעֲפִים, Vulg. usquequo claudicatis in duas partes, i. e. how long do ye hesitate between the two sides, the worship of Baal or Jehovah?

\* סער kindr. with שַׁעַר and שַׁעַר q. v. 1. to be violently agitated, tossed, e. g. the sea by tempests Jon. 1: 11, 13. Trop. of adversity Is. 54: 11. Comp. Pi.

2. Act. to rush on as a tempest, spoken of a foe Hab. 3: 14.

NIFH. to be agitated, disquieted, of the heart, 2 K. 6: 11.

PIEL סַעַר to toss about, to scatter, sc. a people, Zech. 7: 14.

Po. intrans. to be driven, scattered, sc. by a tempest, as chaff Hos. 13: 3. — Hence

סער m. a storm, tempest, Jon. 1: 4, 12. Jer. 23: 19. 25: 32. Also

סַעֲרָה f. id. Is. 29: 6. Also רוח סַעֲרָה Ps. 107: 25, and רוח סַעֲרוֹת Ez. 13: 11, 13. See שַׁעַר and שַׁעֲרָה.

סַף m. c. Suff. סַפִּי (ר. סַפָּה) pp. a spreading out, expansion. Hence

1. dish, bason, Ex. 12: 22. Zech. 12: 2. Plur. סַפִּים Jer. 52: 19, and הָה 1 K. 7: 50.

2. sill, threshold, (Syr. اَمَام atrium,) Judg. 19: 27. 2 K. 12: 10. — Chald. and Sam. id.

3. pr. n. m. 2 Sam. 21: 18, for which 1 Chr. 20: 4 סַפִּי.

\* ספא see מְסַפֵּא.

\* ספך fut. יְסַפֵּךְ to smite the breast, as a gesture of mourning. Hence to mourn, to lament, chiefly for the dead,

absol. Ecc. 3: 4. 12: 5. Zech. 7: 5. 12: 12. seq. לְ of the dead for whom one mourns 1 K. 14: 13. Gen. 23: 2. עַל 2 Sam. 11: 26. Jer. 4: 8. Zech. 12: 10. לְפָנַי 2 Sam. 3: 31. It is also often referred to the voice of mourners, i. q. to wail, Mich. 1: 8 אֶסְפְּדָה *I will wail....I will make a wailing* (מְסַפֵּד) *like the jackals*. Jer. 22: 18 *they shall not lament for him, saying, Ah my brother!* 34: 5. Still I hold the primary signification to be that of *beating*, as in the Greek σφάδύζω, and this the Sept. expresses in several passages by κόπτεσθαι. Is. 32: 12 עַל-יָדֵם שְׂדֵימָם *they smite upon the breasts* sc. the women, comp. Nab. 2: 8. (Comp. Lat. *pectora, ubera plangere*.) There is here no difficulty in referring the particip. סַפְּדִים to the women, since they are expressly mentioned, though at a considerable distance previously, viz. in the beginning of v. 11, חֲרָדוֹ שְׂאֵנֵינָהוּ. See Heb. Gramm. § 144. n. 1.

NIPH. *to be mourned for, lamented*, Jer. 16: 4. 25: 33.

Deriv. מְסַפֵּד.

\* סָפָה 1. i. q. אָבָה, *to scrape, to scrape together* (see Hiph. no. 1,) *to scrape off*, e. g. the beard, *to shave* Is. 7: 20; *to take away life* Ps. 40: 15, or persons from life, *to destroy*, Gen. 18: 23, 24. Intrans. *to be taken away, to perish*, Jer. 12: 4.

2. i. q. רָכָה (אָכָה and יָכָה being of the same stock, see in אָכָה) *to add*, only in imperat. סָפֵי Is. 29: 1. Jer. 7: 21, and inf. סָפוֹת Is. 30: 1. Also *to add to any thing, to augment*, (see רָכָה no. 2) Num. 32: 14.

NIPH. 1. i. q. נָאַסָה no. 2, *to betake oneself, to withdraw oneself*, sc. into the house. Is. 13: 15 כָּל-הַנִּסְפָּה *and every one that withdraws himself* i. e. lurks in houses, hides himself. Opp. כָּל-הַנִּמְצָא.

2. *to be taken away, to be destroyed, to perish*, Gen. 19: 15. Espec. in war 1 Sam. 12: 25. 26: 10. 27: 1.

HIPH. *to scrape together, to heap up*, seq. עַל upon any one Deut. 32: 23. Sept. συνάσω.

סָפֵן m. (ר. סָפֵן) pp. a covering

with boards, wainscot, ceiling, sc. of the temple, opp. קֶרְבֵּנֶי floor, 1 K. 6: 15.

סָפָרָה f. number Ps. 71: 15. R. סָפָר.

\* I. סָפַח in Kal not used, prob. i. q. סָפָה, סָפָה, *to add*. Comp. קָשָׁה, קָשָׁה, and the remarks under קָשָׁה.

NIPH. *to be added, to join oneself*, seq. עַל Is. 14: 1.

PUAL *to be gathered together, to assemble*, Job 30: 7.

HITHP. i. q. Niph. seq. הָ 1 Sam. 26: 19.

\* II. סָפַח i. q. שָׁפַח, Arab. سَفَح. 1. *to pour, to pour out*, see Pi. and the noun סָפִיחַ.

2. *to anoint* sc. by pouring oil upon a person, comp. נָסַךְ, Syr. سَفَحَ to pour, Aph. to anoint as bishop. 1 Sam. 2: 36 סָפַח־נִי נָא אֶל-אַהֲרֵן הַכֹּהֵן *anoint me, i. e. put me, I pray thee, into some one of the priests' offices*.

3. *to spread out*, i. q. Aeth. ሰፈሐ: whence מְסַפְּחָה cushion, quilt.

PIEL *to pour out* strong drink for any one Hab. 2: 15.

Deriv. מְסַפְּחָה, סָפִיחַ, also

סָפַחָה f. scurf, scab, mange, so called from the flowing out i. e. falling off of the hair, Lev. 13: 2. 14: 56. Comp. שָׁפַח in שָׁפַח.

סָפֵי see סָפָה no. 3.

סָפִיחַ n. pp. what is poured out, effusum. R. סָפָה no. II. Hence

1. *what grows of itself*, i. e. grain produced spontaneously from the kernels of the former year, without new seed, Lev. 25: 5, 11. 2 K. 19: 29. Is. 37: 30. Comp. סָפִיחַ.

2. *flood*, Job 14: 19.

סָפִינָה f. ship, once Jon. 1: 5. Syr. and Arab. id. R. סָפֵן to plank.

סָפִיר m. pl. סָפִיר, (r. סָפָר no. 1, 2)



sapphire, a species of gem so called from its beauty and splendour. Ex. 28: 18. 39: 11. Job 28: 6, 16. — Syr. <sup>ܣܦܝܪ</sup>, Chald. <sup>ܣܦܝܪ</sup>.

\* <sup>ספל</sup> obsol. root, prob. i. q. <sup>سفل</sup>, <sup>سفل</sup> to be low. Hence

<sup>ספל</sup> m. a dish, bowl, found only in Judg. 5: 25. 6: 38. — Chald. Talmud. and Arab. <sup>سفل</sup> id. See Bocharti Hieroz. I. 549.

\* <sup>ספן</sup> fut. <sup>יספן</sup> pp. to cover, comp. the kindred roots <sup>צפן</sup>, <sup>שפן</sup>. Hence

1. to cover with beams or rafters, to roof, seq. dupl. acc. 1 K. 6: 9. 7: 3.

2. to cover with boards, to floor, to wainscot, to ceil, 1 K. 7: 7. Jer. 22: 14. Hagg. 1: 4.

3. to hide, to preserve, Deut. 33: 21 <sup>וירא בראשם חלקת מחלק ספון</sup> he saw that there the portion of (assigned by) the law-giver was preserved. Here <sup>ספון</sup> does not agree in gender with <sup>חלקת</sup> to which it belongs, but with the nearer <sup>מחלק</sup>, comp. 1 Sam. 2: 4. Lehrgeb. p. 721.

Deriv. <sup>ספונה</sup>, <sup>ספון</sup>.

\* <sup>ספת</sup> in Kal not used, Aeth.

<sup>ספת</sup> to spread out, to expand, whence <sup>ספ</sup> dish, threshold. From this noun comes then the denom.

<sup>חיתפו</sup> to stand on the threshold Ps. 84: 11.

\* I. <sup>ספק</sup> fut. <sup>יספק</sup>, i. q. Arab. <sup>سفق</sup>, <sup>سفق</sup>. It is sometimes written <sup>שפק</sup> q. v.

1. to strike, to smite, spec. a) <sup>ס' על ירך</sup> to smite upon the thigh sc. in indignation and mourning, Jer. 31: 19. <sup>ס' על ירך</sup> Ez. 21: 17. Comp. II. 12. 162. ib. 15. 397. Od. 13. 198. — b) <sup>ספק את-כפיהם</sup> to smite the hands together, to clap the hands, sc. in indignation Num. 24: 10. in derision, i. q. <sup>explodere aliquem</sup>, seq. <sup>על</sup> Lam. 2: 15. Job 27: 23 where 31 codd. have <sup>ש</sup> instead of <sup>ס</sup>. Also without <sup>כפיהם</sup> Job 34: 37.

2. to smite in chastisement, spoken of God, Job 34: 26.

II. <sup>ספק</sup> pp. to overflow with, hence to spit out, to vomit forth, Jer. 48: 26. — Syr. <sup>ܣܦܟ</sup> redundavit. Hence

<sup>ספק</sup> redundancy, superabundance, Job 20: 22.

\* <sup>ספר</sup> fut. <sup>יספר</sup> 1. pp. i. q. Arab.

<sup>سفر</sup> to scratch, to scrape, kindr. with <sup>ظفر</sup> no. II, <sup>ظفر</sup>; and hence to polish, comp. <sup>ספיר</sup>, and the cogn. verb <sup>שפר</sup>.

2. spec. to insculpt or grave in letters on a stone, and hence to write.

Only in Part. <sup>ספר</sup> a writer, scribe, Ps. 45: 2. Ez. 9: 2, 3. Spec. a) scribe of the king i. e. an officer of state, secretary, 2 Sam. 8: 17. 20: 25. 2 K. 12: 11. 19: 2. 22: 3 sq. — b) military scribe or secretary who had charge of the enrolment and muster-rolls, muster-master, Jer. 37: 15. 52: 25. 2 K. 25: 19. Comp. 2 Chr. 26: 11. Is. 33: 18. Genr. of a military leader Judg. 5: 14. — c) in the later books, a scribe, <sup>γραμματεὺς</sup>, one skilled in the sacred books and the law, 1 Chr. 27: 32. Ezra 7: 6. As a title of Ezra, Neh. 8: 1 sq. 12: 26, 36. Ezra 7: 11.

3. to number, to count, Gen. 15: 5. Lev. 15: 13, 28.

NIPH. pass. of Kal no. 3, to be numbered, counted, Gen. 16: 10. 32: 13.

PIEL 1. i. q. Kal no. 3, to number, to count, Job 38: 37. Ps. 40: 6.

2. to recount, i. e. to tell, to declare, to narrate, (comp. Germ. zählen; erzählen.) Gen. 24: 66. 40: 9. Job 28: 27. seq. <sup>אז</sup> concerning any thing Ps. 2: 7. 69: 27. Espec. to recount with praise, to celebrate, Ps. 19: 2. 40: 6. 78: 4.

3. simply to speak, to utter words, Ps. 46: 6. 73: 15.

PUAL <sup>ספר</sup> pass. of Pi. no. 2, to be recounted, told, Ps. 22: 31. Job 37: 20.

Deriv. <sup>ספורה</sup>, <sup>ספיר</sup>, and the foll. <sup>ספורה</sup>, <sup>ספר</sup>, <sup>ספר</sup>.

<sup>ספר</sup> m. Chald. 1. scribe, secretary, who accompanied the satrap or

governor of a province, Ezra 4: 8, 9, 17, 23.

2. *scribe*, γραμματεὺς, skilled in the sacred books and the law, Ezra 7: 12, 21.

סֵפֶר m. c. Suff. סִפְרֵי, plur. סִפְרִים, constr. סִפְרֵי.

1. *writing*, Arab. <sup>س</sup>سَمَرْ, Syr. <sup>ܣܦܪܐ</sup>ܣܦܪܐ.

a) the art of writing and reading. Is. 29: 11, 12 יֹדֵעַ הַסֵּפֶר *acquainted with writing*, able to read and write. — b) kind of writing, Dan. 1: 4 סֵפֶר וְלִשׁוֹן *the writing (letters) and language of the Chaldeans*. v. 17.

2. *a writing*, whatever is written, as a bill of purchase or sale Jer. 32: 12 sq. a bill of accusation, memorial, Job 31: 35. a bill of divorce Deut. 24: 1, 3. an *epistle*, letter, 2 Sam. 11: 14. 2 K. 10: 1.

3. *a book*, Ex. 17: 14. סֵפֶר הַתּוֹרָה book of the law Josh. 1: 8. 8: 34. סֵפֶר הַבְּרִית book of the covenant Ex. 24: 7. 2 K. 23: 2. Called also poetically סֵפֶר מְגִלַּת volume or roll of the book Ps. 40: 8, and κατ' ἐξοχήν סֵפֶר Is. 29: 18, as in Arab. <sup>الكتاب</sup>الكِتَاب the book,

i. e. the Koran. Further, סֵפֶר הַיּוֹם book of life, in which the names of the living are enrolled before God, Ps. 69: 29, comp. Dan. 12: 1. Apoc. 20: 12, 15. הַסִּפְרִים Dan. 9: 2 the (sacred) books, τὰ γραμματα. יַעֲשׂוּת סִפְרִים *to make books*, said in contempt of mere book-makers, Eccl. 12: 12.

סֵפֶר Chald. i. q. Hebr. סִפְרָא *a book*, plur. סִפְרִין Ezra 4: 15. Dan. 7: 10.

סֵפֶר m. 1. *a numbering*, census, 2 Chr. 2: 16.

2. pr. n. of an Arabian city, Gen. 10: 30. See under מִשְׁפָּא.

סִפְרָא Obad. 20, pr. n. of a region elsewhere unknown, to which the Jewish exiles were carried away captive. Vulg. *Bosphorus*, Syr. Chald. and the Rabbins, *Spain*, both of which are manifestly false. Others conjecture

*Siphphara*, but this seems rather to be i. q. סִפְרִים.

סִפְרָא f. *a book*, i. q. סִפְרָא, Ps. 56: 9.

סִפְרִים 2 Reg. 17: 24. 18: 34. 19: 13. Is. 36: 19. 37: 13, pr. n. of a city of the Assyrian empire, whence colonists were brought into the territory of Samaria, prob. *Siphphara* in Mesopotamia, situated on the Euphrates. The gentile noun plur. is סִפְרִים 1 K. 17: 31.

סִפְרָת (scribe, with a fem. ending as a name of office, see Lebrgb. 468,) pr. n. m. Ezra 2: 55, and with the art. Neh. 7: 57.

\*סִקֵּל *to stone*, *to pelt with stones*, a species of capital punishment among the Hebrews, as to which see the decisions of the Rabbins in C. B. Michaelis Dissert. de judiciis poenisque capitalibus § 5, in Pott Syll. IV. p. 185. — The signification of *stoning*, however, would seem hardly to be the primary one, especially since in Piel it has also the sense to *free from stones*. The origin seems to lie in the root שָׁקַל,

נָשָׂא, to be weighty, heavy, whence the obsol. form סִקֵּל stone, so called from the weight, and from this the denom. verb סָקַל to stone, Piel id. and to free from stones. — Constr. seq. acc. of pers. Ex. 19: 13. 21: 28; often with the word בְּאֲבָנִים added, Deut. 13: 11. 17: 5. 22: 24. Comp. syn. רָגַם.

NIPH. pass. *to be stoned*, Ex. 19: 13. 21: 28 sq.

PIEL 1. i. q. Kal *to stone*, *to pelt with stones*, 2 Sam. 16: 6, 13.

2. priv. *to stone*, i. e. *to free from stones*, *to gather out the stones from a field*, (comp. Heb. Gramm. § 51. 2. c.) Is. 5: 2. with בְּאֲבָנִים added 62: 10. [So the verb *to stone* in old and in vulg. English.]

PUEL pass. *to be stoned* 1 K. 21: 14, 15.

סָר adj. (r. סָרָא no. 2) f. סָרָה pp. *evil*, and hence *sad*, *sullen*, *angry*, spok-

en of the countenance, 1 K. 20: 43. 21: 4, 5.

\* סָרַב obsol. root, Chald. *to be refractory*, *rebellious*, whence

סָרַב (for סָרַב, of the form קָטַל) m. *rebellious* Ez. 2: 6. Some of the Rabbins have rendered סָרַבִּים *thorns*, and Castell in Heptagl. *nettles*, (comp. סָרַה to singe, burn,) but the common interpretation is properly defended by Celsius in Hierob. II. p. 222. His opinion is cited falsely by Simonis.

\* סָרַבֵּל quadril. Chald. *to cover*, (see Buxtorf. p. 1548,) as with a garment, flesh, fat, etc. derived from Pa.

סָבַל pp. to cause to bear, Arab. سَرَبِل to put on a shirt or tunic. Hence

סָרַבְלִין m. Chald. *saraballae* i. e. long and wide pantaloons, such as are still worn by the Orientals, Dan. 3: 21,

27. — Arab. سِرَاوِل plur. سِرَاوِيل

Syr. and Chald. سَرَبِل, id. Pers. by transpos. سَرَابِل id. whence

Gr. σαράβαρα, σαράβαλλα, σαράπαρα, Mod. Gr. σαρβαρίδες, Lat. *sarabara*, *saraballa* Isid. Orig. 19. 23, Span. *ceroulas*, Hungar. and Slavon. *scharwary*, Pol. *scharmvari*, see Frälin ad Ibn Fossilan p. 112 sq.

סָרְגוֹן (perh. Pers. سرچون prince of the sun) *Sargon*, pr. n. of a king of Assyria who preceded Sennacherib, 716 — 714 B. C. Is. 20: 1.

\* סָרַד obsol. root, Aram. סָרַד *to fear*, *to tremble*, whence

סָרַד (fear) *Sered* pr. n. m. Gen. 46: 14. Patronym. סָרְדִי Num. 26: 26.

סָרַה f. (סָרַר) pp. *a going off*, *turning away*. Hence

1. *transgression of law, fault, crime*, Deut. 19: 16.

2. *defection from Jehovah, apostasy*,

Deut. 13: 6. Jer. 28: 16. 29: 32. Is. 1: 5. 31: 6. 59: 13.

3. *cessation* Is. 14: 6.

NOTE. Others derive the first and second significations from the root סָרַר to be refractory, but this is not necessary.

סָרַה (recessio) pr. n. of a cistern 2 Sam. 3: 26.

\* סָרַח 1. *to pour forth, to diffuse, to spread*, i. q. Arab. سَرَح, see Diss. Lugdd. p. 700 sq. Part. pass. סָרַח *poured forth*, trop. i. e. extended, stretched upon a couch, Am. 6: 4, 7. Intrans. Ez. 17: 6 סָרַחַת a *spreading vine*.

2. *to be superfluous, redundant*, of a curtain Ex. 26: 12. Part. pass. סָרַח *redundant* v. 13. Ez. 23: 15 סָרַחִי *redundant with turbans*, wearing long turbans hanging down from the head.

NIPH. *to be poured out*, metaph. Jer. 49: 7 נִפְרָחָה חֲכֻמָּתָם *is their wisdom poured out?* i. e. spilled, lost. Comp. פָּקַן no. 1. b. — Hence

סָרַח m. *superfluity, redundance*, concr. *superfluous part, remainder*, Ex. 26: 12.

סָרִיוֹן i. q. סָרִיוֹן *coat of mail* Jer. 46: 4. 51: 3.

סָרִיס constr. state סָרִיס, plur. סָרִיסִים, constr. סָרִיסִי and סָרִיסִי, Syr. سَرِيس.

1. *a eunuch*, one castrated, (see the root סָרַס,) Is. 56: 3, 4. Such persons oriental monarchs are accustomed to set over their harems, Esth. 2: 3, 14, 15. 4: 5; and also to employ them in various offices of the court, Esth. 1: 10, 12, 15. So רֹב הַסָּרִיסִים Dan. 1: 3, וְשָׂר הַסָּרִיסִים v. 7 sq. *chief or prince of the eunuchs*, who had charge of the king's sons, as at the present day in Turkey the *Kıslar Aga* or chief of the eunuchs has charge of the Sultan's children, called *Itschoghlan*. — Hence

2. *genr. a minister of court, court-officer*, though not castrated, Gen. 37: 6. 39: 1.

It is however difficult to determine in what passages the primary force of the word is retained, and where it is lost. 1 Sam. 8: 15. 1 K. 22: 9. 2 K. 9: 32. 20: 18. 24: 12, 15. 25: 19 (where the סָרִיס is a military officer.) Jer. 34: 19. 41: 16. The Targ. often renders it by רַבָּא prince, Arab. خَاسِم minister.

The Syriac version has every where <sup>ܡܬܪܬܢܐ</sup> eunuch, (pp. faithful, since eunuchs were esteemed remarkable for fidelity to their masters,) and so Sept. and Vulg.

סָרִיס or סָרִיס only in plur. סָרִיסִים Chald. a high officer of the Persian court, *minister, president*, Dan. 6: 3 sq. In Targg. סָרִיס, plur. סָרִיסִים, is put for the Heb. שׁוֹטֵר prefect, magistrate. The etymology is uncertain, but the most simple would seem to be that which regards סָרִיס as a compound from שָׂר, prince, and the Persian servile ending -יס, as in the word גִּנְזָרִיס.

סָרִיס only in plur. סָרִיסִים.

1. *axles*, 1 K. 7: 30. Syr. <sup>ܡܢܬܐ</sup> id.

— The etymology is obscure.

2. *princes, lords*, a word peculiar to the five chiefs of the Philistines, Josh. 13: 3. Judg. 3: 3. 16: 5 sq. 1 Sam. 6: 4 sq. 5: 8 sq. 29: 6. — Comp. Arab.

قُطْب axis, pole, metaph. prince, q. d. the hinge of a people.

\*סָרַס obsol. root, most prob. i. q.

kindr. יָצַרְת (denom. from שָׂרֵשׁ) *to root out, to extirpate* spec. the testicles, and hence *to castrate*. Syr. and Chald.

סָרַס, *to castrate*. Hence סָרִיס

one castrated (pp. extirpated), a eunuch, and also the secondary verb

סָרַס impotens ad Venerem fuit.

סָרֵשׁ f. a bough, branch, i. q.

סָרַשׁ, the letter ר being inserted, Ez. 31: 5. Syr. <sup>ܡܢܬܐ</sup> germinavit.

\*סָרַר in Kal not used, i. q. <sup>ܡܢܬܐ</sup> to burn, to consume with fire.

PIEL part. מְסַרֵּר lit. the burner, sc. of the dead, he who kindled the funeral pile, Am. 6: 10. This was usually done by the nearest of blood. But 23 codd. Kennic. and several of De Rossi exhibit מְשַׂרֵּר.

סָרַפַּד m. Is. 55: 13, a species of plant growing in the desert, Engl. vers. brier. Sept. Theod. Aqu. <sup>κόνη</sup>, Vulg. <sup>urtica</sup>, i. e. nettle. Simonis even in his first edition compares the Syr. <sup>ܡܢܬܐ</sup> white mustard, and this has recently been again brought forward by Ewald in his Heb. Grammar. But this is from the Pers. <sup>سپید</sup>, white, and cannot well be regarded as contracted from סָרַפַּד.

\*סָרַר 1. *to be refractory, intractable*, pp. of refractory and unruly animals, kindr. with סָרַר. Only in particip. סָרַר f. סָרַרָה *refractory, stubborn, perverse*, of an untamed heifer Hos. 4: 16. of a disobedient son Deut. 21: 18, 20. Ps. 78: 8. Jer. 5: 23. of a lewd woman casting off all restraint Prov. 7: 11. of the people of Israel Is. 1: 23. 30: 1. 65: 2. Ps. 68: 19. Hos. 9: 15.—From the circumstance that refractory animals strive to shake off the yoke from the shoulder, is drawn the phrase נָתַן כְּתֹף סָרַרָה *he gave (made) his shoulder perverse*, i. e. was refractory, Neh. 9: 29. Zech. 7: 11. An example of paronomasia occurs Jer. 6: 28 סָרִיס i. q. *the rebelled to the rebellious*, fallen away to the perverse.

2. *to be bad, evil*, i. q. Arab. <sup>شَر</sup>. Hence סָר.

\*סָתַה obsol. root, Arab. <sup>سَتَا</sup>,

Syr. <sup>ܡܢܬܐ</sup>, *to winter*, though these perhaps are denominatives. Hence

סָתַה, Keri סָתַה, m. winter Cant.



2: 11. Aram. and Arab. <sup>ܫܬܝܬܐ</sup> <sup>سِتْرَة</sup>, <sup>سِتْرَة</sup>, id.

**סָתוּר** (hidden) pr. n. of the phylarch or chief of the tribe of Asher, Num. 13: 13.

\* **סָתַם** i. q. **שָׁתַם** 1. *to stop, to obstruct*, as fountains 2 K. 3: 19, 25. 2 Chr. 32: 3, 4. — Kindred are the following roots with an initial aspirate, **הָסַם**, **הָתַם**, **הָסַם**, q. v.

2. *to shut up, to keep secret*, Dan. 8: 26. 12: 4, 9. Part. pass. **סָתוּם** hidden, kept secret, Ez. 28: 3.

**NIPH.** *to be stopped*, repaired, e. g. the breaches of a wall, Neh. 4: 1.

**PIEL** i. q. Kal no. 1, Gen. 26: 15, 18.

\* **סָתַר** *to hide* intrans. i. e. *to hide oneself*, in Kal once Prov. 22: 3 Chethibh, where Keri has Niph. comp. 27: 12.

**NIPH.** 1. *to be hid, to lie hid*. Job 3: 23 *to a man אֲשֶׁר יָדָבְרוּ בְּסִתְרוֹ* *to whom his way is hid*, who knows not how he may escape from calamities. Seq. **מָן**, *καλύπτεισθαι ἀπὸ τίνος*, comp. **מָן** no. 3. a, *to be hid from any one* Ps. 38: 10. Is. 40: 27. Gen. 31: 49 *when we shall be hid from one another*, when we shall be far distant from one another. Seq. **מַעֲיָנִי** Hos. 13: 14 *repentance is hidden from my eyes* i. e. is unknown to me. seq. **מַפְנִי** (Lat. *occultari a conspectu alic.* Plaut.) Deut. 7: 20. **מַלְפָּנִי** Jer. 16: 17. **מַנְגֵּד** Am. 9: 3. Part. **נִסְתָּרוֹת** *hidden things, secrets*, Deut. 29: 28, spec. hidden sins, i. e. unconsciously committed Ps. 19: 13.

2. *to hide oneself* 1 Sam. 20: 5, 19. seq. **מָן** Ps. 55: 13, **מַפְנִי** Gen. 4: 14.

**PIEL** *to hide* trans. Is. 16: 3. — **PUAL** *to be hid* Prov. 27: 5.

**HIPH.** **הִסְתָּר** *to hide*. Job 3: 10 **וַיִּסְתָּר עַמְלִי מֵעֵינַי** *and hid (not) sorrow from my eyes* i. e. did not avert it from me. — Hence

1. *to hide, to cover*, sc. the face Ex. 3: 6, seq. **מָן** *from any one* Is. 53: 3 **כְּאֶשֶׁר מִן מ' בְּמִסְתָּר פָּנִים מְמוֹנֶה** *as one from whom we hide the face*, i. e.

from whom we avert the eyes as from something disgusting and abominable. (The word **מִסְתָּר** is here particip. after the Chaldee form, for **מִסְתָּרִי**, which 4 codd. actually exhibit, and is impers. q. d. (**כְּמוֹ אֲשֶׁר מְמוֹנֶה בְּמִסְתָּרֵי פָנִים**). — Spec. Jehovah is said *to hide or cover his face*, a) when he regards not human affairs Ps. 10: 11. seq. **מָן** Ps. 10: 11. 51: 11 **הִסְתָּר פָּנֶיךָ מִחַטֹּאתַי** *hide thy face from my sins*, i. e. regard them not, forgive them. — b) as a token of displeasure, wrath, (opp. **הָאֵר פָּנִים**) Ps. 30: 8. 104: 29. seq. **מָן** *of pers. to hide or avert the face from any one* Ps. 22: 25. 27: 9. 88: 15. 102: 3. 119: 19. Is. 54: 8. 64: 6. al. saepe. So with **פָּנִים** impl. Is. 57: 17 **אֶפְהֹוּ הִסְתָּר וְאֶקְצֹף** *I smote him (the people) hiding my face and being wroth*.

2. *to hide, to conceal* a thing from any one, seq. **מָן** *of pers.* 1 Sam. 20: 2. seq. **מַפְנִי** 2 K. 11: 2.

3. *to cover from evil, to protect, to defend*, Ps. 31: 21. 27: 5. seq. **מָן** *from any one* 64: 3.

**HITHP.** **הִסְתָּתֵר** *to hide oneself* 1 Sam. 23: 19. 26: 1. Is. 29: 14. 45: 15.

Deriv. **מִסְתָּר**, **מִסְתָּרִי**, **סָתַר**, **סָתַרִי**, also pr. n. **סָתוּר**, **סָתוּרִי**.

**סָתַר** Chald. Pa. 1. *to hide*. Part. pass. plur. f. *hidden things, secrets*, Dan. 2: 22.

2. *to destroy*, (pp. *to hide away*, to remove out of sight, comp. **בָּהָר** and **הִכְחִיר**), Ezra 5: 12. In Targg. saepe, Syr. Pe. id.

**סָתַר**, c. Suff. **סָתָרִי** 1. *a hiding*, and thence *something hidden, private, a secret*. Judg. 3: 19 **דְּבַר-סָתָר** *something private, a secret message*. 1 Sam. 25: 20 **סָתַר הָהָר** *a covert part of the mountain*. **לֶחֶם סָתָרִים** *bread to be eaten in secret* Prov. 9: 17. With prefix **בְּסָתָר** *secretly, privately*, 1 Sam. 19: 2. 2 Sam. 12: 12. Job 13: 10. 31: 27. Prov. 21: 14. al. saepe.

2. spec. *a covering, veil*, (Arab. <sup>سِتْر</sup> <sup>سِتْرَة</sup>, Syr. <sup>سِتْرَة</sup> <sup>سِتْرَة</sup> veil, cover,) Job 22: 14.

24: 15. Ps. 81: 8 בַּכֶּתֶר רַעַם *in the veil of thunder*, i. e. veiled in thunder, in thunder-clouds. Ps. 18: 12.

3. covering from evil, *protection, defence*, Ps. 27: 5. 32: 7. 61: 5. 91: 1. 119: 114. Is. 32: 2.

כֶּתֶרֶה f. i. q. כֶּתֶר no. 3, *protection*, Deut. 32: 38.

כֶּתֶרִי (for כֶּתֶרֶה *protection of Jehovah*) pr. n. m. Ex. 6: 22.

ע

*Ayin* עֵיךְ eye, the sixteenth letter of the Hebrew alphabet, as a numeral denoting 70. Compare its figure O in the Phœnician alphabets.

While the Hebrew was a living language, this letter, which is peculiar to the Semitic tongues and extremely difficult for our organs to pronounce, seems to have had, like ה, a twofold pronunciation, which the Arabians distinguish by a diacritical point, ع Ain, غ Ghain. The one apparently was a softer guttural impulse of the breath, like the letter א, but more forcible, so as to resemble the sound of *a* in *father* or *e* in *they* when uttered furtively or as if abruptly ejected from the throat. Hence the Greek interpreters have sometimes represented it by the smooth and rough breathings, and sometimes also by expressing the furtive vowels, as עֵמֶלֶךְ Ἀαλήχ, עֵבְרִי Ἑβραῖος, הִזְעָה ὁσηέ, γελῶνός, γελῶνός, עֵר εἶρ, see Orig. ad Gen. 28: 19. Montf. Hexapl. T. II. p. 397. On the other hand the harder Ayin, which the Arabs called Ghain, was a harsh sound uttered from the bottom of the throat, accompanied by a certain whirring or whizzing, so as nearly to resemble the letter *r* when uttered abruptly with a strong rolling. This the Seventy have usually represented by the letter Γ, as עֵזָה Γαζά, עֵמֶרֶה Γόμορρα. Hence it happens, that several Hebrew roots comprise what are strictly two roots of different signification, one of which is written in Arabic with the letter ع, and the other with غ, as عَلَّ עֵלָּ to drink a second time, to glean, and עָלָּ to insert, to enter; also עוּרָּ, עֵרָּ,

עָרָב, עָצָה, עָמַם. In other instances the various powers of one and the same root are distinguished by the Arabs in the manner of pronouncing, see עֵר, עָמַר.

The soft pronunciation of ע seems to have been the most frequent among the Hebrews, as also among the Arabs the letter ع is far more frequent than غ. For this reason ע is very often *interchanged* with א, or, to speak more accurately, ע is often softened into א, see p. 1; also in the middle of words, when preceded by a Sheva, ע is often *dropped*, like ה and א, as בָּעֵל contr. בָּל, בָּעֵי contr. בֵּי. — On the other hand the harder ע was kindred in sound a) to the palatal letters, as כ, ק, ג, which see respectively, and compare עָטַר and כָּתַר to surround; נָבַד, נָבַג, נָבַא and נָבַע to boil up; Chald. אָרְעָא and אָרְקָא earth; שָׁמַע, שָׁמַע. Also b) to the letter ר, *r*, by which indeed many express the Arabic Ghain, as מָעַט and מָרַט to polish. — Further, ע is also very frequently interchanged with the letter צ, in such a way that for the Hebrew צ we find in Aramaean ע, i. e. the sibilant and sound of *t* being dropped, and nothing but a guttural impulse of breath remaining, as חָבַל, צָאן, flock; אָרָץ, אָרְץ, earth; אָמַר, אָמַר, wool; חָלַץ, חָלַץ, and חָלַע to strip. See on the nature and cause of this permutation, Ewald Heb. Gramm. p. 33.

I. עב m. a term of architecture, collect. *thresholds, steps*, forming the ascent into a portico, 1 K. 7: 6. Ezra 41: 25. Plur. עֵבִים v. 26, from sing. עֵב. Targ. well in both passages

thresholds. Vulg. *epistylum*, architrave, against the context in both places, although such is the poverty of the Hebrew in terms of this sort, that the Heb. עב may perhaps have comprehended the epistyle. This is also favoured by the etymology from עִבַּב to cover q. v.

II. עב comm. (m. Is. 19: 1. Ecc. 11: 3. f. I K. 18: 44.) constr. עֲבִים, plur. constr. עֲבֵי 2 Sam. 22: 12 and עֲבוֹת ib. 23: 4. R. עֲבוֹת.

1. darkness, chiefly of clouds, Ex. 19: 9 הָעֲנָן בָּעֲב הָעֲנָן in the darkness of a cloud. Ps. 18: 12 עֲבֵי שְׁחָקִים darkness of clouds. — Hence

2. a cloud itself, Job 36: 29. 37: 11, 16.

3. dark thicket of a wood, plur. עֲבִים Jer. 4: 29.

עֲב see עב no. I.

\* עֲבֵב obsol. root. prob. to cover, to hide, comp. עֲבֵב i. q. חָבַב, חָבַב, חָבַב.

עֲבֵב latuit, II occultavit, עֲבֵב med. Je latuit. — Hence עֲב no. I.

\* עֲבֵב fut. יַעֲבֹד 1. to labour, to work, to do work. Aram. עֲבֵב, חָבַב, to make, i. q. Hebr. עָשָׂה; Arab. عَمِلَ to serve God, see no. 2. b. Conj. II to reduce to servitude, see no. 3. — Absol. Ex. 20: 9 תַּעֲבֹד יָמִים שֵׁשֶׁת six days shalt thou labour, opp. to שָׁבַת. Deut. 5: 13. Ecc. 5: 11. Seq. acc. of thing, to work at, to labour in any thing, e. g. to till the ground Gen. 2: 5. 3: 23. 4: 2. a vineyard Deut. 28: 39. a garden Gen. 2: 15. So of artisans, Is. 19: 9 עֲבָרִי פִשְׁתִּים who work in linen. Ez. 48: 18 עֲבָרֵי-הָעִיר who labour at building the city. So with an accus. impl. Deut. 15: 19 thou shalt not till the ground (i. e. plough) with the firstling of thy bullock.

2. to serve, to work for another, Gen. 29: 20. Often seq. acc. of pers. to serve any one, Gen. 27: 40. 29: 15. 30: 26. seq. לְ 1 Sam. 4: 9. עִם with any one Gen. 29: 25, 30. Lev. 25: 40. לְפָנַי 2 Sam. 16: 19 of a minister of the king, comp. לְפָנַי. Seq. dupl. acc.

Gen. 30: 29 יָדַעְתָּ אֵת אֲשֶׁר עָבַדְתִּיךָ thou knowest what (how) I have served thee. — Spec. a people is said to serve

a) a people Gen. 14: 4. 15: 14. 25: 23. Is. 19: 23. Here belongs Gen. 15: 13

וְעָבְדוּם וְעָבְדוּם and shall serve them, (i. e. the Israelites the Egyptians,) and they (the Egyptians) shall afflict them. b) God or idols, i. e. to worship

God or idols, seq. acc. Ex. 3: 12. 9: 1, 13. Deut. 4: 19. 8: 19. 30: 17. seq. לְ Jer. 44: 3. Judg. 2: 13.

Absol. of the worship of Jehovah, Job 36: 11 if they obey and worship Jehovah. Is. 19: 23 and the Egyptians with the Assyrians shall worship Jehovah. Comp.

the Arabic usage above. — Also c) c. dupl. acc. to worship Jehovah with any thing, i. e. to offer sacrifice Ex. 10: 26,

and the name of God being omitted עֲבַד זֶבַח וּמִנְחָה to offer sacrifice and bloodless oblation Is. 19: 21, pp. to worship (God) with sacrifice etc.

3. עֲבַד causat. i. q. הָעֲבִיד (comp. ב. let. B. 4) to make serve, to impose service upon any one. — Lev. 25: 39 לֹא-

לֹא-עֲבַד בּוֹ עֲבַדְתָּ תַעֲבֹד thou shalt not compel him to serve the service of a bondman. v. 46. Ex. 1: 14. Jer. 22: 13. 25: 14. 30: 8.

NIPH. 1. to be wrought, tilled, of a field, Deut. 21: 4. Ex. 36: 9, 34.

2. to be served, honoured, as a king by his subjects, Ecc. 5: 8.

PUAL 1. i. q. Niph. Deut. 21: 3, comp. 15: 19.

2. pass. of Kal no. 3, Is. 14: 3 the heavy service אֲשֶׁר עָבַד בָּךְ which was imposed upon thee. For עָבַד we might expect עָבְדָה, but see Heb. Gram. § 138. 1. b.

HIPH. 1. causat. of Kal no. 1, to cause to work, to compel to labour, seq. acc. Ex. 1: 13. 6: 5. — Hence to weary with severe labour, to fatigue. Is. 43: 23 I have not wearied thee in offering sacrifices.... 24 אֲךָ הָעֲבֹדָה בְּחַטָּאוֹתֶיךָ but thou hast wearied me with thy sins.

2. causat. of Kal no. 2, to cause to serve, Ez. 29: 18. to reduce to servitude sc. a people Jer. 17: 4.

3. causat. of Kal no. 2. b. 2 Chr. 34: 33.

HOPH. הָעֲבַד to be made to serve i. e. to worship. Ex. 20: 5 לֹא הָעֲבָדִים nor



be made (driven, induced) to serve them i. e. false gods. 23: 24. Deut. 5: 9. Hence to serve, at the persuasion or urgency of others, Deut. 13: 3.

Deriv. מַעֲבֵד and those here following from עֲבָדָה to עֲבָד.

עֲבָד Chald. to make, i. q. Heb.

עֲשֵׂה Dan. 3: 1, 15. עֲבָד קָרַב to make war Dan. 7: 21. עֲבָד בַּ Dan. 4: 32, and עֲבָד עִם Ezra. 6: 8, to make or do with any one sc. according to one's will.

ITHPE. to be made or done Ezra 4: 19. 5: 8. 7: 26. Dan. 3: 29.

Deriv. מַעֲבֵד, עֲבָדָה, עֲבָד.

עֲבָד m. 1. a servant, who among the Hebrews was also a slave, Gen. 12: 16. 17: 23. 39: 17. Ex. 12: 30, 44. al. saepis. Gen. 9: 25 עֲבָד עֲבָדִים servant of servants, the lowest, meanest servant. —The term servants is also applied a) to whole nations when subjected to another people and tributary to them, Gen. 9: 26, 27. 27: 37. b) to the servants of a king i. e. his ministers and court-officers, e. g. עֲבָדֵי פָּרְעֹה Gen. 40: 20. 41: 10, 37, 38. 50: 7. Ex. 5: 21. 7: 10. 10: 7. עֲבָדֵי שָׂאוֹל 1 Sam. 16: 17. 18: 22. 28: 7. So to ambassadors 2 Sam. 10: 2—4, to military commanders Is. 36: 9, and even to the common soldiers 2 Sam. 2: 12, 13, 15, 30, 31. 3: 22. 8: 7. al. saep. c) once trop. by zeugma of inanimate things, Gen. 47: 19, comp. Judith 3: 4. —In addressing superiors the Hebrews from modesty or humility were accustomed to call themselves servants, and those whom they addressed, lords, see in אֲדוֹנָי Gen. 18: 3: pass not away from thy servant i. e. from me. 19: 19. 42: 11. 44: 16, 21, 23. 46: 34. Is. 36: 11. Dan. 1: 12, 13. 2: 4. So also in prayers to God Ps. 19: 12, 14. 27: 9. 31: 17. 69: 18. 86: 2, 4. 119: 17. Neh. 1: 6, 8. Dan. 10: 17 how can the servant of my lord speak with my lord? i. e. how can I speak with thee? Hence עֲבָדֶךָ thy servant is in this way put for אֲנֹכִי, so that the suffix of the first person is referred to it, e. g. Gen. 44: 32 for thy servant (I) became surety for the lad unto my father. The term servants

is applied also to absent persons, whom one wishes to commend to the favour of a patron, as Gen. 44: 27 thy servant, my father, said unto us. 30: 31. 32: 20.

2. עֲבָד יְהוָה, servant of Jehovah, used tropically in various senses. Thus a) for a worshipper of God. Neh. 1: 10 יְהוָה עֲבָדֶיךָ וְעַמֶּיךָ they i. e. the Israelites are thy servants and thy people, comp. Chald. Ezra 5: 11 we are the servants of the God of heaven, we worship the God of heaven. Dan. 6: 21 O Daniel, servant of the living God i. e. who dost worship the living God. In this sense it is used as a laudatory epithet or title applied to the pious worshippers of God, e. g. to Abraham Ps. 105: 6, 42. Joshua Josh. 24: 29. Judg. 2: 8. Job Job 1: 8. 2: 3. 42: 8. David Ps. 18: 1. 36: 1. 78: 70. 89: 4, 21. Jer. 33: 21 sq. Ez. 34: 23. Eliakim Is. 22: 20. Zerubbabel Hag. 2: 24. Also in plur. עֲבָדֵי יְהוָה is often said of pious men, Ps. 34: 23. 69: 37. 113: 1. 134: 1. 135: 1, 9. 136: 22. Is. 54: 17. 63: 17. 65: 8, 9, 13—15. Jer. 30: 10. 46: 27. — b) for a minister or ambassador of God, called of God and sent to perform any service or to accomplish any thing. Is. 49: 6 נִקְלָה מִדְּהִיּוֹתָי לִי עֲבָד לְהִקְוֶם it is not enough that thou shouldst be my servant (i. e. my ambassador and qs. instrument) to raise up the tribes of Israel.... I will also make thee a light for the Gentiles etc. v. 5. In this sense it is applied directly to the Messiah Zech. 3: 8, and also to Nebuchadnezzar king of Babylon whom God used as his instrument in chastising the people, Jer. 25: 9. 27: 6. 43: 10. Often also there is connected with the term the idea of a familiar servant, standing in a more intimate relation, chosen and beloved of God for his piety and approved fidelity, and sent to perform his service, e. g. thus spoken of angels (in the other hemistich מַלְאָכָיו) Job 4: 18, and of prophets Am. 3: 7. Jer. 7: 25. 25: 4. 26: 5. 29: 19. 35: 15. 44: 4. Dan. 9: 6. Ezra 9: 11. Spec. of Moses Deut. 34: 5. Josh. 1: 1, 13, 15. Ps. 105: 26. of Isaiah Is. 20: 3. Very often the two ideas of a pious worshipper of God and



of an ambassador sent from God appear to have coalesced, e. g. in the passages which relate to Abraham and Moses, and particularly in those where *Israel* or *Jacob*, i. e. the people of Israel, is addressed by this honourable and endearing appellation, as Is. 41: 8, 9, 42: 19, 44: 1, 2, 21, 45: 4, 48: 20. Still it is the *pious* Israelites who are here especially meant, i. e. those truly worthy of the name ἀληθινοὶ Ἰσρ. Is. 43: 10, 49: 3 on which see the author's note at the end of his Germ. version edit. 2. Among these again the prophets particularly are so named, Is. 44: 26, 49: 3, 5. This same Jacob who is thus termed the *servant of Jehovah*, is called in the other hemistich sometimes the *elect*, *chosen of God*, Is. 41: 8, 45: 4; sometimes *ambassador* and *friend* 42: 19, and so in the plur. *ambassadors* 44: 26. But in all the passages respecting the *servant of God* in the chapters of the last part of Isaiah, (42: 1—7, 49: 1—9, 50: 4—10, 52: 13—53: 12,) he is represented as the intimate friend and ambassador of God, as aided by the divine spirit, and as about to restore the tribes of Israel and become the teacher of other nations. [Such was to be the character of the Messiah, to whom these passages expressly are referred in the N. T.]

3. *Ebed* (servant sc. of God) pr. n. m. a) Judg. 9: 26, 28. b) Ezra 8: 6.

עֶבֶד מֶלֶךְ *Ebed-melech* (servant of the king, Arab. عبد الملك *Abdulmalich*) pr. n. of a Ethiopian at the court of Zedekiah, Jer. 38: 7, 39: 16.

עֶבֶד נֶגֶד (perh. i. q. עֶבֶד נֶגֶד worshipper of Mercury, see נֶגֶד ) Dan. 1: 7, 2: 49, 3: 12, and עֶבֶד נֶגֶד v. 29, *Abed-nego* a Chaldee pr. n. given in Babylon to Azariah one of Daniel's companions.

עֶבֶד Chald. i. q. Heb. עֶבֶד *servant*. עֶבֶד אֱלֹהִים *servant of God* i. e. worshipper, Dan. 3: 26, 6: 21, Ezra 5: 11.

עֶבֶד m. (Kamets impure) *work, deed*, once Ecc. 9: 1.

עֶבְדָּה (servant sc. of God) a word

of Chaldee form, *Abda*, pr. n. m. a) 1 K. 4: 6. — b) Neh. 11: 17, for which 1 Chr. 9: 16 עֶבְדָּה.

עֶבְדָּה (servant of God) *Abdeel* pr. n. m. Jer. 36: 26.

עֲבָדָה f. 1. *work, labour*, Ex. 1: 14, Lev. 25: 39 עֲבַד עֲבָדָה *labour of a servant*. 23: 7 כָּל-מְלָאכָת עֲבָדָה *all work connected with labour, servile work*.

2. *work, business, office, duty*. Num. 4: 47 לַעֲבֹד עֲבָדָה וְנִבְרָה *to perform the duties of the sacred ministry, and of the porters*, (for which 1 Chr. 9: 19 הָעֲבָדָה.) Is. 28: 21, 32: 17 הַשְׁקֵט הָעֲבָדָה *and the work i. e. the effect, fruit of righteousness shall be quietness*, comp. Chald. עֲבָדָה i. q. מַעֲשֵׂה, *work, wages*.

3. *spec. rustic labour, agriculture*, 1 Chr. 27: 26, Neh. 10: 38.

4. *service, attendance and labour as a servant*, Gen. 30: 26, Neh. 3: 5, 1 Chr. 26: 30 הַמְלִיךְ עֲבָדָה *the king's service*. Ps. 104: 14 יַעֲשֶׂה לַעֲבָדָה הָאֵרֶם *herb for the service, use, of man*. Especially of the *sacred service* of the tabernacle or temple, more fully עֲבָדָה מוֹעֵד Num. 4: 23, 35, עֲבָדָה אֵהָל, עֲבָדָה מוֹעֵד Ex. 30: 16, עֲבָדָה בֵּית הָאֱלֹהִים, 1 Chr. 9: 13, and simply 1 Chr. 28: 14, Ex. 35: 24. Also of particular sacred rites Ex. 12: 25, 26, 13: 5. — עֲבַד עֲבָדָה *lit. to serve service i. e. to render service* Gen. 30: 26.

5. *furniture, implements*, Num. 3: 26, 31, 36.

עֲבָדָה f. *service*, for concr. *servants, familia*, Gen. 26: 14, Job 1: 3.

עֲבָדוֹן (servile) *Abdon* pr. n. of a Levitical city in the tribe of Asher, Josh. 21: 30, 1 Chr. 6: 59. The same name according to 20 Codd. should be read Josh. 19: 28 instead of the usual עֲבֶרֶן.

עֲבָדוֹת f. (denom. from עֲבָד) *servitude, bondage*, Ezra 9: 8, 9.

**עֲבָדִי** (for עֲבָדֶיִה servant of Jehovah) pr. n. m. a) 1 Chr. 6: 29. b) 2 Chr. 29: 12. c) Ezra 10: 26.

**עֲבָדֵי אֱלֹהִים** (servant of God) pr. n. m. 1 Chr. 5: 15.

**עֲבָד** (serving, worshipping sc. God, comp. עָבַד no. 5) *Obed* pr. n. m. a) Ruth 4: 17, 21. b) 1 Chr. 11: 47. c) 1 Chr. 2: 37. d) 1 Chr. 26: 7. e) 2 Chr. 23: 1.

**עֲבָד אֶדוֹם** (serving Edom) *Obed-edom*, pr. n. of a Levite 2 Sam. 6: 10. 1 Chr. 16: 38.

**עֲבָדִיָּה** and **עֲבָדִיָּהוּ** m. (worshipper of Jehovah, comp. Arab. عَبد Obadiyah pr. n. of several persons, of whom the most distinguished was a prophet of this name cotemporary with Jeremiah, Obad. 1. — 1 K. 18: 3. 1 Chr. 3: 21. 7: 3. 8: 38. 9: 16, 44. 12: 9. 27: 19. 2 Chr. 17: 7. 34: 12. Ezra 8: 9. Neh. 10: 16. — Sept. Ἀβδίας which properly comes from עֲבָדֶיִה.

\* **עֵבָה** 1. *to be thick, fat*, Deut. 32: 15. 1 K. 12: 10. Comp. the noun עֵבִי.

2. *to be dense, compact*, whence עֵבִי, מַעֲבָה, density. — — Syr. حَبَبٌ to be thick, compact, Aeth. ሆላ፡ to be large, to grow, Arab. وَغْبٌ to be large, thick.

**עֲבוֹט** m. *a pledge, pawn*, Deut. 24: 10, 11, 12. R. עֲבֹט.

**עֲבוֹר** constr. עֲבוֹר הָאָרֶץ *produce of the earth, grain, corn*, pp. *offering or oblation of the earth*, Josh. 5: 11, 12. It has the force of the passive of Hiph. הֵעִבִּיר to offer in sacrifice, comp. יָבוֹא from הוֹבִיֵּא to bring, and הֵבִיֵּא produce from הִבִּיֵּא. — Syr. حَبَسَ, Chald. עֲבוֹר, id.

**עֲבוֹר** pp. subst. *a passing over, transition, transit*, and this idea is then transferred to a *cause*, pp. the passing over of the cause upon the effect; to *price*, pp.

that by which a thing passes from one master to another; and to the *aim or object*, pp. the passing to that which we desire to attain. — Always with pref. בִּי i. e. בִּיעֲבוֹר, as preposition and conjunction.

A) Prep. i. q. 1. *because of, propter*, (comp. Talmud. בְּעִבְרִי by way of, i. e. propter, Germ. von wegen, wegen,) Ex. 13: 8. 1 Sam. 12: 22. c. Suff. בִּיעֲבוֹרִי, because of me, thee, for my sake, etc. 1 Sam. 23: 10. Gen. 12: 13, 16. 18: 26.

2. *for*, spoken of the price for which a thing is sold and passes to another, Am. 2: 6. 8: 6.

B) Conj. 1. *because*, comp. in A. 1, seq. praet. Mich. 2: 10.

2. *that*, in order that, to the end that, spoken of end and purpose, seq. fut. Gen. 27: 4. Ex. 9: 14. seq. inf. 2 Sam. 10: 3. Fully בִּיעֲבוֹר אֲשֶׁר Gen. 27: 10, also לְבִיעֲבוֹר seq. inf. 2 Sam. 14: 20. 17: 14. Comp. הֵ conj. *that*.

3. *while*, so long as, pp. in the transit sc. of time, 2 Sam. 12: 21.

\* **עֵבַט** fut. יַעֲבֹט 1. *to change, to exchange*, see Piel. Kindr. is עֵבַת to interweave.

2. *to give a pledge* sc. for any thing borrowed, (which lies in the idea of exchange,) Deut. 24: 10 יַעֲבֹט עֲבֹטוֹ in order to give his pledge. — Also to borrow sc. upon a pledge given, Deut. 15: 6. יַעֲבֹט לֹא תִקַּח but thou shalt not borrow.

PIEL *to change* sc. for another. Joel 2: 7 they change not their ways i. e. they advance in one and the same straight course.

HIPH. *to lend* sc. upon a pledge, seq. acc. of pers. to whom Deut. 15: 6. seq. dupl. acc. of pers. and thing v. 8.

Deriv. עֲבוֹט and

**עֲבֹטִי** m. (r. עֲבֹט) pp. *pledging of goods, and hence debt, load of debt* which one has contracted, Hab. 2: 6.

**עֵבִי** m. (r. עֵבָה) *density, compactness*, Job 15: 26. 2 Chr. 4: 17 בִּיעֲבוֹרֵהָ in the compact soil, prob. clayey. Vulg. in terra argillosa.

**עבִי** c. Suff. עֲבִיו m. *thickness* 1 K. 7: 26. Jer. 52: 21. R. עֲבָה.

**עֲבֹדָה** f. Chald. 1. *work, labour*, Ezra 4: 24. 5: 8. 6: 7, 18.

2. *business*, e. g. administration of affairs, Dan. 2: 49. 3: 12. comp. מְלָאכָה Neh. 2: 16.

\* **עֲבַל** obsol. root, Arab. عَبَلَ to strip a tree of its leaves, Mid. E and O, to be thick, stout. IV to be leafless.—Hence pr. n. עוֹבֵל, עִיבֵל.

\* **עֲבֵץ** obsol. root, see יַעֲבֹץ.

\* **עֲבַר**, fut. יַעֲבֹר, 1. *to pass over*. Arab. عَبَرَ to pass over a river, also

to pass away, depart, die, عَبَسَ عَبَسَ عَبَسَ bank of a stream, shore, عَبَرَ to pass

away, depart. The same root is widely found in the Indo-European tongues, e. g. Sanscr. *upari*, Pers. اُبَرِ, اُبَرِ and

اُبَرِ super, supra, Gr. ὑπέρ, πέρα, πέραν, πέραν, Lat. *super*, Goth. *ufar*, *afar*, Germ. *über*, Engl. *over*. — Pp. *to pass over* a river, sea, seq. acc. Gen. 31: 21. Josh. 4: 22. 24: 11. Deut. 3: 27. 4: 21. seq. ב Josh. 3: 11. 2 Sam. 15: 23. Zech. 10: 11. עָבְרוּ Num. 33: 8. Absol. and intrans. *to pass over* sc. a river Josh. 2: 23, and seq. acc. of place *to which* one passes over Jer. 2: 10 עָבְרוּ אֶרֶץ כְּתִיבִים *pass over (the sea) to the shores of the Chittim*. Am. 6: 2. seq. אֶל Num. 32: 7. 1 Sam. 14: 1, 6 where it is to go over to a place opposite. — Spec. spoken a) of the *wind* passing over upon any thing, seq. ב Ps. 103: 16. b) of *waters* which pass over their banks, overflow, Is. 8: 8. 54: 9. Neh. 1: 8. Hab. 3: 10; seq. acc. of the bank Jer. 5: 22. Trop. of an inundating host Dan. 11: 10, 40; of the thoughts and feelings, which overflow in words Ps. 73: 7. Comp. Hithpa. — c) of *tears* as overflowing; comp. Arab. عَبَسَ the

eye gushes with tears, Engl. 'the eyes

gush over,' عَبَسَ tear. Particip. מָרַ

עָבַר pp. overflowing myrrh, i. e. distilling of its own accord, tears of myrrh, Cant. 5: 5, 13. — d) *to pass over* to the side or cause of any one, seq. עַל Is. 45: 14. — e) *to transgress* a law 2 K. 18: 12. Esth. 3: 3. Jer. 34: 18. Dan. 9: 11.

2. *to pass over, to pass through* a region, city, etc. seq. acc. Judg. 11: 29 וַיַּעֲבֹר אֶת-גִּלְעָד וְאֶרֶץ מְנַשֶּׁה and he passed over throughout Gilead and Manasseh. Is. 23: 10 בְּיָאֵר אֶרְצָה עֲבָרִי אֶרְצָה כַּנִּיזְרָה *pass over thy land like the Nile*, comp. no. 1. b. Ps. 8: 9. Often also seq. ב Gen. 12: 6. 30: 32. Num. 20: 18. 33: 8. Is. 8: 21. 10: 29. 34: 10. Jer. 2: 6. seq. בֵּין between two things Gen. 15: 17. Jer. 34: 19. בְּתוֹךְ Job 15: 19. Absol. Lam. 3: 44 thou hast covered thyself with clouds תַּכְסֶּה תַּכְסֶּה so that our prayer should not pass through. — כ' עָבַר 2 K. 12: 5, more fully עָבַר לְסוּדָר Gen. 23: 16, *money passing among the merchants*, current money i. e. which passes current. Whether this was stamped coin in the time of the patriarchs, or only passed by weight, this is not the place to investigate. Vulg. *moneta probata*.

3. *to pass over* i. e. *to pass by, to pass along or away*. Gen. 37: 28 there passed by Ishmaelites, merchants. Ruth 4: 1. Part. עָבְרִים Ps. 129: 8, עָבְרִים Ps. 80: 13. 89: 42. Job 21: 29, those that pass by, the passers by. Seq. acc. of pers. or of place *by* or *along* which one passes Gen. 32: 32. Judg. 3: 26. 2 Sam. 18: 23. seq. עַל 1 K. 9: 8. 2 K. 4: 9. Prov. 24: 30. Jer. 18: 16. 19: 8. 49: 17. Ez. 16: 6, 8. עַל מַעַל Gen. 18: 3. עַל פְּנֵי Ex. 34: 6. עַל פְּנֵי 2 K. 4: 31. Spec. a) of time which passes Gen. 50: 4. of summer, winter, Jer. 8: 20. Cant. 2: 11. — b) *to pass away quickly, to vanish*, e. g. a cloud Job 30: 15. a shadow, Ps. 144: 4. straw, chaff, Jer. 13: 24. — c) *to pass away, to perish*, Ps. 37: 36. Job 34: 20. Is. 29: 5. Esth. 9: 28. עָבַר בְּשֵׁלָה to perish by a weapon Job 33: 18, 36: 12. עָבַר בְּשֵׁלָה to perish in the grave Job 33: 28. — d) Metaph. עָבַר עַל פְּשָׁע to pass over or pass by a transgression, i. e. *to forgive*, Mic. 7:

18. Prov. 19: 11, and so without *פָּשַׁע* seq. dat. of pers. to pardon any one Am. 7: 8. 8: 2.—e) Is. 40: 27 *מֵאֵלֵהִי יַעֲבֹר מִשְׁפָּטִי יַעֲבֹר* my cause has passed over (away) from my God i. e. he cares not for it, neglects it, suffers it quietly to pass by before him. Comp. Arab. *عاب* to pass over, to omit, to supersede.

4. to pass on or along, to go further. Gen. 18: 5 *אָחֵר תַּעֲבֹרֶנּוּ* and then ye shall pass on, go further. 2 Sam. 18: 9. Hab. 1: 11. Esth. 4: 17. Hence a) to move on in a regular stately manner, to march, Josh. 6: 7, 8. Ps. 42: 5. — b) to pass away, to go away, to depart, Cant. 5: 6, seq. *מִן מֶן* Ps. 81: 7 *כַּפְּיוֹ מִדְּיָדוֹ תַּעֲבֹרָנָה* his hands departed from the (porter's) basket, i. e. left it, were delivered from the task of bearing burdens. 1 K. 22: 24 *יֵצֵא עֲבֹר רֹיֵחַ יְיָ* which way did the Spirit of Jehovah go forth from me? — c) to pass on any whither, to go to any place, seq. *עַל* 2 K. 6: 30. seq. acc. Am. 5: 5. *עֲבֹר לְעִיר* to pass from city to city, to go through all the cities 2 Chr. 30: 10. *עֲבֹר וּשְׁב* to pass on and return, to go hither and thither, Ex. 32: 27. Ez. 35: 7. Zech. 7: 14. 9: 8. — d) to pass on into, to enter, seq. acc. e. g. a gate Mic. 2: 13, opp. *יָצָא*. Metaph. *עֲבֹר בְּבְרִית* to enter into covenant Deut. 29: 11, comp. *בּוֹא* no. 1. e. — e) seq. *לְפָנַי* to pass on before, to go before, Gen. 33: 3. Ex. 17: 5. 2 K. 4: 31. Mic. 2: 13. — f) seq. *אַחֲרַי* to pass on after, to follow any one 2 Sam. 20: 13.

5. Seq. *עַל*, to pass over upon, to go or come over or upon any person or thing, Num. 6: 5. Hence a) to overwhelm, to overcome, spoken of a flood of waters (comp. no. 1. b) Ps. 124: 4. of wine seq. acc. Jer. 23: 9 *אֶפְרַיִם* whom wine hath overcome, comp. the similar expressions under the words *הָלַם*, *בָּלַע*. So of a multitude of sins seq. acc. Ps. 38: 5. of the wrath of God Ps. 88: 17, comp. Lam. 4: 21. — b) to rush upon any one, to assail, seq. *עַל* Nah. 3: 19 *אֶפְרַיִם* whom hath not thy wickedness assailed? Job 13: 13 *לֵאמֹר* let come upon me whatever will sc. of calamity. Mic. 5: 7. Of God himself Job 9: 11. of a jealous spirit Num. 5: 14. — c) to be

imposed upon any one Deut. 24: 5. But in Is. 45: 14 *עֲבֹר עַל* is to pass over to another master, as riches, comp. Ez. 48: 14.

NIPH. to be passed over, e. g. a river Ez. 45: 5.

PIEL to make pass over, e. g. a) a bar, bolt, and thence to shut up or close with bolts, seq. *לְפָנַי* 1 K. 6: 21 *וַיַּעֲבֹר לְפָנַי הַדְּבִיר* and he closed up with golden chains (instead of bars or bolts) before the holy of holies. — b) a female is said to let pass, to transmit the male seed etc. and thence to become pregnant, to breed. Job 21: 10 *שׁוֹרָה עֲבָרָה* his cow breedeth, becomes big with young. Chald. *עֲבַר* Pe. Pa. Ethpa. id. see Boch. Hieroz. I. p. 291, and Buxtorf Lex. Chald. col. 1568. Comp. syn. *עָרְדָה* to pass over, Pa. Aph. to be made gravid, in Targg. for *הָרָה*, pp. to transmit.

HIPH. *הַעֲבִיר*. 1. causat. of Kal no. 1, to cause to pass over, to send or conduct over, to transport across a river, trans. e. g. a people, flocks, etc. c. acc. of obj. 2 Sam. 19: 16. Oftener c. dupl. acc. of pers. and stream, Gen. 32: 24. Num. 32: 5. Josh. 7: 7. 2 Sam. 19: 16. c. acc. of obj. and *בָּ* of the stream Ps. 78: 13. 136: 14. This word is employed whether the passing of a stream be in boats, over, 2 Sam. 1. c. or by swimming as in the case of a flock, or by wading through at a ford, Gen. et Josh. 1. c. — Further, a) to cause a razor to pass upon any one, i. q. to shave, seq. *עַל* Num. 8: 7. Ez. 5: 1. b) to cause to pass, to transfer from one place to another. Gen. 47: 21 *וַיַּעֲבִיר הָעָם* to other cities, out of some cities into others, i. e. he caused them to exchange habitations. — c) to cause an inheritance to pass to any one, seq. *לְ* Num. 27: 7, 8. — d) to cause to pass over, i. e. to make transgress a law 1 Sam. 2: 24. Comp. Kal no. 1. e.

2. causat. of Kal no. 2, to cause or let pass through e. g. a land Deut. 2: 30. to cause to pass throughout i. e. pervade, as wild beasts a land Ez. 14: 15. Spec. *בְּ הַעֲבִיר קוֹל בְּ* i. e. to cause to be proclaimed, to make proclamation in i. e. throughout a land, camp, Ex. 36: 6.



Ezra 1: 1. 10: 7. Also **הַעֲבִיר עֹזָר** pp. to cause the trumpet to pass throughout a land, i. e. to blow the trumpet, Lev. 25: 9.

3. causat. of Kal no. 3, to make or let pass by, 1 Sam. 16: 9, 10. 20: 36 he shot an arrow **לְהַעֲבִירוֹ** so that it passed by him i. e. beyond him. Metaph. **הַעֲבִיר הַחַטָּא** to let a sin pass by, i. e. to remit, to forgive, comp. Kal no. 3. d. 2 Sam. 12: 13. 24: 10. Job 7: 21.

4. causat. of Kal no. 4, i. q. **הַבִּיא** to cause to pass, to cause to go or come, also, i. q. to bring, spec. to offer as in sacrifice, to consecrate, seq. **לַיהוָה** Ex. 13: 12. Ez. 23: 37. Often also in the phrase **הַעֲבִיר לַמִּלֵּךְ** to offer children to Moloch Lev. 18: 21. Jer. 32: 35 coll. Ez. 16: 21. also with **בָּאֵשׁ** added 2 K. 23: 10. Ez. 20: 31. That children thus offered to Moloch were really burned, the following passages hardly leave a doubt: Jer. 7: 31. 19: 5. Ps. 106: 37. 2 Chr. 28: 3. comp. Diod. 20. 14. Euseb. Praep. 4. 16. The Rabbins however, desiring to free their ancestors from the opprobrium of a superstition so atrocious, have feigned that the children were only made to pass through the fire as a rite of lustration, see Carpzov Apparatus Antiqu. Cod. s. p. 487; and the same sentiment is also expressed by the Seventy, 2 K. 16: 3. The idea of offering being dropped, it seems to have the signification of burning in the phrase **הַעֲבִיר בַּמִּלֵּךְ** to make enter the brick-kiln 2 Sam. 12: 31.

5. causat. of Kal no. 4. b, to lead away, 2 Chr. 35: 23. to take away, to put away, to remove, e. g. a garment Jon. 3: 6. a ring Esth. 8: 2. idols, false prophets 2 Chr. 15: 8. Zech. 13: 2. to put away, to avert evil, reproach, Esth. 8: 3. Ps. 119: 37, 39. Ecc. 11: 10.

HITHP. 1. to pour forth oneself in wrath, to overflow with anger, to be wroth, comp. Kal no. 1. b. Ps. 78: 21, 59. seq. **בְּ** v. 62. **עַם** Ps. 89: 39. **עַל** Prov. 26: 17. c. Suff. 20: 2 **מִהַעֲבָרוֹ** מִהַעֲבָרוֹ for **מִ' לֹו** whoso poureth forth wrath against him sc. the king.—Comp. Arab.

**جَارَ** to transgress, to be proud, to be wroth.

2. to overflow with pride, to be haughty, **ὑβρίσκειν**, Prov. 14: 16. Comp. **עֲבָרָה** no. 2.

Deriv. **עָבִיר**, **מַעְבָּר**, **מִמַּעְבְּרָה**, and those which here follow as far as to **עֲבִירוֹנָה**.

**עָבִיר** m. c. Suff. **עֲבָרוֹ** 1. region or country beyond, on the other side sc. of a river or sea which one must pass, as **עָבִיר אֲרֵנוֹן** the country beyond the Arnon Judg. 11: 18. **בְּעָבִיר הַיָּם** in the region beyond the sea Jer. 25: 22. Spec. **עָבִיר הַיַּרְדֵּן** **τὸ πέραν τοῦ Ἰορδάνου** the country beyond Jordan, the part of Palestine lying east of the Jordan, Gen. 50: 10, 11. Deut. 1: 1, 5. 3: 8, 20, 25. 4: 41, 46, 47. Josh. 1: 14, 15. 2: 10. 9: 10. 12: 1. 13: 8, 32. 14: 3. 17: 5. 20: 8. 22: 4. Judg. 5: 17. Is. 8: 23. In five passages, however, Josh. 5: 1. 9: 1. 12: 7. 1 Chr. 26: 30, this expression is applied to the country west of the Jordan, by a later idiom, it would seem, which probably arose during the Babylonian exile. Similar is also the phrase **עָבִיר הַנָּהָר** the country beyond the river i. e. the Euphrates, Josh. 24: 2, 3. 2 Sam. 10: 16. 1 Chr. 19: 16, which at a later period is used also of provinces on the west of the Euphrates, 1 K. 5: 4 [4: 24]. Ezra 8: 36. Neh. 2: 7. comp. Chald. Ezra 4: 10, 16. All these were probably written by persons who had resided on the east of the Euphrates.—Plur. **עֲבָרֵי נָהָר** the countries beyond the Euphrates Is. 7: 20.

2. a region opposite, the other or opposite side, i. e. a valley or any other space being interposed. 1 Sam. 26: 13 **בְּיַעְבָּר דָּוִד וְהָעֵבֶר** and David passed over to the other side sc. of the valley, to the opposite mountain. Hence in antith. **מִהַעֲבָר מִזֶּה** and **מִהַעֲבָר מִזֶּה** on this side—on that side 1 Sam. 14: 4, also **לְעָבִיר אַחֵר**, **לְעָבִיר אַחֵר**, v. 40. Ex. 28: 26. Plur. **מִכָּל-עֲבָרָיו** from all sides, on every side, Jer. 49: 32. **מִשְׁנֵי** **עֲבָרֵיהֶם** on both sides Ex. 32: 15.

3. With prefixes it often becomes a preposition viz. a) אֶל-עֵבֶר ( $\alpha$ ) to the region beyond i. e. *beyond, over* Deut. 30: 13. ( $\beta$ ) in the region opposite i. e. *over against*, Josh. 22: 11. ( $\gamma$ ) towards the region i. e. *towards*, Ex. 28: 26. More full ( $\delta$ ) אֶל עֵבֶר פָּנָיו towards the region opposite one's face, straight before oneself, i. e. *forwards, straight forwards*, Ez. 1: 9, 12. 10: 22. לְעֵבֶר פ' id. Ex. 25: 37. — b) מֵעֵבֶר i. q. אֶל עֵבֶר *straight forwards*, i. e. one's own way, Is. 47: 15. — c) מִעֵבֶר seq. genit. et Suff. also לְ מֵעֵבֶר ( $\alpha$ ) *from the other side, from beyond*, after verbs of motion, Josh. 24: 3. Zeph. 3: 10. ( $\beta$ ) *on the other side, beyond*, e. g. לְמֵעֵבֶר beyond the sea Deut. 30: 13, לְמֵעֵבֶר לְנַחְרֵי כוֹשׁ beyond the streams of Ethiopia. Is. 18: 1.

4. pr. n. *Eber, Heber*, a) the founder of the Hebrew race Gen. 10: 24, 25. 11: 14, 15. See our discussion on this point Gesch. d. Hebr. Sprache u. Schrift p. 11. Hence בְּנֵי עֵבֶר Gen. 10: 21, and poet. עֵבֶר Num. 24: 24, i. q. עֵבְרִים *Hebrews*. For the distinction between Hebrews and Israelites see under עֵבְרִי — b) Neh. 12: 20. — c) 1 Chr. 8: 12. — d) 8: 22. — e) 5: 13.

עֵבֶר Chald. i. q. Hebr. עֵבֶר no. 1, *region beyond*, hence עֵבֶר נַחְרָא *country beyond the river* Euphrates, i. e. in the Persian mode of speaking, the country west of the Euphrates, Ezra 4: 10, 11, 16, 20. 5: 3. 6: 6, 8, 13. 7: 21, 25.

עֵבְרָה f. 1. *a ferry-boat* for passing a stream 2 Sam. 19: 19.

2. 2 Sam. 15: 28 Chethibh, where Keri עֲבֹרוֹת, desert places.

עֲבָרָה f. 1. *out-pouring, overflowing* of wrath, comp. the root in Hithpa. Job 40: 11 עֲבָרוֹת אִפְּךָ *the outpourings of thy wrath*. Hence for *wrath* itself, i. e. outburst of wrath, Is. 14: 6. 10: 6; often of the wrath of God and punishment sent from him. יוֹם עֲבָרָה day of divine wrath Prov. 11: 4. Zeph. 1: 15, 18. Comp. Prov. 11: 23.

2. i. q. ὑψος, *pride, haughtiness, inso-*

*lence*, see the root in Hithpa. no. 2. Is. 16: 6. Jer. 48: 30. Ps. 7: 7.

עֵבְרִי, plur. עֵבְרִיִּים, gentile noun עֵבְרִיָּה, plur. עֵבְרִיָּוֹת, *Hebrew, Hebrews*. As to the origin of this name, it is derived in the O. T. from the name עֵבֶר q. v. but would seem primarily to have been an appellative, from עֵבֶר land or country beyond the Euphrates, whence עֵבְרִי a stranger from beyond the river, Gen. 14: 13, where Sept. well ὁ περὶ αὐτοῦ. The name *Hebrews* differs from the term *Israelites* (בְּנֵי יִשְׂרָאֵל) in this respect, viz. that the latter, as a patronymic derived from the founder of the nation, was in use only among the people themselves; while the former, as an appellative applied by the Canaanites to the Hebrews migrating from beyond the Euphrates into Canaan, was the current name among foreign tribes and nations. (Comp. פְּנִינִים and *Phoenices*; *Chemi*, מִצְרִיִּים, and *Αἰγύπτους*.) Hence Greek and Roman writers, e. g. Pausan. 1. 6. ib. 6. 24. ib. 10. 12. Tac. Hist. 5. 1, and Josephus passim, use only the name *Hebrews* (or *Jews*). The writers of the O. T. apply to the Israelites the term *Hebrews*, either where foreigners are introduced as speaking, Gen. 39: 14, 17. 41: 12. Ex. 1: 16. 2: 6. 1 Sam. 4: 6, 9. 13: 19. 14: 11. 29: 3; or where Israelites are represented as speaking of themselves to foreigners, Gen. 40: 15. Ex. 1: 19. 2: 7. 3: 18. 5: 3. 7: 16. 9: 1, 13. Jon. 1: 9; or where they are opposed to other nations, Gen. 43: 32. Ex. 1: 15. 2: 11, 13. 21: 2. Deut. 15: 12 (coll. Jer. 34: 9, 14). 1 Sam. 13: 3, 7 where there is a play of words in עֵבְרִים עֵבֶר. 14: 21. The opinion of some, that the term *Israelites* was a sacred name, and *Hebrews* the common appellation, is without foundation and repugnant to the O. T. usage. See more on this topic in Gesch. d. hebr. Sprache u. Schrift, p. 9 — 12.

עֲבָרִים (regions beyond) pr. n. *Abarim* Jer. 22: 20. Fully הֲרֵי-עֲבָרִים Num. 27: 12. Deut. 32: 49, and הָרֵי עֲבָרִים Num. 33: 47, 48, pr. n. of a

mountainous tract beyond Jordan over against Jericho, in which Mount Nebo is a prominent summit, see נָבוּ.

עֲבְרוֹן see עֲבָדוֹן.

עֲבְרוֹנָה (passage sc. of the sea)

pr. n. of a station of the Israelites near Ezion-geber on the Elanitic gulf, Num. 33: 34.

\* עֵבֶשׁ *ἄν. λεγόμεν.* Joel 1: 17, spoken of seed which *becomes torpid, dies* in the ground from the effects of too great heat, *aestu vanescit* to use the words of Pliny on this very point H. N. 14. 24, Germ. *verdummen*. Kindred is Chald. עֲפַשׁ pp. to rot, spec. of the kernels perishing in the ground, see Buxtorf Lex. Chald. p. 1642. Bocharti Hieroz. II. 471. But that the word for *to rot* may be extended so as to apply to seed *aestu vanescens*, is shown by the Gr. *πύθουμαι*, Hesiod. Scut. Herc. 153. Abulwalid compares the Arab.

عَبَسَ i. e. يَبَسُ to dry up.

\* עֵבֶת in Kal not used, *to be interwoven, interlaced*, kindr. with the roots עָוַת, עָוַת.

PIEL *to entangle, to pervert*, Mic. 7: 3. — Hence

עֵבֶת f. עֵבֶתָה adj. *interwoven, interlaced*, spoken of trees with thick foliage Ez. 6: 13. 20: 28. Lev. 23: 40. — Syr. with let. Tet. عَصَدٌ id.

עֵבֶת, plur. עֵבֶתִים et עֵבֶתוֹת subst. of both genders (f. Judg. 15: 14) any thing *interwoven, interlaced*. Hence

1. a cord Judg. 15: 13, 14. Plur. cords i. e. bands, vincula, Ps. 2: 3. Ez. 3: 25. 4: 8.

2. braid, wreath, of small rods woven together Ex. 28: 24. מַעֲשֵׂה עֵבֶת braided or wreathed work Ex. 28: 14.

3. a branch with thick foliage, thick-leaved bough, Ez. 19: 11. 31: 3. 10: 14.

\* עָגַב fut. יַעֲגֵב pp. *to breathe, to blow*, i. q. cogn. אָהַב no. 1, whence

עָגַב pipe, a wind-instrument of music. This idea is then transferred to the stronger emotions of the soul, and especially to the affection between the sexes, hence *to love*, chiefly spoken of impure and licentious intercourse, seq. acc. et על Ez. 23: 5 sq. Part. עֹגְבִים lovers Jer. 4: 30. — Comp. ἀγαπάω.

Arab. عَجَبَ IV placuit alicui res,

Conj. I, gāvisus, admiratus est, it. suavis, jucundus fuit.

Deriv. the two following, also עֹגֵב.

עֹגְבִים m. plur. *delights, pleasures*.

Ez. 33: 32 עֹגְבִים song of delights i. e. lovely song. Spec. *what is pleasing to*

God, (Arab. عَجَبَ gratia, beneplacitum Dei,) Ez. 33: 31 פִּי-עֹגְבִים בְּפִיהֶם for with their mouth they do what is God's delight, opp. but their heart follows after gain.

עֹגְבָה or עֵגְבָה f. *immodest love* Ez. 23: 11.

עֵגָה and עֵגָה 1 K. 19: 6. Ez. 4: 12, f. a cake, bread-cake, baked under hot ashes, such as are commonly prepared among the orientals at the present day when in haste or on a journey, see Rosenm. Morgenland I. p. 69. עֵגָת a cake baked upon hot stones 1 K. 19: 6. עֵגֹת מַצּוֹת unleavened cakes, Ex. 12: 39. — Arab. عَجَا egg-cake baked in a pan. — R. עֵגָה q. v.

עֹגֵר m. adj. *circling, flying in circles, making gyrations*, from the root עָגַר q. v. Hence a) as an epithet of the swallow, Is. 38: 14 בָּסוּס עֹגֵר as the circling swallow. The Seventy omit עֹגֵר. Syr. chattering swallow. — b) poet. for the swallow itself Jer. 8: 7. Comp. עָרֵר, from a similar etymology. Bochart endeavours to show, Hieroz. II. 68 sq. that the word עֹגֵר signifies the crane, but his arguments are not valid. The passage in Is. l. c. is particularly against this position. Bo-

chart indeed renders it, as *the swallow* and as *the crane*, but then it should have stood *בסוס וקעגור*. That both words are without the article, clearly shows that the first is a substantive and the other its epithet; comp. *בִּקְרֹן מִשְׁפָּחָה* Is. 16: 2. *בִּנְחָל שׁוֹטֵף* 29: 5. *בִּנְחָל שׁוֹטֵף* 30: 28. Comp. under *ה* no. 2. c.

*עגיל* m. (r. *עגל*) a ring, spec. ear-ring, Ez. 16: 12. Num. 31: 50.

\* *עגל* i. q. *עגלל* to roll, to revolve, Syr. Pa. id. Comp. Arab. *عجل* to hasten, to hurry. — Hence *עגיל*, *מעגל*, and the five here following.

*עגל* f. *עגלה* adj. round, rounded, 1 K. 7: 23 sq.

*עגל* m. c. Suff. *עגלי*, Plur. constr. *עגלי*, also

*עגלה* f. 1. a calf, male or female, *vitulus*, *vitula*, pp. in the first year, Lev. 9: 3. Mic. 6: 6. Comp. Maimonid. de Sacrif. 1. § 14. — More frequently

2. a bullock, steer, heifer, spoken of a heifer broken to labour Hos. 10: 11, of a milch-heifer Is. 7: 21, as yoked to the plough Judg. 14: 18, of three years old Gen. 15: 9. Such a heifer too the Sept. Vulg. Targ. correctly understood by the words *עגלת שְׁשָׁה* Is. 15: 5. Jer. 48: 34, pp. a heifer of three years old and as yet wild and unbroken, comp. Hos. 10: 11. Jer. 31: 18. Plin. H. N. VIII. 4. 5. Metaph. *עגלי עמים* bullocks of the people, for leaders, chiefs of the nations Ps. 68: 31, comp.

*עגור*. — Arab. *عجل*, Syr. *عجل*,

*עגל*, id. Aethiop. *አገለ*: calf, whelp, young, also an infant, see Bochart Hieroz. I. p. 273 sq.

3. *עגלה* *Eglah* pr. n. of a wife of David, 2 Sam. 3: 5. 1 Chr. 3: 3.

*עגלה* c. Suff. *עגלות* f. a wain, car, i. e. any wheeled carriage, (r. *עגל* to roll,) e. g. *wagon* Gen. 45: 19 sq. ox-

cart, 1 Sam. 6: 7 sq. a threshing-dray or sledge (see *מורג*) Is. 28: 27, 28. a chariot of war Ps. 46: 10. — Syr. *عجل*, Arab. *عجل* id.

*עגלון* (q. d. vitulinus) *Eglon* pr. n. a) of a king of Moab Judg. 3: 12. — b) of a city in the plains of Judah, formerly a royal city of the Canaanites, Josh. 10: 3. 12: 12. 15: 39.

\* *עגם* to be sad, to grieve, seq. *ה* for any one, Job 30: 25. See *עגם* no. 3.

\* *עגן* only in Niph. from the Chald. usage to shut oneself up, to remain shut up. Ruth 1: 13 *הָעִגְנָה הָעִגְנָה* would ye remain shut up for them? for *הָעִגְנָה*, comp. Is. 60: 4. Sept. *κατασχέθησεσθαι*. According to Kiunchi *עגונה* is a woman who shuts herself up at home and lives without a husband.

\* *עגר* obsol. root, nearly i. q. the kindred *עגל* to roll, to revolve. Hence *עגור* as an epithet of the swallow, lit. revolving i. e. circling, flying in circles. Arab. *عجر* to fold up or bend together, as a camel his neck. V, to roll up together. VIII, to wrap round with a turban. From the notion of folding comes also the signif. of Conj. I, to return, to escape to his accustomed place, as a camel, whence Bochart (Hieroz. II, p. 80) supposes Heb. *עגור* to denote a bird of passage, migratory. The other sense is better.

*עד* m. from the root *עדר* to pass along, to go on.

A) Subst. 1. a passing, progress, in space, also duration in time. Hence *perpetual time, eternity*, i. q. *עולם*. *אביר-עולם* eternal father Is. 9: 5. *הָרְרֵי-עַד* Hab. 3: 6 and *הָרְרֵי-עַד* Gen. 49: 26 everlasting mountains, enduring forever. So *לְעַד* Ps. 9: 19. 19: 10, more fully *לְעוֹלָם וָעַד* Ps. 9: 6, *לְעוֹלָם וָעַד* Ps. 10: 16. 21: 5. 45: 7, *עַד-עַד* Ps. 83: 18, *עַד-עוֹלָמִי* Is. 45: 17, to everlasting, forever, for ever and ever.





16, 17. **עד** id. Cant. 1: 12. **עד** לא Prov. 8: 26 and **עד** אֶשֶׁר לא Ecc. 12: 1, 2, 6 *while not, while as yet not*, i. q. **בְּטָרָם** before, Syr. **بُتْرًا** Matt. 1: 18 for Gr. **πρὶν ἤ**.

2. *until, so long as until*, spoken of a term or limit of time, (comp. in B. 2. b.) seq. praet. Josh. 2: 22 **עַד שָׁבוּ הָרָדְפִים** *until the pursuers have returned*. Ez. 39: 15. seq. fut. Gen. 38: 11. Hos. 10: 12. More fully **עַד אֶשֶׁר** *until that*, seq. praet. Deut. 2: 14. Judg. 4: 24. seq. fut. Num. 11: 20. Hos. 5: 15. **עד** **עַד** Cant. 3: 4. Judg. 5: 7. **עד** id. Gen. 26: 13. **עד** אָם Gen. 24: 19. Is. 30: 17, and **עַד אֶשֶׁר** Gen. 28: 15. Num. 32: 17. Is. 6: 11. In 1 Sam. 1: 22 the term or limit of time itself is signified, but not the space or interval up to that limit, e. g. **עַד יָגִיל הַנְּעִר** *until the child be weaned*, [then] *will I bring him*, for *when he shall be weaned*. Comp. Chald. **עַד אֶהְרִין**, and the idiom of southern and western Germany: *bis Montag reise ich*, i. e. *I set off till or on Monday next*. There is here strictly an ellipsis, which we may thus fill out: *until the child be weaned* (let him remain with me), then *will I bring him*. — It has moreover been often observed, (comp. Noldii Concord. Part. p. 534. Glassii Philol. S. p. 382 ed. Dathii, Intpp. ad Ps. 110: 1. et contra Fritzsche ad Matt. p. 853 sq. Winer Lex. p. 695,) that the particle **עד** often includes also the time beyond its term or limit; but this is manifestly false, so far as it is ascribed to this particle as arising from any special usus loquendi of the Hebrew language. Still it is not the less certain, that the sacred writers have not in all places assigned the extreme limit, but a nearer one, without intending however to exclude at all the time beyond. When a person setting off on a journey says to a friend: *farewell till we meet again!* (*lebewohl bis auf Wiedersehn!*) he now thinks indeed chiefly on this nearer term, although he also wishes his friend to *fare well* in like manner *after* his return. These remarks apply to passages like Ps. 110:

1. 112: 8. Dan. 1: 21. Gen. 28: 15. 1 Tim. 4: 13. Comp. Hengstenberg Authentie des Daniel p. 66, 67.

3. *even to such a degree*, i. e. *so that, even so that*, comp. Arab. **حَتَّى** and Horst ad Motenabbii Carmen, Bonn. 1823. Vers. 1. Is. 47: 7 *thou saidst, I shall rule forever* **עַד לֹא שָׁמַח אֱלֹהִים** *so that* (even to such a degree of insolence, that) *thou didst not lay these things to heart*. Job 14: 6. 1 Sam. 2: 45. 20: 41. More fully **עַד אֶשֶׁר** Josh. 17: 14, unless it should read **עַד אֶשֶׁר**.

**עד** Chald i. q. Heb.

A) Praep. 1. *within, during*. **עד** יוֹמִין תְּלָחִין *within thirty days* Dan. 6: 8, 13.

2. *until, even until*, of time, e. g. **עד** כִּנְעַן *even until now* Ezra 5: 16. But **עד** אֶחָדִין *until the last*, is i. q. *till at the last, at last*, Dan. 4: 5.

3. *to, for*, of purpose, end. **עַד-דְּבַרְתָּ** *to the intent that, to the end that*, Dan. 4: 14 i. q. **עַל דְּבַרְתָּ דִּי** 2: 30.

B) **עד** **עַד** Conjuunct. 1. *while, when meantime*. Dan. 6: 25 *they had not yet reached the bottom of the pit* i. e. *the persons thrown in, when meantime* (**עַד דִּי**) *the lions seized them*.

2. *until* Dan. 4: 30. 7: 22.

**עֵד** m. (pp. part. of **עוּד**) 1. *a witness* Prov. 19: 5, 9. Also of inanimate things Gen. 31: 44, 48. Is. 19: 20.

2. *witness borne* i. e. *testimony*. **עֵנָה** **עַד** *to bear witness against any one* Ex. 20: 13. Deut. 5: 17. 31: 21.

3. *prince, chief*, pp. lawgiver, commander, Is. 55: 4. Comp. the root in Hiph. 2. c.

**עַד** see **עוּד** *yet*.

\* **עָדָד** obsol. root, Arab. **عَدَّ** to number, **عَدَّ** to reckon, espec. days, time; Conj. IV to determine, to fix, sc. a time. This would seem to be a secondary verb, derived from the noun **עֵד** *time*, like the verb **יָעַד**, with which it is kindred. Hence Syr. **ܥܕܐ** festi-  
tival day i. q. **מוֹעֵד**, Arab. **عِدَان**,

<sup>5</sup>עֲדָן, times, <sup>5</sup>עֲדָה monthly time of

women, and Heb. עֲדָה, also the pr. names עֲדוּ, עֲדָה, עֲדָה, Chald. עֲדָן.

עֲדָה see under the root עָדָה Pil.

\* עֲדָה Arab. عَدَا for عَدُو i. q. عֲבָר.

1. to pass, to pass over or by Job 28: 8, whence עָד A. 1, and B, C. עָדִי no. 1.

2. to rush upon, to attack in a hostile manner, whence Arab. عَدُو an enemy, comp. the synon. עָבָר no. 5. b, הֶבֶל, הֶבֶל. Hence עָד A. 2, prey.

3. causat. to cause to pass over upon, i. e. to put on sc. ornaments, to adorn or to deck oneself with any thing, seq. acc. like לָבַשׁ. (Chald. id.) Job 40: 10 עֲדֵה-נָא גִּזְאוֹן deck now thyself with splendour. עָדָה עָדָה to deck with ornaments, to put on, Ez. 23: 40. Jer. 4: 30. Hos. 2: 15. Jer. 31: 4 תַּעֲדִי תַּבְרִיךְ thou shalt deck, adorn, thyself with thy tabrets, which as being drawn over the hands were an ornament of dancing females.

HIPH. 1. causat. of Kal no. 1, to remove, to put away sc. a garment Prov. 25: 20, i. q. הֶעֱבִיר Jon. 3: 6.

2. causat. of Kal no. 3, seq. dupl. acc. to adorn, to deck a person with any thing Ez. 16: 11.

Deriv. עָדָה, עָדָה for עָדָה, (עָדָה, עָדָה) also the pr. names עָדָה, מַעֲדָה, עָדָה, עָדָה, מַעֲדָה, מַעֲדָה.

\* עָדָה, עָדָה, fut. יַעֲדָה, יַעֲדָה, Chald. i. q. Heb.

1. to pass over i. e. away, and hence of a kingdom to perish Dan. 7: 14. of a law to be abrogated Dan. 6: 9, 13.

2. to go or come, seq. בָּ to or upon any thing Dan. 3: 27. seq. מִן to go from, to depart, Dan. 4: 28.

APH. causat. of Pe. no. 2, to take away Dan. 5: 20. 7: 26. Spoken of kings, to remove, to depose, Dan. 2: 21.

עָדָה (ornament, beauty) pr. n. f. Adah, a) the wife of Lamech Gen. 4: 19.—b) the wife of Esau Gen. 36: 2, 4, comp. 26: 34.

I. עָדָה f. constr. עֲדָה (r. יָעַד) by aphaeresis for יַעֲדָה, an appointed meeting, assembly. Spec.

1. assembly, congregation, community of the Israelites, fully יַעֲדָה יִשְׂרָאֵל Ex. 12: 3, עֲדָה בְּנֵי יִשְׂרָאֵל 16: 1, 2, 9. יַעֲדָה יְהוָה the congregation of Jehovah Num. 27: 17, and יַעֲדָה יִשְׂרָאֵל Lev. 4: 15. Sept. συναγωγή.

2. of a domestic or private company, family, household, Job 16: 7. 15: 34. So in a bad sense troop, band, gang of wicked men, Num. 16: 5. Ps. 22: 17.

3. a swarm of bees Judg. 14: 8.

II. עָדָה f. (r. עָדָה) Tseri impure, plur. עֲדוֹת.

1. a witness, any thing which testifies, Gen. 31: 52.

2. testimony Gen. 21: 30.

3. precept of God, Ps. 119: 22, 24, 59, 79, 138, 146, 168.

עָדָה f. only in plur. עֲדָה, i. q.

Arab. عَدَا a stated time, spec. monthly course of women, comp. the root עָדָה. Is. 64: 5 בְּגֵדֵי עֲדָה vestis menstruis polluta. Arab. عَدَا conj. VIII menstruata est mulier.

עָדָה and עָדָה (timely) pr. n. Iddo, a) of a prophet and writer 2 Chr. 12: 15. 13: 22.—b) of the grandfather of Zechariah the prophet, Zech. 1: 1, 7. Ezra 5: 1. 6: 14. Neh. 12: 4, 16.

עֲדוֹת f. 1. i. q. עָדָה no. 3, precept of God, most frequently in plur. עֲדוֹת (edvot) after the Aram. flexion (like מַלְכֵּךְ, plur. מַלְכֵּךְ) Ps. 119: 14, 36, 99. Neh. 9: 34.

2. law, i. q. תּוֹרָה, mostly of the decalogue Ex. 25: 21. 16: 34. 2 K. 11: 12. אֲרוֹן הָעֲדוֹת ark of the law Ex. 25: 22. אֹהֶל הָעֲדוֹת tabernacle of the

law Num. 9: 15. 17: 23. 18: 2. Also of a sacred rite, celebration, Ps. 122: 4.

3. revelation, and hence a song or psalm revealed, in the inscriptions of Ps. 60: 1. 80: 1, since the authors of the Psalms also wrote by revelation, comp. Ps. 40: 7. 60: 8. 62: 12. 81: 7. Others a lyric song to be sung to the lyre, as if derived from נד i. q. Arab. <sup>5</sup>عود lyre.

נְדָי (r. נְדָה) in pause נְדִי, c. Suff. נְדִי, m.

1. age, Ps. 103: 5 (Targ. old age) opp. נְעִירִים. See the root no. 1, comp. נד A. 1.

2. ornament and collect. ornaments, see the root no. 3. Ex. 33: 4, 6. Jer. 4: 30. נְדִיִּם splendid ornaments Ez. 16: 7. Of the ornaments of a horse, trappings, Ps. 32: 9.

נְדִיאל (ornament of God) pr. n. m. *Abdiel*, a) 1 Chr. 4: 36. b) 9: 12. c) 27: 25.

נְדִיָּה (whom Jehovah has adorned) *Adaiah* pr. n. m. a) grandfather of king Josiah 2 K. 22: 1. b) 1 Chr. 9: 12. Neh. 11: 12. c) 1 Chr. 8: 21. d) Ezra 10: 29. e) 10: 39. Neh. 11: 5, for which נְדִיָּהוּ 2 Chr. 23: 1.

נְדִין adj. delicate, effeminate, voluptuous, Is. 47: 8. — Very difficult and perhaps corrupted is the passage in 2 Sam. 23: 8 הָיָה עֲרִינוֹ הֶעָצָנוּ הָיָה Chethibh, for which the author of Chronicles gives in 1 Chr. 11: 11 הָיָה עֲרִיָּה he lifted up his spear. Vulg. renders the words in 2 Sam. 1. c. *ipse est quasi tenerimus ligni vermiculus*. Simonis: *percussio ejus hastá suá* (fruit) *in octingentos* etc. coll. עֲדָן Conj. II, to smite with a pointed weapon. See below in נְעֶן. — I prefer here to render נְדִין by vibration i. e. the brandishing of a spear, from the root נְדָן to be soft, pliant, flexible.

2. pr. n. m. Ezra 2: 15. Neh. 7: 20.

נְדִינָא (slender, pliant,) pr. n. of a military commander under David 1 Chr. 11: 42.

עֲדִיתִים (double ornament) pr. n. of a town in the tribe of Judah, Josh. 15: 36.

\* עָדָל obsol. root, Arab. *to be just, generous*. Hence

עָדָלִי (for עֲדָלִיָּה justice of God) pr. n. m. 1 Chr. 27: 29, and also

עָדָלָם (justice of the people, for עָדָלָם, according to Simonis comp.

from עָדָלָם, comp. <sup>5</sup>עָדוּ latibulum,

and עָלָם to hide,) *Adullam*, pr. n. of a city in the plains of Judah, anciently a royal city of the Canaanites, and fortified by Rehoboam, Josh. 12: 15. 15: 35. Mic. 1: 15. Neh. 11: 30. Sept. Ὀδολλάμ. In its vicinity was the cave of *Adullam*, מְעַרְתָּ עָדָלָם, 1 Sam. 22: 1. 2 Sam. 23: 13. — Gentile n. עָדָלָמִי Gen. 38: 1, 12.

\* עָדָן in Kal not used, a root which seems to have had the general signif. *to be soft, lax, pliant*. Arab. <sup>5</sup>عَدَن V to be flexible, to vacillate, <sup>5</sup>عَدْنُ softness, laxness, languor, <sup>5</sup>عَدَانُ a cane

or reed, a long pole (pp. vacillating, vibrating in the air), comp. above in עָרִין. The Gr. ἄδινός, which Simonis here compares, is obviously foreign from this root.

ΗΙΤΗΡ. pp. *to give oneself up to softness* etc. i. e. *to live delicately, sumptuously, voluptuously*, Neh. 9: 25.

Deriv. עָדָן, עָדָן, עָדָנָה, עָדָן, עָדָן, מְעַדָּנִים, and the pr. names עָדָנָה, עָדָנָה.

עָדָן m. 1. delight, pleasure, Gr. ἡδονή, Syr. عَذْنُ, only in plur. Ps. 36: 9. 2 Sam. 1: 24.

2. *Eden*, pr. n. of a pleasant region in Asia, the situation of which is described Gen. 2: 10—14, and in which was placed the garden of our first parents, Gen. 2: 8, 10. 4: 16. Hence עֵדֶן-עֵדֶן



garden of Eden Gen. 2: 15. 3: 23, 24. Joel 2: 3. Is. 51: 3. Ez. 31: 9, 16. The various opinions respecting the site of the terrestrial paradise are reviewed by Rosenmueller, Bibl. Alterthumskunde T. I. p. 172 sq. and by Schulthess, das Paradies, Zurich 1816. oct.

**עֵדֶן** (pleasantness) *Eden*, pr. n. of a region in Mesopotamia or Assyria, 2 K. 19: 12. Is. 37: 12. Ez. 27: 23. — Different is **עֵדֶן**, see in **בֵּית** no. 11. *dd.*

**עַדְנָה**, **עֵדְנָה** contr. for **עַד-הַנֶּה** till now, already, Ecc. 4: 2, 3.

**עֲדָנָה** (pleasure) pr. n. m. Ezra 10: 30.

**עֲדָנָה** (id.) pr. n. m. a) 1 Chr. 12: 20. b) 2 Chr. 17: 14.

**עֲדָנָה** f. *pleasure* Gen. 18: 12.

**עֵדֶן** m. Chald. 1. *time*, Dan. 2: 8 sq. 3: 5, 15. 7: 12. Syr. ܥܕܢ, Arab.

**עֵדֶן** id. R. **עֵדֶן**.

2. spec. *a year* Dan. 4: 13, 20, 22, 29. 7: 25 **עַד-עֵדֶן** וְעַד-שְׁנֵי שָׁנִים *for a year, [two] years, and half a year*, i. e. for three years and a half, comp. Jos. B. J. 1. 1. 1. See **מִזְעֵד** no. 2, and **רְמִים** no. 4.

**עֲדָנָה** (Syr. festival) pr. n. of a town in the southern part of the tribe of Judah, Josh. 15: 22.

\* **עָרָה** *to be redundant, abundant*, pp. of garments or curtains hanging in full folds Ex. 26: 12, 13. Then *to be more than enough, to remain over as surplus*, of food Ex. 16: 23. of money Lev. 25: 27. of men Num. 3: 46, 48, 49.

HIPH. *to gather more than enough, to have an overplus*, Ex. 16: 18. — Arab. غنى superfluum, nimium dedit, Conj. IV laxavit velum.

\* I. **עָדָר** in Kal not used, Arab. غدر *to forsake treacherously*, III *to forsake*.

NIPH. **נִעְדָר** 1. *to be left, to remain*, 2 Sam. 17: 22.

2. *to be wanting, lacking*, 1 Sam. 30: 19. Is. 40: 26. 59: 15.

PIEL **עָדָר** *to suffer to be wanting, to let lack*, 1 K. 4: 27.

\* II. **עָדָר** 1. *to set in order, to arrange, to array*, e. g. an army for battle 1 Chr. 12: 38. With the word for army impl. v. 33. — Hence **עָדָר**.

2. from the Chaldee usage *to weed, to cleanse from weeds etc.* Is. 5: 6. 7: 25. Syr. ܥܕܪ plough. Hence **מַעְדָר** hoe.

**עָדָר** m. 1. c. Suff. **עֲדָרֹו**, *flock* Gen. 29: 2, 3, 8. al. saepe. **עָדָר יְהוָה** flock of Jehovah, for the people of Israel, Jer. 13: 17.

2. pr. n. a) of a town in the south of Judah, Josh. 15: 21. — b) m. 1 Chr. 23: 23. 24: 30. Comp. **מַעְדָר** p. 541.

**עָדָר** (flock) pr. n. m. 1 Chr. 8: 15.

**עֲדָרִיאֵל** (flock of God) *Adriel* pr. n. of a son-in-law of king Saul, 1 Sam. 18: 19. 2 Sam. 21: 8.

\* **עָדָשׁ** obsol. root, Arab. عَدَس to fodder a flock or cattle. Hence perhaps

**עָדָשׁ** or **עָדָשׁ** only plur. **עֲדָשִׁים** *lentiles*, a kind of pulse resembling small beans, used chiefly by the poor, Gen. 25: 34. 2 Sam. 17: 28. 23: 11. Ez. 4: 9. Arab. عَدَس id. See Celsii Hierob. II. p. 104 sq.

**עוֹנָה** 2 K. 17: 24, see **עוֹנָה**.

\* **עוֹב** in Kal not used, i. q. **עוֹבָה** no. 3, *to wrap around, to cover with darkness*.

HIPH. *to cover with darkness, metaph. to degrade, to treat with indignity*. Lam. 2: 1 *how hath Jehovah in his wrath covered with darkness the daughter of Zion!* Sept. ἐννόησεν. — Syr. Aph.

to obscure, but Pa. **חָבַט** metaph. to contemn, to treat with contumely, Arab. **عاب** med. Je, to dishonour, to disgrace.

Deriv. **עָב** no. II cloud. — Chald. and Zab. **ܥܒܠ** id.

**עֹבָל** (stripped of foliage) *Obal* pr. n. of a tribe and region in that part of Arabia peopled by the descendants of Joktan, Gen. 10: 28, for which in the Sam. Cod. and 1 Chr. 1: 22, is read **עִיבָל** *Ebal*. Its position is very uncertain. Bochart, Phaleg 2. 23, understands the *Avalitae* on the Ethiopian coast; but the descendants of Joktan must be sought, it would seem, in Arabia itself. Still less can it be referred to *Gobolitis* in Idumea, which is **גִּבְלִי**. I venture no opinion.

\* **עָוַג** 1. pp. *to move in a circle*, like the kindr. roots **הָוַג**, **הָגַג**. Arab. **عاج** med. Kesr. to be curved, II to curve, to bend. — Hence **עֶגְגָּה**, a round cake, bread-cake, like **בֶּכֶר** from **בָּכַר**.

2. denom. from **עָגַד**, *to bake cakes* i. e. bread-cakes, Ez. 4: 12.

**עֹגֵג** (perh. contr. for **עֶגְגָּה**, i. e. long-necked in stature, gigantic, comp. **עֶגְגָּה**), *Og*, pr. n. of a king of Bashan famous for his gigantic stature, Num. 21: 33. 32: 33. Deut. 3: 1.

**עֹגֶבֶת** m. Gen. 4: 21. Job 21: 12. 30: 31, and **עֶגְבֵּת** Ps. 150: 4 where several Mss. and editions have **עֶגְבֵּת**, *pipe, reed, fistula, syrinx*, as the Hebrew intpp. correctly give it. Targ. **אַבְזֻבָּא** pipe, tibia, (Syr. **ܐܒܒܐܝܬܐ**, Zab. **ܐܒܒܐܝܬܐ**, whence *ambubaja* i. e. tibicina, Hor.) Jerome *organon* i. e. double or many-fold pipe, an instrument consisting of several pipes. In Dan. 3: 5, 10, 15, the Hebrew translator uses it for **סֹבְחֵי נְדָה**, q. v. The root is **עָגַב**, probably with the primary signification *to breathe, to blow*.

\* **עוּד** 1. i. q. Arab. **عَوْد** med. Waw

*to turn back, to return*, (kindr. are the verbs **אָוַד** no. 1, and **הוּדַר**, see Pi.) then *to go over again, to repeat*, (comp. **שָׁוַב**), whence inf. absol. **עוֹד** adv. again, yet, q. v.

2. *to say again and again, to testify, to exhort*, in Kal once Lam. 2: 13 Cheth. See Hiph.

PIEL **עָוַד** *to surround*, Ps. 119: 61. — Aeth. **ሀቀዶ**: *to go around*, **ለሀቀዶ**: *to cause to go around* i. e. *to surround*.

HIPH. **הָעִיר** 1. causat. *to cause to testify*, i. e. *to take witnesses, to take any one as witness*, Is. 8: 2. Jer. 32: 10, 25, 44. Hence *to call as witness, to invoke*, seq. **בָּ** *against any one* Deut. 4: 26. 30: 19. 31: 28.

2. i. q. Kal, *to testify, to bear witness*, absol. Am. 3: 13. Mal. 2: 14. seq. acc. *against any one* 1 K. 21: 10, 13, and also in favour of, *for any one* i. e. *to laud him* Job 29: 11, comp. *μαρτυρέω* Luc. 4: 22. Hence a) *to protest, to affirm solemnly*, calling God to witness, seq. **בָּ** of pers. Gen. 43: 3 **הָעִיר הָעִיר** *the man solemnly protested unto us*. Deut. 8: 19. 32: 46. 1 K. 2: 42. Zech. 3: 6. b) *to exhort solemnly, to admonish*, espec. Jehovah a people, seq. acc. of pers. Lam. 2: 13, **בָּ** Ps. 50: 7. 81: 9. 2 K. 17: 13. **עַל** Jer. 6: 10. Also *to chide, to upbraid*, comp. **רָכַר**, Neh. 13: 15, 21. c) *to enjoin solemnly upon any one*, sc. a precept, law, and hence of the divine legislation, comp. **עִדָּה** no. 3, and **עִדּוּת**. 2 K. 17: 15 **אֵת עֲדוּתוֹ אֲשֶׁר הָעִיר בָּם** *his statutes which he had enjoined upon them*, given them. Neh. 9: 34. 1 Sam. 8: 9.

HOPH. **הוּעִיר** *to be testified, declared, made known*. Ex. 21: 29.

PILEL **עָוַד** improperly referred by some to the root **עָוַד**, pp. *to set up again, to restore, to confirm*, Ps. 146: 9. 147: 6.

HITHFAL. *to set oneself up again, to stand erect*, Ps. 20: 9. Sept. *ἀνορθάθημεν*.

Deriv. **עָד**, **עָדָה**, **עִדּוּת**, **הַעֲוָדָה**, also

**עוּד**, sometimes **עֹד**, (according to the Masora twelve times, e. g. Gen. 8:

22. Jer. 13: 27. etc.) pp. infin. absol. of the verb עוֹד, *redeundo, iterando*. Always as adverb.

1. *again, yet again*, Gen. 4: 25. 8: 21. 24: 20. Judg. 13: 8. Hos. 1: 6.

2. *again and again, repeatedly*, i. e. so that the action though scarcely intermitted is repeatedly begun anew, (hence improperly rendered 'continually, without intermission,') Gen. 46: 29 וַיִּבְכֶּה עַל-צַוְאָרְיוֹ *and wept upon his neck again and again* i. e. so that his tears flowed repeatedly, anew. Ruth 1: 14. Ps. 84: 5 *happy are they who dwell in thy house, עוֹד וְעוֹד* *again and again* (i. e. every day, Kimchi well בְּלִי-הַיָּמִים) *they sing thy praise*. Jer. 2: 9. Hos. 12: 1.

3. *more, further, besides*, Is. 5: 4. Ecc. 3: 16. Judg. 20: 25. Gen. 7: 4. 8: 10. 29: 7.

4. *yet, as yet, still*. Gen. 29: 7 *it is yet high day*. Num. 11: 33. al. saepiss. Also *yet more, still more*. Prov. 9: 9 *give to the wise עוֹד וְיָחִי* *and he will be yet wiser*. C. Suff. עוֹדִי (see below) *as yet I am*, Josh. 14: 11. 1 Sam. 20: 14. עוֹדֶךָ *as yet thou* Gen. 46: 30. עוֹדֶנּוּ Gen. 18: 22. 43: 27, 28. עוֹדֶנּוּ 1 K. 1: 14, 22. עוֹדֶם Ex. 4: 18, once עוֹדָהּ Is. 65: 24. C. Suff. plur. once Lam. 4: 17 *Keri עֵינֵינוּ תִּכְלֶינָה עֵינֵינוּ* *as yet our eyes languish*. The suffix is redundant and seems to have been added on account of the rhythm. The Chethibh has עֵינֵינָה (Aram. form for עֵינֵינוּ) on account of the like ending of the word תִּכְלֶינָה.

5. With prefixes: a) בעוֹד, בעוֹד, (α) *while, while yet*, pp. in the being yet, (opp. בְּטָרָם,) 2 Sam. 12: 22 בעוֹד הַיָּלֵד *while the child yet lived*. Jer. 15: 9 *while it is yet day*. Ps. 104: 33 בעוֹדִי *while I yet have being*. 146: 2. (β) *in yet, within yet* —, Gen. 40: 13 בעוֹד יָמִים שְׁלֹשֶׁת *within yet three days*. Is. 7: 8. Comp. א. no. 3.

b) מעוֹד *from as yet, ex quo*, i. e. *ever since*. מעוֹדִי *ever since I am, live*, Gen. 48: 15. Num. 22: 30 מעוֹדֶךָ עַד הַיּוֹם *ever since thou wert even unto this day*.

עוֹד in Chald. context Dan. 4: 28.

עוֹדֵד (for מעוֹדֵד setting up again, erecting) Oded pr. n. a) of the father of the prophet Azariah 2 Chr. 15: 1, 8. b) of another prophet 2 Chr. 28: 9.

עוֹנָא see עוֹנָה

\* עוֹנָה 1. i. q. Arab. عَوَى *to bend, to curve*; also *to make crooked, to distort*, kindr. with אָוָה. See Niph. Pi. Hiph. 2. *to act perversely, to sin*, (comp.

עוֹנָה no. II. 2.) Dan. 9: 5. seq. עוֹנָה of pers. Esth. 1: 16. — Arab. عَوَى *erravit, seductus est*.

NIPH. 1. *to be distorted, to writhe*, with pains and spasms, like a woman in travail. Is. 21: 3 נִפְרִיתִי מִשְׁמַעַי *I writhe so that I cannot hear*. Also *to be bent, bowed down, depressed*, with calamities, Ps. 38: 7.

2. *to be perverse*. Prov. 12: 8 נֶפְעָה לֵב בֶּן-נָעִי *a man of perverse heart*. 1 Sam. 20: 30 בֶּן-נָעִי הַפְּרִדִּיתָ *son of a woman of perverse contumacy*, i. e. of a perverse and obstinate mother.

PIEL *to overturn, to turn upside down*, i. e. *to destroy*. Is. 24: 1 עוֹנָה פָּנֶיהָ *and turneth the face of it (the earth) upside down*. Lam. 3: 9 נָתַתִּי עוֹנָה *he turneth up (breaks up) my ways*. Comp. הִפָּךְ.

HIPH. *to make crooked, to pervert*, e. g. *to pervert or wrest right* Job 33: 27. *to pervert one's way or conduct*, i. e. *to act perversely* Jer. 3: 21. also with דָּרַךְ impl. *to act perversely* 2 Sam. 7: 14. 19: 20. 24: 17.

Deriv. עוֹנָה, עוֹנָה, עוֹנָה, עוֹנָה, Chald. עוֹנָא, also the pr. names עוֹנָה, עוֹנָה, עוֹנָה, עוֹנָה.

עוֹנָה (i. q. עוֹנָה overturning, unless perhaps it is to be so read,) 2 K. 18: 34. 19: 13. Is. 37: 13, also עוֹנָה 2 K. 17: 24, *Ivrah* or *Avva* pr. n. of a city under the Assyrian dominion, whence colonists were brought to Samaria. Gentile n. plur. עוֹנָה *Avvites* 2 K. 17: 31; but for other tribes of this name see below under עוֹנָה. Some compare here a Phœnician city *Avaltha*, see Relandi Palaestina p. 232, 233.

עֹרָה f. overturning, overthrow. Ez. 21: 32, see עָרָה Pi.

עָוֹן see עָוֹן.

עֹז see עֹז strength.

\* עָוָה, Arab. عَاو med. Waw to flee for refuge, (kindr. with עָוָה, עָוָה,) seq. בָּ to any one Is. 30: 2.

HiPH. causat. to cause to flee for safety i. e. to place in safety Ex. 9: 19. Also the acc. being impl. to save by flight sc. one's effects, goods, Is. 10: 31. Jer. 4: 6. 6: 1.

\* עָוַט obsol. root, (cogn. עָוַץ, עָוִץ,) pp. to impress, to immerse, to insculp. Hence עָוַט stylus. Arab. عَاط impressit, immersit, ut pedes in arenam, it. fodit. II, altius demisit buccellas. VI, demerserunt se invicem in aquam. عَوِطٌ terra mollior arenosa, aquis irrigua, arboribus consita, comp. عَاَص demersit se sub aquam, urinatus est.

עָוִי, plur. עָוִים, 1. gentile name, (pp. from עָוָה, dwellers among ruins,) Avim, Avvites, a) the aborigines of the country of the Philistines, Deut. 2: 23. Josh. 13: 3. b) the inhabitants of the city Avva, see עָוָה.

2. העָוִים Avvites'-town, a city in the tribe of Benjamin, Josh. 18: 23, having its name prob. from the Avvites in no. 1. a.

עָוִיָּה or עָוִיָּה f. Chald. perverse-ness, sin, often in the Targums. In O. T. only in plur. עָוִיָּה or (as in some copies and always in the Targums) עָוִיָּה Dan. 4: 24.

עָוִיל m. I. evil, ungodly, Job 16: 11. R. עָוִיל.

II. a child, pp. suckling i. q. עָוִיל Job 21: 11. perhaps 19: 18. R. עָוִיל.

עָוִי (ruins) pr. n. of a town in the territory of the Edomites. Gen. 36: 35.

\* עָוַל in Kal not used, pp. to turn away, to distort, (comp. עָוַל, עָוַל,) 94

and hence to be wrong, evil, wicked. Arab. عَال med. Waw quiesc. to turn aside sc. from the right.

PIEL עָוַל to do evil, to act wickedly, Ps. 71: 4. Is. 26: 10. — Syr. Aph. id.

Deriv. עָוַל, עָוַל, עָוַל, עָוַל no. I, and עָוַל no. I.

עָוִיל m. evil, wicked, ungodly, Job 18: 21. 27: 7. 29: 17.

עָוִיל, c. Suff. עָוִיל, and עָוִיל m. evil, wickedness, iniquity, e. g. of a judge Lev. 19: 15. of a merchant Ez. 28: 18. עָוִיל to do evil Ex. 3: 20. Sept. *adunia*, *avoula*.

\* עָוַל or עָוַל to give milk, to suckle, of animals 1 Sam. 6: 7, 10. Gen. 33: 13. Part. עָוִיל the milk-giving, milch, poet. for the ewes, Ps. 78: 71. Is. 40: 11. — Arab. عَال med. Je, gravisida fuit et lactavit.

Deriv. עָוַל no. II, and

עָוִיל m. child, pp. suckling-child, suckling, Is. 49: 15. 65: 20. — Arab. عَالِي boy, Syr. *ܥܐܝܠ* id.

עָוִילָה f. i. q. עָוִיל Job 6: 29, 30. 11: 14. 13: 7. עָוִילָה-בְּנֵי-עָוִיל the wicked 2 Sam. 3: 34, and without בְּנֵי abstr. for concr. עָוִילָה wickedness for the wicked Job 24: 20. Ps. 107: 42. With הָ parag. עָוִילָה Ps. 92: 16, and contr. עָוִילָה Job 5: 16, transp. עָוִילָה q. v. Plur. עָוִילָה Ps. 58: 3. 64: 7.

עָוִילָה I. contr. for עָוִילָה evil, iniquity, Is. 61: 8.

II. burnt offering, see עָוִילָה. R. עָוִילָה.

עָוִילָל plur. עָוִילָלִים, and עָוִילָל (verbal Po. of the form הָוִילָל plur. עָוִילָלִים, c. Suff. עָוִילָלִים, m. boy, child, (so called prob. from childish petulance, see עָוִיל no. 2.) a poetic word differing from עָוִילָל with which it is coupled Jer. 44: 7. Lam. 2: 7. Spoken of a boy playing in the streets Jer. 6: 11. 9: 20, asking for bread Lam. 4: 4, carried away captive 1: 5, borne in



the arms 2: 20, once of the unborn foetus Job 3: 16. The same is מְעִלָּה Is. 3: 12. — Our view of the etymology and proper signification of this word is given above. Others differently. Thus A. Schultens, Orig. Hebr. I. 6,

compares the Arab. عَج conj. II, to pacify a weaned child with tid-bits, so that עוֹלָה would then be pp. a weaned child. But this does not accord with the form, which is active.

עוֹלָה gleanings, see עֵלֶה.

עוֹלָם, sometimes עָלָם, m. A) pp. occult, hidden, spec. *hidden time*, i. e. obscure and long, of which the beginning or end is uncertain or indefinite, *duration, perpetuity, eternity*. Spoken

1. Of *time long past*, grey antiquity, of old, everlasting, as in the following phrases and examples: יָמֵי עוֹלָם Am. 9: 11. Mic. 6: 14. Is. 63: 9, and יְמֹת עוֹלָם Deut. 32: 7, *days of old*, ancient times. מַעֲוֹלָם of old, from ancient times, Gen. 6: 4. 1 Sam. 27: 8. Is. 63: 16. Jer. 2: 20. 5: 15. Ps. 25: 6, and so of time before the world, from everlasting, Prov. 8: 23; with a negative, *not from any time, never*, Is. 63: 19. 64: 3; elsewhere of a long time, long, Is. 42: 14 referring to the time of the exile. 46: 9. 57: 11. גְּבוּל עוֹלָם ancient landmark, set up by the forefathers Prov. 22: 28. 23: 10 עוֹלָם פְּתָחֵי עוֹלָם ancient gates Ps. 24: 7, יְהִי עוֹלָם the dead of old, those long dead Ps. 143: 3. Lam. 3: 6, עַם עוֹלָם people of old time, long dead Ez. 26: 20. And since to men of ancient times are attributed sincere piety and uncorrupted morals, hence יְרֵךְ עוֹלָם Ps. 139: 24, אֲרָח עוֹלָם Job 22: 15, נְתִיבוֹת עוֹלָם Jer. 6: 16, יְצִי עוֹלָם ib. 18: 15, are all put for the true piety of the fathers of old, comp. צְדָק עוֹלָם the righteousness of old, former righteousness, Dan. 9: 24. — That not always the remotest antiquity is designated, is manifest from the phrase עוֹלָם הָרְבוֹת Is. 58: 12. 61: 1, spoken in [prophetic] allusion to the ruins of Jerusalem at the close of the Babylonian exile. (Jer. 25: 9 et 49: 13 do not

belong here, עָלָם there referring to time future.)

2. Often also of *time future*, ever, forever, evermore, in such a way that the *terminus ad quem* as it is called is to be determined from the nature of the subject. Thus where human things are spoken of: a) spec. in the affairs of single persons, עוֹלָם is sometimes put for the whole period of life, *all the days of one's life*, as עַבְד עוֹלָם a perpetual servant i. e. not to be set free in all his life, Deut. 15: 17. Ex. 21: 6. 1 Sam. 27: 12; poet. of an animal Job 40: 28 [41: 4]. עַד עוֹלָם perpetually i. e. so long as he lives 1 Sam. 1: 22. 20: 15. 2 Sam. 3: 25. שְׁלָמֵי עוֹלָם ever secure, ever prosperous, so long as they live, Ps. 73: 12. 30: 13 *Jehovah, my God, לְעוֹלָם אֲדַרְשֶׁה perpetually will I praise thee*, i. e. while I live. 5: 12: 31: 2. 37: 27, 28. 49: 9. 52: 11. 71: 1. 86: 12. Sometimes also put for *very long life*. Ps. 21: 5 *he (the king) asked life of thee, thou gavest him length of days, a long long life*. — A still narrower application of עוֹלָם is implied in Is. 35: 10 שְׂמֵחָה עוֹלָם עַל רִאשָׁם perpetual joy shall be upon their heads, i. e. a joy ever conspicuous in their countenances, they shall be ever cheerful and rejoicing, comp. Ps. 126: 2. In Is. 51: 11. 61: 17 and Is. 32: 15, the limit of this long time is specified: *hill and watch-tower shall become caverns עוֹלָם עַד for a long long time . . . . 15 עַד יִצְרָה until the Spirit shall be poured out* etc. — b) as pertaining to a whole race, dynasty, or people, and including the whole time until their destruction. 1 Sam. 2: 30 *thy family shall serve me עוֹלָם forever* i. e. so long as it endures. 13: 13. 2 Sam. 7: 16. 1 Chr. 17: 12. 22: 10. Ps. 18: 51 *he will show mercy to David and to his seed עוֹלָם*. So the covenant of God with the Israelites is called עוֹלָם בְּרִית Gen. 17: 7. Lev. 24: 18; the laws given them are חֻקֵּי עוֹלָם Ex. 12: 14, 17. 27: 21. 28: 43. 30: 21. Lev. 3: 17. 6: 21; the possession of the holy land is מְשֻׁבָּה עוֹלָם Gen. 17: 8. 48: 4. — c) Nearer to the metaphysical notion of eternity, or at least to an eternity without end, ap-

proach those examples in which עולם is attributed to the earth and to the universe. Ecc. 1: 4 *but the earth standeth or abideth לעולם forever*. Ps. 104: 5 *it (the earth) shall not be moved forever*. 78: 69. עולם everlasting hills, created of old and to endure forever, Gen. 49: 26. Deut. 33: 15. עולם everlasting heights Ez. 36: 2. So too of human things which refer to a period after death, e. g. שנת עולם everlasting sleep, for death Jer. 51: 39, 57; *everlasting house, long home, i. e. the grave* Ecc. 12: 5; *eternity* everlasting life after the resurrection Dan. 12: 1. — d) The true notion of *eternity* is expressed by עולם in those passages where it is spoken of the nature and existence of God, who is called עולם אל the eternal God, everlasting God, Gen. 21: 33. Is. 40: 28, *forever living* Dan. 12: 7. (Comp. *to live forever, to be immortal like God*, Gen. 3: 22. Job 7: 16.) To him are attributed זרועות עולם everlasting arms Deut. 33: 27, and of him it is said Ps. 90: 2 *eternity thou art God*. 103: 17. Comp. Ps. 9: 8. 10: 16. 29: 10. 93: 2. — e) Of a peculiar kind are those passages where the Hebrews by hyperbole ascribe *eternity* in the metaphysical sense to human things, chiefly in the expression of good wishes. Here belongs the customary form of salutation towards kings: יהי אדני המלך לעולם *let my lord the king live forever*, 1 K. 1: 1, 31. Neh. 2: 3. (Comp. Dan. 2: 4. 3: 9. Judith 12: 4. Aelian. V. H. 1. 32.) So in poetical invocations of good upon kings and royal lines, e. g. Ps. 61: 8 *forever may he sit upon his throne before God*. (comp. v. 7 *let his years be as many generations*.) 45: 7 *thy throne established of God* [pp. O God] shall be for ever and ever. 89: 37 *his (David's) seed shall endure forever*. How much this last expression implies is apparent from the words which immediately follow it: *his throne (shall stand) as the sun before me, 38 like the moon shall it be established forever*; and Ps. 72: 5 *they shall fear thee,*

(O king,) *so long as the sun and moon endure, throughout all generations*; ib. v. 17 *his name shall endure forever, so long as the sun shall his name flourish*. That is, by this figure of hyperbole there is invoked for the king, and especially for David and his royal posterity, a dominion not less enduring than the universe itself. — Also Ps. 48: 9 *God will establish it (Jerusalem) forever*. Jer. 7: 7 *the land which I gave to your fathers ועד עולם*. 25: 5.

B) the world, mundus, from the Chaldee and Rabbinic usage, like the Gr. αἰών, and hence also love of worldly things, worldly-mindedness, i. q. more fully ἀγαπή τοῦ κόσμου 1 John 2: 15, αἰὼν τοῦ κόσμου τούτου Eph. 2: 2, and

Arab. دُنْيَا the world, worldly things and the love of them, as destructive to the knowledge of divine things. Ecc. 3: 11 *God hath made every thing beautiful in his time, גם את-העולם נתן בלבבם מבלי אשר לא ימצא האדם וגו' although he (God) hath set the love of worldly things in their heart, so that man understandeth not the works of God etc.* i. e. גם בראייה, see גם no. 4. For the sense comp. Ecc. 8: 17. — Another form is עִיּוֹן.

\* עוֹן obsol. root, to rest, to dwell, comp. Arab. قَوْن convenience, quiet, *to live quietly*. — Hence מעוֹן, dwelling, and

עוֹנָה f. a living together, cohabitation in the conjugal sense, Ex. 21: 10. Talmud id. — Hos. 10: 10 in Keri has עוֹנָה, which the Targ. renders furrows (comp. מַעְבָּדָה), but the context almost demands the pointing עוֹנוֹת sins.

עוֹן i. e. עוֹן, see the root עוֹן.

עוֹן Ex. 23: 43. 34: 7, seldom עוֹן 2 K. 7: 9. Ps. 51: 7, constr. עוֹן, עוֹן 1 Chr. 21: 8; plur. absol. and constr. עוֹנוֹת, c. Suff. עוֹנוֹת, עוֹנוֹת, often עוֹנוֹת, etc. m. pp. perverse-

ness, wrongness, from the root עָוָה. Hence

1. *wrong action, sin, crime* Gen. 4: 13. 44: 16. Job 31: 11 פְּלִיָּים *a crime for the judges* sc. to punish, comp. v. 28. 19: 29 עֲוֹנוֹת חָרֵב *crimes for the sword* sc. to punish. Ez. 21: 30 עֲוֹן קֶץ *crime of the end* i. e. which brings to an end, to destruction. v. 34. 35: 5. Often in the sense of *fault, guilt*, contracted by *doing wrong, sinning*, as חַטֹּאת עֲוֹן *the guilt of the fathers* Ex. 20: 5. 34: 7. עֲוֹן הָאֱמֹרִי *guilt of the Amorites* Gen. 15: 16. עֲוֹן חַטָּאת *guilt of my sin* Ps. 32: 5. Meton. *any thing acquired by wrong*, Hos. 12: 9 *among all my goods they shall not find* חַטָּאת עֲוֹן אִשֶּׁר *ought got by wrong so that it were sin*, no wrong amounting to sin. — The verbs used to express the pardon or expiation of sin are כָּלַח *to be forgiven*, כָּפַר, נָשָׂא no. 2. e; for its punishment, פָּקַד; for the suffering of punishment on account of it, נָשָׂא no. 2. b.

2. sometimes for the punishment of sin, Is. 5: 18. *calamity, misery*, Ps. 31: 11.

עֲוֵנוֹת m. plur. *perversities*, i. e. *perverseness*, Is. 19: 14, עֲוֹנֵיכֶם, from the root עָוָה. Vulg. *vertigo*, not unaptly.

\* עוֹף 1. i. q. כָּנָף (from which perhaps this root has been formed by softening the letters, comp. עוֹף, עוֹף; עוֹף, עוֹף; אֵץ, אֵץ, and many others; see the roots דָּוָה, הוֹדָה, etc.) *to cover*, spec. *with feathers*, wings. Is. 31: 5 *as birds which cover* (their young) *with their wings* כָּנָף יְהוָה *so will Jehovah of hosts protect Jerusalem*. — From the idea of covering, עוֹף is pp. i. q. כָּנָף *wing*, whence

2. *to fly, to fly away, to fly upon*, of birds Prov. 26: 2. Trop. of an army Is. 11: 14. Hab. 1: 8. of ships Is. 60: 8. of an arrow Ps. 91: 5. Also i. q. to vanish suddenly, e. g. a dream Job 20: 8, human life Ps. 90: 10. Once trans. like Hiph. Prov. 23: 5 Chethibh. — Arab. عَان med. Waw et Je, in aère peependit et alicui rei imminuit

avis, seq. عَابَى; volatus; a

secondary form is عَائِي augur, عِيَافَة, عِيَاف, augurium. — From the idea of covering (no. 1) comes the signification

3. *to cover with darkness* (Syr. حَفَّ obvolvit,) and intrans. *to be covered with darkness*. Job 11: 17 תִּצְפֶּה בְּבֹקֶר (though now) *covered with darkness* i. e. oppressed by calamity, soon thou shalt be as the morning; unless we prefer with 3 Mss. to read תִּצְפֶּה darkness shall be as the morning. — Also

4. *to faint, to faint away*, in which darkness comes over the eyes; see עָנָה, עָנָה, and Arab. غَشِيَ. Syr.

عָנָה to become weak, Ethp. to faint away. Kindred are עָנָה and עָנָה to become weak, weary. — Fut עָנָה (to distinguish it from עָנָה to fly) I Sam. 14: 28. Judg. 4: 21.

PIL. עוֹף 1. i. q. Kal no. 2, *to fly*, Gen. 1: 20. Is. 6: 2.

2. to brandish q. d. to make fly, e. g. a sword Ez. 32: 10.

HIPH. *to make fly away* Prov. 23: 5 Keri.

HITHPAL. *to fly away* i. e. to vanish Hos. 9: 11.

Deriv. from signif. 1, 2, עוֹפִים, עוֹף. From signif. 3, מוֹעֵף, מוֹעֵף, מוֹעֵף.

עוֹף pp. *wing*, see the root no. 1; hence collect. *birds, fowls*, i. e. winged tribe, Gen. 1: 21, 30. Lev. 17: 13. Ps. 50: 11. al. saep.

עוֹף Chald. i. q. Heb. Dan. 2: 38. 7: 6.

\* I. עוֹץ *to consult, to take counsel*, i. q. עָצָה, only in imp. עָצָה Judg. 19: 30. Is. 18: 10. — Hence עוֹץ pr. n.

\* II. עוֹץ i. q. غَاس, غَاس, to impress itself, to sink itself, e. g. the foot in the sand, whence غَوِطَة light sandy soil and fertile. Hence

עוֹץ (light sandy soil) Uz, *Ausitis*, *Ausilae*, Sept. *Αυσίτις*, *Αυσίται*, pr. n. of a region and tribe in the northern part of Arabia Deserta (بَدِيَّةُ الشَّام)

between Palestine, Idumea, and the Euphrates, called by Ptolemy (V. 19) *Αυσίται*, unless the reading *Αυσίται* is to be restored. Job 1: 1, coll. v. 3. Jer. 25: 20. Also Lam. 4: 21, where it is to be understood of Idumeans dwelling in Uz. Of the origin of this tribe different accounts are given, see Gen. 10: 23. 22: 21. 36: 28. Comp. Vater's Comment. üb. den Pentat. I. p. 152. See also the discussions respecting the situation of the land of Uz in Bochart Phaleg II. 8. J. D. Michaelis Spicileg. II. 26. Ilgen de Iobi natura et indole p. 95, 96. Rosenm. Schol. in Iob. Prolegomm. § 5. Eichhorn Einleit. in das A. T. § 639.

\* עָרַק in Kal not used, Syr. and Chald. *to be pressed, to be straitened*, i. q. Heb. עָרַק.

HIPH. *to press*, seq. עָרַק pp. *to press down*, καταθλιβω, Am. 2: 13.

Deriv. עָרַקָה, עָרַקָה.

\* עָרַר in Kal not used, Aeth. ሆደር *to be blind*. Arab. عَرَى and عَار *to be blind of an eye*.

PIEL עָרַר *to blind, to make blind*, to put out the eyes of any one, 2 K. 25: 7. Jer. 39: 7. Metaph. *to blind* a judge with gifts Ex. 23: 8. Deut. 16: 19. Syr. ܥܪܐ. — As to the etymology, possibly עָרַר is pp. the same with עָפַר *to cast dust, sand, chaff in the eyes of any one*, comp. Chald. עָרַר.

Deriv. (עָרַר), עָרַר, עָרַר.

עָרַר adj. *blind*, Ex. 4: 11. Lev. 19: 14. Metaph. of persons in the darkness of ignorance Is. 29: 18. 42: 18, 19. 43: 8. or of misery Ps. 146: 8.

\* I. עָרַר pp. *to be hot, ardent*, (kindr. with עָרַר q. v.) then *to be lively, active, wakeful*, opp. both to sleep and to sloth. Spec.

1. *to wake, to be awake*, Cant. 5: 2.

Mal. 2: 19 עָרַר וְעָנָה *the waking and the answering*, i. e. every one living, a proverbial expression (like עָרַר וְעָנָה) drawn perhaps from the Levites keeping watch in the temple, Ps. 134, of whom one remains awake and calls, and the other answers. In the same sense the Arabs say: *no caller and no answerer*, Vit. Tim. I. p. 108. ed. Manger. Jerome *magister et discipulus*, and so the Engl. Vers. 'the master and the scholar.'

2. *to awake from sleep*, intrans. only in imper. Ps. 44: 24 עָרֵירָה לָמָּה תִּשְׁנֶה *awake! why sleepest thou, O Lord?* Ps. 7: 7. Is. 51: 9.

3. causat. *to awake any one out of sleep*, i. q. Hiph. Job 41: 2, fut. יַעֲרִיר Keri.

NIPH. יַעֲרִיר, fut. יַעֲרִיר, pass. of Pi. and Hiph.

1. *to be awaked, to be roused from sleep*, Job 14: 12. Zech. 4: 1.

2. trop. *to be raised up, to arise*, e. g. a wind Jer. 25: 32. a people Jer. 6: 22. Joel 4: 12 [3: 17]. Jehovah Zech. 2: 17 [13]. Of a bow Hab. 3: 9, but see עָרַר no. II.

PIEL עָרַר, comp. Gr. ὄρεω = ὄρε-ννμι, praet. ὄρεσθαι.

1. *to awake, to rouse out of sleep*, trans. Cant. 2: 7. 3: 5. 8: 4, (5?) *to excite or call forth serpents from their lurking places* Job 3: 8. Trop. *to excite, to stir up quarrels, strife*, Prov. 10: 12. *to rouse up one's strength*, Ps. 80: 3.

2. *to raise up* i. e. *to lift up* and brandish a spear 2 Sam. 23: 18. a scourge Is. 10: 26. — But Is. 23: 13 see under the root עָרַר Pil.

HIPH. יַעֲרִיר i. q. Pil. and Gr. ἐγείρω.

1. causat. *to awake, to arouse*, trans. from sleep. Zech. 4: 1. Cant 2: 7. 3: 5. 8: 4. *to rouse, to excite, to stir up* one to any thing Is. 45: 13. Jer. 50: 9; and in the same sense, *to rouse or stir up the spirit of any one* 1 Chr. 5: 26. 2 Chr. 21: 16, also the ear of any one Is. 50: 4. *to rouse, to provoke*, e. g. the crocodile Job 41: 2, the young eaglets to fly Deut. 32: 11 עַל קֶנֶס עֵרָהּ *as the eagle provokes her nest* i. e. her young to fly, (ad volandum



Vulg. well,) *hovers over her young* in the air etc. The image is that of a female eagle teaching her young to fly by exciting and provoking them, and afterwards hovering over and around to watch and protect them from harm.

2. intrans. *to wake*, pp. *to keep watch*, Ps. 35: 23. seq. עַל *to watch over* any one Job 8: 6.

HITHPAL. 1. *to rouse oneself, to arise*, Is. 51: 17. 64: 6. seq. עַל *against* any one Job 17: 8.

2. *to rejoice, to exult*, Job 31: 29. Comp. in vulg. Engl. *to be waked up*.

Deriv. Chald. עִיר *vigil*, and the pr. n. נָעִיר, נָעַר, נָעַרְן.

\* II. עוּר i. q. עָרָה and עָרַר *to be naked, to be made naked*, whence Arab.

عار nakedness, verenda, Heb. מַעֲרִים.

NIPH. Hab. 3: 9 עֲרִיחַ תַּעֲוֹר קִשְׁתְּךָ *in nakedness is thy bow made naked*.

PIL. עוֹרָר see root עָרַר.

\* III. עוּר obsol. root, kindr. with חוּר, *to dig, to excavate*, whence Arab. غَار, Heb. מַעְרָה cavern.

עוּר Chald. *chaff* Dan. 2: 35. Syr. عَائِر id. Arab. عَوَار, a bit

of chaff or the like which flies into the eye and hurts it. — Many derive it from the notion of *blinding*, from the root עָנַר. But possibly עוּר may be the same with עָפַר dust, atom of dust, whence עִינָר i. q. עָפַר *to throw dust in the eyes*, i. e. *to blind*.

עוּר m. 1. *the skin* of a man, so called perhaps from nudity, see the root עוּר no. II. Ex. 34: 30, 35. Lev. 13: 2. Job 7: 5. al. saepe. עוּר שָׁפִים *skin of the teeth* i. e. *the gums* Job 19: 20, for which passage see under the root מָלַט. For Job 19: 26 see under נָקָה. Poet. *for the body, life*, Job 2: 4 עוּר בְּעַד עוּר *skin for skin* i. e. *life for life*. 18: 13 *the parts of his skin* i. e. *the members of his body*.

2. *skin, hide*, of animals Gen. 3: 21,

plur. עוֹרוֹת Gen. 27: 16. Also of skins artificially prepared and wrought, leather, Lev. 13: 48.

עוֹרִים (read עֲוָרִים) Is. 30: 6 Chethibb, for עֲוָרִים asses.

עוֹרָן m. *blindness* Deut. 28: 28.

Zech. 12: 4. See root עוּר.

עוֹרָה f. id. Lev. 22: 22.

\* עוֹשׂ *ἀπ. λεγόμεν.* Joel 4: 11, which Sept. Targ. Syr. render *to assemble, to come together*. Better, *to hasten, to make haste*, i. q. the kindr. roots חָזַשׁ, עוֹז, and غَشَّ III *to hasten, to accelerate a work*. Comp. also עוֹתָה.

Deriv. pr. n. יוֹעֵשׂ, יוֹעֵשׂת.

\* עוֹתָה in Kal not used, *to be curv-*

*ed, crooked, inflected*, kindr. with עִבָּה, עִבָּת.

PIEL עוֹתָה *to bend, to make crooked*, Ecc. 7: 13. Metaph. *to pervert, to wrest*, e. g. justice Job 8: 3. 34: 12. comp. Am. 8: 5. Also c. acc. of pers. *to subvert*, i. e. *to wrest or pervert the cause of any one*, Lam. 3: 36. Job 19: 6. Ps. 119: 78. עוֹתָה דָּרָךְ פ' *to pervert the way of any one*, i. e. *to lead him astray*, Ps. 149: 6. — PUAL part. *crooked* Ecc. 1: 15.

HITHP. *to bend oneself, to bow down*, Ecc. 12: 3.

Deriv. עוֹתָהָ.

\* עוֹתָה *ἀπ. λεγόμεν.* a root of the same origin and signification with עָזַח, pp. *to hasten, to hasten up* sc. for help, and hence *to succour*, (Engl. *to run up*), *to help*. Arab. غَاث conj. IV, *juvit, succurrit, subvenit*. Construed c. dupl. acc. (like בָּלַבַּל Gen. 47: 12. 1 K. 18: 4, 13.) Is. 50: 4 דְּבַר לְעוֹתָה אֶת-יָגֶפֶת *to help the weary with a word*, i. e. *to speak comfort to him, raise him up*. Aqu. ὑποστηρίσαι. Vulg. sustentare. — Hence

עוֹתָי (for עוֹתָיָה, עוֹתָיָה, whom Jehovah succours) pr. n. a) 1 Chr. 9: 4. b) Ezra 8: 14.

**עוּתָהּ** pp. infin. Aram. Pi. of **עוּת** (Kamets impure) f. *a bending or bowing down* of any one, i. e. oppression Lam. 3: 59, comp. the verb v. 36.

**עוּז** f. **עוּזָה**, plur. **עוּזִים**, (r. **עוּזוּ**)

A) adj. 1. *strong, vehement, fierce*, of a people Num. 13: 28. of a wind Ex. 14: 21. of waves Neh. 9: 11. Is. 43: 16. of anger Gen. 49: 7. Prov. 21: 14.

2. *strong, munitus* Num. 21: 24.

3. *harsh, cruel, hardened*, of a king Is. 19: 4. **עוּז-פָּנִים** of a hardened countenance i. e. impudent, shameless Deut. 28: 50. Dan. 8: 23.

B) subst. *strength* Gen. 49: 3.

**עוּז** plur. **עוּזִים** f. 1. *a she-goat*. Syr. **ܥܘܙܐ**, Arab. **عَزْ**, Phoenic. **ʿāzā** Steph. Byzant. The Indo-European tongues have the same word, as Sanscr. *adscha* he-goat, *adschā* she-goat, Goth. *gáitsa*, Anglosax. *gát*, Engl. *goat*, Germ. *Geis* and with a harder form *Gems* the chamois, Gr. *aĩs*, *aĩyós*, also Turk. *gieik*, *ghieizi*, comp. Grimm Deutsche Gr. III. 328. — Thus **גְּרֵי עוּזִים** kid of the goats Gen. 27: 9. **יְשֵׁה עוּזִים** a goat i. e. the goat, an individual for the species, Deut. 14: 4.

2. plur. **עוּזִים** goats' hair Ex. 26: 7. 36: 14. 1 Sam. 19: 13.

**עוּז** Chald. i. q. Heb. no. 1, Ezra 6: 17.

**עוּז**, sometimes **עוּזוּ** Prov. 31: 17, 25, seq. Makk. **עוּז**, c. Suff. **עוּזִי** and **עוּזִי**, **עוּזָה** and **עוּזָה**, (r. **עוּזוּ**)

1. *strength, might*, of God Job 12: 16. 26: 2. of men Ps. 29: 11. Job 26: 12. of animals Job 41: 14. of a voice Ps. 68: 34. of vehement anger Ps. 90: 11. **עוּזוּ בְּכָל-עוּז** with all one's might 2 Sam. 6: 14. Concr. *the strong ones, heroes*, Judg. 5: 21.

2. *strength, firmness, security*. **מִגְדָּל עוּז** strong tower, fortified, Judg. 9: 51, comp. Ps. 30: 8. Hence trop. *defence, refuge, protection*, Ps. 28: 8 **יְהוָה עוּז לְמִוְךָ** Jehovah is their defence. 46: 2. 62: 8.

In a bad sense, **עוּז פָּנִים** strength of countenance i. e. boldness, impudence, Ecc. 8: 1.

3. *splendour, majesty, glory*, as the usual concomitants of might and power, i. q. **כְּבוֹד** with which it is often coupled, Hab. 3: 4. Ps. 96: 6 **יְהוָה בְּאַרְצָה עוּז וְהַפָּאֶרְתָּהּ** Ps. 132: 8 **אֲרוֹן עוּדְךָ** the ark (seat) of thy majesty, i. e. the ark of the covenant (elsewhere **אֲרוֹן כְּבוֹד יְהוָה** 2 Chr. 6: 41,) for which poet. **עוּז** alone Ps. 78: 61, comp. 1 Sam. 4: 21, 22.

4. *praise, laud, glory*, Ps. 8: 3. 29: 1. 68: 35. 99: 4. Ez. 15: 2. 2 Chr. 30: 21 **בְּיָד עוּזֵי הַלְלוּ** instruments of praise i. e. used in praising God. — Arab. **عِزْر** might, victory, glory.

**עוּזָה** (strength) pr. n. m. a) 2 Sam. 6: 3, for which v. 6, 7 **עוּזָה**. b) 1 Chr. 8: 7. c) Ezra 2: 49. Neh. 7: 51.

**עוּזָזֵל** *Azazel*, a word found only in the law respecting the day of atonement Lev. 16: 8, 10, 26, and vexed with the numerous conjectures of interpreters. I render it without hesitation, *the averter, expiator, averruncus, ἀλεξίτακος*, i. e. **עוּזָזֵל** for **עוּזָזֵל**, from the root **עוּזַל עָרַל**, to remove, to separate, comp. Lehrs. p. 869. By this name I suppose is to be understood originally some idol that was appeased with sacrifices, as Saturn and Mars, see **מַלְכָּה**; but afterwards, as the names of idols were often transferred to demons (see Lib. Henochi c. 10. Spencer de Legg. Hebraeorum ritualibus III. Diss. VIII,) it seems to denote an evil demon dwelling in the desert and to be placated with victims, in accordance with this very ancient and also gentile rite. The name *Azazel* (**عزازيل** in Golius p. 317 falsely read **عزلزيل**) is also used by the

Arabs for an evil demon, see Reland. de Rel. Muhammed. p. 189. Meninski h. v. The etymology which we have above proposed, was expressed of old by the Sept. translator, although neg-

lected or misunderstood by most interpreters. Thus he renders **לְעִזָּתָי** in v. 8 **τῷ Ἀποπομπᾷ** i. e. **Ἀποτροπᾷ**, **Ἀλεξιάκῳ**, Avertunco; v. 10 **εἰς τὴν ἀποπομπήν**, ad avertuncandum; v. 16 **εἰς ἄφεσιν**. Comp. for the use of the Greek word **ἀποπομπᾶος**, what is said by Bochart in Hieroz. P. I. p. 651. Vossius ad Epist. Barnabae p. 316. Suicer. Thes. Eccl. I. p. 468. — The ecclesiastical fathers have referred this **Ἀποπομπᾶος** to the goat itself, q. d. *scape-goat*, although obviously in v. 8 the antithesis lies between **לְעִזָּתָי** and **לְיָהוּהוּ**. So too the Vulg. *caper emis-sarius*, Symm. **ἀπερχόμενος, ἀπολεινόμενος**, as if the name were compounded of **עז** goat and **אזל** to depart. Bochart himself (l. c.) understands the place whither the goat was to be sent away, and supposes **עִזָּתָיִל** to be the pluralis fractus from sing. **עִזָּיִל**, pp. separations, and then *desert places*. But there is no trace of the pluralis fractus in the Hebrew language, and the place whither the goat was to be sent away is specified by the words **הַמִּדְבָּרָה** v. 10, 21, and **אֶל-אֶרֶץ גִּזְרָה** v. 22.

\* **יָעֹזב** fut. **יָעֹזב** 1. pp. *to let go, to loosen* the bands or cords by which any thing is bound or fastened, and thus *to let loose, to release, to let go free*, of a beast of burden. (For this use of the Arabic verb **عزب** see Sypkens in Diss. Lugd. II. p. 930 sqq.) So in the difficult passage, Ex. 23: 5 *when thou seest the ass of thine enemy lying down under his burden*, **וְהָיְתָה מַעֲזֹב לוֹ עֹזב**, **וְהָיְתָה מַעֲזֹב לוֹ עֹזב** *beware that thou leave him not, but thou shalt surely loosen the bands* (of the ass) *with him* i. e. the fastenings of the load etc. There is here a paronomasia in the double use of the verb **עֹזב**, first in its more usual sense to leave, to desert, and then in the sense of loosening. — Trop. of a slave set free, whence the proverbial expression **עֲצֹרָה שְׁכִיטָה** *the shut up and the let go free* i. e. the bond and the free, i. q. all, every one, Deut. 32: 36. 1 K. 14: 10. 21: 21. 2 K.

9: 8. 14: 26. L. de Dieu interprets this phrase by 'the married and the unmarried,' comp. **عزب** caelebs, and **أعصر** paterfamilias; others as neut. 'the locked up and the abandoned,' i. e. the precious and the worthless. The sense is in either case the same, but the first interpretation is preferable; and against the latter it may also be urged, that the expression is every where applied only to persons and not to things. — Metaph. Job 10: 1 **אֶעֱזֹבָה שִׁירִי** *I will let loose my complaint*, q. d. *I will let go the reins, will not restrain it*. — Hence

2. to let go, i. e. *to leave, to quit*, a person Gen. 2: 24. a place Jer. 25: 35. Ez. 8: 12. Also *to desert, to forsake*, e. g. the poor and needy Job 20: 19. Ps. 27: 10. Ez. 23: 29. God a people Is. 42: 16. 49: 14. 54: 7. Ps. 9: 11. 22: 2. 71: 11; and vice versa a people God Judg. 2: 12. Dent. 31: 16. Jer. 5: 19. Ez. 24: 21. the divine law Is. 58: 2. Ezra 9: 12. piety Job 6: 14. al. saep. So too strength or heart is said *to forsake*, to fail any one Ps. 38: 11. 40: 13. Spec. a) *to leave* a thing in any place, Gen. 50: 8. Seq. **בְּיַד** *to leave in the hand of* any one sc. in departing, Gen. 39: 12, 13; sometimes in the sense *to leave in one's charge, to entrust* to him Gen. 39: 6, and sometimes *to leave to one's good pleasure* 2 Chr. 12: 5, 5. In the sense of *committing* construed also with **אֵל** Job 39: 11, and **עַל** Ps. 10: 14 intrans. **הִלָּכָה הָעֲנִי הָעֹזֵב** *the poor committeth himself to thee*. — b) *to leave behind* at death to one's heirs, seq. **לְ** Ps. 49: 11. — c) *to leave* i. e. *to let remain* to any one, so as not to take it away, seq. **לְ** Mal. 3: 19. — d) Part. pass. **עֹזֹבָה** *for-saken, deserted*, spoken of houses and cities abandoned by the inhabitants and now lying deserted, ruins, rubbish, Is. 6: 12. 17: 9 **וְהָאֲמָרִי וְהָעֲרֹשׁ וְהָאֲמָרִי** *as ruins in the forests and in the summits of Palestine which the Canaanites have left deserted before Israel*, comp. 17: 2. Jer. 4: 29. [See Gesen. Transl. of Is. ed. 2. note.]

3. *to leave off, to cease from, to forsake*

any thing, seq. acc. Ez. 23: 8. seq. gerund Hos. 4: 10. So also to remit wrath, to cease from, Ps. 37: 8. עֲזַב 'הסדו מֵעַם פ' to remit i. e. to withdraw his favour from any one Gen. 24: 27. Ruth 2: 20.

נִפְח. to be left, to be forsaken, deserted Neh. 13: 11. Often of a land left deserted of its inhabitants, Lev. 26: 43. Is. 7: 16. Job 18: 4. Seq. לָ, to be left i. e. given over to any one Is. 18: 6.

Pual עָזַב i. q. Niph. Is. 32: 14.

Deriv. עֲזֻבָּה, and

עֲזֻבָּה only in plur. עֲזֻבוֹתִים m. prob. a technical word of commerce, signifying nearly the same with מַעְרָב, traffic, commerce, from the root עֲזַב to leave or let go for a price, i. e. to sell. Hence

1. fair, market, market-place. Ez. 27: 19 Dan and Javan מֵאֲרוֹזֵל בְּעֲזֻבוֹתֶיךָ set out spun-work in thy fairs i. e. brought it to thy fairs. In the similar passages v. 12, 14, 22, with the same general sense we find בָּ prefixed to the wares, with silver, iron, etc. do they set out thy fairs, and in v. 16 בָּ is even put twice i. e. before both the wares and the place. The context shows indeed how we are to understand the sense in these cases, but whether the construction is correct, may be doubted.

2. gains, earnings, profits, accruing from traffic, Ez. 27: 27, 33. Comp. סָחַר.

עֲזֻבוֹק (perh. wholly desolate, from עֲזַב and בִּזְקָה) pr. n. m. Neh. 3: 16.

עֲזֻרָה (strong in fortune) pr. n. m. Ezra 2: 12. 8: 12. Neh. 7: 17. 10: 16.

\* עֲזָה obsol. root, Arab. عَزَى to console, whence the pr. n. عِزِّيَاة, מֵעֲזִיָּה, מֵעֲזִיָּה.

עָזָה (strong, fortified, valida, q. d. Valentia) pr. n. Gaza, Sept. Γάζα, one of the five cities of the Philistines, Josh. 11: 42. Judg. 16: 1, 21. 1 Sam. 6: 17. Jer. 25: 20. Am. 1: 6, 7. Zeph. 2: 4. It was a royal city Zech. 9: 5, situated near the southern border of Palestine

Gen. 10: 19. 1 K. 4: 24, subdued by the Jews in the time of the Judges Judg. 1: 18, but soon afterwards recovered by the Philistines. It is often mentioned in Greek writers; Plutarch calls it the largest city of Syria, and Arrian says it is a great city situated in a high and strong position. The ancient name is still retained, عَزَّة. Its history is copiously narrated by Reland, Palaestina p. 788 to 800. — Gentile n. עֲזָתִי Judg. 16: 2.

עָזָה see עָזָה no. 1.

עֲזֻבָּה f. 1. ruins, rubbish, see the root עָזַב no. 2.

2. pr. n. f. Azubah, a) the mother of Jehoshaphat 1 K. 22: 42. b) the wife of Caleb 1 Chr. 2: 18, 19.

עֲזָרָה m. strong, mighty, of God Ps. 24: 8. Collect. the strong ones i. e. warriors Is. 43: 17.

עֲזָרָה m. strength, might, as of war Is. 42: 25. of God Ps. 78: 4. 145: 6. R. עֲזָרָה.

עֲזָרָה see עֲזָרָה.

\* עֲזָרָה fut. יַעֲזֵר, inf. יַעֲזֹז, 1. to strengthen, to make strong and firm.

(Arab. عَزَّى fut. O.) Seq. לָ, to make secure, to protect. Ecc. 7: 19 הַחֲכָמָה תַעֲזֹז לְחָכְמָה רַגוֹ wisdom strengtheneth the wise more than ten chiefs, i. e. protects him more and better than ten leaders. (Comp. עֲזָה no. 2, and מָעַז.) This active signification appears also in the name עֲזֻרָה.

2. to become strong, to be made strong. Judg. 3: 10 וַתַּעֲזֵר יָדוֹ עַל-כִּשְׁשָׁן his hand was made strong over Cushan, i. e. he prevailed over him, conquered him. 6: 2. Dan. 11: 12 וְלֹא יַעֲזֹז but he shall not conquer. Ps. 9: 20. Prov. 8: 28 בְּעֲזָז עֵינֹת תְּהוֹם when the fountains of the deep waxed strong, i. e. flowed strong, comp. מִים עֲזִים Neh. 9: 11. Is. 43: 16.—Syr. ܐܬܗܦܐ Ethpa. infremuit, efferebuit.



3. to be strong, mighty, powerful, Ps. 89: 14. to show oneself so 88: 29. 52: 9.

HIPH. הִצַּח seq. פָּחַח to strengthen one's countenance, i. e. to put on an impudent, shameless face, Prov. 7: 13. seq. ב 21: 29. Comp. עז no. 2, עז no. 2.

Deriv. עֶז, עֶז, עֶזֶז, עֶזֶז, עֶזֶז, עֶזֶז, and those which here follow from עֶזֶז to עֶזֶז.

עֶזֶז (strong) pr. n. m. 1 Chr. 5: 8.

עֶזְרָה (whom Jehovah strengthened) pr. n. m. a) 1 Chr. 27: 20. b) 15: 21. c) 2 Chr. 31: 13.

עֶזִּי (apoc. fr. עֶזְרָה) Uzzi pr. n. m. a) 1 Chr. 5: 31. 6: 36. Ezra 7: 4. b) 1 Chr. 7: 2. c) 9: 8. d) 7: 7. e) Neh. 11: 22. f) 12: 19, 42.

עֶזְרָאֵל see עֶזְרָאֵל.

עֶזְרָאֵל (might of God) Uzziel pr. n. m. a) Ex. 6: 18. Num. 3: 19. b) 1 Chr. 4: 42. c) 7: 7. d) 25: 4. e) 2 Chr. 29: 14. f) Neh. 3: 8.

עֶזְרָאֵלִי Num. 3: 27, Uzzielite, patronym. from עֶזְרָאֵל a.

עֶזְרָה and עֶזְרָה (might of Jehovah) pr. n. Uziah, Sept. <sup>3</sup> Oziās. a) king of Judah from 811 to 759 B. C. 2 K. 15: 13, 30, 32, 34. Is. 1: 1. 6: 1. 7: 1. Hos. 1: 1. Am. 1: 1. In 2 K. 14: 21. 15: 1, 6, 8, 23, 27, he is also called עֶזְרָה and עֶזְרָה, which however is not another name of the same king, but would seem to have arisen either from an error of the copyists, עֶזְרָה and עֶזְרָה being similar, or from the confounding of the two names in the vulgar pronunciation, zz being put for zr. Comp. in c. b) 1 Chr. 27: 25. c) 1 Chr. 6: 9, for which v. 21 עֶזְרָה. d) Ezra 10: 21. e) Neh. 11: 4.

עֶזְרָאֵל (strong) pr. n. m. Ezra 10: 27.

עֶזְמוֹת (strong unto death) pr. n. a) of one of David's heroes 2 Sam.

23: 31. b) 1 Chr. 27: 25. c) בֵּית עֶזְמוֹת see in בֵּית no. 11. ee.

\* עֶזַל obsol. root, Arab. عَزَلَ to remove, to separate, see the cogn. عֶזַל no. 2. Hence עֶזְאֵל.

\* עֶזַן obsol. root, perhaps i. q. אֶזַן to be acute, sharp, whence

עֶזְנִיָּה f. Lev. 11: 13. Deut. 14: 12, a species of eagle, so called from the acuteness of his sight, comp. Job 39: 29. Hom. Il. 17. 674; unless perhaps עֶזְנִיָּה is put for עֶזְנִיָּה fem. of עֶזֶר strong, powerful, in accordance with that usage of language which we have explained under עֶזֶל, where see, and comp. particularly from this very root עֶזְנִיָּה Is. 23: 11 for מֶעֶזְנִיָּה. Sept. ἀλιετός, Vulg. aquila marina. Formerly I have here compared Arab.

عُزْنٌ according to Giggeius and Castell, 'an eagle, or bird resembling the eagle;' but in the printed Camoos p. 1786, it stands عُزْنٌ (with Re), 'a bird, either an eagle or one similar.' To this authority we must probably yield.

\* עֶזַק only in Pi. עֶזַק, to loosen up (the ground) with a mattock, to dig up or over, Is. 5: 2. — Arab. عَرَق, whence مَعْرَقٌ a spade, mattock. —

From the kindred signification of engraving comes

עֶזְקָא f. Chald. a signet ring Dan. 6: 18. — Syr. عَزَقٌ id.

עֶזְקָה (a field dug over, broken up) Azekah pr. n. of a city in the plain of Judah, Josh. 10: 10. 15: 35. 1 Sam. 17: 1. Neh. 11: 30. Jer. 34: 7. See Relandi Palaestina p. 603.

\* עֶזַר, fut. יִעֲזֵר plur. יִעֲזְרוּ, to help, to assist, to aid. Arab. عَزَرَ, Syr. عَزَى, id. (not عَزَى, as Simonis and

Winer have it.) The primary idea seems to be that of surrounding, enclosing, and so protecting; comp. the kindr. roots עָצַר, עָצַר no. I, and עֲזָרָה i. q. הָעֵצָר. — Absol. Is. 30: 7. Seq. acc. of pers. Ps. 37: 40. 79: 9. 109: 26. 118: 13. al. seq. לְ 2 Sam. 8: 5. 21: 17, and particularly in the later books 1 Chr. 18: 5. 21: 17. 2 Chr. 19: 2. 26: 13. 28: 16. Job 26: 2. seq. עִם (comp. Engl. to stand *by*) 1 Chr. 12: 21. seq. וַיַּעֲזֵרוּ אֲחֵרֵי אֲדֹנֶיהָ 1 K. 1: 7 *they aided, following the party of Adonijah*. — Part. עֹזֵר *helper* Job 9: 13. Of an ally in war 1 K. 20: 16.

נִפְחָה. to be helped, aided, Ps. 28: 7. particularly from God, 2 Chr. 26: 15. 1 Chr. 5: 20 וַיַּעֲזֵרוּ בָּעֵלֵהֶם *and they were aided against them*, i. e. God gave them the victory. Dan. 11: 34. The Arabs say in like manner, اُنْصَرَ to be helped sc. from God, i. e. to conquer.

חִפְחָה. i. q. Kal. Part. after the Aramean form, plur. מַעֲזֵרִים 2 Chr. 28: 23. inf. גִּעְזִיר 2 Sam. 18: 3 Chethibh.

Deriv. עֹזֵר and the following to עֲזָרָה, also עֲזָרָה.

עֹזֵר m. c. Suff. עֲזָרִי 1. *help*, often for concr. *helper*, Ps. 33: 20. 70: 6. 115: 9. of a *female helper* Gen. 2: 18, 20.

2. *Ezer*, pr. n. m. a) 1 Chr. 4: 4, for which עֲזָרָה v. 17. b) 12: 9. c) Neh. 3: 19.

עֲזָרָה (help) *Ezer* pr. n. m. a) Neh. 12: 42. b) 1 Chr. 7: 21.

עֲזָרָה and עֲזָרָה (helper) *Azur* pr. n. m. a) Jer. 28: 1. b) Ez. 11: 1. c) Neh. 10: 18.

עֲזָרָה (help) pr. n. *Ezra*, a) a priest and scribe, γραμματεὺς, who in the seventh year of Artaxerxes Longimanus, 458 B. C. led up a colony of Jews from Babylon to Jerusalem. Ezra c. 7—10, Neh. c. 8. For his lineage see Ezra 7: 1—5.

b) one of the first colonists, under Zerubbabel, Neh. 12: 1, 2.

עֲזָרְיָה (whom *God helps*, Germ. Gotthelf) pr. n. *Azareel* a) 1 Chr. 12: 6. b) 25: 18. c) 27: 22. d) Neh. 11: 13. 12: 36. e) Ezra 10: 41.

עֲזָרָה f. 1. *help* Ps. 22: 20, also עֲזָרָה (like עֲזָרָה) Ps. 60: 13. 108: 13. c. He parag. עֲזָרָתָה Ps. 44: 27.

2) pr. n. see עֹזֵר 2. a.

עֲזָרָה f. 1. a word of the later Hebrew for the more ancient הָעֵצָר *atrium, court* sc. of the temple, 2 Chr. 4: 9. 6: 13, from עֹזֵר in the sense of *enclosing* i. q. הָעֵצָר. — Often in the Targums, Arab. عَصَا id.

2. a ledge around the altar, formed by drawing in or diminishing the part above, a settle, terrace, Ez. 43: 14, 17, 20.

עֲזָרָה (prompt to help) pr. n. m. 1 Chr. 27: 26:

עֲזָרְיָה (help of God, comp. the Punic pr. n. *Hasdrubal*, i. e. עֲזָרָה בַּעַל *help of Baal*) pr. n. m. a) 1 Chr. 5: 24. b) 27: 19. c) Jer. 36: 26.

עֲזָרְיָה (whom Jehovah helps) and עֲזָרְיָה pr. n. *Azariah*, a) king of Judah called also עֲזָרָה q. v. b) see עֲזָרָה no. 3. c) of several others, for whom see Simonis Onomast. p. 541.

עֲזָרְיָה (help against the enemy) pr. n. m. a) 1 Chr. 3: 23. b) 8: 38. 9: 44. c) 9: 14. d) 2 Chr. 28: 7.

עֲזָרָה see עֲזָרָה.

עֵט m. (r. עֵט q. v.) 1. *stylus, style*, sc. of iron for inscribing letters upon stone, Job 19: 24. Jer. 17: 1.

2. a writer's style, reed, calamus, Jer. 8: 8. Ps. 45: 2.

עֵטָה Chald. (r. עֵטָה i. q. Heb. עֲצָה *counsel*, i. e. *prudence, discretion*. Dan. 2: 14 הָחִיב עֵטָה וְיָסֵם לְאַרְיֵהָ *he answered prudence and wisdom to*

*Arioch*, i. e. retorted discreetly and wisely, managed so in return. Comp. Prov. 26: 16.

\* עטה 1. to cover, Arab. غط.

Kindr. roots are עטה, (whence עטה seems to have arisen by softening down the final labial,) and פטה as pronounced with a sibilant.—Seq. על, like פטה and other verbs of covering, to cover upon or over, Lev. 13: 45. Ez. 24: 17, 22. Mic. 3: 7.

2. to cover oneself with any thing, to put on a garment, to clothe oneself with, seq. acc. Part. עטה מעיל clothed in a mantle 1 Sam. 28: 14. Metaph. Ps. 104: 2 עטה אור בשלמה clothing thyself with light as with a garment. 109: 19, 29. 71: 13.

3. to wrap up. Is. 22: 17 עטה עטף rolling he will roll thee up sc. as a ball. Also to wrap oneself, Jer. 43: 12 and he, Nebuchadnezzar, shall wrap himself up in the land of Egypt, as a shepherd in his cloak, i. e. shall wrap the land of Egypt around him, poet. for to change and destroy the whole face of the land. Comp. the metaphor of the heavens rolled together Is. 34: 4. In this passage of Jeremiah we have the source of the signification to destroy, which is found along with that of covering in Syr.

עט, see Castell Lex. ed. Mich. p. 646.

4. to become languid, to faint, to faint away, the eyes and mind being covered, enveloped in darkness, comp. the synon. ענה no. 3, 4, עטה no. 3, עטה no. 2. So, with A. Schultens in Opp. min. p. 241, would I explain Cant. 1: 7, lest I be עטה as one about to faint among the flocks of thy companions, lest in the noon-tide heat I languish even to fainting while I seek thee up and down from flock to flock. The ע in עטה may be explained, 'as one about to faint,' or also from the intensive power of ע, 'most languid, faint to excess,' see in art. ע B. no. 4. — Others here take עטה in the sense of one veiled i. e. a harlot, comp. Gen. 38: 14. Others one mourning; others still, one unknown. But all these are remote from the context.

Hiph. עטה to cover, seq. dupl. acc.

Ps. 84: 7 גמ-ברכות יעטה מורה yea with blessings the autumnal rain doth cover it; also seq. על of the thing covered Ps. 89: 46. — For the forms יעט, יעט, 1 Sam. 14: 32. 15: 19, see the root עט.

Deriv. מעטה.

עטין m. (ר. עטן) place where cattle and flocks lie down, e. g. around water etc. Job 21: 24 עטיו מלאו חלב the resting places of his herds are full, abound with, milk. So at least Abulwalid, Aben Ezra, and many later interpreters. Better, if we take עטין as i. q. Chald. עטמא, Syr. عتمة thigh, side, (m and n being interchanged, see p. 537,) Chald. and Zab. عتمة, and then the sense will be, his sides, loins, are full of fat, חלב for חלב. So Sept. ἔγγρα, Vulg. viscera, Syr. sides.

עטושה m. sneezing Job 41: 10. R. עטש.

עטלה m. a bat Lev. 11: 19. Is. 2: 20. Compounded from עטל coll. Arab. غطل to be dark, and עף flying, the ע being elided.

\* עטן obsol. root, Arab. عطن to lie down around water sc. as cattle, whence معطن and عطن place near water where cattle and flocks lie down, see עטין.

\* עטה fut. יעטה. 1. to cover sc. as with a garment, to clothe, i. q. עטה, for which it is often put in the Targums. Arab. عطف IV induit, Syr. عطف vestitus est. Kindr. and synon. roots are עטה, ענה, עטה.—Seq. ה. Ps. 73: 6 יעטה-שירת חמס למו the garment of violence doth cover them, i. e. they are wholly wrapped in iniquity, as in a garment. Comp. לבש.

2. to be covered, clothed. Seq. acc. Ps. 65: 14 יעטקום בער the valleys are covered over, clothed, with corn.

Absol. *to cover oneself, to wrap oneself up*, Job 23: 9 **יָמִין יִעֲטֶה** (if) *he wrap himself up in the south* i. e. hides himself. — Hence **מִעֲטָפוֹת** garments.

3. *to be covered with darkness, i. e. to languish, to faint*, comp. the synon. **עָלָה**, **עָטָה**, **עָלָה**. Of the mind or soul Ps. 61: 3. 102: 1. Is. 57: 16. Part. pass. **עָטָה** *languid, faint*, Lam. 2: 19; *weak, feeble*, of lambs Gen. 30: 42.

NIPH. i. q. Kal no. 3. Lam. 2: 11.

HIPH. id. intrans. *to be languid, feeble*, Gen. 30: 42.

HITHP. id. *to languish, to faint*, i. q. Kal no. 3, of the mind, Ps. 77: 4. 107: 5. 142: 4. 143: 4. Jon. 2: 8.

Deriv. **מִעֲטָפָה**.

\* **עָטַר** *to surround, to encompass*, (kindr. with **בָּתַר** q. v.) either for a hostile purpose, seq. **אֶל** 1 Sam. 23: 26, or for protection, seq. dupl. acc. Ps. 5: 13.

PIEL **עָטַר**, *to encircle with a crown, to crown*, seq. dupl. acc. Ps. 8: 6. 65: 12. metaph. 103: 4. seq. dat. pers. Cant. 3: 11.

HIPH. i. q. Piel, Is. 23: 8 **צִיר הַמַּעֲטִירָה** *Tyre the crowning*, i. e. distributing crowns or diadems, since the power and title of king in the Phenician colonies were dependent on the senate of Tyre. — Hence

**עֲטָרָה** constr. **עֲטִירָה**, plur. **עֲטָרוֹת**, f.

1. *a crown*. a) convivial, with which guests were crowned, Is. 28: 1. b) royal, *a diadem*, 2 Sam. 12: 30. Ps. 21: 4. Cant. 3: 11. Ez. 21: 26. Figuratively *crown* is said of every thing which serves for ornament and dignity. Job. 19: 9 *he hath torn the crown from my head*. Prov. 12: 4 *a virtuous woman is a crown to her husband*. 14: 24. 16: 31. 17: 6.

2. *Atarah* pr. n. f. 1 Chr. 2: 26.

**עֲטָרוֹת** (crowns) pr. n. *Ataroth* a) of a city in the tribe of Gad Num. 32: 3, 34. — b) of another in Ephraim Josh. 16: 7, which is also called **עֲטָרוֹת-אֶדָר** (crowns of Addar) 16: 5. 18: 13. — c) **עֲטָרוֹת בֵּית יוֹאָב** (crowns of the house

of Joab) a city in the tribe of Judah 1 Chr. 2: 54. — d) **עֲטָרוֹת גָּד** a city of Gad Num. 32: 35.

\* **עָטַט** obsol. root, Arab. **عطس**, *to sneeze*, see **עֲטִישָׁה**.

**עֵי** (for **עֵיר** i. q. **עֵי** heap of ruins) *Ai*, c. art. **הָעֵי** *Hai*, pr. n. of a royal city of the Canaanites, eastward from Bethel in the northern part of the territory of the tribe of Benjamin, Gen. 12: 8. 13: 3. Josh. 7: 2 sq. 8: 1 sq. Ezra 2: 28. Sept. *Aggal*, Vulg. *Hai*. Other forms of the same name in the fem. gender are: **עֵיָא** *Aija* Neh. 11: 31, **עֵיָה** *Aijah* 1 Chr. 7: 28, and **עֵיָת** *Aijath* Is. 10: 28.

**עֵי** (for **עֵיר** from r. **עָנָה** Pi. to overturn, to destroy) plur. **עֵיִם**, m.

1. *rubbish, ruins*, Mic. 1: 6. Jer. 26: 18. Mic. 3: 12. Ps. 79: 1, comp. **מַעֲרִי**.

2. **עֵיִם** Num. 33: 45, and fully **עֵיִר הָעֲבָרִים** v. 44. 21: 11, *ruins of Mount Abarim*, a part of this mountain.

3. **עֵיִם** *Im*, a city of Judah Josh. 15: 29.

**עֵיָא** see **עֵי**.

**עֵיב** see **עֵיב**.

**עֵיבָל** (stripped of foliage, see **עֵבֶל**) *Ebal* pr. n. a) of a mountain or rock in the northern part of Mount Ephraim, opposite to mount Gerizim (**גֵּרִיזִים**) Deut. 11: 29. Josh. 8: 30. Sept. *Γαβύλ*, Vulg. *Hebal*. — b) a various reading for **עֹבָל** *Obal*, where see.

**עֵיָה** see **עֵי**.

**עֵירוֹן** (a ruin) pr. n. of a fortified city in the tribe of Naphtali 1 K. 15: 20. 2 Chr. 16: 4.

**עֵיָת** f. 1 Chr. 1: 46 Chethibh, for **עֵיָת** q. v.

\* **עֵיֹט** (or **עֵיֹט** Hiph.) *to press upon, to rush upon* any person or thing, kindr. with the roots **עָוַשׁ**, **עָוַת**. Syr. **عَاوَصَ** *to be indignant, to storm* or



rush upon any one, <sup>פ</sup>חַמַּד indignation, anger. Arab. غاظ to be indignant, غيظ heat, anger. — Construed seq. <sup>ב</sup> 1 Sam. 25: 14 נָרַעַט בָּהֶם *he flew upon them*, i. e. stormed, railed at them. Seq. <sup>א</sup> 1 Sam. 15: 19 וַהֲעֵט אֶל הַשָּׁלַל *wherefore didst thou fly upon the spoil?* and 14: 32 in Keri which is the only true reading, וַהֲעֵט אֶל הַשָּׁלַל *the people rushed upon the spoil*. As to the form in both these passages, there is little doubt but that נָרַעַט is the same with וַהֲעֵט 25: 14, just like וַתַּחַשׁ Job 31: 5 for וַתַּחַשׁ to hasten, and וַתַּחַשׁ Prov. 27: 17 for וַתַּחַשׁ, in which forms perhaps there is a Daghesh forte implied after the Chaldaic manner of formation. I have formerly referred these forms to the root עָטַה in the signification of *taking* and then of *snatching*, comparing Arab. عطا, in which however there lies only the notion of *receiving*; see Comm. on Is. 22: 17. This Winer in Lex. has followed. — Hence

עֵיט m. 1. *ravenous beast*, i. e. rushing on his prey, Jer. 12: 9. Especially

2. *ravenous bird*, ἀετός, Is. 46: 11. Job 28: 7; as emblem of a warlike king Is. 46: 11. Collect. for *birds of prey* Gen. 15: 11. Is. 18: 6. Ez. 39: 4.

עֵיטִים (place of ravenous beasts) *Elam*, pr. n. of a city in Judah 1 Chr. 4: 3, 32. 2 Chr. 11: 6. Also of a neighbouring rock Judg. 15: 8, 11.

עֵיִם, עֵיִי הָעֵבֶרִים, see עי no. 2, 3.

עֵילֹם m. i. q. עוֹלָם *eternity* 2 Chr. 33: 7.

עֵילִי (i. q. Chald. עֵלִי supreme) pr. n. of one of David's warriors 1 Chr. 11: 29, who in 2 Sam. 23: 28 is called צִלְמוֹן.

עֵילָם *Elam* i. e. *Elymais*, pr. n. of a province of Persia in which was the capital Susa, Ezra 4: 9. Dan. 8: 2. In the earlier writers it includes per-

haps the whole of Persia, for which later ones use the name פָּרַס. Gen. 10: 22, where the origin of the Elamites is deduced from Shem. 14: 1. Is. 11: 11. 21: 2. 22: 6. Jer. 25: 25. 49: 34 sq. Ez. 32: 24. Where the country is meant it is constr. c. fem. Is. 21: 2; where the inhabitants, c. masc. 22: 6. See Cellarii Not. Orbis antiqui II. p. 686. Rosenmueller bibl. Alterthumskunde I. i. p. 300 sq.

\* עֵיִם obsol. root, perhaps i. q. kindr. Chald. Pa. to terrify. Hence, as also Abulwalid correctly, the ἄν. λεγόμεν.

עֵיִם Is. 11: 15 בְּעֵיִם רוּחוֹ *in the terror of his anger*, i. e. with his terrible anger; or as I would prefer, *with his terrible wind* i. e. mighty, vehement. Sept. ἐν πνεύματι βιάσας, Vulg. in fortitudine spiritus sui.

\* עֵיִן 1. i. q. Arab. عان med. Je, to flow, to flow out, as water, tears, whence עֵיִן eye, fountain, unless this be regarded as the radical word and the verb as secondary.

2. denom. from עֵיִן, Part. עוֹנֵן *eye-ing* askance, *envious*, 1 Sam. 18: 9 Chethibh, Arab. عاين id.

עֵיִן f. (once m. Cant. 4: 9 Cheth.) constr. עֵיִן, c Saff. עֵיִי etc. dual עֵינִים which is also used for the plural Zech. 3: 9, constr. עֵיִי, once defective עֵיִי Is. 3: 8. plur. עֵינֹת, constr. עֵינֹת but only in signif. 3.

1. *eye*, Arab. Syr. Aeth. id. רָאָה לְעֵיִן to see with the eyes Ez. 12: 12. יָפָה עֵינֵים fair-eyed, having beautiful eyes, Gen. 29: 17. 1 Sam. 16: 12. — Zech. 9: 1 יְהוָה עֵיִן אָדָם *Jehovah's is the eye of or upon man* i. e. his eye is fixed upon man; so Sept. Chald. Syr. comp. 4: 10. Jer. 32: 19. — Spec. to be noted are the following phrases: a) לְעֵינֵי פ' before the eyes of any one, i. e. before him, in his presence, Gen. 23: 11, 18. Ex. 4: 30. 7: 20. 9: 8. 19: 11. al. saepiss. But different from this is b) בְּעֵינֵי in my eyes, i. e. I being judge, as it seems to me, in my opinion, a phrase by which the Heb. expresses the

sense of the verb *to seem, videri*. Gen. 19:14 וַיְהִי כִּמְצַחֵק בְּעֵינֵי הַחָזִיר *and he was as one that mocked in the eyes of his sons-in-law*, i. e. he seemed to them as a mocker. 29:20. 2 Sam 10:3 הִתְכַּבֵּד דָּוִד אֶת אָבִיו בְּעֵינָיו *thou that David doth honour thy father?* Hence בְּעֵינֵי טוֹב it seemeth good to me i. e. pleases me, is my pleasure, (see רַע, רָע, רָע, it displeases me (see רַע, רָע, רָע) comp. under the root יָשָׁר. — חָכֵם בְּעֵינָיו wise in his own eyes, self-conceited, Prov. 3:7. 26:12. Job 32:1. — c) מֵעֵינֵי פ' away from the eyes of any one, i. e. without his knowledge, Num. 15:24. — d) בֵּין עֵינַיִם *between the eyes* i. e. *upon the forehead* Ex. 13:9, 16. Deut. 6:8. 11:18. *upon the front part of the head* Deut. 14:1. — e) שִׁים עֵינַי עַל *to set eyes upon* any one, mostly in a sense of kindness, to look with favour upon any one, *prospicere alicui*, like Arab. وَضَعَ عَيْنًا عَلَى فُلَانٍ (on the other hand שִׁים פָּנִים עַל every where implies unkindness,) e. g. Gen. 44:21 אֲשִׁירָמָה *I will be kind to him*, Sept. ἐπιμελούμαι αὐτοῦ. Jer. 39:12. 40:4. Job 24:23. Ezra 5:5. seq. אֵל Ps. 33:18. 34:16. seq. בְּ Deut. 11:12, comp. also Zech. 12:4. 1 K. 8:29, 52. More rarely in a sense of disfavour, of the angry countenance of Jehovah (elsewhere פָּנִים) Am. 9:4, 8, in v. 4 indeed with בְּרָצָה added. Comp. in N. T. 1 Pet. 3:12. — f) הָרָה עֵינַיִם *to be for eyes to any one*, i. e. to show him the way, either to one blind Job 29:15, or to one ignorant of the way Num. 10:31. — g) הָרָה עֵינַיִם *to lift up the eyes*, see הָרָה no. 1. d. — h) פָּקַח עֵינַיִם see פָּקַח. — Further, since many affections of the mind, as envy, pride, pity, desire, are manifested through the eyes, so in Hebrew writers that is often attributed to the eyes, which strictly belongs to the persons themselves, e. g. רָעָה עֵינִי *my eye is evil against any one*, i. e. I envy him, Deut. 15:9, comp. Tob. 4:7 ὁ φθονήσας σου ὁ οφθαλμός. Comp. also what is said under the roots הָוָה, פָּקַח. So too עֵינַיִם רָמוֹת *lofty eyes*, proud, i. e. pride, haugh-

teness, Prov. 6:17. Ps. 18:28. — Poetically *the eye of wine* is its bead when agitated and sparkling in the cup, Prov. 23:31. — Meton. put for *a look, glance* of the eyes, Cant. 4:9 Chethibh לְבַבְתִּי בְּאַחַד מֵעֵינֶיךָ *my heart thou hast wounded with one of thine eyes*, i. e. with a glance; here עֵינַיִם is connected with a masculine form, but Keri has פָּאֲחָה.

2. *face, countenance*, i. q. פָּנִים, so called from the eye as its principal feature; comp. Germ. *Gesicht*, French and Engl. *visage*, Lat. *os*, for the whole face. The examples adduced for this meaning in its literal acceptation are all either uncertain, as Num. 14:14. Is. 52:8, (stronger is Ps. 6:8, though even this is by no means sure,) or have been misapprehended, as 1 Sam. 16:12. Gen. 29:17, see רָךְ. That it actually existed, however, when the language was in its vigour, is manifest from the tropical significations flowing from it: a) *face* i. e. *surface*. Ex. 10:5 עֵינַיִם הָאָרֶץ *face of the ground*. v. 15. Num. 22:5, 11. b) *face* i. e. *appearance, form*, Num. 11:7. Lev. 13:5, 55. Ez. 1:4 sq. 10:9. Dan. 10:6. — Connected with the primitive idea is that of

3. *fountain*, so called from its resemblance to the eye. Comp. Pers. چشم *eye*, چشم *fountain*, Chinese ian for eye and fountain; vice versa Gr. πηγή *fountain, corner of the eye*. — Gen. 16:7. 24:29, 30, 42. plur. f. עֵינֹת, constr. עֵינֹת, Deut. 8:7. Ex. 15:27. Prov. 8:28. On this use of the plur. fem. for inanimate things, see Lehrs. p. 539, 540.

4. Many cities and places in Palestine were named from fountains in their vicinity, thus: a) עֵינַן גְּדִי (fountain of the kid) *En-gedi* a city in the desert of Judah near the Dead sea, fertile in palm-trees, the Engadda of Pliny H. N. 5. 17. Josh. 15:62. 1 Sam. 24:1. Ez. 47:10. Cant. 1:14. Anciently חֲצִצְגֹן-הַמֶּדֶר *q. v.* — b) עֵינַן גַּנִּים (fountain of gardens) *En-gannim* a city (α) in the plains of Judah, Josh. 15:34; (β) of the Levites in the territory of Issachar Josh. 19:21. 21:29.

—c) עֵין דֹּר Ps. 83: 11 and עֵין דֹּר (fount of the dwelling) *En-dor* Josh. 17: 11. 1 Sam. 28: 7, in the tribe of Manasseh. —d) עֵין חֲדָה (fountain of swift-ness) a city of Issachar Josh. 19: 21. —e) עֵין חֲצוֹר a city of Naphtali Josh. 19: 37. —f) עֵין חֲרוֹד see חֲרוֹד. —g) עֵין מִשְׁפָּט (fountain of judgment) *En-mishpat* i. q. v. Gen. 14: 7. —h) עֵין עֲגָלִים (fountain of two calves, unless perhaps ע is for עֲגָלִים two pools) *En-eglain* a city on the northern shore of the Dead Sea Ez. 47: 10. —i) עֵין שֶׁמֶשׁ (fountain of the sun) *En-shemesh* a city with a brook in the confines of Judah and Benjamin Josh. 15: 7. —k) עֵין simply (α) a city of the Levites in the territory of Simeon Josh. 15: 32. 19: 7. 21: 16. 1 Chr. 4: 32. (β) a place in the northeastern part of Palestine, Num. 32: 11.

Sometimes *fountains* themselves are designated by proper names: aa) עֵין רֹגֵל (fountain of the scout, or according to the Targ. fuller's fountain) *En-rogel*, on the southern side of Jerusalem, on the confines of the territories of Judah and Benjamin, Josh. 15: 7. 18: 16. 2 Sam. 17: 17. 1 K. 1: 9. Josephus says it was in the king's gardens, Ant. 7. 14. 4. bb) עֵין תְּנִינִים (fountain of jackals, comm. dragon-fountain) near Jerusalem Neh. 2: 13. cc) עֵין-תַּפְּחוּהָ *En-tappuah*, a fountain of the city תַּפְּחוּהָ Josh. 17: 7, comp. v. 8.

Denom. is מַעְיָן q. v.

עֵין see עֵין no. 2.

עֵינִים (two fountains) Gen. 38: 21, and

עֵינָם (on this form of the dual see Gesch. der hebr. Sprache p. 49, 51. Lehrgeb. p. 536) pr. n. of a place in the tribe of Judah, Josh. 15: 34.

עֵינָן (having eyes) *Enan* pr. n. m. Num. 1: 15. 2: 29. Comp. עֵינָן under חָצַר.

\* עָוָה to languish, to faint, to fail, comp. the kindr. roots עָוָה, [עָוָה, נָעַם]. Once Jer. 4: 31.—Hence

עָוָה f. עָוָה adj. *languid, faint, weary*, espec. of one fatigued with travel or labour and oppressed also with thirst, e. g. partic. Gen. 25: 29, 30. Job 22: 7 where עָוָה stands in the other hemistich. Ps. 63: 2. Prov. 25: 25 *cold waters for the fainting* i. e. *thirsty soul*. Jer. 31: 25 *I will give drink to the thirsty*. Spoken also of wearied beasts of burden Is. 46: 1, where עָוָה is neut. *festum*, i. e. wearied beasts, i. q. עָוָה. תִּהְיֶה עָוָה. Of the thirsty earth Ps. 143: 6. Is. 32: 2.

עִפְפָּה f. (r. עָוָה no. 3) 1. *darkness*. Am. 4: 13 עִפְפָּה שָׁחַר עִפְפָּה *he maketh the darkness morning*. With He parag. עִפְפָּה Job 10: 22.

2. *Ephah* pr. n. a) of a region and tribe of the Midianites, Arab. عَفَافَة, Gen. 25: 4. Is. 60: 6. 1 Chr. 1: 33. b) m. 2: 47. c) f. 2: 46.

עִיפִי (weary, languid) pr. n. m. Jer. 40: 8 Keri, where Chethibh has עִיפִי.

עִיר m. c. Suff. עִירָה Gen. 49: 11, plur. עִירִים, a *young ass, ass's coll, foal*, Zech. 9: 9. Job 11: 12 עִיר פָּרָא *wild ass's coll*. Sometimes also of a full grown *ass*, as used for riding Judg. 10: 4. 12: 14; for bearing burdens Is. 30: 6, for ploughing Is. 30: 24.

Comp. Gen. 32: 16. — Arab. عَاسِر an *ass*, either wild or domestic. Strictly however it would seem to signify a wild *ass* or *colt*, so called from the swiftness of its running, see the root עִיר no. 1; just as פָּרָא wild *ass*, from פָּרָא to run.

\* עוֹר pr. i. q. עוֹר to be hot, ardent, Arab. عَار med. Waw, to be hot e. g. at noon. Also causat. for הָעִיר, to make hot, to heat, as a baker his oven, Hos. 7: 4 יִשְׁבֹּת מִעִיר וְגו' *he ceaseth from heating after the kneading until it be leavened*. This idea of heat, to be hot, is then often metaphorically applied: a) to the heat of running, to run hotly i. e. swiftly. Arab. غَار IV, to run swiftly, of a

horse, **עָרָר** med. Je, *to run away*, as a horse when the reins break, comp. **עָרָר** no. 2. Hence **עֵיר** wild ass, so called from his swift unbridled course. — b) to the *heat of anger*, an ardent i. e. impetuous hostile attack, comp. Arab. **عَار** Conj. I, III, IV, to rush upon the enemy, and **עָרָר** med. Je, to be hot with jealousy. See **עֵיר** no. 2, and **עָר** enemy. — c) to *heat of mind* i. e. *anxiety, terror*, comp. **עָרָר** no. 3. See the subst. **עֵיר** no. 3. — d) perh. also to a busy moving throng of men, since a place much frequented and thronged is said to be *warm, hot*, Schroeder Orig. Heb. p. 26; comp. **עָרָר** a multitude, **עָרָרָה** an army. Hence many interpreters with Schroeder l. c. derive

**עֵיר** f. Josh. 10: 2, plur. once **עֵירִים** Judg. 10: 4 for the sake of a paronomasia, (see **עֵיר**.) elsewhere **עֵירִים** from a sing. **עֵיר**.

1. a city, town, so called according to some from the throng of people, see the root **עֵיר** d. But I would rather regard **עֵיר** as being nearly i. q. **קֵיר** no. 2, and Gr. *τείχος*, i. e. a place surrounded with a wall, fortified; for it comprises also the idea of a camp, and even of small fortifications, as a tower, watch-tower. The extent of its signification may be understood from these passages: Num. 13: 19 *and what the cities they dwell in*, **הַבְּמַחֲנִיִּים** *whether in camps or strong holds?* 2 K. 17: 9 *they built them high places in all their cities* **בְּמִגְדָּל** *from the tower of the watchmen to the fenced city.* — Jerusalem is called **עִיר אֱלֹהִים** *the city of God* Ps. 46: 5. 87: 3. Is. 60: 14. **עִיר הַקֹּדֶשׁ** *the holy city* Neh. 11: 1. Is. 52: 1. Dan. 9: 24. (*πόλις ἁγία* Matt. 27: 53.) **עִיר יְהוּדָה** city, metropolis of Judah 2 Chr. 25: 28. Also *καὶ ἐξοχὴ* **הָעִיר** Ez. 7: 23, and **עֵיר** Is. 66: 6; in a different context also of Nineveh the metropolis of the enemy, Is. 32: 19. — Seq. genit. of pers. *the city of any one* is his native city, or the city

where he dwells. Gen. 24: 10 **עִיר נָחֹר** *the city of Nahor* i. e. Haran, in which Nahor dwelt. 1 Sam. 20: 6. Comp. in N. T. *πόλις Βεθλὲם* i. e. Bethlehem Luke 2: 4, and *πόλις αὐτῶν* [of Jesus' parents] *Ναζαρέτ* Luke 2: 39. A like idiom see under the words **עָרָר**, **עָרָר**. Seq. genit. of another city it is spoken of *the cities or villages around and near that city*, (elsewhere **הָעִיר**), as **הָעִיר הַשְּׁבוּן** the towns and villages around Heshbon Josh. 13: 17, **עֵירֵי** Is. 17: 2. — Sometimes also the term *city* is applied to the parts of cities, comp. in Engl. Old city, New city, and see *πόλις* in Passow. So **עֵיר הַמַּיִם** 2 Sam. 12: 27 the water-city, a part of the city Rabbah. 2 K. 10: 25 **עֵיר בֵּית הַבַּעַל** a part of Samaria so called from the temple of Baal, probably surrounded by a separate wall; see above on the etymology. — In a proverbial expression apparently, Ecc. 10: 15 *the labour of the foolish wears him, because he knows not how* **לָלֶכֶת אֶל-עִיר** *to go to the city* i. e. cannot find his way to the city; a proverb drawn from an awkward rustic who loses his way on the most beaten road. Comp. Germ. *er weiss sich nicht zu finden*.

Proper names of cities are: a) **עִיר הַמֶּלַח** (city of salt) in the desert of Judah, near the Salt or Dead Sea, Josh. 15: 62. — b) **עִיר נָחָשׁ** (city of serpents), the site of which is unknown 1 Chr. 4: 12. — c) **עִיר שֶׁמֶשׁ** (city of the sun) in the territory of Dan Josh. 19: 41. — d) **עִיר הַתְּמָרִים** (city of palm-trees) i. q. **יְרִיחוֹ** Jericho, so called from the multitude of palm-trees growing there, see Plin. H. N. 5. 14. Tacit. Hist. 5. 6. Deut. 34: 3. Judg. 1: 16. 2 Chr. 28: 15. — For **עִיר הָהָרָה**, see under **הָהָרָה**. — Also **עֵיר** *Ir* as pr. n. of a man 1 Chr. 7: 12, for which in v. 7 **עֵירִי**.

2. *heat of anger, wrath*, see the root **עֵיר** no. 2. Hos. 11: 9 **לֹא אָבֹא בָעֵיר** *I will not come in wrath*. Perhaps also Ps. 73: 20.

3. *fear, terror*, see the root no. 3. Jer. 15: 18 **הַפִּלְתִּי עֲלֵיהָ פָחָאם עֵיר** *Sept. ἐπέστυξα ἐπ' αὐτὴν ἐξαιφνης τὸ ρόμον καὶ σπουδήν*.

**עֵיר** Chald. m. (r. **עור**) *watcher*,



a name for the angels in the later Hebrew, as keeping watch over the souls of men, Dan. 4: 10, 14, 20. — In the Syrian liturgies it is also used for the archangels, as of Gabriel; elsewhere **עֲבָרִים** and Gr. *Ἐγγήγοροι* of evil angels. See Lib. Henochi 1. 6. Suiceri Thes. Eccl. art. *ἐγγήγορος*. Castelli Lex. Syr. ed. Mich. p. 649.

**עִירָא** (city) pr. n. m. *Ira*, a) a priest under David 2 Sam. 20: 26. — b) two of David's warriors 2 Sam. 23: 26, 28.

**עִירָד** pr. n. *Irād*, an antediluvian patriarch, son of Enoch and grandson of Cain, Gen. 4: 18.

**עִירו** pr. n. m. 1 Chr. 4: 15.

**עִירִי** (urbanus) see **עִיר** no. 1 extr.

**עִירָם** (urbanus) pr. n. of a patriarch or head of a tribe among the Edomites, Gen. 36: 43.

**עִירָם**, **עִירָם**, plur. **עִירָמִים**, i. q. **עִירָם**

1. adj. *naked* Gen. 3: 7, 10, 11.

2. subst. *nakedness*. Ez. 16: 7 **וְאַתָּה עִירָם** but thou shalt be *nakedness and need* i. e. most naked and destitute of help, abstr. for concr. (as **שָׁלוֹם** **וְעִירָם** v. 22, 39. 23: 29. R. **עִירָם** no. I.

**עִירָם** *ursa major*, see **עִירָם**.

**עִירָת** pr. n. see **עִירָת**.

**עִבְבֹר** (i. q. **עִבְבֹר** mouse) pr. n. m. a) Gen. 36: 38. — b) a courtier of Josiah 2 K. 22: 12, 14. Jer. 26: 22. 36: 12.

**עִבְבֹרִים** spider Job 8: 14. Is. 59: 5.

Arab. **عَبَابُور**, Chald. **עִבְבֹרִיָּא**.

It seems to be compounded from the verb **עָבַשׁ**, Arab. **عَكَشَ** to weave (as a

spider) and **عָבַسَ** agile, swift, q. d. *swift weaver* Comp. Germ. *Spinne*

from spinning, and Gr. *ἀράχνη* from the Semit. **אַרָּג** to weave.

**עִבְבֹר** m. *mouse*, espec. field mouse,

1 Sam. 6: 4, 5, 11, 18. Lev. 11: 29. But in Is. 66: 17 an esculent species of dormouse seems to be meant. At least the Arab. **عَبَابُور** is i. q. **عَبَابُور**

*jerboa*, *χοιρογούλλιος*, an esculent animal similar to the rabbit, *mus jaculus* Linn. See Bochart in Hieroz. T. I. p. 1017, who holds this word to be compounded of the Chald. **עָבַל** to devour and **בָּר** field, the *l* being elided; better from **עָבַל** to devour, to digest food, and **בָּר** in the sense of *grain*.

**עִבְבֹר** (sand heated by the sun, Arab.

**عَبَابُور**, from r. **עָבַד**) pr. n. *Acco*, a maritime city in the territory of Asher, Judg. 1: 31. perhaps Mic. 1: 10, where **בְּעִבְבֹר** seems to be for **בְּעִבְבֹר**. On Phœnician-Greek coins **עב** is to be read **עב**, see Mionnet Descr. des Médailles tab. 21. Eckhel Doctr. Numm. III. 423. In Greek *Ἀνη*, Strabo 16. 2. 25, more frequently *Ptolemais*, in the time of the crusades **عَبَابُور**, now *St. Jean d' Acre*. See Relandi Palaestina p. 534 — 542.

**עִבְבֹר** (causing affliction, comp. Josh. 7: 26) *Achor* pr. n. of a valley near Jericho, Josh. 15: 7. Is. 65: 10. Hos. 2: 17.

\* **עִבְבֹר** obsol. root. Arab. **عَكَّ** pp. to strike, to smite; fut. *I*, to be hot, spoken of the day, pp. to be struck by the sun, comp. **עָבַד** no. 3, and **ضَرَبَ**. — Hence pr. n. **عَبَابُور**.

\* **עִבְבֹר** obsol. root, prob. i. q. **עִבְבֹר** comp. Josh. 7: 1 sq. — Hence pr. n. **עִבְבֹר** and

**עִבְבֹר** pr. n. (troubler, i. q. **עִבְבֹר**, as the same name is correctly written 1 Chr. 2: 7) an Israelite who by his sacrilege brought defeat upon the people, Josh. 7: 1. 22: 20.

\* עֶבֶס in Kal not used, Arab.

עֶכָס to bind back, whence עֶכָס

cord, halter, by which the mouth of the camel is bound to his fore foot. Hence עֶכָס fetter, ancle-chain, and from this

PIEL denom. to put on ancle-chains as an ornament, or to make a tinkling with them, like females desirous of attracting notice Is. 3: 16.

עֶבֶס m. a fetter, ancle-chain, see the root; a) for criminals, Prov. 7: 22 *he goeth after her suddenly* (the young man after the adulteress) *as the ox goeth to the slaughter-house*, וְכַעֲבֹס אֶל-מוֹסֶר, and as the wicked man (i. e. criminal, goeth) in fetters to punishment. Here the remark of some recent writers that כַּעֲבֹס cannot be rendered as in fetters, is groundless, although it is not necessary to assume an ellipsis of the participle כַּ, see Heb. Gram. § 116 note, and comp. espec. the following examples, where the noun after כַּ is to be regarded as in the accus. designating the state, condition, in which one is, e. g. כַּחֲלוֹם as in a dream Is. 29: 7, כַּמֶּלֶךְ לְבוֹשׁ as in a splendid garment Job 33: 14. Or we may here take עֶבֶס for עֶבֶס, as one bound in fetters (goeth) to the punishment of the fool, i. e. of folly or crime, as also in Engl. 'a criminal to the punishment of his folly'. — b) as an ornament of showy females, fastened upon the ancles, ancle-chain, *periscelis*, περισκελίον. Plur. עֶבְסִים Is. 3: 18. Comp. עֶבֶס.

עֶכָס (acle-chain) *Achsah* pr. n. of the daughter of Caleb, Josh. 13: 16, 17. Judg. 1: 12.

\* עֶבֶר 1. pp. i. q. Arab. عَكِر to trouble water, to make turbid, hence trop.

2. to trouble, to afflict any one, Judg. 11: 35; often more strongly, i. q. to bring evil upon any one, Gen. 34: 30. Josh. 6: 18. 7: 25. 1 Sam. 14: 29 עֶבֶר אָבִי אֶת-הָאָרֶץ my father hath brought evil on the land. 1 K. 18: 17, 18.

Prov. 11: 17 עֶבֶר נִיָּאָרָו אֶכְזָרִי the cruel man afflicteth his own flesh. v. 29.

NIPH. to be troubled, to be moved with grief Ps. 39: 3. Part. fem. the being troubled i. e. trouble, confusion, Prov. 15: 6. — Hence עֶכָר.

עֶכָר see עֶכָר.

עֶכָר (afflicted) pr. n. m. Num. 1: 13. 2: 27.

עֶכָרִיב m. quadril. asp, adder, Ps. 140: 4. It seems derived from the root עֶכָס to bend backwards, the letter ב being appended, comp. Lehrs. 865.

עַל and עָלָה (r. עָלָה, like עָד from עָדָה)

1. pp. subst. height, summit, and then for coner. high, most high. So of God Hos. 11: 7 וְקָרְאוּהוּ אֱלֹהִים they call them unto the Most High (i. e. the prophets the people), but not one will exalt him. With a negat. partic. עַל לֹא or לֹא עַל not-high non-summus, i. q. לֹא עַל no-god, collect. no-gods i. e. idols, or i. q. בְּלִיעַל worthlessness, nothingness. Hos. 7: 16 וְשִׁבוּ לֹא עַל they turn themselves to no-gods i. e. to idols or to nothingness.

2. Adv. a) high, highly. 2 Sam. 23: 1 הָקָם עַל who was highly exalted, elevated. b) on high, above, מֵעַל from on high, from above, Gen. 27: 39. 49: 25. also simply above Ps. 50: 4.

עַל pp. constr. of the preced. plur. constr. עָלִי a form peculiar to the poets (like עָלִי, עָלִי, c. Suff. עָלִי, עָלִי, עָלִי, עָלִי, עָלִי, poet. עָלִי Ps. 5: 12. Job 20: 23).

A) Prep. very frequent and of wide extent, corresponding to the Greek ἐπὶ (ἐν) and ὑπέρ, Lat. super and in, Germ. auf and über, Engl. upon, over. Its various uses and applications may be reduced to four classes.

1. i. q. ἐπὶ, super, auf, upon, where one thing is placed upon the upper part of another, so as to stand, rest, incline upon it, have it for a substratum,

24: 21. Hariri Cons. ed. Sch. IV. p. 46. Comp. Gr. *χευριδες ἐπὶ χερσιν* Od. 24. 229. — (β) With words implying to be *heavy upon* any one, i. e. to be a burden, trouble to him, see *כָּבֵד* and Lehrs. p. 818. So Is. 1: 14 *הָיוּ עָלַי לְטָרָה* they are a burden upon me, i. e. a trouble to me. Opp. *הֵקֵל מַעַל*. — (γ) Hence of any *duty* or obligation resting upon any one as a burden, comp. Comm. on Is. 9: 5. So 2 Sam. 18: 11 *עָלַי לָתֶת* it lay on me to give i. e. was my duty. Prov. 7: 14 *וְבָרַי תְּשַׁלְּמִים* *עָלַי* thank-offerings are upon me, i. e. I have vowed them. Gen. 34: 12 *וַתִּרְבֹּז עָלַי מְאֹד מְנוּחָה* lay upon me never so much of drowsy and gifts etc. 1 K. 4: 7. Ps. 56: 13. Ezra 10: 4. Neh. 13: 13.

אלף דינאר thou owest me a thousand dinars, see De Sacy Gramm. Arabe ed. 2. I. § 1062. — (δ) חַיָּה עַל, Gr. ζῆν ἐπὶ τινος, to live upon, e. g. עַל בֶּרֶךְ on bread Deut. 8: 23, עַל חֶרֶב by one's sword Gen. 27: 40. The idea is here that of a foundation, support, on which life is sustained. Comp. Is. 38: 16. — (ε) Trop. and rarely of time when, as the foundation on which τὰ πράγματα as it were rest, or as a way on in which they have their course. Prov. 25: 11 עַל אֶפְסָר on i. e. at its proper time, timely, see אֶפְסָר. So Arab.

על in its time, Gr. ἐν ἡματι.  
 Ōd. 2. 284, ἐπὶ νυκτὶ, ἐπὶ πολέμου, Germ.  
*auf den Tag*, Engl. *upon the day, upon*  
*a time*. — (5) Of the *norm*, rule, stan-  
 dard, which is followed or imitated,  
 since things measured or to be confor-  
 med to any model are laid *upon* the rule  
 or pattern. Comp. the Greek ἐπὶ θη-  
 ρός in the manner of beasts, Lat. *hunc*  
*in modum*, Germ. *auf die Art, auf*  
*englisch*, i. e. in the English manner. Ps.  
 110: 4 עַל דְּבָרָיו after the manner of  
 Melchisidek. עַל כְּכֹהֵן in this manner  
 Esth. 9: 26. עַל כְּתֹרַת καλῆσθαι ἐπὶ  
 τινος to be called after the name of any  
 one, see תָּרַח. Often of the instru-  
 ment after whose modulations a song

is to be sung, Ps. 8: 1. 45: 1. 53: 1. 69: 1. Also of a song the measure of which is followed in other poems, Ps. 56: 1. Comp. on the similar use of the Syr. ܥܠ Eichhorn Praef. ad Jones de Poësi Asiat. p. xxxiii. Also Russian *po tact*, after the time, measure.

b) of motion *upon* or *over* the upper part or surface of any thing, either from a higher place downwards, *down upon*, *over*, or from a lower place upwards, *up upon*, *over*. Of the former kind are: על הַשָּׁמַיִם to cast *upon* or *over* any thing Ps. 60: 10. Job 38: 26, to fall *upon* the knees 2 K. 1: 13, כתב על to inscribe *upon* a tablet Ex. 34: 1. So נָתַן עַל יָדִי, נָתַן עַל יָדֵי, (see נָתַן no. 1. ee,) and simpl. נָתַן עַל, to give or deliver *into the hand* of any one Is. 29: 12; and hence trop. בָּרַךְ עַל, and other verbs of command, of giving in charge etc. Also בּוֹא עַל to come *upon* any one, see בּוֹא; and so Gen. 16: 5 חָמַסִי עָלֶיךָ *my wrong came upon thee*. על Ez. 13: 3. דָּבַר טוֹב עַל to pronounce good *upon* any one, see in דָּבַר Pi. no 2. g. Hither too may be referred the difficult phrase, *my soul pours itself out* עָלַי *upon* or *over* me, i. e. effused in tears my soul flows out *over* me, *overflows* me wholly with tears, Job 30: 16. Ps. 42: 5; and this is then imitated by other like phrases, e. g. הִתְעַשְׂפָה עָלַי רוּחִי Ps. 142: 4. 143: 4. Jon. 2: 8. הִמָּתַה עָלַי רוּחִי Ps. 42: 6, 7, 12. 43: 5. An example of constr. praegn. occurs in נִהַפְּכוּ עָלַי צִירִים *my pains are turned upon me* i. e. come upon me 1 Sam. 4: 19. Dan. 10: 16. — Of the latter kind are the following: עָלָה עַל to go up *upon* or into a mountain Is. 40: 9. 14: 8, 14; הִעָלָה עַל הַמָּרְכָבָה to cause to mount *upon* or into a chariot 1 K. 20: 33; תָּלָה עַל עֵץ to hang *upon* a tree Gen. 40: 19. 2 Sam. 4: 12; and also the phrase עָלָה עַל לֵב to come *up upon* or *into the heart* and so to possess it, of thoughts Jer. 3: 16. 7: 31. 19: 5. 32: 35. Hence (α) it marks something *superadded*, (comp. Gr. *μῆλος ἐπὶ μῆλῳ* Od. 7. 120, *ἐπὶ τοῖσι* Engl. *add to this, moreover*, Lat. *vulnus super vulnus*), as יָסַף עַל to add *upon* or *to* any

thing, see יָסַף; נָחַם עַל to be reckoned to any thing 2 Sam. 4: 2; שָׁבַר עַל ruin upon ruin Jer. 4: 20, comp. Ēz. 7: 26. Job 6: 16. Is. 32: 10 יָמִים עַל שָׁנָה *days upon years*, or as in Engl. *year and day*, for an indefinite period of time. Gen. 28: 9 *he took Mahalath... upon* i. e. in addition to his other wives. 31: 50. (β) Where any thing is *'subjoined*, which might be an obstacle or hindrance, עַל is equivalent to *even upon* i. e. *notwithstanding*, and seq. infin. *although*. Job 10: 7 עַל דָּעָתְךָ *although thou knowest*. See below in B. no. 1.

2. The second class comprises those significations and phrases in which is contained the idea of *impending, suspension, being above or over* any thing, yet so as not to be in contact with it, i. q. Gr. *ὑπέρ*, Germ. *über*, Engl. *above, over, upon*. Spoken of rest in a place, e. g. Job 29: 3 *when his candle shined over or around my head*. Ps. 29: 3 *the voice of the Lord is heard over the waters*. Also after verbs of motion, Gen. 19: 23 *the sun was risen upon* or *over the earth*. 1: 20. Job 31: 21. Spec. a) of power, dominion *over* men, as על הַפְּקִיד *to set over*, מִלְּחָה עַל, מִשָּׁל עַל, מִלְּחָה עַל הַבֵּית *prefect of the palace*, marshal, see בֵּית no. 2. — b) after verbs signifying *to cover, to protect* i. e. pp. to cover *over* any one, see the verbs גָּנַן, כָּסָה, עָטָה, and Lehrs. p. 818, although the cover or veil may not be *over* or *above* the thing covered, but *around* or *before* it. Ex. 27: 21 *the curtain which is over* i. e. *before the law*. 1 Sam. 25: 16 הִוָּמָה הֵיוּ עָלֵינוּ *they were a wall over us* i. e. before us, they protected us. Ez. 13: 5. After verbs signifying *to protect*, and also those implying *to defend, to intercede*, it may be rendered *for*, Lat. *pro*, (comp. Gr. *ἀμύνειν ὑπέρ, θύειν ὑπέρ*), as נָלַחַם עַל to fight *for* any one Judg. 9: 17, עַל צַדִּיק id. Dan. 12: 1, כָּפַר עַל to make expiation *for* any one, עַל הַתְּפִלָּה to intercede *for* any one, in order to avert punishment. — c) Often it expresses the idea of *surpassing, going beyond* in any thing, comp. Lat. *super omnes, supra*



modum. Ps. 89: 8 *terrible above all those who are round about him.* Job 23: 2 *יָדִי כְּבֹדָה עַל אֲנָהְתִּי* my hand i. e. the hand of God upon me, *is heavier than my groaning.* Ecc. 1: 16. Ps. 137: 6. Gen. 49: 26. In such examples the power of על is kindred with that of ל comparative; comp. also Gen. 48: 22 *I give thee a portion of land על אֶחָיִךְ above thy brethren* i. e. a portion larger than to thy brethren. Hence d) sometimes i. q. *over and above, besides, beyond.* Ps. 16: 2 *טוֹבֹתַי בֶּל עֲלֶיךָ* So of time, *beyond,* Lev. 15: 25 *if the menstrual flux continue על נִדְתָּהּ beyond the time of her uncleanness.* Job 21: 32. — Trop. e) spoken of the cause for, *on account of, because* of which any thing is done, Gr. *ὅτι* οὖν. Ps. 44: 23 *for thee, for thy sake (עֲלֶיךָ) we are slaughtered.* Job 34: 36. Ruth 1: 19. Hence זֶה על Lam. 5: 17, *עַל זֶה* Jer. 4: 28, and על (see בֶּן), *for this cause, on this account; על דְּבַר (propter rem), על אֲדוֹת (propter causas), on account of, because of; על מֶה on what account? i. e. wherefore?* Seq. inf. על אֲמַרְךָ because of thy saying, because thou sayest, Jer. 2: 35. Job 32: 2. Often also of the cause (qs. the foundation) both of joy and sorrow, see שִׂמְחָה, שִׂמְחָה, הִתְעַבֵּב, קִסְפָּר, of laughing and weeping, see שִׂחָה, שִׂחָה; of anger Job 19: 11; of compassion Ps. 103: 13, etc. Also f) as marking the *object* of discourse, *upon, over, concerning,* see דְּבַר, קִסְפָּר, also Num. 8: 22; of an oath Lev. 5: 22; of confession Ps. 32: 5; of a prophecy 1 K. 22: 8. Is. 1: 1; of strife Gen. 26: 21, etc. and g) of the price *for or on account of* which any thing is done or given, comp. Lat. *ob* decem minas, i. q. *pro* decem minis. Job 13: 14 *עַל-מָה at what price,* pp. on account of what.

3. The third class consists of those examples in which על after verbs of rest implies *vicinity and contiguity*, Lat. *ad, apud*, Germ. *an, bey*, Engl. *at, by*, near; yet so that this notion springs out of the primary idea of being *upon, over* any thing, and may be reduced to this. Comp. Germ. *an* from *anā*, and Lat. *apud*, ant. *apur, apor*, i. e. *ὕπερ*, Sanscr. *upari*. So espec. a) where a

thing actually impends *over* another, e. g. when one stands *by* a fountain or well, על עֵין, *over* which one really impends or inclines, Gen. 16: 7; על מַיִם *by the waters*, as being lower than the surface of the ground, Num. 24: 6; על הַיָּם *by the sea* Ex. 14: 2, 9; על פִּי יַאֲרֹ *at or on the bank of the Nile* Is. 19: 7, comp. Gr. *ἐπὶ ποταμοῦ*, Lat. *super fluvium* Liv. i. e. Engl. *upon* the river, Dutch *Keulen op den Rhyn*, Russ. *pomorski* maritime pp. *supermarinus*; על הַגְּמָלִים *by the camels* sc. lying down, so that a man standing was above them Gen. 24: 30; על הַרְיָן Prov. 23: 30; על הַמִּשְׁפָּט in judgment, pp. at the judicial table (comp. *super coenam*, *ἐπὶ ἑσπερίῃ*) Is. 28: 6; על אֲבוֹס *at the crib* Job 39: 9. — b) or where one inclines himself or leans *upon* or *over* any thing. Is. 60: 14 they fall prostrate על בְּפִתוֹת רַגְלֶיךָ *at the soles of thy feet.* על פֶּתַח *at the door*, i. e. leaning upon or against it, Job 31: 9. Hence c) like the Lat. *ad latus, ad dexteram*, Germ. *auf der Seite, auf der rechten Seite*, Engl. *at or on the side, on the right hand*, comp. *ἐπὶ δεξιᾷ, ἐπὶ ἀριστερᾷ* Il. 7. 238. ib. 12. 240. E. g. על צֶדַד *ad latus* (see צֶדַד), על יְדֹ *ad manum* (see יָד), על יְמִינוֹ *at his right hand* Zech. 3: 1; על פָּנַי *in front* i. e. before (see פָּנִים), עָלַי שִׂיחָה *by the hedge, or as we say under the hedge* Job 30: 4; על יְלֵי קָרָת *by the city* Job 29: 7; and so with another preposition following, על אַחֲרַי *at the hinder part* i. q. על אַחֲרַי behind Ez. 41: 15, על לְפָנַי 40: 15. Often of a throng of people or of soldiers standing *by* or *in* attendance *upon* a king, chief, etc. Ex. 18: 13, 14. Judg. 3: 19. Job 1: 16. 2: 1. Comp. Gr. *παρὰστήναι*, and מִמַּעַל לְ Is. 6: 2. Also סָגַר על Ex. 14: 3, על פְּרִצְתָּם Is. 35: 10, and Job 26: 9 *פָּרִצְתָּם* he spreadeth out around him his clouds. 13: 27. 36: 30. — d) Kindred is the signification of attending or accompanying, *with*. Ez. 35: 22 *the men with (עַל) the women.* Job 38: 32. Am. 3: 15. Also of things, attendant circumstances, e. g. עָלַי זִבְחֹת with sacrifices Ps. 50: 5; עָלַי נָבָל upon the

harp, to its music Ps. 92: 4; **עַל־אֹר** with sunshine Is. 18: 4; comp. **עַל־הַדָּם** **עַל** to eat (flesh) *with* the blood. —e) Like other particles of accompanying, (**עִמָּה**, **עִמָּה**), it expresses also the idea of holding, possessing, etc. Ps. 7: 11 **מִגִּדִּי עַל־אֱלֹהִים** *my shield is upon, with God*, i. e. God holds it. —f) With abstract nouns it forms a periphrase for adverbs, as **עַל־שֶׁקֶר** *with falsehood* i. e. falsely, Lev. 5: 22; **עַל־רַחֵר** largely, plentifully, Ps. 31: 24; **עַל־נֶלֶחָה** lightly, slightly, Jer. 6: 14. 8: 11; **עַל־רְצוֹן** *with acceptance, acceptably* sc. before God Is. 60: 7, i. q. **לְרִצְוֹן** 56: 7. Jer. 6: 20. Comp. **ἐπὶ** **ἰσα** i. q. **ἰσως**, **ἐπὶ μέγα**, **ἐπὶ πολὺ**, Arab. **على** **بَيَان** evidently.

4. Under the fourth class are included those significations and those examples in which **עַל** implies *motion* and especially rapid motion *upon* i. e. *towards* any place or object, and thus approaches to the force of the particle **אֶל**, for which indeed **עַל** is every where put by the Syrians and Chaldeans. This springs out of the signification of *rushing down upon* any thing, (see in no. 1. b,) downward motion being usually more rapid, and is expressed in Greek by **ἐπὶ** or by **κατά**, *down upon*, especially in compounds as **καθίστημι**; Lat. *in, ad*; Germ. *auf* *etwas hin, auf etwas los*; Engl. *upon, to, towards*, etc. Thus **עַל־פָּנָיו** *to his face* (elsewhere **פָּנָיו**, see **פָּנָיו**) Job 21: 31; **עַל־מָקוֹמוֹ** *to his place* Ex. 18: 23; **עַל־יְמִינוֹ** *to the right-hand* Gen. 24: 49; **עַל־קִרְבּוֹ** *into his inner parts* i. e. into him 1 K. 17: 21. Hence **עַל־שֵׁלַח** **עַל־הַדָּה**, *to stretch out the hand upon or to any thing* Is. 11: 8, see **שֵׁלַח**; **עַל־נָפַל** (also **נָפַל־עַל**) *to fall away to any one*; **עַל־כָּתַב** (also **כָּתַב־עַל**) *to write to any one* 2 Chr. 30: 1; **עַל־לֵב** *to fix the mind upon any thing*, see **שֵׁם**; **עַל־הִשְׁתַּחֲוָה** *to bow down to* i. e. before any thing Lev. 26: 1. So after verbs of going 2 Sam. 15: 20; of coming ib. v. 4; of fleeing Is. 10: 3, of approaching Ez. 44: 20, of sending Neh. 6: 3, of being captured Job 18: 8, of announcing Job 36: 33.

Is. 53: 1, of love (see **עֲנֵב**) and desire Cant. 7: 11, and also 2 Sam. 14: 1 **לֵב־הַמֶּלֶךְ עַל־אֲבִשָׁלוֹם** *the king's heart was upon, towards Absalom* i. e. he loved him. —Spec. a) in a hostile sense, *upon, against, contra*, Judg. 16: 12 **פְּלִשְׁתִּים עַל־יָדְךָ** *the Philistines are upon thee!* i. e. attack thee. Ez. 5: 8 **לֹא־אֶנִּי עִלְיָךְ** *lo I am against thee* i. e. will attack thee (elsewhere **אֶלְיָךְ**). Job 16: 4, 9, 10. 19: 12. 21: 27. 30: 12. 33: 10. Is. 9: 20. 29: 3. Also **עַל־קָם** *to rise up against any one*; **עַל־חָזָה** *to encamp against a city, to besiege it*; **עַל־סָבַב** *to surround any one* sc. in a hostile manner; **עַל־חָשַׁב** *to take counsel against any one*, etc. b) More rarely in a sense of kindness, *to, towards*, e. g. **עֲשֵׂה־חֶסֶד עַל־** 1 Sam. 20: 8. c) In writers of the silver age of the Hebrew (see **עַל** Chald.) it is not unfrequently used for **אֶל** and **ל** as marking the *dative*, e. g. Esth. 3: 9 **אִם־עַל־הַמֶּלֶךְ טוֹב** *if it seem good to the king*, if it please him, comp. Ezra 5: 17; and so not rarely in the book of Job, as 33: 23 **עֲלֵי אִם־יֵשׁ לִי** *if there be to him* i. e. if he have etc. 22: 2 **עֲלֵימִי** *even when he is profitable to himself*. 6: 27. 19: 5. 30: 2. 33: 27. 38: 10. Comp. Ez. 27: 5. Prov. 29: 5. — Less correctly are referred to this class such phrases as **עַל־הַשָּׁמַיִם** *toward heaven* Ex. 9: 22, **עַל־יְהוָה** Is. 17: 7, (**יְהוָה**) Mic. 4: 1, and others of the like kind, all of which belong rather to no. 1. b, latter part.

B) Conj. for **אֲשֶׁר עַל** 1. *although*, comp. A. 1. b. **β.** Job 16: 17 **לֹא־עַל־בְּכַפִּי חֲמָס** *although there is not injustice in my hands*. 34: 6. Is. 53: 9. — **עַל־** id. see Schult. ad Job. Martini ad Is. 1. c.

2. *on account that, because*, see in A. 2. e. Seq. praet. Gen. 31: 20. Ps. 119: 36. Ezra 3: 11; more fully **אֲשֶׁר עַל־** Deut. 29: 24. 2 Sam. 3: 30, **עַל־בִּי** Deut. 31: 17. Ps. 139: 14.

C) As connected with other particles:

1. **עַל־כֵּן** pp. *as according to*, as is fitting, comp. in **עַל־** A. 1. **ζ.** As prep.

according to, Is. 59: 18. 63: 7. As conj. accordingly, Is. 59: 18. — Far more frequent is

II. **על**, Arab. **من على**, although this is not frequent in Arabic, e. g. 1 K. 13: 15 Vers. Arab.

1. pp. *from upon, from above*, spoken of what is removed *from* the place *upon, above, over*, which it was, Germ. *von oben weg*. Gen. 24: 64 *she alighted from the camel*. Gen.

48: 17 *he removed his hand from his head*, on which he had laid it. *from* of any one Gen. 40: 19.

**קרא על ספר** to read *from upon* the book, i. e. what is written upon the roll (comp. **על כתב**) Jer. 36: 11, comp.

Is. 34: 16. Am. 7: 11. Judg. 16: 20 *Jehovah was departed from him*, i. e. the Spirit of God which had rested upon him. Spec. a) of those who

put off or lay aside a garment (comp. **על** A. no. 1. a) Gen. 38: 14, 19. Is. 20: 2; a shoe, sandal, Josh. 5: 15; who draw off a ring from the finger Gen.

41: 42, comp. Deut. 8: 4. 29: 4; hence of the skin Job 30: 30 **עורי שנהר מעלי** *my skin turns black and falls off from me*. v. 17. Trop. Judg. 16: 19

*his strength went from him*, i. e. in which he was clothed, see **לבוש**. — b) So of those who are relieved from any cause of disquiet, any burden upon them,

comp. **על** A. no. 1. a. β. Ex. 10: 28 **יָרָה מֵעָלַי** *depart from me*, as being a vexation and burden upon me. Gen.

13: 11. 25: 6. 2 Sam. 19: 10 *he, David, is fled out of the land* **אבשלום מעל** *from Absalom*, to whom he had become a burden.

2. *from at, from by, from near* any person or thing, comp. **על** no. 3. Gen. 17: 22 *and Jehovah went up* **מעל אברהם**

*from with Abraham*. 35: 13. Num. 16: 26. Hence after verbs of passing by or away Gen. 18: 3; of removing Job 19: 13; of turning oneself away Is. 7: 17. Jer. 2: 5. Hos. 9: 1.

3. **על** nearly i. q. **על** (comp. **על** i. q. **על**) *above* Neh. 12: 37. *above, over* any thing Gen. 1: 7. Ez. 1: 25. Jon. 4: 26. 2 Chr. 13: 4. Neh. 12: 31.

at, by, near, by the side of, 2 Chr. 26: 19. Aram. **על** id. Matt. 2: 9. Also **על** being omitted (as **על** for **על**) *above* Neh. 3: 28. Ecc. 5: 7 **על גבוה שומר** *for one high above the high watcheth*, i. e. above the most powerful there is still a higher power which watches him. Ps. 108: 5. c. acc. Esth. 3: 1. *at, by, near*, Jer. 36: 21.

**על** Chald. c. Suff. **על**, **על**, **על** i. q. Heb. 1. *upon*, Dan. 2: 10, 29, 46, 48, 49. 3: 12. al.

2. i. q. Heb. no. 2, **על**, *above, over*, espec. in the sense of surpassing Dan. 3: 19. Trop. *for, on account of, because of*, hence **על** *therefore* Ezra 4: 15.

3. often i. q. **על**, *to, unto* any person or thing, e. g. after a verb of entering Dan 2: 24, of returning 4: 31, of sending Ezra 4: 11, 17, 18, of writing 4: 7. Also i. q. **על** as mark of the dative, Dan. 6: 19 *sleep fled to him*, i. e. his sleep fled; hence also **על** *to* Ezra 5: 17 and **על** *seems* Dan. 4: 24, it seems good to any one, i. e. pleases him.

**על**, rarely **על**, c. Suff. **על**, m. a yoke, the curved piece of wood upon the neck of draught-animals, by which they are fastened to the pole or beam, Num. 19: 2. Deut. 21: 3. Often trop. as the emblem of servitude 1 Sam. 6: 7. 1 K. 12: 11. Is. 9: 3. or of calamity Lam. 3: 27. Arab. **عَل** id. R. **על**, **על**, no. II. 2.

**על** Chald. seq. **על** *above, over*, Dan. 6: 3.

**על** (yoke) pr. n. m. 1 Chr. 7: 39.

\* **על** obsol. root, i. q. **על** to stammer, whence

**על** m. adj. *stammering, stuttering*, Is. 32: 4. Arab. **عَلَج** barbarian.

31. at, by, near, by the side of, 2 Chr.

26: 19. Aram. **על** id. Matt.

2: 9. Also **על** being omitted (as **על** for **על**) *above* Neh. 3: 28. Ecc.

5: 7 **על גבוה שומר** *for one high above the high watcheth*, i. e.

above the most powerful there is still a higher power which watches him. Ps.

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\* עָלָה fut. יַעֲלֶה 1. *to go up, to*

*mount, to ascend.* Arab. <sup>أ</sup>عَلَّ to be high, elevated, also to ascend. In the Indo-european tongues, a root of the same family is Lat. *alo* [to bring up], whence *alesco* [to grow up], *altus*, *altare*, and with the initial breathing of the root roughened *cello*, whence *cellus*, *excello*, *collis*; for the German roots see Fulda Germ. Wurzelwörter § 210. 2. — Seq. עַל of place whither one ascends Is. 14: 14; אֶל Ex. 24: 13, 15, 18. 34: 4; הַ Is. 22: 1; אֶ Ps. 24: 3. Cant. 7: 9; seq. acc. Gen. 49: 4 פִּי אֶבְרָךְ עֲלֶיךָ מִשְׁכְּבִי אֲבִירָךְ *for thou didst ascend to the bed of thy father.* Prov. 21: 22. Num. 13: 17. Judg. 9: 48. Spoken often of those who go up from a lower to a higher region of country, espec. into Judea, e. g. out of Egypt, Gen. 13: 1. 44: 24. Ex. 1: 10; or from the country of the ten tribes Is. 7: 1, 6. 1 K. 12: 27, 28. 15: 17. Acts 15: 2; from Assyria Is. 36: 1, 10; from Babylon Ezra 2: 1. Neh. 7: 6; out of all countries Zech. 14: 16, 17. Also of those who go up to a sanctuary to worship, Ex. 34: 24. 1 Sam. 1: 3. 10: 3, since sanctuaries were anciently placed on mountains, like monasteries, to which also one is said in Syria to go up, <sup>صعد</sup> *comp. under בָּמָה* no. 3, 4. So of those who go to a city, since cities were usually placed on elevated sites, 1 Sam. 9: 11. Judg. 8: 8. 20: 18, 31. Hos. 8: 9; or who go into the desert, which like the sea seems to rise before the spectator, Job 6: 18. Matt. 4: 1; or who seek the presence of a prince or of judges, since these usually reside in citadels, Num. 16: 12, 14. Judg. 4: 5. 20: 3. Ruth 4: 1. Deut. 17: 8.

Inanimate things also are said to *go up, to ascend, to mount up*, e. g. smoke Gen. 19: 28; and so any thing which is burned is said to go up in smoke Judg. 20: 40. Jer. 48: 15; vapour Gen. 2: 6, the dawn 19: 15. 32: 25, 27; anger, which is compared to smoke, Ps. 18: 9. 78: 21, 31. 2 Sam. 11: 20. So of a way leading up Judg. 20: 31; a rising tract of country Josh. 16: 1. 18:

12; a lot which comes up out of the urn Lev. 16: 9, 10. Josh. 18: 11; a plant springing up and growing up Gen. 40: 10. 41: 22. Deut. 29: 22, (poet. of men Gen. 49: 9,) whence part. עוֹלָה Job 36: 33 *the rising* sc. plant, comp. עָלָה. — Like other verbs of going, flowing, (see יָרַר, יָהַרְרַךְ,) it is construed poet. c. acc. of thing implying abundance, sc. that into which a thing is wholly changed and ascends. Prov. 24: 31 קָמְשׁוּנִים בָּלוּ עָלָה *to! the whole field is grown up to thorns or in thorns*, as a burning house goes up in flame and smoke. Is. 34: 13. 5: 6. Am. 8: 8. 9: 5.

2. trop. *to rise higher, to increase*, e. g. a battle 1 K. 22: 35; possessions, wealth, Deut. 28: 42. Seq. עַל, *to surpass* Prov. 31: 29. For the phrase עַל עָלָה see עַל no. 1. b.

3. trop. of other things which are said to *go or come up*, as a garment which is put on, see עַל no. 1. a. <sup>א</sup>, Lev. 19: 19; a razor applied to the head Judg. 16: 17; a bandage applied to a wound see אֶרְוָה; also of things which are *lifted, taken up* and away i. e. removed, comp. Hiph. no. 3, Job 5: 16. 36: 20; or which *come up* or are brought into an account, comp. Hiph. no. 3, 1 Chr. 27: 24.

NIPH. pass. of Hiph. 1. *to be made to go up*, i. e. to be brought up, Ezra 1: 11.

2. *to be made to depart, to be driven away*, Jer. 27: 11. Num. 16: 24, 27. 2 Sam. 2: 27.

3. *to be exalted*, spoken of God Ps. 47: 10. 97: 9.

HIPH. הָעֲלָה, rarely הָעֲלָה Hab. 1: 15.

1. *to cause to go up, to make ascend*, of persons and things, e. g. upon a roof Josh. 2: 6, out of a pit Gen. 37: 28. *to lead up, to bring up*, 1 Sam. 2: 19. 8: 8. 2 Sam. 2: 3. 6: 15. 2 K. 17: 36. הָעֲלָה אֶת-הַנִּירֹת *to put up the lamps* i. e. place them upon the candlestick Ex. 25: 37. Usually c. c. acc. once seq. הַ Ez. 26: 3. Spec. *to bring up the sacrifice upon the altar*, i. e. to place it upon the altar, *to offer up*, Is. 57: 6.





Deriv. עָלִי, also

עָלָה m. one *exulting, rejoicing*, Is. 5: 14.

\* עָלַט obsol. root, Arab. غَطَّ to be thick, dense, and with the letters transposed غَطَّ to be dark, whence

עָלָה f. *thick darkness* Gen. 15: 17. Ez. 12: 6, 7, 12.

עָלִי (ascent, perh. summit, r. עָלָה) pr. n. *Eli*, a high priest, predecessor of Samuel, 1 Sam. 1: 3 sq. Sept. Ἠλί, Vulg. *Helí*.

עָלִי m. a *pestle* Prov. 27: 22, from r. עָלָה in the sense of *to be lifted*, comp. עָלָה no. 3. We might too regard this signification as drawn from the root עָלַל, Arab. عَلَّ conj. II to strike with repeated blows, to pound; but this is not necessary.

עָלִי adj. only in fem. עָלִית *higher, upper* Josh. 15: 19. Judg. 1: 15. R. עָלָה, after the form קָטַל.

עָלִי Chald. *supreme, most high*. עָלָה אֱלֹהִים *God Most High* Dan 3: 26, 32. 5: 18, 21; and simpl. עָלָה the *Most High* 4: 14, 21. 7: 25, of the one only supreme God. In Chethibh everywhere עָלִי, after the analogy of Syr. ܥܠܝܐ.

עָלִיָּה and עָלִיָּן, see עָלָה and עָלָן.

עָלִיָּה f. 1. *an upper chamber, loft*, which *rises* above the flat roof of oriental houses, ὑπερῶον, Arab. عَالِيَة, عَالِيَة. Judg. 3: 23, 25. 1 K. 17: 19,

23. 2 K. 4: 10. Poet. for the heavens Ps. 104: 3, 13. [Comp. Calmet p. 509.]

2. *ascent* i. e. stairs or way up to the temple, 2 Chr. 9: 4.

עָלִיָּה m. עָלִיָּה f. adj. 1. *high*,

*higher, upper, opp.* תַּחְתּוֹן, Gen. 40: 17. עָלִיָּה הַיְּרֵכָה *upper fish-pool*, i. e. situated on higher ground, 2 K. 18: 17. Ez. 42: 5. Once of a thing exposed in an elevated place as an example of punishment, corresponding to the Greek παραδειγματίζεσθαι, 1 K. 9: 8 יהֵבָה עָלֶיךָ הַיְּהוָה Vulg. *et domus haec erit in exemplum*.

2. *most high, supreme*, of God, as אֱלֹהֵי עָלִיָּה Gen. 14: 18, יהוָה עָלִיָּה Ps. 7: 18, אֱלֹהִים עָלִיָּה 57: 3, and simpl. עָלִיָּה 9: 3. 21: 8. — The Phenicians and Carthaginians used the same word also for the gods, e. g. Ἠλιοῦν i. q. ὕψιστος Philo Bybl. apud Euseb. Praep. Evang. 1. 10, and *Alonim valonuth* [עֲלִיֹנִים] gods and goddesses, pp. superi superaeque Plaut. Poen. V. 1. 1; comp. also pr. n. *Abdalonimus* i. e. עַבְד עֲלִיֹנִים servant i. e. worshipper of the gods.

עָלִיָּה Chald. id. only in plur. majestic. עָלִיֹּנִין the *Most High God* Dan. 7: 22, 25.

עָלִי m. one *exulting, rejoicing*, Is. 24: 8; sometimes like the verb in a bad sense, one *proudly exulting, insolently triumphing*, Is. 22: 2. Zeph. 2: 15. Is. 13: 3 עָלִיָּי גִּבּוֹרֵי my *proudly exulting warriors*. Zeph. 3: 11.

עָלִי m. ἄπ. λεγόμε. Ps. 12: 7 *workshop, officina*. R. עָלָ no. I. 3.

עָלִיָּה (r. עָלָ I. 3) Ps. 14: 1. 66: 5, plur. עָלִיָּהוֹת, f. *work, deed, doing*. a) of the glorious deeds of Jehovah Ps. 9: 12. 77: 13. b) of the actions of men, espec. in a bad sense of evil deeds, Deut. 22: 14, 17, (comp. עָלָ I. 2.) Zeph. 3: 7 עָלִיָּהוֹתָם כָּל הַשְׁחִיתוּ they *pervert all their doings*, i. e. act perversely. Ps. 14: 1. 141: 4. Ez. 14: 22.

עָלִיָּה f. i. q. preced. no. 1, *work, deed*, sc. of God Jer. 32: 19.

עָלִיצוֹת f. (r. עָלָ) *exultation, rejoicing*, Hab. 3: 14.

עָלִית f. Chald. *upper chamber, loft*, i. q. Heb. עָלִיָּה. Dan. 6: 11.

\* I. עֲלֵי i. q. Arab. <sup>عَل</sup> pp. to drink again, sc. after a former draught (for which the Arabs use the verb <sup>شرب</sup>) in order

fully to quench thirst. Conj. II, to drink again and again, also to drink deep. This primary signification is carried over into various tropical applications, e. g. to the second blow by which one already struck is cut down and killed; to a stripping or after-milking; to an after harvest or gleaning either of fields or vineyards, etc. comp. Jauhari and Firuzabadi in Alb. Schult. Orig. Hebr. I. c. 6, where this root is copiously treated of. In Hebrew it has the following significations:

1. to glean, like <sup>על</sup> Conj. II, see Poel no. 1, and עֲלִיזָה.

2. *to quench thirst*, trop. of lust, see Hithpa. Judg. 19: 25; often also *to gratify one's desire, to indulge oneself* in vexing, abusing, deriding any one, and hence *to be petulant, saucy, mischievous*, comp. הָיָה, הָיָה, הָיָה petulant boy, abstr. הָיָה.

3. *to perform a work, to accomplish, to execute*, see עָשָׂה; hence *to do a deed*, see Po. no. 3, and the nouns עֲשֵׂי, מַעֲשֵׂה.

Po. 1. *to glean* sc. a vineyard Lev. 19: 10. seq. acc. of field Deut. 24: 21. Trop. of a people, to be utterly cut off, Jer. 6: 9.

2. to be petulant, saucy. Part. ܠܚܝܒܐ  
a petulant boy Is. 3: 12, i. q. ܠܚܝܒܐ, ܠܚܝܒܐ,  
q. v.

3. *to do evil to any one, to maltreat, to vex*, seq. ה of pers. Lam. 1: 22. 2: 20 כִּי עָלְתָהּ לִי מִיָּדְךָ *whom hast thou thus vexed?*  
3: 51 עֵינַי עוֹלָלָהּ בִּנְפָשִׁי *mine eye vexeth me*, i. e. pains me sc. from weeping. Pass. Lam. 1: 12 כִּי כְמוֹ עֹלָתִי *which is brought upon me*.  
Job 16: 15 עוֹלָתִי בְּעָפָר קָרְנַי *I have maltreated my horn with dust* i. e. have covered my whole head with dust.

HITHPA. הִתְעַבֵּל 1. pp. *to quench thirst*, trop. of lust, seq.  $\text{ב}$  upon any one Judg. 19: 25. *to gratify* or *indulge oneself* in vexing, abusing deriding any

one, Sept. well ἐμπαιζω, Vulg. *illudo*, 1 Sam. 31: 4. 1 Chr. 10: 4. Num. 22. 29. Jer. 38: 19.

2. *to let oneself fully out, to exert one's might*, sc. in destroying any thing, seq.  $\square$  Ex. 10: 2. 1 Sam. 6: 6.

ΠΙΤΗΡΟ. *to do a deed, to perform an act*, Ps. 141: 4.

Deriv. עֲזִיז, עֲזִיזוֹת, עֲזִיזָה, עֲזִיזָה, Chald. עֲזִיזָה.

\* II. עָלָה *obsol. root, Arab. عِلَّ*  
1. *to put in, to thrust in, and intrans. to go in, to enter, like Chald. עָלָה.*

2. *to bind on, to bind fast*, whence  
 ܝܚܝܩ, <sup>2</sup>ܝܠܥ, yoke, like Lat. *jugum* a *jug-  
 gendo*, Gr. *ζυγόν* from *ζεγγνύω*.

עלל Chald. i. q. Hebr. no. II.

1. *to go in, to enter*, Syr. id. Spec. of one who is admitted to the private audience of a king Dan. 2: 16, 24. Praet. עָלַד Dan. l. c. fem. עֲלִידָה, Chethibh עֲלִידָה 5: 10. Part. plur. עֲלִידִין 4: 4. 5: 8, Chethibh עֲלִידִין.

2. of the sun, *to go down, to set*, Dan.  
6: 15. Comp. Hebr. נָחַט.

APH. to bring in, to introduce any one, seq.  $\text{ב}$  of pers. Praet  $\text{בְּנִיחַ}$  (with  $\text{ב}$  inserted) Dan. 2: 25. 6: 19. Imp.  $\text{בְּנִיחַ}$  2: 24. Inf.  $\text{בְּנִיחַ}$  5: 7, and  $\text{בְּנִיחַ}$  4: 3.

НОРН. לַעֲזָב to be introduced 5: 13, 15.  
Deriv. מַעֲזֵב.

עֲלֹלוֹת constr. עֲלָלוֹת plur. f. gleanings Jer. 49: 9. Obad. 1: 5. Is. 17: 6. Judg. 8: 2. R. עֲלָל I. 1.

\* I. עֲלֵם *to hide, to conceal.* In Kal found only in part. pass. עֲלֵמִים *hidden, secret, sc. sins, Ps. 90: 8.*

NIPH. נִתְּחַבֵּם *to be hidden, to lie hid*, Nah. 3: 11. seq. מִן of the person *from* whom any thing is hid Lev. 5: 2, also מַעֲתִיר 4: 13. Num. 5: 13. Part. מַעֲתִירִים hidden men i. e. crafty, dissemblers, Ps. 26: 4.

Hiph. הָעֵינַיִם 1. *to hide, to conceal*,  
 seq. מִן *from* any one, 2 K. 4: 27.  
 Spec. a) הָעֵינַיִם עִינַיִם seq. מִן *to hide*  
*the eyes from* any one, i. e. *to turn*

away from him, i. q. in Engl. 'to shut the eyes upon', as a gesture implying neglect Ez. 22: 26, and refusal of help Is. 1: 15, comp. Prov. 28: 27; or also connivance Lev. 20: 4. 1 Sam 12: 3 seq. ב. So with עִינַי implied Ps. 10: 1. b) אָזַן to *hide the ear*, to turn away so as not to hear, Lam. 3: 56.

2. to *hide*, to *cover over* with words etc. i. e. to chide, to rebuke, (opp. to enlighten i. e. to praise,) Job 42: 3.

HiTHP. to *hide oneself*, of a stream, Job 6: 16 רִתְּעֵם-שֶׁלֶג in *which the snow hideth itself*, lies hid, i. e. the melting snow in spring, על here implying approach, see על no. I. b. a. Seq. מִן to *hide oneself* from any person or thing, to turn away from, Deut. 22: 1, 3, 4. Ps. 55: 2 אֲלֹתִי מִתְּחַנְּנִי *hide not thyself from my supplication*, i. e. turn not away. Is. 58: 7.

Deriv. עוֹלָם, עוֹלָם, עוֹלָם.

\* II. עֵלָם or עֵלָם obsol. root,

Arab. غلم pubes fuit et coeundi cupidus, spoken of young persons and of animals, Syr. ܠܡܝܕ id. Hence עֵלָם and עֵלָם.

עֵלָם emph. עֵלָם Chald. m. i. q.

Heb. עוֹלָם *remote time, eternity, everlasting*, of time future Dan. 3: 33, 4: 31, 7: 27; also of time past Ezra 4: 15; whence Dan. 2: 20 עוֹלָם-עוֹלָם *from everlasting to everlasting*.

עֵלָם m. a *youth, young man*, sc.

of marriageable age, 1 Sam. 17: 56, 20: 22 for which נַעַר in v. 21. Arab.

غلام, غلام. R. עֵלָם no. II.

עֵלָם fem. of the preced. a *girl, maiden, virgin*, sc. of marriageable age,

like Arab. غلام, غلام, Syr.

ܠܡܝܕ, Chald. עֵלָם, i. q. נַעַר, and Gr. νεῖς (by which the Heb.

עֵלָם is rendered in Sept. Ps. 68: 26, and Aqu. Symm. Theod. Is. 7: 14.)

Gen. 24: 43. Ex. 2: 8. Prov. 30: 19.

Plur. עֵלָמוֹת Ps. 68: 26. Cant. 1: 3, 6: 8. Spoken of a *youthful spouse*, a wife recently married, Is. 7: 14, comp. בְּתוּלָה Joel 1: 8. The primary idea in this word is not that of unspotted virginity, for which the Hebrews have the special word בְּתוּלָה, see Cant. 6: 8 and Prov. 1. c. so that in Sept. Is. 1. c. it is incorrectly rendered παρθένος; nor does it primarily signify the unmarried state, as Hengstenberg contends, Chistol. des A. T. II. 69; but simply the being of marriageable age, the age of puberty. See Comment. ad Is. 1. c. — Hence עֵלָמוֹת after the manner of virgins (see על no. I. a. ζ) i. e. with the female voice, i. q. our *treble, soprano*, opp. to the deeper voice of men, 1 Chr. 15: 20 for which see under the root נָצַח no. I. Pi. Ps. 46: 1. Forkel in his Gesch. der Musik I. p. 142, understands *virgin measures*, like the Germ. *Jungfrauweis* of the Meistersänger, but against the context in 1 Chr. 1. c.

עֵלָמוֹן (concealment) Almon pr. n.

a) of a town in Benjamin Josh. 21: 18, called in 1 Chr. 6: 45 עֵלְמֹן. — b) עֵלְמֹן-דִּבְלִתָּה Num. 33: 46, a station of the Israelites in the desert of Sinai.

עֵלְמוֹת a word found twice, but of doubtful authority. a) Ps. 9: 1 it seems to be the same with עֵלְמוֹת Ps. 46: 1, i. e. with the female voice, see under עֵלְמָה. Perhaps it should be so read. b) Ps. 48: 15 the context requires it to be i. q. עוֹלָם *eternity*, here *forever and ever*, Sept. εἰς τοὺς αἰῶνας, Vulg. in secula, as if they had read it עֵלְמוֹת. Many Mss. and editions have it עֵלְ-מוֹת (better מֵ-מוֹת) *even unto death*, and this is to be preferred; comp. this use of the particle על, Is. 10: 25. Ps. 19: 7.

עֵלְמִי Chald. gentile n. from עֵלָם q. v. Elamite, Plur. עֵלְמִיָּא Elamites, Ezra 4: 9.

עֵלְמָת (covering) pr. n. m. a) 1 Chr. 7: 8. b) 8: 36. 9: 42.



עֲלִמָּה see עֲלָמוֹן.

\* עָלַם i. q. עָלַז and עָלַץ, to exult, to rejoice, Job 20: 18.

NIPH. Job 39: 13 כִּנְתַּר-רִנְנִים יִעָלֶסָה i. e. the wing of the ostrich exults i. e. moves itself joyfully, swiftly. Comp. Hom. Il. 2. 462 ἀγαλλόμενοι πτερυγέσσιν.

HITHP. to rejoice oneself, to enjoy oneself, Prov. 7: 18.

\* עָלַע a very doubtful root, which some suppose to be i. q. לָיַע to sip up, to suck up, and thence derive fut. Pi. יִעָלְעוּ they suck up Job 39: 30. But not improbably it ought to be read לַעֲלַע (changing ל into ל, a letter of the same form but larger) i. e. לַעֲלָעִי or לַעֲלָעִי they sip up eagerly, praet. Pilel, a form often used of rapid and eager motion.

עָלַע Chald. f. i. q. Heb. יָצַע a rib, plur. עֲלָעִין Dan. 7: 5. Berthold without ground understands here large teeth, tusks.

\* עָלַף in Kal not used, pp. to cover, to envelope, Arab. عَلى, Gr. καλύπτω. Comp. עָוַף no. 1.

PUAL 1. to be covered over Cant. 5: 14.

2. to be languid, to faint, pp. to be covered with darkness, see the synon. עָטַף. Is. 51: 20.

HITHP. 1. to veil oneself Gen. 38: 14.

2. i. q. Pu. no. 2, to become languid, to faint, e. g. from heat Jon. 4: 8, from thirst Am. 8: 13.

עָלַף m. (verbal of Pu. with הֵפֶה parag.) languid, faint, pining, Ez. 31: 15.

\* עָלַץ fut. יִעָלֵץ, i. q. עָלַז and עָלַס, to exult, to rejoice, to be joyful, Prov. 11: 10. 28: 12. So עָלַץ בִּיהוָה to rejoice in Jehovah Ps. 5: 12. 9: 3. 1 Sam. 2: 1. Seq. לָ to exult over any one, to triumph, Ps. 25: 2. Trop. of inanimate things 1 Chr. 16: 32.

Deriv. עֲלִיצוֹת.

\* עָלַץ obsol. root, Arab. علف, علف, to adhere, whence עֲלִיצָה leech, q. v.

עַם with conjunctive accents, and

עַם with distinctives and with the

art. הָעַם, c. Suff. עַמִּי, of both genders (but rarely fem. Ex. 5: 16. Judg. 18: 7,) a people, nation, so called from being congregated together, see the

root עָמַם no. 1. Arab. عَامَّةٌ vulgus, the common people. Most frequently spoken of Israel as the people of God, עַם יְהוָה Ex. 15: 13. Deut. 32: 36; עַם קָדוֹשׁ a holy people Deut. 7: 6; עַם יְהוָה a people which is God's own possession 4: 20. al. and in opp. to גוֹיִם, see גוֹר. But plur. עַמִּים Is. 8: 9. Ps. 33: 10, and עַמִּי הָאֲרָץ Deut. 28: 10. al. is often used of other nations, all nations. Spec. spoken

1. of a single people, tribe, e. g. עַם יִשְׂרָאֵל Judg. 5: 18; plur. often of the tribes of Israel, (comp. the δῆμοι of the Athenians,) Gen. 49: 10. Deut. 32: 8. 33: 3, 19. Is. 3: 13. Hos. 10: 14. Ps. 47: 2, 10. So even of the family, race, lineage of any one, especially in the plural, עַמִּי the people i. e. the kindred, relatives, of any one, i. q. אֲנָשֵׁי אִישׁ (see אִישׁ no. 1. h) Lev. 21: 1, 4. 19: 16. נֶאֱסַף אֶל עַמִּיו to be gathered to one's people i. q. elsewhere 'to be gathered to one's fathers,' see אֶסַף Niph. (Hence its use also in the sing. for a single relative, kinsman; whence

Arab. عَمّ uncle, and the pr. names

עַמְיָאֵל kinsman i. e. friend of God, אֱלִיעֶזֶר God his kinsman i. e. friend.) Poetically of any particular class of men, as עַמִּי the afflicted people i. e. the wretched, Ps. 18: 28, comp. יְצִדִיק גוֹר a righteous people i. e. the righteous Gen. 20: 4.

2. As opp. to chiefs or kings it denotes the people, the common people, (comp. λαός as opp. to chiefs Hom. Il. 2. 365. ib. 13. 108. ib. 24. 28.) 1 K. 12: 16. 2 K. 11: 17. 23: 21. Ez. 7: 27; al-

so soldiers Judg. 5: 2. Hence seq. genit. of a leader or lord, *attendants, servants* of any one, i. q. אֲנָשִׁיר (see אִישׁ no. 1, h) *his people*. Cant. 6: 12 *attendants of the prince, of the princely retinue*, יְיָ being here not a suffix, but paragogic and a mark of the construct state. Ecc. 4: 16. Also of the servants of a private master, 1 K. 19: 21. 2 K. 4: 41.

3. In the mouth of a private man, *my people, my nation*, is the people or tribe to which he belongs, Is. 53: 8. Ruth 1: 16; hence עַמִּי בְנֵי sons of *my people* i. e. my countrymen, my tribesmen, Gen. 23: 11; poet. בַּת עַמִּי id. (see בַּת no. 5,) Lam. 2: 11. 3: 14. 4: 3, 6.

4. With the art. הָעַם, put for *the whole human race, all mankind*, i. q. הָאָדָם, Is. 40: 7. 42: 5. 44: 7. Here too we may refer the words of Job spoken in bitter irony, Job 12: 2 אָמַנְם עִם אֲתֵם כִּי surely ye are all the world and wisdom will die with you, i. e. ye are all the world and have all the wisdom of the world.

5. Poet. of animals, *race, troop, flock*, Prov. 30: 25, 26. Ps. 74: 14. Comp. גִּזְי no. 2, also Gr. δῆμος.

NOTE. Plur. עַמִּים constr. עַמִּי; rarely by Aramaeism עַמְמִים constr. עַמְמִי Neh. 9: 22, 24. Judg. 5: 14, *nations*; also *tribes* of Israel, see above in no. 1 *kindred, relatives* of any one, see above in no. 2.

עִם Chald. id. Plur. עַמְמִין emph. עַמְמִיָּא, Dan. 3: 4, 7, 31. 5: 19. 6: 26. 7: 14. Syr. ܥܡܐ, plur. ܥܡܡܐ.

עִם pp. conjunction, communion, from the root עָמַם, but used only as a particle, viz.

A) Adv. *therewith, therewithal*, at the same time, Gr. οὐν, μετά, Arab. ܡܥܐ. 1 Sam. 17: 42 *for he had red hair* עִם יְפֵה מְרֹאֶה *and was therewith comely of aspect*. 16: 12.

B) Prep. c. Suff. עַמִּי (for which also עַמְמִי is used, see עָמַד, ) in

Pause and fem. עִמָּךְ, עִמָּו, עִמָּה, עִמָּם, עִמָּהֶם and עִמָּהֶם. Syr. ܥܡܐ, Arab. by transp. ܡܥ, ܡܥ.

1. with, Lat. cum (which indeed has the same origin, see in עָמַם), pp. of accompanying, attendance, society, Gen. 13: 1 וְלוֹט עִמּוֹ and Lot with him. 18: 16. 1 Sam. 9: 24. Hence a) of help, aid, Gen. 21: 22 עִמָּךְ אֱלֹהִים God is with thee i. e. aids thee. 26: 3, 28. 1 Sam. 14: 45; hence after verbs of helping, as עָזַר 1 Chr. 12: 21, הִתְחַזֵּק q. v. etc. b) of mutual and joint action, as עִם הָלַךְ to divide with any one Prov. 29: 24, to inherit with any one Gen. 21: 10, to make a covenant with any one, see בָּרַת; also דִּבֶּר עִם (see דִּבֶּר) to talk with any one, and hence עִם דִּבֶּר word spoken with any one, Job 15: 11. 2 Chr. 1: 9; to lie with any one Gen. 19: 32 sq. 30: 15. c) In a hostile sense with for against, as נָלַח עִם to fight, make war with any one; נִאָּבַק עִם to wrestle with; עִם רִיב to strive with any one; also Ps. 55: 19 בְּרִבִּים כִּי עִמָּוֹ for with many allies do they come against me. 94: 16 who will help me עִם מְרֵעִים contending with the wicked. Job 9: 14. 10: 17. 16: 21. 17: 3. d) With verbs of doing, i. e. to do with any one well or ill, to do him good or evil, to treat him well or ill, as עָשָׂה חֶסֶד עִם, עָשָׂה טוֹב עִם Josh. 2: 12. Ps. 119: 65; הִיטִיב עִם to do good to any one Gen. 32: 10; רָצָה עִם to be on good terms with any one Ps. 50: 18; also תָּמַם עִם 18: 24, שָׁלָם (see שָׁלָם), נִכְוֶן עִם Ps. 78: 37. — e) From the idea of accompanying, proceeds also that of a common lot, event, etc. Gen. 18: 23 wilt thou destroy the righteous with the wicked? i. e. as the wicked. v. 25. Job 3: 14, 15. 21: 8. Ps. 73: 5. Ecc. 2: 16 the wise dieth with the fool, as well as the fool, the same lot falls to both. — Hence f) as referred to any kind of equality, likeness, etc. Job 40: 15 lo! behemoth (the hippopotamus) whom I have created עִמָּךְ equally with thee, as well as thee. 9: 26. Ps. 120: 4 (the deceitful tongue is) ... עִם גְּחִלֵּי רֶתֶמִּים like coals of the genista, i. e. it stings and burns like

coals. Joined with verbs of likeness, *עם נמשל* to be compared *with*, i. e. like to any thing Ps. 143: 7. g) Of likeness in respect to time, Ps. 72: 5 *יִרְאֶה עִם שֶׁמֶשׁ* *they shall reverence thee with the sun* i. e. so long as the sun endures. Comp. Dan. 3: 33, also Ovid Amor. 1. 15. 16, "cum sole et luna semper Aratus erit."

2. *with*, i. q. *at*, *by*, *near*, of nearness, vicinity, etc. *עם באר* *at or by the well* Gen. 25: 11, *עם שְׂכֵם* *by or near Shechem* (the city) 35: 4, *עם יהוה* *by i. e. before Jehovah*, at his sanctuary 1 Sam. 2: 21; *עם פָּנָי* *at i. e. before the face of* any one Job 1: 12. Hence, 'to dwell *by* i. e. *with* any one,' in his house or family, Gen. 27: 44, *in or among* his people 23: 4; 'to serve *by* or *with* any one,' i. e. to be his servant Gen. 29: 25, 30. — Spec. 'by or with any one' is said: a) *for in the house of any one*, *chez quelqu'un*, see the above examples, and also Gen. 24: 25 *straw and provender enough* is *עִמָּנוּ* *by us*, with us, i. e. in our house. In the later Hebrew fully written, *עִם בֵּית פ'* 1 Chr. 13: 14. b) *in one's body*, Job 6: 4 *the arrows of the Almighty* are *עִמָּדִי*, Sept. *ἐν τῷ σώματι μου*. Oftener c) *in one's mind*, Job 27: 11 *אֲשֶׁר עִם שִׁדִּי לֹא אֶכְתֹּר* *what is with the Almighty will I not conceal*, i. e. what is in his mind, how he is disposed. 9: 33 *אֲנִי בֶן אֲנִכִּי עִמָּדִי* *not so am I with myself*, i. e. not so disposed in mind sc. that I should fear. Num. 14: 24. Also of purpose, intention, Job 10: 13 *רָדַעְתִּי עִמָּךְ* *I know that this is with thee*, that such is thy purpose. 23: 14. Of that which one knows, is acquainted with, Ps. 50: 11 *the beasts of the field are with me*, in my mind, i. e. I know them all, parallel to *רָדַעְתִּי* Job 15: 9. Of one's opinion, judgment, comp. Lat. "*apud me multum valet haec opinio*," Arab. *عندي* *with me* i. e. in my opinion. E. g. *עִם אֵל* *to be just with God* i. e. in the view of God, Job 9: 2. 25: 4. In the later Hebrew more fully written *עִם לִבִּי*, *עִם לִבִּי*, like the Gr. *μετὰ φρεσίν*, Lat. *apud animum statuere, proponere*. Ecc. 1: 16 *דִּבַּרְתִּי לִבִּי* *I communed with my heart*,

thought within myself. Deut. 8: 5. Ps. 77: 7. 2 Chr. 1: 11. Of purpose 1 Chr. 22: 7. 28: 2. 2 Chr. 6: 7, 8. 24: 4. 29: 10; of that which one knows Josh. 14: 7. 1 K. 10: 2. 2 Chr. 9: 2. — d) *By or with men* is often said for *among them*, in their *midst*, as Gr. *μετ' ἐταίρων*, *μετ' ἀνδράσι*, Lat. *apud exercitum*, for *in exercitu*, comp. Germ. *mit*, which comes from the same root with *Mitte* and Gr. *μετά*, also Engl. *mid*, *amid*, *midst*. Is. 38: 11 *עִם יֹשְׁבֵי הָאָרֶץ* *with, amid the inhabitants of the world*. 2 Sam. 13: 23 *עִם אֶפְרַיִם* *in the midst of Ephraim*. — e) Metaph. for *notwithstanding*, comp. ב. C. no. 3. Arab. *مع* de Sacy Gramm. Arab. 1. § 1094. ed. 2. So *עִם זֶה* i. q. in Eng. *with this*, for all this, i. e. *notwithstanding*, Neh. 5. 18.

NOTE. In many of its significations *עם* accords with *את* no. II; and hence Ewald proposes to derive the latter from *עם*, i. e. *עִמָּת*, contr. *עַת*, which is then changed to *את*, Heb. Gramm. p. 608. But that both their origin and primary force is different, is sufficiently shewn above.

3. With *בְּ* prefixed, *בְּעִם*, (Arab. *مع* *عند*), spoken of those who go from a person or place *with*, *at*, *by* whom or which they previously were. Thus spec. a) *from with*, from one's vicinity, neighbourhood, after verbs of going away, departing, Gen. 13: 14. 26: 16; of dismissing Deut. 15: 12. al. *בְּעִם* from near the altar Ex. 21: 14. Deut. 23: 16. Judg. 9: 37. Job 28: 4. b) *from one's house*, *de chez quelqu'un*, comp. *עִם* no. 2. b. *בְּעִם פַּרְעֹה* from the house of Pharaoh Ex. 8: 8, 25, 26. 9: 33. 10: 6, 18. c) *from one's power* i. e. *from any one*, after verbs of receiving, taking, 2 Sam. 3: 15; of demanding Ex. 22: 13; of buying 2 Sam. 24: 31. Often of God, from whom as the author and cause any thing proceeds, Ps. 121: 2 *my help cometh* *בְּעִם יְהוָה* *from Jehovah*. Is. 8: 18 *we are signs and wonders to Israel* *בְּעִם יְהוָה* *from Jehovah*, i. e. sent by him for this intent. 7: 11. 29: 6. 1 K. 2: 33. 2 Chr. 10: 13. Arab. *من* *من* *عند* *ex jussu*,

ex voluntate alic. d) from one's mind, heart, etc. 1 Sam. 16: 14 *the spirit of the Lord departed* נִשְׁאַחַל מִלִּבּוֹ from with Saul, from his mind and heart. Hence of a judgment or opinion proceeding from any one, Job 34: 33 *doth God retribute according to thy mind?* 2 Sam. 3: 28; of purpose or intent Gen. 41: 32. 1 Sam. 20: 33. e) from among, comp. עם no. 2. d. אֶחָדִיר Ruth 4: 10. — Similar is מֵאֵת p. 588.

עם Chald. i. q. Heb. with, cum, of accompaniment Dan. 2: 18, 43. 6: 22. 7: 13 one like the Son of Man came עם שְׁמַיָּא עִנְיָי with the clouds of heaven, comp. μετά πνοῆς ἀνέμω Od. 2. 148. In a hostile sense, with i. e. against Dan. 7: 21, see Heb. עם no. 1. c. Of time during which any thing is done, comp. the Heb. no. 1. g. לַיְלָאָה עם דֶּרֶךְ וָדֶרֶךְ with all generations i. e. so long as the generations of men shall endure Dan. 3: 33. 4: 31.

\* I. עֲמַד fut. יַעֲמִיד 1. to stand.

Arab. عَمَد Conj. I, II, IV, transit. to make stand, to establish, to sustain. — Spoken of men Gen. 24: 30, 31. 41: 17; of inanimate things Deut. 31: 15. Josh. 3: 16. 11: 13. As constr. with prepositions: a) seq. לִפְנֵי to stand before a king i. e. to serve, to minister to him Gen. 41: 46. Deut. 1: 38. 1 K. 1: 28. 10: 8. Dan. 1: 5, comp. עֲמַד בְּהִיבָהּ Dan. 1: 4. So לִפְנֵי יְיָ to serve or minister to Jehovah, spoken of prophets 1 K. 17: 1. 18: 15. Jer. 15: 19, of priests Deut. 10: 8. Judg. 20: 28, comp. Ps. 134: 1. But in Lev. 18: 23 לִפְנֵי עֲמַד is spoken of coition. — b) seq. עַל (α) to stand over i. e. to be set over any one Num. 7: 2. (β) to stand upon i. e. to confide in any thing (Syr. ܥܡܕ Ez. 33: 26. (γ) to stand by or for any person or thing, to defend, comp. עַל no. 2. b. Dan. 12: 1. Esth. 8: 11. 9: 16. Comp. קָם לְ.

2. to stand, for to stand firm, to persist, to endure, opp. to fall, to perish. Ps. 33: 11 *the decree of Jehovah standeth forever.* 102: 27 *the heavens shall per-*

ish, but thou endurest. Ex. 18: 23. Am. 2: 15. Hos. 10: 9. Esth. 3: 4. עֲמַד to stand firm in battle Ez. 13: 5. Seq. לִפְנֵי to stand before any one, i. e. to bear up against him, to resist him, Ps. 76: 8. 130: 3. 147: 17. Nah. 1: 6; more rarely seq. בְּפָנֵי Josh. 21: 44. 23: 9. נָגַד Ecc. 4: 12. מָן Dan. 11: 8. simply Dan. 11: 15, 25. Seq. בָּ to persist, to persevere in any thing, Is. 47: 12. Ecc. 8: 3. 2 K. 23: 3; once c. acc. Ez. 17: 14 *to keep the covenant and* לִעֲמֹדָה *to stand to it.* Hence to stay, to remain in the same place Ex. 9: 28, or state, of persons and things Lev. 13: 5, 37. Jer. 32: 14. 48: 11. Dan. 10: 17. 11: 6; spec. to remain alive, to live, Ex. 21: 21.

3. to stand still, to stop, opp. to go on, to proceed. 1 Sam. 20: 38 *haste, stop not.* Of the sun standing still in his course Josh. 10: 13; of the sea becoming calm Jon. 1: 15, comp. 2 K. 4: 6. Seq. מִן to stop from any thing, to desist, to leave off. Gen. 29: 35 וַתֵּעָמֵד מִלָּדָתָהּ and left bearing. 30: 9.

4. to stand up, to arise, i. q. קָם, but only in the later books, Dan. 12: 1, 13; often of a new prince Dan. 8: 23. 11: 2, 3, 20. Ecc. 4: 15; of war 1 Chr. 20: 4. Seq. עַל to rise up against any one, Dan. 8: 25. 11: 14. 1 Chr. 21: 1. comp. Lev. 19: 16.

5. for Pass. to be set, constituted, appointed. Ezra 10: 14 שְׂרִירֵנוּ יֵאָמְדוּ let now our rulers be appointed, let us appoint them. Dan. 11: 31.

הִפְחִי עֲמִיד 1. causat. of Kal no. 1, to make stand, to set, to place, Ps. 31: 9. Lev. 14: 11; trop. to establish, to decree 2 Chr. 30: 5; seq. לְ to appoint for any one, to destine, to promise, 33: 8; seq. עַל to set, to establish an ordinance, law, upon i. e. for any one, Neh. 10: 33. Also to appoint to an office, to constitute, 1 K. 12: 32. 1 Chr. 15: 16.

2. causat. of Kal no. 2, to cause to stand firm, i. e. to establish, to maintain, to preserve, 1 K. 15: 4. 2 Chr. 9: 8. Prov. 29: 4; to confirm i. q. קָם. 2 Chr. 35: 2. Dan. 11: 14 *to confirm the vision* sc. by the event.



3. i. q. Kal no. 3 intrans. to stand still 2 Chr. 18: 34.

4. to set up, to erect, as statues 2 Chr. 33: 19, a house Ezra 2: 68. 9: 9. Also to raise up, to stir up, Neh. 6: 7. Dan. 11: 11, 13.

Hoph. to be set, placed, Lev. 16: 10; to remain 1 K. 22: 35.

Deriv. עָמַד, עֲמִידָה, עֲמִיד, מְעַמֵּד, מְעִידָה.

\* II. עָמַד *an. λεγόμεν.* and of doubtful authority, Ez. 29: 7 יְהִי עָמִידָה לָהֶם, בְּלִי-מַתְנִיחַם, which is manifestly for יְהִי עָמִידָה לָהֶם and thou madest all their loins to shake, tremble, comp. Ps. 69: 24. But whether the letters are thus transposed by some special usage of the language, or merely by a corruption in this one passage, is uncertain. In any case, this form is probably to be reckoned among the many licenses or barbarisms in the language of Ezekiel.

עָמַד prep. i. q. עִמָּ, found only with suff. of 1 pers. עִמָּדִי i. q. עִמָּדִי with me, Gen. 21: 23. 31: 5; by or with me, in my house etc. Gen. 29: 19, 27. Other examples see under עִמָּ. This form has no connexion with the root עָמַד to stand, but belongs rather to an obsol. root עָמַד i. q. עָמַד to bind, to connect, and corresponds to the Arab. عَمَد. Comp. عَمَم.

עָמַד m. 1. a stand, stage, 2 Chr. 34: 31.

2. place Dan. 8: 17, 18.

עָמִידָה f. stopping-place, lodging, inn, Mic. 1: 11.

\* עָמָה obsol. root, with the idea of society, companionship, communion, i. q. עָמָם no. 1. Deriv. עָמִית.

עָמָה f. 1. pp. subst. conjunction, communion, (r. עָמָם no. 1.) Found only in constr. עָמָה once Ecc. 5: 15, elsewhere עָמָה, c. Suff. מְעַמֵּדִי, once עָמָה Ez. 45: 7. Prep. i. q. עִמָּ.

a) with, i. e. by, at, near, Ex. 25: 27. 28: 27. b) against Ez. 3: 8. c) over against 1 Chr. 26: 16. d) equally with, like, even as, (i. q. עִמָּ no. 1. e.) 1 Chr. 24: 31. 26: 12. Ecc. 7: 14; whence 5: 15 בְּלִי-עָמָה wholly as, in all points like as, comp. בְּלִי-עָוֹד Job 27: 3. With two prefixes מְעַמֵּד near by 1 K. 7: 20.

2. Ummah pr. n. of a town in the tribe of Asher, only Josh. 19: 30.

עָמִיד m. 1. column, pillar, (Arab. عَمَد, عَمَل) Judg. 16: 25, 26. 1

K. 7: 2 sq. עָמִיד הָעֵנָן column of cloud Ex: 33: 9, 10, and עָמִיד הָאֵשׁ column of fire 13: 22. The pillars of heaven, i. e. lofty mountains, Job 26: 11; of the earth Job 9: 6.

2. a stand, stage, elevated place for standing, 2 K. 11: 14. 23: 3.

עָמִיד i. q. בֶּן-עָמִי, comp. Gen. 19: 38, viz. son of my people, son of my kindred, i. e. born of incest, from the noun עָמָם q. v. no. 1., with the syllable ון added, as קָדְמוֹן from קָדָם, רָאשִׁי from רָאשׁ. Pr. n. Ammon, the son of Lot by his youngest daughter Gen. 19: 30 sq. Also for the Ammonites descended from him, who dwelt beyond the Jordan in the tract of country between the streams Jabbok and Arnon, 1 Sam. 11: 11; oftener בְּנֵי עָמִיד Num. 21: 24. Deut. 2: 37. 3: 16. — Ez. 25: 2—5 בְּנֵי-עָמִיד is put for בְּנֵי עָמִיד, like the Lat. in Bruttios, Samnites profectus est, i. e. into their territory. See Reland Palestina p. 103; also our remarks in Ersch and Gruber's Encycl. art. Ammon Vol. III. p. 371. — The gentile n. is עָמִיד, f. עָמִידָה, Ammonite, 1 K. 11: 1. Neh. 13: 23. plur. עָמִידִים 1 K. 11: 1.

עָמוֹס (burden) Amos, pr. n. of a prophet, Am. 1: 1. 7: 8 sq. 8: 2.

עָמוֹק (deep) pr. n. m. Neh. 12: 7, 20.

עָמִיאל (kindred of God i. e. servant or worshipper of God, see in עָמָם no. 1) Ammiel pr. n. m. a) Num. 13: 12. b)

2 Sam. 9: 4. 5: 17, 27. c) 1 Chr. 26: 5. d) 1 Chr. 3: 5, for which 2 Sam. 11: 3 אֵלֶּיָּעם.

**עַמִּיהוּד** (kindred of Judah i. e. one of the tribe of Judah, for עַמִּי יְהוּדָה) pr. n. m. a) 2 Sam. 13: 37 Keri. b) Num. 1: 10. 2: 18. 1 Chr. 7: 26. c) Num. 34: 20. d) ib. v. 28. e) 1 Chr. 9: 4.

**עַמִּיזָבֵד** (kindred of the Giver i. e. Jehovah, comp. עַמִּיָּאֵל, עַמִּיחִיר, pr. n. m. 1 Chr. 27: 6.

**עַמִּיחִיר** (kindred of nobles) pr. n. m. 2 Sam. 13: 37 Chethibh, for עַמִּיהוּדָה a.

**עַמִּינָדָב** (kindred of the prince) pr. n. m. a) Ex. 6: 23. Num. 1: 7. Ruth 4: 19. 1 Chr. 2: 10. b) 15: 10, 11. c) 1 Chr. 6: 7.

**עַמִּיק** Chald. adj. *deep, profound*, trop. *hidden, unsearchable*, Dan. 2: 22.

**עַמִּיר** m. *a sheaf*, i. q. עֶמֶר, Am. 2: 13. Mic. 4: 12. Zech. 12: 6. R. עֶמֶר no. 1.

**עַמִּישַׁדִּי** (kindred i. e. servant of the Almighty, comp. עַמִּיָּאֵל) pr. n. m. Num. 1: 12. 2: 25.

**עַמִּיּוּת** (r. עָמָה = עָמָם no. 1) f. also m. Lev. 19: 15, 17.

1. *society, companionship*, Zech. 13: 7 **אֶבְרַת עַמִּיּוּתִי** *man of my fellowship*, i. e. my companion.

2. abstr. for concr. i. q. רֵעַ, ὁ πλησίον, *neighbour, fellow-man*, Lev. 5: 20. 18: 20. 19: 15, 17.

\* **עָמַל** fut. יַעֲמֹל, *to labour*, sc. with the idea of effort and exhaustion, *to toil*. Prov. 16: 26. Ps. 127: 1. Seq. **בְּכָל-עֲמָלוֹ** *to labour in or upon any thing*, Jon. 4: 10. Ecc. 2: 21.—Ecc. 1: 3 **כָּל-עֲמָלוֹ** *of all the labour with which he toiled*. 2: 20. 5: 17. Arab. عَمِلَ *to labour, to make*. Hence

**עָמַל** m. once f. Ecc. 10: 15.

1. *labour, toil*, i. e. wearisome labour, Ecc. 1: 3. 2: 11; trop. of the mind Ps. 73: 16.

2. meton. *fruit of labour* Ps. 105: 44. Ecc. 2: 19.

3. *trouble, vexation, sorrow*, Gr. ἀμαρτος, πόνοσ, Gen. 41: 51. Deut. 26: 7. Job 3: 10. 16: 2 **מְנַחֵם מְנַחֵם** *troublesome comforters*. Is. 53: 11 **מִן-עֲמָלוֹ** *from the travail i. e. sorrow of his soul*.—In Num. 23: 22. Is. 10: 1, it is sometimes rendered *iniquity, fault*, i. q. אָרָן, but the signification *sorrow, misery*, may well be adopted in both.

4. pr. n. m. 1 Chr. 7: 35.

**עָמַל** m. *adject. verbal* 1. *labouring, toiling*, with severe effort and exhaustion; often put with personal pronouns for a finite verb, Ecc. 2: 22. 4: 8. 9: 9. Hence, *labourer, workman*, Judg. 5: 26.

2. *sorrowful, wretched*, Job 3: 20. 20: 22.

**עַמְלֵק** pr. n. *Amalek*, i. e. 1. *the Amalekites*, a very ancient people Gen. 14: 7. Num. 24: 20, who inhabited the regions on the south of Palestine between Idumea and Egypt; comp. Ex. 17: 8—16. Num. 13: 30. 1 Sam. 15: 7; also to the eastward of the Dead Sea and Mount Seir, Num. 24: 20. Judg. 3: 13. 6: 3, 33; and who appear likewise to have settled down here and there in Palestine itself, whence the *mount of the Amalekites* in the territory of Ephraim Judg. 12: 15, comp. 5: 14. — In the genealogical traditions of the Arabians, the عَمَالِيقُ, عَمَالِيقُ,

are reckoned among the aborigines of that country. See Reland Palaestina p. 78—82. J. D. Michaelis Spicileg. Geogr. Hebr. ext. T. I. p. 170—177. Ejusd. Supplem. p. 1927. Vater's Comment. über den Pentat. I. p. 140; also our remarks in Ersch and Gruber's Encycl. art. *Amalek*, Vol. III. p. 301. — The gentile n. is עַמְלֵקִי, with the art. collect. Gen. 14: 7. Judg. 12: 15.

2. A grandson of Esau, the founder of an Arab tribe, Gen. 36: 16. Comp. v. 12 and Vater l. c.

\*עַמִּים I. pp. *to bring together*, i. e. *to congregate, to conjoin*, whence עַם a people, עַם with, by, עַמְּה conjunction.

Arab. عَمَّ to be common, in common; but this root is very widely spread both in the Semitic and Indo-european languages. In the former comp. עָמַם to collect, whence עָמַם, מְגַמְּה; כָּוַם to cumulate; and preserving the guttural עָמַם, עַמְּה, קָם, kinsman, father-in-law. In the latter comp. Lat. *cum, con, cumulus, cunctus*, [from *cungo=jungo*], Gr. κοινός [*κυνός*], γάμος, and with the palatal letter either softened into an aspirate or changed to a sibilant Sanscr. *sam*, Pers. *šam*, Gr. *άμα, όμός, όμοῦ*,

[with *d* or *l* subjoined as a third radical *όμιλος, όμαδος*, comp. Heb. עָמַד, Lat. *simul*,] σύν, ξυνός, Moesogoth. *samā, saman*, Anglosax. *samo* with, Fr. *ensemble*, Dan. *sam*, Germ. *sammt, zusammen, sammeln*. Comp. also, for the Slavic languages, Dorn über die Verwandtschaft des persischen und gr. lat. Sprachstammes p. 183.

2. *to shut up, to close, hence to hide, to conceal*. Trop. *for to overshadow, to surpass* Ez. 31: 8. Intrans. *to be hidden*, Ez. 28: 3 כִּלְ-סֵתוֹם לֹא עֲמָמוֹךְ *nothing secret is shut up as to thee*, i. e.

hidden from thee. — Arab. عَمَّ to be hidden, veiled with clouds, sc. the heavens. Syr. ܥܡܬ Ethpe. *to be hidden*, sc. the heavens.

Hoph. עֲמָם *to be obscured, to become dim*, e. g. the lustre of gold Lam. 4: 1.

עַמְּמִין, and Chald. עַמְּמִין, *nations, tribes*, see עַם.

עַמְּנוּאֵל (God with us) the symbolical and prophetic name of a child, Is. 7: 15. 8: 8.

\*עָמַם, once עָמַש Neh. 4: 11, fut. *to take up, to lift*, e. g. a stone Zech. 12: 3; *to bear, to carry*, Is. 46: 3. Spec. *to take up and place upon* a beast of burden, *to load*, absol. Is. 46: 1; seq. עַל of the beast, the acc. of bur-

den being omitted, Gen. 44: 13 יָרַעַם אִישׁ עַל-הָמָרֹךְ lit. *each one lifted* [the load] *upon his ass*, i. e. loaded his ass. Neh. 13: 15. Trop. Ps. 68: 20 יָעַמְסֵהוּ even if he lift i. e. impose a burden upon us.

Hiph. הִעָמַם *to lift up* a load upon any one, *to load*, seq. עַל 1 K. 12: 11. 2 Chr. 10: 11.

Deriv. מַעְמָסָה, pr. n. עָמָס, and

עַמְסִיָּה (whom Jehovah bears in his arms, comp. Is. 46: 3,) Amasiah pr. n. m. 2 Chr. 17: 16.

עַמְעֵד (people of duration) pr. n. of a town in the tribe of Asher Josh. 19: 26.

\*עָמַק *to be deep*, metaph. *to be unsearchable*, Ps. 92: 6. Comp. Gr. βαθύφωνον, βάθος — σοφίας καὶ γνώσεως θεοῦ Rom. 11: 33. — Arab. عَمَق, more rarely by transpos. مَعَق, Aram. ܥܡܩ, Aeth. ፱፬፱: id.

Hiph. *to make deep*, often followed by a finite verb. Is. 7: 11 הָעֲמַק שְׂאֵלָה *make deep, ask*, i. e. demand that a wonder shall come from the deep, from below. Also with the gerund, so as to be taken in an adverbial sense, Jer. 49: 8, 30 הָעֲמִיקוּ לְשִׁבְתְּכֶם *make deep to dwell, make deep your dwellings, dwell in the depths of the earth*. Hos. 9: 9. Is. 29: 15 הַמְעִמִּיקִים לְסִתְּרֹם *who hide deep*. Things also are said to be *deep* which extend to a great length in front of the spectator, as Gr. βαθύς τόπος a deep tract i. e. of great length, βαθεία αὐλή a deep court II. 5. 142; as we also speak of the *depth* of a house from front to rear, comp. עָמַק. Is. 30: 33 הָעֲמִיק הָרְחִיב מִרְרָתָה *deep and broad do they make the pile*. Metaph. הָעֲמִיקוּ כְּרָה *to turn deeply* i. e. far away, to depart widely, Is. 31: 6. Hos. 5: 2.

Deriv. עָמַק, עָמַק, עָמַק, also עָמִיק, מַעְמִיקִים, pr. n. עָמוֹק.

עָמַק adj. *deep, profound*, only in plur. constr. עָמִיקֵי שָׂפָה men *deep of*

lip i. e. of deep speech, using a foreign language which cannot be understood, Is. 33: 19. Ez. 3: 5, 6.

עֲמָק f. עֲמָקָה adj. 1. deep, Lev. 13: 3 sq.

2. metaph. unsearchable, not to be found out, Ps. 64: 7. Ecc. 7: 24.

עֲמָק c. Suff. עֲמָקִי valley, pp. a long low plain, βαθὺς τόπος, see the root עֲמָק Hiph. adapted to the culture of grain Job 39: 10. Ps. 65: 14. Cant. 2: 1; and also convenient for battles Job 39: 21. In plur. עֲמָקִים it seems once to be put for the inhabitants of vallies, 1 Chr. 12: 15 they put to flight כָּל-הָעֲמָקִים all [them of] the vallies; unless we ought to read perhaps כָּל-הָעֲנָקִים all the Anakim, just as in Jer. 47: 5 for שְׁאָרִית עֲמָקִים it is better with the Sept. translator to read עֲמָקִים שְׁאָרִית Askalon the remnant of the Anakim, comp. v. 4, and also for illustration Josh. 11: 21. — It differs in usage from the words of kindred meaning בְּקָעָה גִי, בְּחֹל, in that each of these words is applied only to certain particular vallies or plains. Thus עֲמָק is used of the following vallies: a) עֲמָק הָאֲזָה valley of terebinths, near Bethlehem 1 Sam. 17: 2, 19. 21: 10. b) עֲמָק בְּרָכָה valley of blessing, near En-gaddi 2 Chr. 20: 26. c) עֲמָק הַמֶּלֶךְ the king's dale, not far from the Dead Sea, Gen. 14: 17. 2 Sam. 18: 18. d) עֲמָק רִפְאִים valley of the Rephaim, south-west of Jerusalem towards the country of the Philistines Josh. 15: 8. 18: 16. 2 Sam. 5: 18, 22. Is. 17: 5. e) עֲמָק שָׂדִים, see שָׂדִים. But עֲמָק קַצִּיץ Josh. 18: 21 is the name of a town in Benjamin. Other vallies take their names from adjacent cities, see רִזְרַעַל or from persons, see יְהוֹשָׁפָט.

עֲמָק m. depth, Prov. 25: 3.

\* עֲמַר in Kal not used. 1. to bind closely together, see Piel, עָמַר no. 1, and עָמַר. Arab. عَمَرَ to press, to compress, to bind closely together, according to Castell, whence عَمُور bun-

dles. — Hence from the notion of binding:

2. to subdue (as in Samar.) to make a slave of, see Hithpa.

3. to serve, colere. Arab. عَمَرَ co-luit, med. Damm. cultus fuit.

PIEL to bind sheaves Ps. 129: 7, see Kal no. 1.

HITHPA. pp. to act as master, i. e. seq. to make a slave of any one, to treat as a slave, Deut. 21: 14. 24: 7.

Deriv. עָמַר, עָמַרָה, עָמַרִי, עָמַרִי, and

עָמַר, plur. עָמַרִים, 1. i. q. עָמַרִי, a sheaf Lev. 23: 10 sq. Job 24: 10. Arab. عَمْرُ bundle.

2. an omer, as a measure of things dry, containing the tenth part of an ephah Ex. 16: 22, 32, espec. v. 36. Not to be confounded with the הֹמֶר homer, which contained ten ephahs.

עָמַר Chald. wool, i. q. Heb. עָמַר Dan. 7: 9.

עָמַרָה Gomorrah, Sept. Γομόρρα, (perh. i. q. Arab. عَمَارَة culture,

dwelling) pr. n. of one of the four cities of the vale of Siddim submerged in the Dead sea, often mentioned along with Sodom, Gen. 10: 19. 13: 10.

עָמַרִי (i. q. עָמַרָה prob. servant of Jehovah, comp. עָמַר no. 3) Omri pr. n. a) of a king of Israel, r. 929—918 B. C. the founder of Samaria, 1 K. 16: 16 sq. 2 K. 8: 26. Mic. 6: 16. Sept. Ἀμφι. b) 1 Chr. 7: 8. c) 9: 4. d) 27: 18.

עָמַרָם (kindred of the High i. e. of God) Amram pr. n. m. a) of the father of Moses Ex. 6: 18, 20. Num. 3: 19; whence patronym. עָמַרְמִי Amramite Num. 3: 27. 1 Chr. 26: 23. b) Ezra 10: 34.

\* עָמַשׁ i. q. עָמַס, to bear Neh. 4: 11.



**עַמְשָׁא** (burden) *Amasa* pr. n. m.

- a) 2 Sam. 17: 25. 19: 14. 1 Chr. 2: 17.  
b) 2 Chr. 28: 12.

**עַמְשִׁי** (burdensome) *Amasai* pr.

- n. m. a) 1 Chr. 6: 10, 20. b) 15: 24.  
c) 2 Chr. 29: 12.

**עַמְשִׁסִּי** pr. n. m. Neh. 11: 13, but

most prob. a false orthography arising out of the two forms עַמְשִׁי and עַמְסִי. See **נִפְיָשִׁים** and **סִיעֵדָא**.

\* **עַנֵּב** obsol. root, Chald. *to bind together*, whence perhaps **עַנֵּב** cluster, bunch, as if *bundle* of grapes, and pr. n. **עַנֵּב**.

**עַנֵּב** (perh. place of clusters) Josh. 11: 21, and **עַנֵּב** 15: 50, pr. n. of a town in the mountains of Judah.

**עַנֵּב** plur. **עַנְבִּים** constr. **עַנְבֵּי** (Dag. f. euphon.) Lev. 25: 5, m. *clusters* of grapes, Gen. 40: 10, 11. Deut. 32: 32. al. Syr. **عَنْبَل** id. Arab. **عَنْب** collect. *uvae*. May not  $\alpha\mu\pi\epsilon\lambda\omicron\varsigma$ , and also  $\delta\mu\phi\alpha\varsigma$ , come from the same root?

\* **עַנֵּג** *to live delicately and effeminately*, in Kal not used. Arab. **عَنَّج** to delight, to entice, spoken of females who draw attention by ogling and other coquettish gestures.

Pual part. fem. *to be delicate, tender*, Jer. 6: 2.

HITHP. 1. i. q. Pu. Deut. 28: 56, comp. Is. 55: 2.

2. *to delight oneself, to rejoice* in any thing, seq. **עַל** Job 22: 26. 27: 10. Ps. 37: 11. seq. **בְּךָ** Is. 66: 11.

3. in a bad sense, *to sport oneself over* any one, i. e. *to deride*, seq. **עַל** Is. 57: 4.

Deriv. **עַנְיָנִי** and

**עַנֵּג** f. **עַנְיָנָה** adj. *delicate, soft*, cf. *feminate* Deut. 28: 54, 56. Is. 47: 1.

**עֲנֵג** m. *delight, pleasure*, Is. 13: 22. 58: 13.

\* **עַנֵּךְ** *to bind on*, only twice in the verb, Job 31: 36. Prov. 6: 21. Hence also the subst. **מַעְדָּנוֹת**. Kindred are **עֲנֵד** with, by, and Heb. **עִמָּד**.

\* **עָנָה** 1. pp. *to chant, to sing*, i. q. Arab. **عَنَى** Conj. II, IV. This signification, though less frequent, seems yet to be the primary one, see Piel, and comp. Lat. *cano*, Pers. **خواندن** *to sing to call, to read*, Sanscr. *gai*. — Ex. 51: 21. seq. **לָ** *to sing unto or of* any one, to celebrate him in song, 1 Sam. 21: 12. 29: 5. Ps. 147: 7. Hence *to cry aloud*, (comp. Lat. *actor canit, cantat*, i. q. *declaims, cries aloud*,) of the *shout* of soldiers in battle Ex. 32: 18. Jer. 51: 14; of the cry of jackals in the desert Is. 13: 22, comp. Lat. *cantus galli, gallicinium*, Engl. *chanticleer*. Trop. also *to utter solemnly* and with a loud and distinct voice, *to pronounce, to announce*, (comp. Lat. *cantare, cantor*, of one who repeats, inculcates, affirms any thing, Ter. Plaut. Cic. Orat. I. 55,) hence a) of God as giving an oracle, 1 Sam. 9: 17 **יְהוָה עֲנֵהוּ** *Jehovah announced to him*, Samuel. Gen. 41: 16 *God announceth peace to Pharaoh*, comp. Deut. 20: 11. b) in a forensic sense, of a judge *pronouncing* sentence Ex. 23: 2; also c) of a witness *pronouncing* his testimony, solemnly affirming any thing, and hence *to testify, to bear witness*, c. acc. of thing Deut. 19: 16; seq. **בָּ** *for whom one testifies* Gen. 30: 33. 1 Sam. 12: 3, or also *against whom* Num. 35: 30. Deut. 19: 18. 2 Sam. 1: 16. More fully **עָנָה עֲדָ** Ex. 20: 13. — Hence

2. *to lift up the voice, to begin to speak*, (Syr. **عَنَّ**), espec. in the later Hebrew. Job 3: 2 **וַיֵּאמֶר** *then spake Job and said*, i. e. he began. Cant. 2: 10. Is. 14: 10. Zech 1: 10. 3: 4. 4: 11, 12. Seq. acc. of pers. *to speak to any one, to address any one* Zech. 1: 11. — Most frequently

3. to answer, construed a) c. acc. of pers. Job 1: 7. Gen. 23: 14. Cant. 5: 6. Gr. ἀντιβουαι τινά. b) c. acc. of the thing which or to which one answers, Prov. 18: 23. Job 40: 2. So Job 33: 13 כֹּל-דְּבָרָיו לֹא יַעֲנֶה in respect to none of his matters doth he answer, i. e. for none of them doth he give account. Also c) c. dupl. acc. of pers. and thing 1 Sam. 20: 10. Mic. 6: 5. Jer. 23: 37. Job. 9: 3. — Further, to answer any one is said aa) in a bad sense, of one who contradicts the command or censure of his lord or master, excusing and defending himself in reply, Job 9: 14, 15, 32. 16: 3, (comp. Arab. جواب answer, also excuse,) or of one who refutes another Job 32: 12. — bb) in a good sense, of one who responds to the prayers of any one, who hears and grants his requests, and therefore often spoken of God as listening to the prayers of men, 1 Sam. 14: 39. Ps. 3: 5. 4: 2. Praegn. Ps. 22: 22 מַעֲרִיבֵי הַמִּים אָנְשִׁי answer [and deliver] me from the horns of the wild bulls. Hence cc) c. acc. pers. et ב of thing, to answer one with any thing, i. e. to grant to him, impart to him any thing, Ps. 65: 6; also c. acc. of thing, Ecc. 10: 19 הַכֶּסֶף יַעֲנֶה אֶת-הַכֹּל money answereth with all things, i. e. imparts all, procures all, comp. Hos. 2: 23, 24.

4. to mean to say, to imply, to aim at in one's words, i. q. Arab. عني. Hence מַעֲנֶה, מַעֲנֵן, מַעֲנֵן purpose, intent, and then as preposition.

NOTE. In former editions of this work, along with many etymologists, I have referred the various significations of this root back to the idea of answering as the primary one, (and this course Winer also has pursued, p. 732 seq.) deriving the general notion of singing from that of singing in response, alternately. In such matters every one must follow his own opinion. I have adopted a new arrangement chiefly for this reason, that the primary signification is wont to be the stronger and more important; it is therefore often preserved in Piel (Lehrg. p. 242), and expressed in Arabic by harsher letters, e. g. غنى to sing.

NIPH. 1. to be answered i. e. refuted Job 11: 2, to be heard and answered, as prayer 19: 7. Prov. 21: 13.

2. i. q. Kal to answer, seq. ה Ez. 14: 4, 7.

PIEL i. q. Kal no. 1, to sing Ex. 32: 18, where Piel in the signif. to sing is distinguished from Kal. Ps. 88: 1. Is. 27: 2.

HIPH. to answer, i. q. Kal no. 3. bb, seq. acc. et ב of thing, to answer with any thing, i. e. to grant, to impart to him any thing, Ecc. 5: 19.

Deriv. see in Kal no. 4.

\* II. ענה for עני, a verb לו, comp. the derivatives, עניו, עֲנֶה.

1. to bestow labour upon, to exercise oneself in any thing, seq. ב Ecc. 1: 13.

3: 10. — Syr. حنأ, Arab. عنى seq. ب id. — Spec. as it would seem, to till the ground, subegit terram, whence מַעֲרֵי, מַעֲרֵי, furrow.

2. to suffer, to be afflicted, depressed, oppressed, Ps. 116: 10. 119: 67. Zech. 10: 2. Is. 31: 4 לֹא יַעֲנֶה and will not be depressed at their multitudes, will not lose his courage. 25: 5 זְמִירַת יַעֲרִיצִים the song of the tyrants shall be brought low, suppressed. — Arab. غنا depressus, humilis fuit.

NIPH. 1. to be afflicted, Ps. 119: 107. Is. 53: 7 נַעֲנֶה וְהוּא and he was afflicted.

2. reflex. to humble oneself before any one, to submit to him, seq. מַפְנִי Ex. 10: 3 where לַעֲבֹדֶת is for לַהֲעֲבֹדֶת.

PIEL 1. to oppress, to depress, to afflict, Gen. 16: 6. 15: 13. 31: 50. Ez. 22: 22. Ps. 102: 24 עָנָה בְּדֶרֶךְ בָּחִי Jehovah depressed [consumed, weakened] my strength in the way. 88: 8 כָּל-מִשְׁבָּרֶיךָ עֲנִיתָ with all thy waves dost thou afflict i. e. overwhelm me.

2. עָנָה אִשָּׁה compressit feminam, to deflower a woman, usually by force, Gen. 24: 29. Judg. 19: 24. 20: 5.

3. עָנָה נַפְשׁ to afflict the soul i. e. to fast, Lev. 16: 31. 23: 27, 32. Num. 29: 7.

PUAL, to be afflicted, oppressed, Ps. 119: 71. Is. 53: 4. Inf. עֲנֹתוֹ his affliction or sorrow, Ps. 132: 1.

HIPH. i. q. Piel no. 1. 1 K. 8: 35. 2 Chr. 6: 26. But Ecc. 5: 19 belongs to ענה no. I, where see.

HITHPH. 1. to submit oneself Gen. 16: 9; espec. to God, Dan. 10: 12.

2. i. q. Kal, to be afflicted 1 K. 2: 16.

Deriv. עני, ענות, ענה, ענה, עני, also the pr. names ענה, עני, ענה, ענה, ענה, ענה, ענה.

I. ענה, ענה Chald. 1. to begin to speak, as Heb. no. 2, Dan. 2: 20. 3: 9, 19, 24, 26, 28. 4: 16. 27. seq. ה of pers. 2: 47.

2. to answer, Dan. 2: 7, 10. 3: 14, 16. 5: 7. 6: 14.

II. ענה Chald. to be afflicted. Part. ענה, plur. עני the afflicted, Dan. 4: 24.

ענה (answer sc. of prayer) *Anah* pr. n. m. a) of a son of Seir and of an Edomitish tribe descended from him, Gen. 36: 20, 29. — b) of a son of Zibeon and grandson of Seir Gen. 36: 2. 14: 24. — In v. 2, 14, Anah is called the daughter of Zibeon in the common text; but obviously it should read son, בן, with the Samar. and Sept. as is also evident from v. 24.

עני plur. עניים (for which often Keri עניים from עני,) constr. עני R. ענה no. II.

1. afflicted, distressed, miserable, Ps. 9: 13. 10: 12, 17. 22: 27. 34: 3. 147: 6. 149: 4. Often with the accessory idea of a humble and pious mind, which prefers to bear injuries rather than to repay them, comp. especially Ps. 25: 9. 37: 11. 69: 33.

2. mild, meek, Num. 12: 3.

ענוב (bound together, r. ענב) pr. n. m. 1 Chr. 4: 8.

ענוה strictly fem. of עני, as neut. and abstr.

1. humility, modesty, Prov. 15: 33. 18: 12. 22: 4. Zeph. 2: 3.

2. as attributed to God, mildness, clemency, Ps. 18: 36.

ענה f. i. q. the preceding art. no. 2, Ps. 45: 5 of a king.

ענוק i. q. ענק no. 2, Josh. 21: 11.

ענות f. affliction, Ps. 22: 25 עני affliction of the afflicted. Others, following Sept. Vulg. Chald. render it cry of the afflicted, (comp. שועי in the other member,) but ענה is never used for the cry and wailing of the miserable, see the root no. 1.

עני see עז.

עני f. עניה, plur. עניים, adj. 1. afflicted, distressed, needy, often with the accessory idea of humble and pious feeling Ex. 22: 24. Deut. 24: 12. Ps. 10: 2, 9. 14: 6. 18: 28.

2. mild, clement, comp. עני no. 2 Zech. 9: 9.

NOTE. The plur. עניים stands often in Keri, where Chethibh has עניים, Ps. 9: 19. Is. 32: 7.

עני in pause עני, e. Suff. עני affliction, misery, Gen. 16: 11. 31: 42. 41: 52. עני בני the afflicted, Prov. 31: 5. עני רחם bread of affliction, of sorrow, Deut. 16: 3.

עני (for מענה depressed) pr. n. m. 1 Chr. 15: 18, 20. Neh. 12: 9.

עניה (whom Jehovah answers) pr. n. Neh. 8: 4. 10: 23.

עניר Num. 12: 3 Keri, for עני.

ענים (contr. for עינים fountains) pr. n. of a town in Judah, Josh. 15: 50.

ענין m. 1. business, employment, comp. ענה no. II. 1. Ecc. 2: 26. 1: 13 ענין רע an evil business, profitless, in which there is little good.

2. thing, affair, as in Chald. Ecc. 4: 8 רב ענין an evil thing. 5: 2 רב ענין much ado, many cares, (in the other member is רב דברים many words.) 5: 13 רע בענין by some evil event, accident. 2: 23 בעם ענין vexation is his affair, portion, part. 8: 16.

\* ענך obsol. root, Arab. *عنك* to be deep and hard to pass e. g. sand, see *ענך*.

ענם (two fountains, comp. עננים, and for the dual in ענ see Lehrgeb. p. 536) pr. n. of a city of Issachar 1 Chr. 6: 58, for which stands in the parallel passages Josh. 19: 21. 21: 29, עין-גנים fountain of gardens.

ענמים Gen. 10: 13 *Ananim*, pr. n. of an Egyptian tribe which cannot be definitely made out, see Bochart Phaleg. IV. 30. Mich. Spicil. I. p. 160.

ענמלך *Anammelech* pr. n. of an idol of the Sepharvites or Sipparenes, 2 K. 17: 31. The name seems to be made up from ענם = صنم image, statue, and מלך king; according to Hyde de Rel. vet. Persarum p. 131, from غنم herd, and מלך, i. e. the group or constellation Cepheus, which the Orientals call كواكب الفرق stars of the flock, and الراعى والغنم shepherd and flock. The first part of this name occurs also in the name *Ενεμεσάος* Tob. 1: 2, 13, 15, 16.

\* ענן in Kal not used, pp. to cover, as kindr. with ענן, ענן. Hence ענן cloud.

PIEL denom. from ענן, to gather the clouds Gen. 9: 14.

POEL ענן, fut. יענן Lev. 19: 26, part. מענן, once f. עננה for מעננה (though it can also be Kal,) to act covertly, to use covert arts, to practise magic, sorcery, etc. (comp. the roots לט, לט, and Syr. *أزأب* mysteries, also magic arts.) Deut. 18: 10, 14. 2 K. 21: 6. Is. 2: 6. 57: 3. Mic. 5: 11. Several of the ancient versions understand by it some special kind of divination, e. g. Sept. *αληδονίζουαι*. Vulg. *observans somnia*, also *augurans*, *divinans*. Syr. *fascinans oculus*, as if ענן were derived from ענן. But it seems rather to be a general term.

ענן constr. ענן, m. 1. a cloud, as covering and veiling the heavens; comp.

ענן cloud, from the root ענ to cover, to veil, and ענן cloud,

from the root ענן to cover. Arab. *عنان*, plur. *عنان*. A numerous army is compared to a cloud Ez. 30: 18. 38: 9. A morning cloud is the emblem of transiency, Hos. 6: 4, comp. Job 7: 9.

2. *Anan* pr. n. m. Neh. 10: 27.

ענן Chald. a cloud, plur. constr. ענני Dan. 7: 13.

עננה f. collect. clouds Job 3: 5. Theod. well *συννεφία*. On the use of the fem. form in collectives see Heb. Gramm. § 105. 2.

ענני (apoc. for ענניה) pr. n. m. 1 Chr. 3: 23.

ענניה (whom Jehovah covers, i. e. protects) pr. n. a) m. *Ananiah* Neh. 3: 23, Gr. *Ανανίας*. — b) of a town in the tribe of Benjamin Neh. 11: 32.

\* ענה obsol. root, which pertained perhaps to the idea of covering, like the cognates ענה (ענה), ענה. — Hence

ענה branch, bough, Ez. 17: 8, 23, c. Suff. ענפכם 36: 8 as if from a form ענה.

ענה Chald. id. Dan. 4: 18.

ענה m. full of branches Ez. 19: 10.

\* ענק to adorn with a necklace or collar, from the primary idea of choking, strangling, which is expressed by the kindred roots ענק, ענק, where see. Arab. *عنق* IV to ornament a

dog with a collar, *عنق* cervix, Germ. *Nacken*, Upper Germ. *die Anke*, Engl. *neck*. — Once trop. Ps. 73: 6 *ענקתמוי גארה* pride surroundeth them like a neck-chain, i. e. clothes their neck, the



*collum resupinum* being to the poet the seat of pride.

הַעֲנִיק prob. *to lay upon the neck or shoulders* sc. in order to bear. Deut. 15: 14 of a manumitted slave, 'לֹא מִצְאֲנֶיךָ לֹא מִצְאֲנֶיךָ וְגו' *lade him liberally from thy flock* etc. Sept. Vulg. *dabis viaticum*. Others apply here the signif. of *giving*, as if pp. to adorn with a *neck-chain* and so with *gifts*. In former editions on the authority of Castell and Giggeius I have compared Arab. "على seq. *facilem se praeibit*;" but this rests on an error of Giggeius in translating the words of the Camoos II. p. 1318 ed. Calcutt.

עֲנִק m. 1. *collar, neck-chain, neck-lace*, Cant. 4: 9; plur. עֲנִיקִים and עֲנִיקִים Prov. 1: 9. Judg. 8: 26.

2. i. q. Arab. عَنَق *length of neck* and stature, (comp. عُنُق long-necked,) whence עֲנִיק עֲנִיק, עֲנִיק עֲנִיק, ib. v. 22, 28, also עֲנִיקִים Deut. 1: 28. 2: 10, 11, 21, and עֲנִיקִים 9: 2 *sons of Anak, Anakim*, (pp. the long-necked, i. e. men of tall stature,) pr. n. of a Canaanitish tribe famous for their stature. The seat of the tribe before the invasion of the Hebrews was in the vicinity of Hebron, Josh. 11: 21. They were nearly extirpated by the Hebrews, so that only a few remained afterwards in the cities of the Philistines. Compare the interpreters and critics on Jer. 47: 5.

עֲנִי (i. q. עֲנִי, *ἀνής*?) pr. n. *Aner* a) of a Canaanite, Gen. 14: 13, 24. — b) of a Levitical city in Manasseh, elsewhere עֲנִי, 1 Chr. 6: 70 unless here also it should read עֲנִי or עֲנִי.

\* עֲנִשׁ fut. *to impose a fine, to amerce*. Found elsewhere only in the Rabbinic dialect; the primary idea seems to be that of *imposing*, comp. the cogn. עָמַשׁ, עָמַשׁ. Seq. עֲנִשׁ Prov. 17: 26; seq. dupl. acc. to *amerce one in money* Deut. 22: 19. 2 Chr. 36: 3 where it is money exacted by war; in wine

Am. 2: 8. Impers. Prov. 21: 11 *עֲנִשׁ לָץ when they amerce the scorner* sc. the judges.

נִפִּחַ *to be amerced*, Ex. 21: 22; genr. *to be punished* Prov. 22: 3. 27: 12.

עֲנִשׁ m. *a fine, mulct*, sc. exacted from any one 2 K. 23: 33. Prov. 19: 19.

עֲנִי m. Chald. *fine, mulct*, Ezr. 7: 26. עֲנִי (answer sc. to prayer, from r. עָנָה, like עָנָה from r. עָנָה) pr. n. m. Judg. 3: 31. 5: 6.

עֲנִי, עֲנִי, see עָנָה.

עֲנִיּוֹת (answers sc. to prayers, *servile* being retained, see Lehrgeb. p. 528,) pr. n. *Anathoth* a) of a Levitical city in Benjamin, the birthplace of the prophet Jeremiah, Josh. 21: 18. Is. 10: 30. Jer. 1: 1. Gentile n. עֲנִיּוֹת 2 Sam. Neh. 10: 20.

23: 27. — b) m. (α) 1 Chr. 7: 8. (β)

עֲנִיּוֹת (answers from Jehovah) pr. n. m. 1 Chr. 8: 23.

עֲסִיס m. *must, new wine*, Joel 1: 5. 4: 18. Am. 9: 13. R. עֲסִיס.

\* עָסַס *to tread down, to tread in pieces*, Mal. 3: 21. — Chald. עָסַס id.

עֵר a false root, whence some derive עֵרָרָה Is. 15: 5; see the analytical Index.

\* עָפָה obsol. root, Syr. ܥܦܐ to flourish, ܥܦܐ to grow exuberantly, whence עָפִי Heb. and Chald.

עָפָה see עָפָה.

עָפִי m. plur. עָפָאִים (comp. Lehrgeb. p. 575) *boughs, foliage* of trees Ps. 104: 12. R. עָפָה.

עָפִי Chald. id. Dan. 4: 9, 11, 18. — Syr. ܥܦܐ branch, top of a tree, ܥܦܐ foliage.

\* עִבַּל in Kal not used, pp. to *swell*, to become *tumid*, whence עִבְלָה tumulus,

hill. Arab. عَفِل to have a tumor or hernia.

PUAL to be *tumid*, metaph. to be *inflated*, *elated*, *proud*, Hab. 2: 4.

HIPH. to act *tumidly* i. e. *proudly*, *arrogantly*. Num. 14: 44 נִצְעַבְתֶּם בְּעֵינֵי ה' they acted *arrogantly* (i. e. neglecting the warnings of God) and went up etc. The same is expressed in Deut. 1: 43 thus: וַתִּזְדַּרְצוּ וַתַּעֲבֹה הָהָרָה. — Hence

עִבַּל m. 1. *hill*, *mound*, *tumulus*, Is. 32: 14. Mic. 4: 8. With the art. הָעִבַּל pr. n. of a mound or height on the eastern part of Mount Sion, surrounded and fortified by a separate wall, 2 K. 5: 24. 2 Chr. 27: 3. 33: 14. Neh. 3: 27. 11: 21. Comp. Jos. B. J. 6. 6. 3.

2. *tumor*, plur. עִבְלִים (read עִבְלִים) Deut. 28: 27. 1 Sam. 5: 6 sq. Chethibh, of hemorrhoids. Arab. عَفِل tumor in ano virorum, vel in pudendis mulierum, see Schroeder Orig. Heb. cap. 4. p. 54, 55. H. A. Schultens ad Meidanii Prov. p. 23. — Keri has instead of it טַחְוֹרִים, q. v.

\* עָפַן obsol. root, Arab. and Syr. to become *mouldy*, whence

עִפְנִי gentile n. once Josh. 18: 24, where הָעִפְנִי (בְּפֶר) is a town of Benjamin.

עִפְפִּים or rather dual עִפְפִּים only constr. עִפְפִּי, the *eye-lashes*, pp. the flying, the fluttering, from r. עָפַף Pilp. עִפְפָּה, comp. Heb. Gramm. § 54. no. 4. Job 16: 16. Ps. 132: 4. Poet. עִפְפִּי שָׁחַר *eye-lashes of the dawn*, for the rays of the morning sun, Job 3: 9. 41: 10. Comp. *Αμέσας βλέφαρον* Soph. Antig. 103, 104. The Arabian poets compare the sun to an eye, (in the Camoos العَيْن is explained among other things as الشمس أو ساعها) to which they attribut-

ed eye-lashes, حَوَاجِبُ الشَّمْسِ, see Schult. ad Job. p. 61.

\* עִפַּר in Kal not used, Arab. I.

عُفַר to be whitish, light-reddish, like sand, the gazelle, etc. عִפְרָה dust, earth.

— II. عִפַּר (cogn. with כָּפַר to cover) to be shag-haired, shaggy.

PIEL, denom. from עִפַּר, to *dust*, i. e. to *bedust*, to *throw dust at*, 2 Sam. 16: 13.

עָפַר m. 1. *dust*, *dry earth*, Gen. 2: 7. 26: 15. Josh. 7: 6. Job 2: 12. Also of *clay*, *mire*, with which walls are cemented or built Lev. 14: 42, 45; of *rubbish* Hab. 1: 10; very rarely of *fine dust* which the wind excites, i. q. אֶבֶן, Ps. 18: 43. Hence עָפַר a) upon the earth, in orbe terrarum Job 19: 25. 39: 14. 41: 25; also upon the ground 22: 24. Js. 47: 1; b) in the grave, sepulchre, Job 20: 11. 21: 26, for which is also said לָעָפַר 7: 21. עָפַר to go down into the dust i. e. into the sepulchre Ps. 22: 30. 30: 10. שׁוּב אֶל-עָפַר to return to the dust Gen. 3: 19. Ps. 104: 29. עָפַר וְאָפַר dust and ashes, a proverbial expression for the lowness and frailty of human nature, Gen. 18: 27. Ps. 103: 14. Spoken also of a multitude, Num. 23: 10 יַעֲקֹב וְעָפַר the *dust of Jacob*, i. e. a people like the dust of the earth innumerable, comp. חוּל. Also עָפַר אָכַל to eat dust, spoken of the serpent Gen. 3: 14, comp. Is. 65: 25; but trop. Lam. 3: 29 to put the mouth in the dust, is to bow in silence and await God's help. — Plur. עִפְרוֹת lumps, clods of earth. Prov. 8: 26 רָאשׁ עִפְרוֹת הָאֲדָמָה the *first clod of the earth*. Job 28: 6 עִפְרוֹת זָהָב lumps of gold in mines.

עִפְרָה (i. e. عُفْرָה calf, young animal) pr. n. m. Ephraim a) a son of Midian Gen. 25: 4. b) 1 Chr. 4: 17. c) 5: 24.

עִפְרָה m. *fawn*, i. e. a young deer, roe, gazelle, Cant. 2: 9, 17. 4: 5. 7: 4.

8: 14. — Arab. <sup>5</sup>عُغُر and <sup>5</sup>عُغُر young of the wild goat, Steinbock.

**עֶפְרָה** (female fawn) pr. n. *Ophrah* a) of a town in the tribe of Benjamin Josh. 18: 23. 1 Sam. 13: 17; fully Mic. 1: 10 **בֵּית לַעֲפְרָה** (house of the fawn). — b) of a town in Manasseh Jud. 6: 11. 8: 27. 9: 5. — c) pr. n. m. 1 Chr. 4: 14.

**עֶפְרוֹן** (vitulinus) pr. n. *Ephron* a) of a city on the border of Benjamin 2 Chr. 13: 19, where **קֶרִי עֶפְרוֹן**. — b) of a mountain on the confines of the tribes of Judah and Benjamin, Josh. 15: 9. — c) of a descendant of Heth, a Hittite, Gen. 23: 8. 25: 9.

**עֶפְרוֹן** (two calves) see **עֶפְרוֹן** no. I.

**עֶפְרָת** f. (r. **עָפַר** no. I) *lead*, so called from its whitish colour, comp. **אֶבֶן הָעֶפְרָת**, Ex. 15: 10. **זָהָב**, Ex. 15: 10. **אֶבֶן הָעֶפְרָת**, Ex. 15: 10. a leaden weight Zech. 5: 8.

**עֵץ** plur. **עֲצִים**, constr. **עֵצִי**, m.

1. a tree. Arab. <sup>5</sup>عَصَا staff, rod, bone, comp. Gr. ὄσος branch and ὄσων [Sanscr. *asthi*], Lat. *hasta*. For the idea *wood* the Arabs often employ the cognate form <sup>5</sup>عَص. Heb. **עֵץ** follows the analogy of the verb **עָצָה** to be hard, solid. Chald. with the letters softened, **עֵצ** wood. — E. g. **עֵץ הַחַיִּים** tree of life (see **חַי**) Gen. 2: 9. Often collect. **עֵצִים** trees, **עֵץ פְּרִי** fruit trees, Gen. 1: 11.

2. *wood*, spec. of a wooden post, a stake, gibbet, cross, Gen. 40: 19. Deut. 21: 22. Josh. 10: 26; of a wooden idol, Jer. 2: 27. Plur. **עֲצִים** wood, i. e. sticks of wood as prepared for fuel, Gen. 22: 3, 9. Lev. 1: 7. 4: 12; of materials for building, wood, timber, Ex. 25: 10. 1 K. 6: 23, 31, 32. Comp. **עָצָה** no. I.

\* **עָצָה** 1. *to work, to form, to fashion*, see Piel no. I. The primary idea lies perhaps in *cutting* both wood and

stone, comp. **הָטַב, הָצַב**. In the kindred languages there are secondary significations, as Arab. **عَضِب** to be angry. — Hence **עָצָב** and **עָצַב** carved image, idol, **עָצָב** earthen vessel.

2. *to travail, to suffer pain, to be afflicted, grieved*, see **עָצָב, עָצַב, עָצָבָה, עָצַבָה**; also in mind, and in Kal trans. *to pain, to afflict, to grieve*, 1 K. 1: 6. 1 Chr. 4: 10. Is. 45: 6.

NIPH. *to be pained*, a) in body, *to hurt oneself*, seq. **בְּ** with any thing Ecc. 10: 9. b) in mind, *to be afflicted, grieved*, Gen. 45: 5. 1 Sam. 20: 3; seq. **אֶל** 1 Sam. 20: 34, and **עַל** 2 Sam. 19: 3.

PIEL 1. *to form, to fashion*, comp. Kal no. 1, Job 10: 8.

2. *to pain, to afflict, to grieve*, comp. Kal no. 2, Is. 63: 10. Ps. 56: 6.

HIPH. 1. i. q. Kal no. 1, *to labour*, and thence prob. *to serve* an idol, *to worship*, like synon. **עָבַד**, Jer. 44: 19 **לְהַעֲבִיבָהּ** *to worship her* sc. the queen of heaven; Vulg. *ad colendum eam*. Others *to fashion her* i. e. her image, comp. Kal no. 1.

2. i. q. Pi. no. 2, *to grieve* i. e. *to provoke to anger* sc. God. Ps. 78: 40.

HITHP. 1. *to grieve oneself* Gen. 6: 6.

2. *to be angry, wroth*, Gen. 34: 7. See Hiph. no. 2.

Deriv. **עָצָב** — **עָצָבָה** and **מַעֲצָבָה**.

**עָצַב** Chald. part. pass. **עָצִיב** *grieved, afflicted*, Dan. 6: 21.

**עָצָב** only in plur. **עֲצָבִים**, constr. **עֲצָבִי**, *images, idols*, 1 Sam. 31: 9. 2 Sam. 5: 21. Hos. 4: 17. R. **עָצָב** no. 1.

**עָצָב** m. *a workman, labourer*, plur. c. Suff. **עָצָבֵיהֶם** (Dag. f. euphon.) Is. 58: 3.

**עָצָב** and **עָצַב** m. 1. *an earthen vessel, vas fictile*, Jer. 22: 28, see Kal no. 1.

2. *labour* i. e. hard and painful, *travail*, Prov. 10: 22. Plur. **עָצָבִים** *labours*, Prov. 5: 10 **לֶחֶם הָעָצָבִים** *bread of labours* i. e. obtained by labour. Ps. 127: 2.

3. *pain*, e. g. of a woman in travail

Gen. 3: 16. Also *pain of mind, anger*.  
Prov. 15: 1 דְּבַר עֶצֶב *a word of anger*  
i. e. spoken in anger, bitter, harsh.

עֶצֶב m. 1. *image, idol*, i. q. עֲצָב,  
Is. 48: 5. Ps. 139: 24 דְּרֹךְ עֶצֶב *idol-*  
*way*, i. e. idol-worship, idolatry.

2. *pain*, 1 Chr. 4: 9. Is. 14: 3.

עֲצָבוֹן constr. עֲצָבוֹן, m. 1. *hard*  
and *painful labour, toil, travail*, Gen.  
3: 17. 5: 29.

2. *pain, trouble, sorrow*. Gen. 3: 16  
תְּרַחֵם אֶת עֲצָבוֹנָהּ *thy trouble and thy preg-*  
*nancy*, Hendiadys for 'the troubles,  
sorrows, of thy pregnancy.'

עֲצָבָהּ f. constr. עֲצָבָהּ (as if from  
עֲצָבָהּ), Plur. constr. עֲצָבוֹת, c. Suff.  
עֲצָבוֹתָם.

1. *an idol* Ps. 16: 4.

2. *pain* a) of body Job 9: 28. b)  
of mind Ps. 147: 3 מִחֲבֹתָם לְעֲצָבוֹתָם *he*  
*bindeth up their sorrows, the wounds of*  
*their souls*. Prov. 10: 10. With יָב  
15: 13.

\* עֶצֶד obsol. root, Arab. عَضَد  
*to cut with an axe*. Hence מְעַצֵּד.

\* עֶצָה 1. *to make fast, firm*, and  
hence *to close, to shut*, e. g. the eyes,  
Prov. 16: 30. Arab. عَضَا IV id.  
Aethiop. ሀለወ: *to shut a door*.

2. i. q. Arab. عَصَا *to be hard, firm*,  
(stiff-necked, stubborn,) Conj. VIII to  
grow hard, comp. عَصَا staff, Heb.  
עֵץ wood, and עֶצָה bone, עֲצָיוֹן back-  
bone.

עֶצָה m. Lev. 3: 9, *back-bone, spine*,  
according to Onkelos and Arabs  
Erpen. or else according to Bochart in  
Hiero. I. p. 497, *os coccygis*, Arab.  
عَصَص, i. e. the lower joint or verte-  
bre of the spine. In either case so cal-  
led from its hardness and firmness, see  
the root עֶצָה. Arab. عَصَا is the  
thigh-bone, plur. wing-bones of birds.

I. עֶצָה f. of עָצָה, collect. *wood* i. q.

עֲצִים, of building materials, timber, Jer.  
6: 6; of fragrant wood, נֶפֶשׁ עֲצֵה,  
Prov. 27: 9.

II. עֶצָה constr. עֲצָה (r. עָצָה to  
counsel, for עֲצָה) f.

1. *counsel* which one gives or takes,  
*advice*, 2 Sam. 16: 20. 1 K. 1: 12. Ps.  
119: 24 אֲנִשִּׁי עֲצָתִי *my counsellors*.  
Of prophecy, predictions, Is. 44: 26,  
comp. 41: 28 and יֵעֵצ no. 4.

2. *counsel*, i. e. *purpose, plan*, Is. 19:  
3. Hos. 10: 6. עֲשֵׂה עֲצָה *to execute a*  
*purpose* Is. 30: 1. Espec. of a pur-  
pose or decree of God, Job 38: 2. Is.  
14: 26. 46: 11 אִישׁ עֲצָתִי *man of my*  
*counsel*, whom I use as an instrument  
for extending my purpose.

3. *counsel* as a quality of mind, i. e.  
*deliberation, prudence, wisdom*, espec. of  
God Is. 11: 2. Prov. 8: 14. 21: 30. Jer.  
32: 19 גָּדֹל הָעֵצָה *great in counsel* i. e.  
of great wisdom. 1 Chr. 12: 19 בָּעֵצָה  
*upon advisement, advisedly*. Plur. עֲצוֹת,  
once c. Suff. עֲצוֹתָי Is. 47: 13, *counsels*  
Deut. 32: 28. *cares* Ps. 13: 3.

עֲצוֹם m. (r. עָצָה) 1. *strong*,  
*mighty, powerful*, of a people Gen. 18:  
18. Num. 14: 12. Deut. 4: 38; of kings  
Ps. 135: 10. Plur. עֲצוֹמִים *the strong*,  
*the mighty*, i. e. heroes Prov. 18: 18.  
Is. 53: 12; once *the strong members* of  
a lion, i. e. the claws, teeth, etc. Ps. 10:  
10 נָפַל בְּעֲצוֹמָיו הַלְּבָאִים *the unhappy*  
*fall into his mighty fangs*; but others  
understand the *whelps* of the lion.

2. *strong in number, numerous*, Joel  
1: 6. Ps. 33: 18.

עֲצִיוֹן גֶּבֶר (back-bone of a man)  
Ezion-geber pr. n. of a sea-port in  
Idumea on the Elanitic gulf of the  
Red sea, not far from Elath, (see  
עֲצִיָּה,) from whence the fleet of Sol-  
omon sailed to Ophir. The Greek  
name was *Berenice*, Jos. Ant. 8. 6. 4.  
The Arabs called it عِزْيُون *Atziun*.

See Burckhardt's *Travels in Syria* etc.  
p. 511. — Num. 33: 35. Deut. 2: 8. 1  
K. 9: 26. 22: 49.

\* עֶצֶל in Kal not used, Arab.



**עצל** to be at leisure, idle, Conj. II to leave, to neglect. The primary idea seems to be that of laxness, languor, comp. **חַלַּל**, **חָלַל**, **חָלַל**.

**נִרְחַל** to be slothful, Judg. 18: 9.

**עֲצֵל** adj. verbal, *slothful*, Prov. 6: 6, 9. 13: 4. 15: 19.

**עֲצֵלוּת** f. Prov. 19: 15, and **עֲצֵלוּת**

31: 27, *sloth, indolence*. Dual **עֲצֵלוּתָם** double slothfulness, i. e. great, excessive, Ecc. 10: 18.

\* **עָצַם** 1. pp. to bind up, to bind fast, to tie up, e. g. the eyes, Is. 33: 15, see Piel. — Arab. **عَصَمَ** IV to tie up a leather bottle or skin, and more commonly **عَصَبَ** to bind up. It is kindred to the verbs **עָצַם**, **עָצַם** [עָצַם] also **עָצַם**, **עָצַם**. — From the idea of binding up, (see **עָצַם** no. 3,) comes

2. intrans. once mid. E, **עָצַם** Ps. 38: 20, to be strong, mighty, powerful, Gen. 26: 16; to become strong etc. Ex. 1: 7, 20. Dan. 8: 8, 24. 11: 23. — Arab.

**عَظِمَ** to be great, of great moment, greatness, **عَظِيمٌ** great.

3. to be strong in number, numerous, many, Ps. 38: 20. 40: 6, 13. See **עָצַם**.

**עָצַם** 1. i. q. Kal no. 1, Is. 29: 10.

2. denom. from **עָצַם** to gnaw or crunch the bones Jer. 50: 17. Comp. **עָצַם**.

**נִרְחַל** to make strong Ps. 105: 24.

Deriv. **עָצַם** — **עָצַמוֹת**, and **הַעָצַמוֹת**.

**עָצָם** f. 1. bone, so called from its hardness and strength, comp. the root no. 2. Arab. **عَظْمٌ** Gen. 2: 23. Ex. 12: 46. Num. 9: 12. al. Plur. **עָצָם** constr. **עָצָם** Ps. 6: 3. 31: 11. 32: 3; frequently also **עָצָמוֹת** Ps. 51: 10. Prov. 14: 30; and often of the bones of one dead, (comp. **עָצָם**, **עָצָם**) Ex. 13: 19. Is. 24: 32. 2 Sam. 21: 12, 13, 14. 2 K. 23: 14, 18, 20.

2. body, bodily form, Lam. 4: 7.

3. Seq. genit. it is used instead of the pronoun *self, self-same, ipse*, (comp. synom. **אָרָם** no. 3, and Arab. **عَيْنٌ** eye, ipse, self,) but only of things, e. g. **בַּעֲצָם הַיּוֹם הַזֶּה** in the self-same day, that very day, Gen. 7: 13. 17: 23, 26. Ex. 24: 10 **בַּעֲצָם הַשָּׁמַיִם** the heaven itself, the very heaven. Job. 21: 23 **בַּעֲצָם תָּמוֹר** in the midst of his prosperity.

4. pr. n. of a city in the tribe of Simeon, Josh. 15: 29. 19: 3. 1 Chr. 4: 29.

**עָצָם** m. 1. strength Deut. 8: 17. Job 30: 21.

2. body, i. q. **עָצָם** no. 2, Ps. 139: 15.

**עָצָמָה** f. 1. strength Is. 40: 29. 49: 9.

2. number, multitude, Nah. 3: 9.

**עָצְמוֹן** (strong) *Atzmon* pr. n. of a place on the southern border of Palestine, Num. 34: 4, 5. Josh. 15: 4.

**עָצְמוֹת** strong defence, bulwarks, trop. of arguments with which disputants defend their cause, Is. 41: 21, comp. Job 13: 12. Talmud. **אֶחָדָם** to dispute, to contend with words, Arab.

**عَصَا** defence, guard.

\* **עָצַן** obsol. root, prob. of a like force with **עָצַם**, **עָצָה**, to be hard, firm, strong. — Hence

**עָצָן** *אַπ. λεγόμεν.* 2 Sam. 23: 8, prob. a spear, comp. Arab. **عَصَنَ** branch; see on this passage under art. **עָצָן**.

\* **עָצַר** fut. **יַעְצֵר** and **יַעְצֵר** 1. to shut up, to close. The primary idea lies in surrounding, enclosing, sc. with a fence, wall, etc. comp. the similar roots **עָצַר**, **עָצַר**, **עָצַר**, and the remarks there made. Arab. **عَصَرَ** is to prohibit, to refuse, **عَصَرَ** to hold back, to restrain, like the Heb. no. 2. — E. g. to shut up the heavens, so that it cannot rain, Deut. 11: 17. 2 Chr. 7: 13; the womb, so as not to bear, Gen. 16: 2.

20: 18 (where it is construed with **עָצַר** see no. 3), comp. Is. 66: 9; also to *shut up* in prison 2 K. 17: 4. Is. 33: 1. 36: 5. 39: 15. Seq. **עָצַר** 1 Chr. 12: 1. **עָצַר שְׂאוֹל** *shut out from the presence of Saul*, not permitted to see Saul's face; or *shut up at home because of Saul*, through fear of him, comp. **עָצַר** IV to confine oneself at home.

2. to *hold back*, to *hinder*, to *detain* a person any where, 1 K. 18: 44. Judg. 13: 16; seq. **עָצַר** 2 K. 14: 26; seq. **עָצַר** Job 12: 15 **עָצַר בְּמַיִם** *he holdeth back, withholdeth, the waters* 4: 2 **עָצַר בְּמִקְוֵי** *to withhold words*. 29: 9. A peculiar formula not unfrequent in the later Hebrew is **עָצַר כֹּחַ**, *to retain strength, to be strong*, Dan. 10: 8, 16. 11: 6. 2 Chr. 13: 20; seq. **עָצַר** *to have strength for any thing, to be able*, 1 Chr. 29: 14. 2 Chr. 2: 5. 22: 9; and so **עָצַר** being omitted 2 Chr. 20: 37. 14: 10.

3. *coërcuit imperio*, i. e. *to rule, to reign*, seq. **עָצַר** 1 Sam. 9: 17. See **עָצַר**.

NIPH. 1. *to be shut up*, e. g. the heavens 1 K. 8: 35. 2 Chr. 6: 26.

2. *to be restrained, hindered, stayed*, Num. 17: 13, 15. [16: 48, 50.] 2 Sam. 24: 21, 25. Ps. 106: 30.

3. *to be assembled*, (from the idea of constraining, compelling, see **עָצַרָה**), espec. to a festival, **עָצַרָה**. 1 Sam. 21: 8 **עָצַר לִפְנֵי יְהוָה** *assembled before Jehovah*.

Deriv. the three following, and **מְעַצֵּר**, **מְעַצֵּר**.

**עָצַר** m. *dominion, rule*. Judg. 18: 7 **עָצַר יִירֵשׁ** [no] *possessor of dominion*, no chief, no magistrate. Comp. **עָצַר** no. 3.

**עָצַר** m. 1. *a shutting up, closure*. Prov. 30: 16 **עָצַר רֶחֶם** *a shutting up of the womb, for a barren woman*.

2. *constraint, oppression, vexation*, Ps. 107: 39. Is. 53: 8.

**עָצָרָה**, oftener **עָצָרָה**, f. *an assembly*, Jer. 9: 1. Comp. **עָצַר** Niph. no. 3.

3. Usually, *assembly, congregation* of the people for celebrating festivals, **עָצָרָה**, Joel 1: 14. 2 K. 10: 20. Am. 5: 21. Is. 1: 13; espec. as held on the

seventh day of the passover, and on the eighth day of the festival of tabernacles, i. q. **מִקְרָא קֹדֶשׁ** Lev. 23: 36. Comp. Num. 29: 35. Deut. 16: 8. 2 Chr. 7: 9. Neh. 8: 18; also Arab, **جُمُعَة** *assembly, more fully* **يَوْمَ الْجُمُعَةِ**

*day of assembly*, i. e. Friday, as festival or holyday of the Mohammedans. — This signification of *assembly, congregation*, which was also adopted by Simonis, Arc. Formarum p. 180, I have formerly more fully vindicated (larger Lex. p. 885) against Iken and Michaelis, who find the primary idea in *restraint from labour*; see Iken Diss. philol. theol. p. 49 sq. J. D. Michaëlis Suppl. h. v. Rosenmueller also, who in the two first editions of his Scholia followed Iken, in the third assents to the view here given, ad Lev. 23: 36. Winer otherwise.

\* **עָקַב** fut. **יַעֲקֹב** 1. i. q. **عَقَبَ**, *to be behind, to come from behind*, whence **עָקַב** heel. — So usually; but it may be worth inquiry by etymologists, whether the primary idea is not to be sought in a *being elevated* like a mound, arched vault, tumulus, so as to stand in affinity with the roots **עָבַב**, **קָבַב**. Thence **עָקַב** **عَقَبَ** hill, and **עָקַב** heel, so called from the figure; and from this the other significations of *hindmost, last*, etc..

2. denom. from **עָקַב**, *to take by the heel*, Hos. 12: 4 **עָקַב אֶת-אָחִיו** *in the womb he held his brother by the heel*, comp. **עָקַב** Gen. 25: 26. — Espec. in order to trip or throw one down, hence

3. *to supplant, to circumvent, to defraud*, Gen. 27: 36. Jer. 9: 3.

PIEL, *to hold back, to retard*, Job 37: 4.

Deriv. **עָקַבָה** — **עָקַבָה**, and the pr. names **יַעֲקֹב**, **יַעֲקֹבָה**, **יַעֲקֹב**.

**עָקַב** m. constr. **יַעֲקֹב**, plur. constr. **יַעֲקֹבִי** in some editions **עָקַבִּי** c. Dag. euphon.

1. *the heel* a) of a man Gen. 3: 15. 56: 7. Job 18: 9. Jer. 13: 22. Cant. 1: 8. b) of horses, *hoof*, Gen. 49: 17. Judg. 5: 22.

2. metaph. *the rear* of an army, Josh. 8: 13. Gen. 49: 19.

3. Plur. עֲקָבוֹת *footsteps*, prints of the heel or foot, Ps. 77: 20. 89: 52. comp. Cant. 1: 8.

4. adj. verbal from the root no. 3, *a liar in wait, insidiator*, Ps. 49: 6.

עֲקַב m. 1. *a mound, hill, acclivity*, i. q. Arab. عَقَاب, Aethiop. ሀቀብ :

Is. 40: 4. — Usually referred to the idea of retarding, putting back, those who ascend; but see our remarks above under the root עֲקַב no. 1.

2. adj. *fraudulent, deceitful*, Jer. 17: 9.

3. adj. denom. from עֲקַב no. 3. Hos. 6: 8 עֲקֵבָה מַדְמָם *trodden, betridden, with blood*, i. e. full of bloody footsteps, the traces of blood.

עֲקֵב m. 1. *the end, the last* of any thing, (Arab. عَقَب,) and hence as adv. *even to the end, ever, forever*, Ps. 119: 33, 112.

2. *recompense, reward, wages*, as being the end, result of labour, comp. λοι-σθήν *reward*, from λίσσθαι last. Ps. 19: 12. Prov. 22: 4. Hence עַל-עֲקֵב Ps. 40: 16, 70: 4, and עֲקֵב Is. 5: 23, pp. in *reward* of i. e. *on account of, because of, propter*, and Conj. *propterea quod, because*, Num. 14: 24. Deut. 7: 12; fully עֲקֵב אֲשֶׁר Gen. 26: 5, and עֲקֵב פִּי Am. 4: 12.

עֲקֵבָה (ב without Dag. for עֲקֵבָה, Comp. סֵלֵבָה) f. *fraud, craft, subtilty*, 2 K. 10: 19.

\* עֲקַד fut. יַעֲקֹד, Arab. عَقَد, to bind, Gen. 22: 9. — Analogous roots are אָבַד, אָגַד, q. v. Hence

עֲקָד plur. עֲקָדִים, adj. *banded* i. e. marked with bands or stripes, *striped, ring-streaked*, comp. חֲבֵר no. 3. Gen. 30: 35 sq. 31: 8 sq.

\* עֲקָה obsol. root, see מַעֲקָה.

עֲקָה f. *oppression* Ps. 45: 4. R. עֹקֵק.

עֲקִיב (insidious i. q. יַעֲקֵב) pr. n.

m. a) 1 Chr. 3: 24. b) 9: 17. Ezr. 2: 42. Neh. 7: 45. 8: 7. 11: 19. 12: 25. c) Ezr. 2: 45.

\* עֲקַל in Kal not used, *to twist, to wrest, to pervert*; comp. on the primary force of roots in *kl, gl*, in עֲקַל note.

PUAL part. *perverted* Hab. 1: 4. — Syr. عَقَل to pervert, Arab. عَقَلَ to bind together. — Hence

עֲקָלָל adj. *winding, crooked*. Judg. 5: 6 עֲקָלָלוֹת אֶרְצָהוֹ *winding ways* i. e. *devious and unfrequented, by-paths*. So without subst. עֲקָלָלוֹת Ps. 125: 5 id.

עֲקָלָתוֹן adj. (from an obsol. subst. עֲקָלָה and the adj. ending וֹן) *winding, tortuous*, epithet of a serpent Is. 27: 1.

\* עֲקַן obsol. root, perh. i. q. עֲקָה and Aram. עֲקַם, *to twist, to wrest*, whence

עֲקַן pr. n. m. Gen. 36: 27, for which יַעֲקַן Num. 33: 31. Deut. 10: 6. 1 Chr. 1: 42.

\* עֲקַר 1. *to root out, to pluck up* e. g. a plant, Ecc. 3: 2. — Syr. and Chald. id. The primary syllable is קַר, comp. the kindr. roots קִיר, קִנֵּר, קִר; also כּוֹר, בָּרָה, אָכַר. — Hence

2. i. q. Arab. عَقَر to be sterile, pp. to have the testicles *extirpated*, comp. under the root סָרַם.

NIPH. to be rooted up, destroyed, e. g. a city Zeph. 2: 4.

PIEL, to hamstring, to hough, e. g. a horse, i. e. to cut the sinews of the hind feet, by which the animal is rendered wholly useless and unable to stand, Josh. 11: 6, 9. 2 Sam. 8: 4. 1 Chr. 18: 4; of a bullock Gen. 49: 6. Sept. νευροκοπεῖν. This was often and is still done in war by the victors, when unable to carry off with them the

horses captured. — Arab. عَقَرَ id.

עֲקַר Chald. *to root out, to pluck up*, ITHPE. pass. Dan. 7: 8.

**עָקַר** m. **עֲקָרָה**, **עֲקָרָה** f. *sterile*, spoken of both male and female; for the primary idea see the root no. 2. Gen. 11: 30. 25: 21. 29: 31. Deut. 7: 14.—Syr. and Arab. id.

**עָקַר** m. 1. pp. *root*, Arab. **عَقَر**, Chald. **עֲקַר**. Thence *shoot, sprout*, (comp. **שָׁרַשׁ**), metaph. of a person sprung from a foreign family resident in the Hebrew territory, Lev. 25: 47.

2. pr. n. m. 1 Chr. 2: 27.

**עָקַר** constr. **עֲקַר** m. Chald. *stump, trunk*, Dan. 4: 12, 20.

**עֲקָרִים** plur. m. 1. a *scorpion*, Ez. 2: 6. Arab. **عَقْرَب** id.

Comp. Gr. *σκόρπιος*, the guttural impulse being changed into a sibilant, comp. **עָקַל**, *σκόλιος*. As a quadriliteral it seems to be compounded from **עָקַר**, **בָּעַר**, to wound, and **עָקַב** heel. See also **עֲקָרִים**—**מַעֲרִיבָה**.

2. a kind of *scourge*, armed with points, etc. 1 K. 12: 11, 14. 2 Chr. 10: 11, 14. So Lat. *scorpio* according to Isidorus, Orig. 5. 27, i. e. 'virga nodosa et aculeata.'

**עֲקָרוֹן** (eradication, comp. Zeph. 2: 4) *Ekron* pr. n. of one of the five chief cities of the Philistines, situated in the northern part of their territory, assigned first to the tribe of Judah Josh. 15: 45, and then to Dan, Josh. 19: 43. — Josh. 13: 3. 15: 11. 19: 43. Judg. 1: 18. 1 Sam. 5: 10. 2 K. 1: 2. Sept. *Ἀκαρών*, *Ἀκαρών*. Gentile n. **עֲקָרִי** Josh. 13: 3. 1 Sam. 5: 10.

\* **עָקַשׁ** to turn the wrong way, to *pervert, to wrest*. Arab. **عَقَشَ** and

**عَقَصَ** id. Metaph. to *pervert or wrest* any one, in a forensic sense, i. q. to pervert his cause, to decide against him. Job 9: 20 although *I were upright*, **וַיַּעֲקֹשׁ יְהוָה** yet would God *pervert my cause*, parall. to **וַיְשַׁעֲרֵנִי** would declare me guilty.

PIEL id. to *pervert*, Mic. 3: 9. So to

*pervert one's ways* is i. q. to act *perversely*, Is. 59: 8. Prov. 10: 9.

NIPH. pass. to be *perverted, perverse*. Part. **עֲקָשׁ דְּרָבָיו** i. q. whose ways are *perverse*, Prov. 28: 18.

Deriv. **מַעֲקָשִׁים**, **עֲקָשִׁית**, **עָקַשׁ**.

**עָקָשׁ** adj. m. 1. *perverse*. **לִבְּ עָקָשׁ** a *perverse mind* Ps. 101: 4, and vice versa **עָקָשׁ-לִבְּ** a man of *perverse mind* Prov. 11: 20. 17: 20. **עָקָשׁ שִׁפְתָּיו** *perverse in his lips* i. e. speaking falsely Prov. 19: 1. Absol. *false, deceitful*, Deut. 32: 5. Ps. 18: 27. Prov. 8: 8. 2. pr. n. m. 2 Sam. 23: 26.

**עֲקָשׁוֹת** f. with **פָּה**, *perverseness of mouth* i. e. false speech, *deceitful words*, Prov. 4: 24. 6: 12. comp. 19: 1.

**עֵר** m. 1. i. q. **עִיר** a city q. v. [whence plur. **עִירִים**.] In Sing. **עֵר** Num. 21: 15. Deut. 2: 9, and fully **עֵר-מוֹאָב** city of Moab Num. 21: 28. Is. 15: 1, pr. n. of the metropolis of Moab situated on the southern bank of the Arnon, Gr. *Ἀρεόπολις*, (which some from ignorance of the etymology have interpreted *urbs Martis*,) Abulfeda **ماب** and **الرَبَّة**, now called *Rabba*. See

Reland *Palaestina* p. 577. Burckhardt's *Travels in Syria* etc. p. 374, 377. ed. 4to.

2. an enemy, see the root **עִיר** no. 2 1 Sam. 28: 16. Plur. Ps. 9: 7. 139: 20.

**עֵר** Chald. i. q. Heb. no. 2, Dan. 4: 16.

**עֵר** (waking) pr. n. **Er** a) a son of Judah, Gen. 38: 3. 46: 12. b) 1 Chr. 4: 21.

\* I. **עָרַב** 1. pp. to mix, to mingle, like Chald. and Syr. see Hithp. (kindr. is **אַרַב** to braid, to interlace,) also to weave, whence **עֵרֶב** no. I, woof, weft.

2. to exchange commodities, to barter, to traffic sc. by exchange of merchandise, Ex. 27: 9, 27. Hence **מַעֲרָב**.

3. to become surety for any one, seq. acc. pers. pp. to exchange with him, to stand in his place. E. g. a) to be surety for one's life, to pledge oneself for the life of another, Gen. 43: 9. 44: 32. Job



17: 3 *עֲרַבְנִי עִמָּךְ* *be surety for me with thee* i. e. in the cause which I have with thee. Is. 38: 14 *עֲרַבְנִי* *be surety for me, O Lord!* i. e. take me under thy protection, Ps. 119: 122. b) for another's debt, to give security for the payment, Prov. 11: 15. 20: 16. 27: 13. seq. *ה'* 6: 1, and *לְפָנַי* 17: 18. — Syr.

*id.* Arab. *عَرَب* a surety. — Deriv. *הַעֲרָבָה*, *עֲרָבָה*.

4. *to pledge, to give in pledge*, seq. acc. of thing, (Arab. *عرب* Conj. II,

IV, to give a pledge,) Neh. 5: 3. Metaph. *עֲרַב אֶת לְבָבוֹ* *to pledge his life* i. e. to expose it to pressing danger, Jer. 30: 21. But it can also be rendered: to be surety for his life, comp. no. 3. Deriv. *עֲרַבּוֹן*.

5. mid. E and fut. A, intrans. *to be sweet, pleasant*, (perh. well tempered, well mixed, comp. no. 1,) seq. *ה'* of pers. e. g. sleep Prov. 3: 24, sacrifices, gifts, Jer. 6: 20; seq. *ע'* Ps. 104: 34. Ez. 16: 37 *אֲשֶׁר עֲרַבְתָּ עֵלֶיךָ* *to whom thou hast been pleasant*. Comp. adj. *עֲרֵב* sweet.

6. From the notion of *sweetness* is derived perhaps the signif. of *sucking*, (comp. *מִצָּץ*, *מִצָּה*,) whence *עֲרַב* dog-fly, as *sucking* the blood of men and beasts, comp. Arab. *عرب* which in the Camoos, p. 125. l. 11, is explained by *اکل* comed it.

HITHP. 1. *to mingle oneself, to intermeddle*, seq. *ב'* of thing, Prov. 14: 10.

2. *to intermingle in social life, to have intercourse with any one*, spec. *to be familiar with*, seq. *ב'* of pers. Ps. 106: 35, seq. *ה'* Prov. 20: 19, seq. *עם* 24: 21; by marriage, seq. *ב'* Ezra 9: 2. Also, to enter into a contest, combat, seq. *את* with any one Is. 36: 8. 2 K. 18: 23.

Deriv. see above under the different significations.

\* II. *עֲרַב* *to go down, to set*, of the sun. (Syr. and Aeth. *ሀረሰ*: *id.* Arab. *غرب* to go far away, to travel in foreign lands.) Hence *to draw towards evening* Judg. 19: 9.

Metaph. Is. 24: 11 *כָּל-שִׂמְחָהּ* *עֲרַבָה* *all joy is darkened, gone down*.

HITHP. *to do at evening*. Inf. *הַעֲרֵב* doing at evening, as adv. *evening*, at evening, 1 Sam. 17: 16. Comp. *הַשְׁכֵּם* in the morning.

Deriv. *עֲרַב* no. II, *עֲרַב* no. I, *מַעֲרַב* no. II.

\* III. *עֲרַב* i. q. *הָרֵב*, Aeth. by transp. *ሀረሰ*: *to be arid, sterile*. Hence *עֲרַבָה*, and pr. n. *עֲרַב* Arabia.

\* IV. *עֲרַב* i. q. Arab. *غریب* to be whitish, whitening, whence *مغرب* whitish, a person with white eye-lashes, *غریب* whiteness of the eye-lashes, silver, also a willow, osier. Hence Heb. *עֲרַב* a willow, osier, so called from its whitish silvery leaves.

*עֲרַב* Chald. *to mix, to mingle*. PA. Dan. 2: 43.

ITHPA. pass. *ibid.*

*עֲרֵב* sweet, pleasant, Prov. 20: 17. Cant. 2: 15. See the verb no. I. 5.

*עֲרַב* m. a species of fly, gad-fly, exceedingly troublesome to man and beast, so called from its *sucking* the blood, see the root *עֲרַב* no. I. 6. Ex. 8: 16 (21) sq. Ps. 78: 45. 105: 31. Sept. *ανρόμυια*, dog-fly, which Philo describes as so named from its impudence, Phil. de vita Mosis T. II. p. 101 ed. Mangey. — The Rabbins almost unanimously interpret it of a mixture, conflux, of noxious insects, as if from *עֲרַב* to mix, and so Aqu. *πάμμυια*, Jerome *omne genus muscarum*, Luth. *allerley Ungeziefer*, all sorts of vermin; but that *עֲרַב* denotes some certain species of insect is clear from the passage in Ex. 8: 29, 31. Oedmann (Verm. Sammlungen II. p. 150) understands by it the *blatta orientalis*, Dutch and Germ. *Kakerlacke*, Engl. *cockroach*, which however devours things rather than stings men, contrary to the express words in Ex. 8: 17.

**ערב** f. 2 Chr. 9: 14, and **ערב** Is. 21: 13. Jer. 25: 24. Ez. 27: 21, pr. n. Arabia, <sup>511</sup>ערב, so called from being arid and sterile, see the root **ערב** no. III. The gentile n. is **עֲרָבִי** Arab, Arabian, Is. 13: 20. Jer. 3: 2, also **עֲרָבִי** Neh. 2: 19; plur. **עֲרָבִים** Arabs, Arabians, 2 Chr. 21: 16. 22: 1, and **עֲרָבִיָּאִים** 2 Chr. 17: 11; always of nomadic tribes in Is. Jer. 11. cc.—The name Arabia among the Hebrews did not include that vast peninsula to which geographers have given this name, but only a tract of country not very extensive, on the east and south of Palestine as far as to the Red Sea. So Eusebius, of the Midianites: *κεῖται ἐπέκεινα τῆς Ἀραβίας πρὸς νότον ἐν ἐρήμῳ τῶν Σαρακηνῶν τῆς ἐρυθρᾶς θαλάσσης ἐπ' ἀνατολᾶς*. So too the Arabia of the N. T. extended no farther, Gal. 1: 17. 4: 25. See Comm. on Is. 21: 13.

**ערב** I. *woof, weft*, Lev. 13: 48—59. See the root **ערב** no. I. 1.

II. Collect. *foreigners, strangers*, from the root **ערב** no. II. Comp. <sup>5</sup>ערב to travel in foreign lands, **غريب** foreigner. Ex. 12: 38. Neh. 13: 3. With the art. it is written **הָעֲרָבִים**, see **ערב** no. I. 2.

**ערב** I. 1. *evening* (m. and fem. 1 Sam. 20: 5) from the root **ערב** no. II. **בְּעֶרֶב** in the evening, at evening, Gen. 19: 1. 29: 23; and so **לַיְלָת עֶרֶב** 8: 11. 24: 11; **עֶרֶב** acc. Ex. 16: 6; poet. **לְעֶרֶב** Ps. 59: 7, 15. 90: 6. Gen. 49: 27. Plur. **עֲרֵבוֹת** Jer. 5: 6. Dual **עֲרֵבוֹתַי** two evenings, only in the formula **בֵּין הָעֲרֵבוֹתַי** between the two evenings Ex. 16: 12. 30: 8, as marking the interval of time during which the paschal lamb was to be killed Ex. 12: 6. Lev. 23: 5. Num. 9: 3, and the evening sacrifice offered Ex. 29: 39, 41. Num. 28: 4. This, according to the opinion of the Karaites and Samaritans, (which is also favoured by Deut. 16: 6,) was the time between the setting of the sun

and deep twilight; but the Pharisees and Rabbinites (comp. Jos. B. J. 6. 9. 3) held the first evening to commence with the declining sun, Gr. *δελήη πρῶτα*, (Arab. <sup>511</sup>مسي vesperula, <sup>511</sup>مسي ubi vesperascere coepit,) and the second evening with the setting sun, Gr. *δελήη ὀψια*. See Bochart Hieroz. T. I. p. 559. For the similar double dawn or morning of the Arabs and Hebrews, see Pococke ad Carm. Tograi p. 71, and pr. n. Heb. **שְׁחֵרִים**.

2. i. q. **ערב** no. II, *foreigners, strangers*; hence **בְּלָבִי עֲרָבִים** foreign kings, who made alliance with Israel 1 K. 10: 15, and so also elsewhere of *foreign troops, auxiliaries*, Jer. 25: 20. 50: 37. Ez. 30: 5.

II. only in plur. **עֲרָבִים** constr. **עֲרָבִי** m. a willow, osier, Arab. <sup>511</sup>غرب, so called from its whitish silvery leaves, see the root no. IV. Is. 44: 4. Job 40: 22. Ps. 137: 2, where the *salix babylonica* of Linn. is to be understood, with pendulous boughs, the emblem of grief and mourning, Engl. weeping-willow. Is. 15: 7 **בְּחַל הָעֲרָבִים** brook of willows (comp. Job 40: 22) in Moab, i. e. either **وَادِي الْأَحْصَا** Wady el Ahssa, which forms the boundary between the district of Kerek i. e. Moabitis, and of Djebal i. e. Idumea, see Burckhardt's Travels in Syria etc. p. 400; or else the brook **זָרַר** q. v. near the city of Kerek, where Burckhardt (l. c. p. 379) mentions a fountain called **عين صمصاف** i. e. willow-fountain.

**ערב** plur. **עֲרָבִים** m. 1. a raven, Arab. <sup>5</sup>عُراب raven, crow, comp. Lat. *corvus*. The root is not to be sought in the Semitic languages, but accords with the Sanscr. *kārawa*. That the letters *b* and *w* do not belong to the root itself, is shown by the Gr. *κόραξ* and Lat. *cornix*.—Gen. 8: 7. Is. 34: 11. Ps. 147: 9. Sometimes it would seem to have a wider sense and to comprehend kindred species of birds, espec. the crow, see Lev. 11: 25; Deut. 14: 14.

2. *Oreb* pr. n. of a prince of the Midianites Judg. 7: 25. 8: 3. Ps. 83: 12; from whom also the name was transferred to a rock beyond Jordan, Judg. 7: 25. Is. 10: 26.

**עֲרֵבָה** f. *arid tract, sterile region, desert*, see the root no. IV. Job 24: 5. Is. 33: 9. 35: 1. 51: 3. Jer. 50: 12. 51: 43. With the art. הָעֲרֵבָה it is put for the low region or plain in which the valley of the Jordan, **אֶלְעֹר**, terminates near and around Jericho, extending south to the Elanitic Gulf, Deut. 1: 1. 2: 8. Josh. 12: 1. 2 Sam. 4: 7. 2 K. 25: 4; comprehending also the Dead Sea, hence called הָעֲרֵבָה יָם *Sea of the desert* Deut. 4: 49. Josh. 3: 16. 12: 3. 2 K. 14: 25, and the termination of the brook Kidron or הַחַל הָעֲרֵבָה *brook of the desert* Am. 6: 14, coll. 2 K. 14: 25; likewise עֲרֵבוֹת יֶרֶחוֹ the plains of Jericho Josh. 5: 10. 2 K. 25: 5, and עֲרֵבוֹת מוֹאָב, plains of Moab, see מוֹאָב.

2. pr. n. of a town in Benjamin, fully הָעֲרֵבָה בֵּית, see בֵּית kk.

**עֲרֵבָה** f. 1. *surety, security*, Prov. 17: 18. See עֲרַב I. 3.

2. a *pledge*. 1 Sam. 17: 18 וְאֶחָדָם וְעֲרֵבָתָם *and bring from them a pledge, token*. See עֲרַב no. I. 4.

**עֲרֵבוֹן** m. *pledge, earnest*, Gen. 38: 17, 18, 20. See עֲרַב no. 1. 4.

Arab. **عربون**, **عربان**, id. Hence **ἀρρηβών**, *arrhabo*, i. e. a *pledge, earnest*, a mercantile term, which the Greeks and Romans appear to have adopted from the Phenicians as the founders of commerce.

**עֲרָבִי, עֲרָבִי** an Arab, Arabian, see עֲרַב.

**עֲרָבִיתִי** gentile n. from עֲרָבָה no. 3 q. v. 2 Sam. 23: 31.

\* **יַעֲרֶג** fut. **עָרַג** 1. *to rise, to ascend*, i. q. Arab. **عرج**, Aethiop. **ጋርጋር** See עֲרָגָה.

2. seq. **עָל** and **אַל** *to look up towards* any thing, *to long for*, comp. **בָּשָׂא נָפֶשׁ עָל**. (Arab. Conj. II, institit, intentus fuit rei.) Ps. 42: 2. Joel 1: 20. The assertion of the Hebrew interpreters, that עָרַג is strictly used for the cry of the stag and is transferred to domestic animals in Joel l. c. (the Syriac version also having **ܥܪܓ** in both passages,) is not supported by the usage of the kindred languages, although one might compare the Gr. onomatop. **ὠγύω, ὠγύω**. But see the deriv. **עֲרָגָה**. More also is given by Bochart, Hieroz. P. I. p. 883.

\* **עָרַד** obsol. root, Arab. **عرب** Conj. II *to flee*, comp. kindr. **עָרַד**, Syr. Ethp. *to be wild, untamed*. Hence **עָרֹד**, Chald. **עָרַד**, wild ass, onager.

**עָרֹד** pr. n. a) *בֵּית עָרֹד*, a Canaanitish city in the southern part of Palestine, Num. 21: 1. 33: 40. Josh. 12: 14. — b) m. 1 Chr. 8: 15.

**עָרֹד** m. Chald. i. q. **עָרֹד**, wild ass, onager Dan. 5: 21.

\* **עָרָה** *to be naked*, in Kal not used. Arab. **عری** id. The primary idea of

the root seems to lie in *plucking out* [comp. **אָרָה**] e. g. plants, hair, etc. hence to be bald, bare, naked of plants, trees, etc. comp. **מִעָרָה**. Kindred are **עָרַם** and perhaps **עָרַף** no. II.

PIEL **עָרָה**, fut. conv. **יַעֲרֶר** 1. *to make naked, to uncover*, e. g. the pudenda Is. 3: 17. a shield sc. from its covering, 22: 6. Zeph. 2: 14 **עָרָה אֲרָזָה** *the cedar work they have uncovered*, i. e. they have torn off the ceilings of cedar and made naked the walls.

2. *to lay naked, bare*, sc. the foundation of an edifice, i. e. *to demolish, to rase*, Ps. 137: 7. Inf. **עָרוֹת** Hab. 3: 13. Comp. **גָּלָה**, **גָּלָה**, Ez. 13: 14. Mic. 1: 6. — Hence.

3. *to empty a vessel, to pour out*, in doing which its bottom is made naked, uncovered. Gen. 24: 20. 2 Chr. 24: 11. Ps. 141: 8 **אַל תַּעֲרֶם נִפְתָּי** *do not emp-*

ty out my life, i. e. let not my blood be shed. Comp. Hiph. no. 2.

HIPH. 1. to make naked, to uncover, e. g. the pudenda, Lev. 20: 18, 19.

2. to pour out, comp. Pi. no. 3. Is. 53: 12 הִעֲרָה לְמִוְתָּהּ נַפְשׁוֹ he poured out his life unto death or in death, gave himself up to death. Arab. <sup>أَسَالَ</sup> <sup>أَسَالَ</sup> animam suam effudit, h. e. tradidit, Syr. <sup>نَفَسًا</sup> <sup>نَفَسًا</sup>, Gr. παρα-βύλλεσθαι, whence parabolanus.

NIPH. pass. of Hiph. no. 2, to be poured out Is. 32: 15.

HITHP. 1. to make oneself naked Lam. 4: 21.

2. to pour oneself out, trop. to spread oneself abroad, of a flourishing wide-spreading tree, Ps. 37: 35.

Deriv. עָרָה, עָרָה, מַעַר, מַעַר, מַעֲרָה, and pr. n. מַעֲרָה.

עָרָה plur. עָרוֹת f. Is. 19: 7 naked places, i. e. without trees (see מַעַר, מַעֲרָה), here of the meadows or grassy places on the banks of the Nile.

עָרוֹגָה f. Cant. 5: 13. 6: 2. Ez. 17: 7, 10, areola, bed, of a garden or vineyard, elevated in the middle, from the root עָרַג. So the ancient versions. Others a ladder, trellis, a frame for training plants upwards, comp.

Arab. <sup>س</sup> <sup>ع</sup> <sup>ل</sup> <sup>ع</sup> ladder. But the former sense is preferable.

עָרוֹד m. wild ass, onager, Job 39: 5. Chald. עָרָד id. in Targg. for Heb. פָּרָד. R. עָרָד.

עָרוּהָ f. (ר. עָרָה) 1. nakedness, Hos. 2: 11. Metaph. עָרוֹת הָאָרֶץ nakedness of the land, i. e. the exposed part, where it is unfortified, easy of access, Gen. 42: 9, 12. Arab. <sup>س</sup> <sup>ع</sup> <sup>ل</sup> <sup>ع</sup> عورة, <sup>ταῖχος ἐγυμνώθη</sup> Hom. Il. 12. 399.

2. pudenda, espec. as exposed, nakedness, Gen. 9: 22, 23. 1 Sam. 20: 40. עָרוֹת אָבִיו the nakedness of his fa-

ther, i. e. of his father's wife, Lev. 20: 11, comp. 18: 8, 16.

3. shame, uncleanness, filthiness. עָרוֹת דָּבָר any thing filthy, excrement, Deut. 23: 15; a blemish found in a woman, 24: 1; also ignominy, disgrace, Is. 20: 4 עָרוֹת מִצְרַיִם the shame of Egypt.

עָרוּהָ Chald. pp. an emptying out, hence damage, detriment, sc. of the king, Ezra 4: 14. See Heb. עָרָה Pi. no. 3.

עָרוֹם, עָרוֹם, plur. עָרוֹמִים, f. עָרוֹמָה, adj. naked, Job 1: 21. But naked is also put a) for ragged, poorly clad, Job 22: 6. 24: 7, 10. Is. 58: 7; comp. Gr. γυμνός James 2: 15, and Lat. nudus see Seneca de Benef. 5. 13, Arab. <sup>مسلوخ</sup> <sup>مسلوخ</sup> undressed, ill-clothed. b) of one who has laid aside his outer mantle or pallium and goes about in his tunic (פְּתִיחָה) 1 Sam. 19: 24. Is. 20: 2. Comp. John 21: 7. Virg. Georg. I. 229 and Voss' note. Aurel. Vict. c. 17. R. עָרוֹם no. I. 1.

עָרוֹם m. (ר. עָרוֹם no. I. 2) 1. crafty, cunning, subtle, Gen. 3: 1. Job 5: 12. 15: 5.

2. in a good sense, shrewd, prudent, wise, Prov. 12: 16, 23. 13: 16.

עָרוֹם see עָרוֹם.

עָרוֹרָה and עָרוֹרָה (ר. עָרוֹר, like תְּלֹתִל from קָלַל, קָלַל from תָּלַל.)

1. prob. i. q. עָרָר. pp. naked, then needy, outcast, Jer. 48: 6. (comp. 17: 6.) Sept. <sup>ὄνος ἄγχιος</sup> <sup>ὄνος ἄγχιος</sup> עָרוֹר. Vulg.

myrica, comp. Arab. <sup>سوس</sup> <sup>سوس</sup> juniper.

2. Aröer pr. n. a) of a city on the northern bank of the brook Arnon, Deut. 2: 36. 3: 12. 4: 48. Josh. 12: 2. 13: 16, 20; it was subject to Moab Jer. 48: 19; with a different form עָרְעוֹר Judg. 11: 26. Its ruins still bear the ancient name, <sup>ارعاير</sup> <sup>ارعاير</sup> Aräir, see Burckhardt's Travels in Syria etc. p. 372. ed. 4to. — b) of another city sit-



nated farther north over against Rabbath-Ammon (Josh. 13 : 25) on the brook Gad i. e. a branch of the Jab-bok 2 Sam. 24 : 5, founded by the Gadites Num. 32 : 34. Is. 17 : 2 and our note. — c) a city of the tribe of Judah 1 Sam. 30 : 28. Gentile n. **עֲרֵיר** 1 Chr. 11 : 44.

**עָרוֹץ**, in other Mss. **עֲרוֹץ**, something horrid, a horror, from **עָרַץ** no. I. Job 30 : 6 **בְּעָרוֹץ מְחִלִּים** in a horror of vallies, i. e. in horrid vallies.

**עֲרוּהָ** i. q. **עָרוּהָ** f. nakedness, need. Ez. 16 : 7 **וְעָרוּהָ יְרוֹם וְאַתָּה** and thou wast naked and need i. e. needy. Hab. 3 : 9 **עָרוּהָ הָעוֹר** made naked with nakedness, i. e. made quite naked.

**עָרִי** (for **עָרוּהָ** watching i. e. worshipping Jehovah) pr. n. of a son of Gad, Gen. 46 : 16.

**עֲרוֹסָה** only in plur. **רוֹת**—Num. 15 : 20, 21. Neh. 10 : 38. Ez. 44 : 30, groats, grits, coarse-meal, polenta, comp. Talmud. **עֲרוֹסָה** polenta of barley, barley-groats, pearly barley, Syr. **عُرْبُ** id. also a drink made from it. Root **עָרַס** q. v.—Sept. Vulg. Num. **φύσσιμα**, **pulmentum**. Neh. Ez. **σῖτος**, **cibus**.

**עֲרִיפִים** m. plur. the clouds, for the skies, the heavens, Is. 5 : 30. Syr. and Vulg. **caligo**, comp. quadrilitt. **עֲרִיפָל**. R. **עָרַף** to distil.

**עָרִיץ** (Kamets impure for **עָרִיץ**) adj. and subst. pp. terrible, inspiring terror, hence

1. powerful, mighty, of God Jer. 20 : 11, of powerful nations Is. 25 : 3.

2. in a bad sense, violent, fierce, lawless, a tyrant, Ps. 37 : 35. Is. 13 : 11 25 : 3. Job 15 : 20. 27 : 13. — Ez. 28 : 7 **עָרִיצִי** **גוֹיִם** nations of violence. 30 : 11. 31 : 12. 32 : 12.

**עָרִירִי** plur. **עָרִירִים** adj. solitary, forsaken, hence childless, Gen. 15 : 3. Lev. 20 : 20, 21. Jer. 22 : 30. R. **עָרִי** no. 2.

\* **עָרַךְ** fut. **יַעְרֶךְ** to place in a row, to put in order, to arrange, Gr. **τάσσω**, **τάττω**. Comp. cogn. **אַרָךְ** to extend in a straight line, and in the Indo-european tongues: *Reihe* [Reige, Riege,] *reihen*, intens. *rechen*; *rego*, [not for *reago*, as some suppose,] *regula*, *rectus*, also *rigeo* to be stiff, *rigor* right line. — E. g. wood upon the altar Gen. 22 : 9. Lev. 1 : 6, bread upon the sacred table 24 : 8, comp. **מִעֲרָכָה** no. 2. Also to put in order, to prepare, e. g. a table for a banquet Prov. 9 : 2. Is. 21 : 5. 65 : 11, an altar Num. 23 : 4, the sacred candlestick Ex. 27 : 21. Lev. 24 : 3, 4, arms for battle Jer. 46 : 3. — Spec. in phrases: a) **עָרַךְ מִלְחָמָה** to put the battle in array, to draw up an army Judg. 20 : 20, 22, seq. **אֶת** and **בְּקָרְבָּאָה** against any one 1 Sam. 17 : 2. Gen. 14 : 8. Part. **עָרְבֵי מִלְחָמָה** 1 Chr. 12 : 33, 35, and **עָרַךְ מִלְחָמָה** Joel 2 : 5, arrayed for battle, in battle-array. So without **מִלְחָמָה** id. Judg. 20 : 30, 33. 1 Sam. 4 : 2. 17 : 21; seq. **עַל**, **הֵן**, **בְּקָרְבָּאָה**, against any one, 2 Sam. 10 : 9, 10. 10 : 17. Jer. 50 : 9, 14. Part. **עָרוּךְ** arrayed, sc. for battle, Jer. 6 : 23. 50 : 42. — Job 6 : 4 **יַעְרְכוּ בִּי** for **יַעְרְכוּ בִּי** they set themselves in array against me. Job 33 : 5. b) **עָרַךְ מִלֵּים** to set in order words i. e. to utter words, seq. **אֶל** against any one Job 32 : 14, also without **מִלֵּים**, Job 37 : 19 **לֹא נַעְרָךְ מִפְּנֵי-חֹשֶׁךְ** we cannot set in order (words, we cannot speak) by reason of darkness i. e. ignorance. Seq. **הֵן**, to direct words to any one Is. 44 : 7, and ellipt. Ps. 5 : 4 **בֹּקֶר אֶעְרָךְ-לְךָ** in the morning will I direct to thee sc. my words, my prayer. c) **עָרַךְ מִשְׁפֵּט** to set in order a cause before a judge, to lay it before him, Job 13 : 18. 23 : 4, comp. Ps. 50 : 21.

2. seq. **הֵן**, to place together with any thing, along side of it, to compare. Is. 40 : 18 **מִדְּמוּת מִיִּעְרְכוּ-לּוֹ** what likeness will ye compare unto him? Ps. 89 : 7. 40 : 6 **עָרַךְ אֵינֶנּוּ** nothing can be compared to thee. Job 28 : 17, 19, where in both verses **יָגֵד** is dative for **לָהּ**.

3. to estimate, (sc. by comparing with money,) i. e. to value, to esteem, (comp. **הִשְׁבָּח**) Job 36 : 19 **הִיְעָרַךְ שְׂוֵעֶךָ** will he

set a high value on thy riches? i. e. will he regard them?

HIPH. i. q. Kal no. 3, to estimate, to value, Lev. 27: 8 sq. 2 K. 23: 35.

Deriv. מַעֲרֶכֶת, מַעֲרָכָה, מַעֲרָךְ, and

עֲרֶךְ m. c. Suff. עָרְכִי 1. row, pile, of the shew-bread Ex. 40: 23.

2. preparation, equipment, pp. a putting in order, apparatus, espec. of clothes, arms, etc. Judg. 17: 10 עֲרֶךְ

עֲרֶךְ equipment of clothing, i. e. all necessary clothing. Sept. Vatic. well, *στολή ἱματίων*, since *στολή* is the word appropriate to this idea, comp. Lat. *stola*; Alex. *ζώνης ἱματίων*, whence Vulg. *vestem duplicem*, which L. de Dieu ad h. l. seeks to defend. Of the armature (qs. *stola*) of the crocodile Job 41: 4.

3. estimation, valuation. בְּעֶרְכֶּךָ according to thy estimation Lev. 5: 15, 18, 25. 27: 12 הַכֹּהֵן בְּעֶרְכֶּךָ according to thy estimation, of the priest I mean; and so also the formula is to be taken in v. 2, אֶתָּה אֲנִי בְּעֶרְכֶּךָ נִפְשֹׁתַי לִיהוָה according to thy [the priest's] estimation [shall] persons [be] to God. Comp. on this passage De Wette and Dettinger, in Theol. Studien und Kritiken 1831, p. 303. 1832, p. 395, 396. — Hence of the price at which a thing is estimated, Job 28: 13. Ps. 55: 14 אֶתָּה אֲנִי בְּעֶרְכִי אֲנִי אֲנִי אֲנִי אֲנִי thou a man, like mine own price, i. e. whom I equal to myself, my own equal.

\* עָרַל 1. to be uncircumcised, see adj. עָרֵל. Arab. عَرَل id.

2. denom. from עָרַלָה, to regard as foreskin i. e. as something unclean, Lev. 19: 23.

NIPH. i. e. to shew oneself uncircumcised, Hab. 2: 16, spoken of a drunken man who shamelessly uncovers his uncleanness.

עָרַל m. constr. עָרַל Ez. 44: 9, and עָרַל Ex. 6: 12, adj. uncircumcised, Gen. 17: 14. Ex. 12: 48. Often spoken of other nations in reproach, scorn, as the Philistines, 1 Sam. 17: 26, 36. 14: 6. 31: 4. Metaph. עָרַל שְׁפָתַי of uncircumcised lips, i. e. dull of speech,

(יָקִיר מְמַלְל) Onk.) stammering, one whose lips still have as it were the foreskin and are therefore too thick and large to bring out words easily and fluently. Ex. 6: 12, 50. So likewise Jer. 6: 10 עֵרְלָה אָזְנָם their ear is uncircumcised, shut up by a foreskin; also עֵרְלָה לְבָבָם their uncircumcised heart, to which the precepts of religion and piety cannot penetrate, Lev. 26: 41. Ez. 44: 9.

עָרְלָה f. 1. foreskin, prepuce, ἀρσενία. (Arab. غَرْلَة.) 1 Sam. 18: 25.

2 Sam. 3: 14 בֶּשֶׂר הָעָרְלָה membrum praeputiatum Gen. 17: 11, 24. Lev. 12: 3. Metaph. עָרְלַת-לֵב foreskin of the heart (see in אָרַל ult.) Deut. 10: 16. Jer. 4: 4. comp. Cor. sur. 2, 82. 4, 154.

2. trop. foreskin of a tree, i. e. the fruit of the first three years, which by the law was to be regarded as unclean, Lev. 19: 23. Comp. עָרַל no. 2.

3. Plur. עָרְלוֹת (foreskins'-hill) pr. n. of a place near Gilgal, Josh. 5: 3.

\* I. עָרַם 1. i. q. עָרַם, to make naked, whence עָרָם, עָרוֹם, naked, q. v.

Intrans. עָרַם to be shameless, malignant

nant i. e. bearing one's malignity naked before him.

2. to be crafty, cunning. Syr. Ethpe. id. عَرِيْمًا, cunning, malignant. — In Kal once 1 Sam. 23: 22.

HIPH. 1. to make crafty. Ps. 83: 4 סוּד יַעֲרִימוּ they make crafty their counsel, i. e. they take crafty counsel.

2. to act cunningly, craftily, 1 Sam. 23: 22; and in a good sense to act prudently, discreetly, Prov. 15: 5. 19: 25.

Deriv. עָרָם, עָרָם, עָרָם.

\* II. עָרַם in Kal not used, kindr. with the verbs עָרַם, עָרַם, עָרַם, עָרַם, to be high. Syr. Pa. to heap up. Arab. عَرَضَ to be heaped up, Saad. Ex.

15: 8; عَرَضَ heap of grain on the threshing floor.

NIPH. to be heaped up Ex. 15: 8.

Deriv. עֲרָמָה, עֲרָמוֹן.

עָרָם naked, see עָרוֹם.

עָרָם m. craftiness, cunning, Job 5:

13. R. עָרָם no. I.

עֲרָמָה f. id. 1. craftiness, guile,

Ex. 21: 14.

2. prudence Prov. 1: 4. 8: 5.

עֲרָמָה f. (Tseri impure,) plur. זָרָה,

once זָרָה Jer. 50: 26, a heap, e. g. of rubbish Neh. 3: 34, of grain Cant. 7: 3, of sheaves Ruth 3: 7. R. עָרָם no. II.

עֲרָמוֹן m. the plane tree, *platanus*

*orientalis*, so called from its height, see עָרָם no. II. Gen. 30: 37. Ez. 31: 8. See Celsii Hierobot. T. I. p. 513.

עֲרָן (q. d. more watchful i. q. עָר,

with an adj. ending) pr. n. m. Num. 26: 36. Patron. עֲרָנִי ibid.

\* עָרָם obsol. root, i. q. עָרָם, to break in coarse pieces, to pound coarsely, whence Talmud. עָרָסוֹת, pound-ed beans, polenta from beans, bean-groats. See the deriv. עָרִיסָה.

עֲרֹעֶר Judg. 11: 26, see עֲרֹעֶר no. 2. a.

עֲרָעֶר adj. pp. naked, then poor, needy, from r. עָרָר q. v. comp. עֲרֹעֶר no. 1. Ps. 102: 18. Jer. 17: 6.

עֲרֹעֶר and עֲרֹעֶרִי, see עֲרֹעֶר.

\* I. עָרָה i. q. רָעַף to drop, to distil, (comp. עָרָה, עָרָה, which accord in the last syllable,) Deut. 33: 28; metaph. of speech ibid. 32: 2.

Deriv. עָרִיפִים.

\* II. עָרָה 1. prob. primarily to pull, to pluck, which is the force of the primary syllable רָה, רָב, comp. רָבָא, רָיב, and with a palatal or guttural prefixed עָרָה, עָרָה, גָּרָה. Hence

עֲרֵף mane of a horse (something to be pulled out), עֲרֵף to pull out a

horse's forelock, and Heb. עֲרֵף neck, prob. so called from the mane. In the Indo-european tongues comp. *rapio*, *carpo*, *raffen*, *raufen*. We find the signif. of mane and top, vertex, in Gr. *λόφος* mane, then neck, back or ridge, *κορυφή*, *κόρυμβος*, *κορύμβη* vertex.

2. denom. from עָרָה to break the neck of an animal Ex. 13: 13. 34: 20. Deut. 21: 4. 6. Is. 66: 3. Trop. of altars, to break down, to destroy, Hos. 10: 2.

עָרָה m. neck, nape, the back of the neck, e. g. of a beast Lev. 5: 8,

(Arab. عَرَف mane,) of a man Job

16: 12. al. saep. In. phrases: a) נָתַן עָרָה to give i. e. turn the back 2 Chr.

29: 6, also פָּנָה עָרָה-אֵל to turn the back to any one, i. e. to turn away from him, Jer. 2: 27. 32: 33. b) פָּנָה עָרָה Josh. 7: 12 and הִפֵּךְ עָרָה Josh. 7: 8

to turn the back sc. in flight i. e. to flee, Syr. اَوْبَتَ مَلَأ, and Pers. پشت

ناتن. Here belongs Ex. 23: 27

נָתַתִּי אֶת-כָּל-אֹיְבֵי אֱלֹהֵי עָרָה I have given thee all thine enemies, their back, i. e. I have made them turn their backs, put them to flight. Ps. 18: 41.

c) קָשָׁה עָרָה stiff-necked i. e. stubborn, obstinate, see קָשָׁה; comp. Lat. tantis cervicibus est, Cic. Verr. III. 95.

עָרָפָה (mane, forelock, or acc. to Simonis i. q. עָפָרָה fawn) Orpah pr. n. f. Ruth 1: 4, 14.

עָרָפֶל m. quadrilit. thick clouds, cloudy darkness, gloom, Ex. 20: 18. Deut. 4: 11. 1 K. 8: 12. Ps. 18: 10.

Syr. ܥܪܦܠ id. ܥܪܦܠ to be dark.

It seems to be made up from the trilaterals עָרִיף cloud, and עָפֶל to be dark. Comp. *ὀσφρός* obscure, dark, *ὀσφρη* darkness espec. of the night.

\* עָרַץ fut. יַעְרִץ 1. to terrify, to

make afraid. Arab. عرس Conj.

VIII the skin trembles, is tremulous.

عرس quivering lance. Greek perh.

ἀράσσω — Is. 2: 19, 21. Ps. 10: 18. Job 13: 25. Is. 47: 12 תַּעֲרֹץ אֹיְבֶיךָ perhaps thou mayest terrify sc. thine enemies, make them afraid. Arab. عرض is

'to resist,' which comes from this sense. The ancient versions render: 'thou mayest be strong, mayest prevail.'

2. intrans. to tremble, to fear, to be afraid, Deut. 1: 29; seq. מִפְּנֵי before any one Deut. 7: 21. 20: 3. 31: 6; seq. acc. Job 31: 34.

NIPH. part. נִעְרָץ terrible, fearful, i. q. נִזְרָא, Ps. 89: 8.

HIPH. 1. causat. to cause fear, to make afraid, Is. 8: 13.

2. to fear, seq. acc. Is. 8: 12. 29: 24.

Deriv. עָרִיץ, עָרוֹץ, מִעְרָצָה.

\* עָרַק to flee. Syr. and Arab.

عرق and عرق id. Kindr. is חָרַג.

— Job 30: 3 צִיהָ עָרָקִים they fled into the desert. But Vulg. rodebant in solitudine, they gnawed in the desert, comp. Arab.

عرق, Syr. حَاف, to gnaw. And this signification, to gnaw, accords better with the words in v. 17 עָרָקִי לֹא יִשְׁכְּבוּן my gnawers [i. e. gnawing pains] take no rest, where others render: my arteries [the pulses of my blood]

take no rest, comp. عرق vein, artery.

עָרָקִי gentile n. Arkite, inhabitant of the city Arca or Arce, Gr. Ἀρκη, Arab.

عرقا, عرقا, in Phenicia, called

more fully Arca Caesarea, the ruins of which are still found to the northward of Tripoli and are called Tel Arka. Gen. 10: 17. See Burkhardt's Travels in Syria etc. p. 162 ed. 4to. [or p. 272 ed. Germ. with Gesenius' note p. 520.]

\* עָרַר i. q. עָרָר no. II and עָרָה,

1. to make oneself naked, to be na-

ked, in Kal once imper. c. He parag. עָרָה make thyself naked Is. 32: 11.

2. to be needy, helpless, forsaken, whence עָרָר, עָרוֹר, עָרִיר.

Po. עָוָר to lay naked, bare, sc. the foundation of an edifice, i. e. to demolish, to rase, Is. 23: 13.

PIL. עָרַר, and HITPAI. הִתְעָרַר Jer. 51: 58, to be laid naked, made bare, i. e. utterly demolished, rased. Comp. עָרָה Ps. 137: 7. Hab. 3: 13.

Deriv. see in Kal no. 2.

\* עָרַשׁ obsol. root, Arab. عرش

to erect a house or tent, II to roof, to arch, whence عرش roof, vault, throne with a canopy, comp. بَيْتَاء. — Hence

עָרַשׁ f. Cant. 1: 16, plur. עָרְשֹׁת, a bed, couch, pp. with a canopy, curtains, comp. Cant. 1. c. Deut. 3: 11. Ps. 6: 7. 41: 4. 132: 3. Syr. and Chald.

id. The Arabic عرس 'husband' is secondary, q. d. bed-fellow, see אָרַשׁ.

\* עָרַשׁ obsol. root, see pr. n. יִעָרְשֶׁהָ.

\* עִשְׂבֵּי a root not used in the verb, Arab. عشب II, IV, to produce herbs, grass, green fodder, spoken of the earth.

עִשְׂבֵּי c. Suff. עִשְׂבִּים, plur. constr. עִשְׂבוֹת (Dag. euphon.) Prov. 27: 25, green herb, and collect. herbs, full grown and setting seed (in which it differs from עִשְׂבָּא), and serving as food for man, vegetables, Gen. 1: 11, 12. 2: 5. 3: 18. Ex. 10: 12, 15. Ps. 104: 14. —

Arab. عشب id. Qu. whether the words herba, φυτόν, are from the same stock, r and s being interchanged?

עִשְׂבֵּי emphat. עִשְׂבָּא Chald. id. Dan. 4: 22, 29, 30.

\* I. עָשָׂה fut. יַעֲשֶׂה, apoc. יַעֲשֶׂה, יַעֲשֶׂה.



1. pp. *to work, to labour, in or at any thing*, seq. פ Ex. 5: 9. Neh. 4: 15. Ex. 31: 4 בַּזָּהָב וּבַכֶּסֶף עָשׂוֹת *to work in gold and silver.* v 5. 2 Chr. 2: 13. — Hence

2. *to make, to do*, i. e. *to produce by labour*; comp. *to make*, Germ. *machen*, with Gr. *μῑγος, μῑγθος* and *μῑχος, μηχανή, machina*. Spec. a) *to make for to build, to manufacture, to prepare*, e. g. a ship Gen. 8: 6, an altar 13: 4, brick Ex. 5: 16, garments Gen. 3: 21, idols Deut. 4: 16, arms 1 Sam. 8: 12, booths Gen. 33: 17. עָשׂוּ מְלָאכָה doers of the work, i. e. workmen, labourers, artisans, 2 K. 12: 12. 22: 5, 9. Neh. 11: 12. al. *saepe*. — b) of God i. q. *to create*, as the heavens, earth, men, Gen. 1: 7, 16. 2: 2. 3: 1. 5: 1. 6: 6. Ps. 96: 5. 104: 19. Hence עָשָׂה subst. *creator*, c. Suff. עָשִׂי my creator Job 35: 10; עֹשֵׂהוּ his creator 4: 17. Is. 17: 7. 27: 11. Hos. 8: 14. עָשָׂה נִפְלְאוֹת to do wonders, wonderful works, Ps. 78: 4, 12. 98: 1. — c) *to make any thing* is also put for *to produce, to yield out of oneself*, spoken also of animals, e. g. *to make milk* i. e. *to yield milk*, of a cow Is. 7: 22; *to make fat* sc. upon the loins, of a man growing fat Job 15: 27, comp. corpus *facere* Justin. Ital. *far corpo*, Gr. *μεγάλην ἐπιγονίδα θῆσθαι* Od. 17. 225. *τρίχας γεννᾶν*, sobolem *facere* i. e. procreate, Plin. In like manner trees are said *to make fruit* i. e. *to bear, to yield*, (comp. Gr. *ποιεῖν κάρπον*, Lat. *caulem facere*, to shoot up a stalk, Colum.) Gen. 1: 11, 12, branches Job 14: 9. Ez. 17: 8; so of fruits or grain as yielding meal Hos. 8: 7; of the earth as yielding fruits Gen. 41: 47. Hab. 3: 17. Is. 5: 2, 10. The Hebrews often express the same idea by the conjug. Hiphil, see Heb. Gramm. ed. 10. p. 113. — Further d) *to make* is also i. q. *to get by labour, to acquire*, as in Engl. *to make money*, Lat. *pecuniam facere*, Gr. *ποιεῖν βίον* to make a living; e. g. property, wealth, Gen. 31: 1. Deut. 8: 17, 18. Jer. 17: 11; slaves Gen. 12: 5. Is. 19: 10 עָשִׂי שֶׁכֶר those making wages i. e. hired labourers. — e) i. q. *to make ready, to prepare, to dress*, e. g. food (comp. Engl. a made

dish) Gen. 18: 7, 8. Judg. 13: 15. 2 Sam. 12: 4; a feast Gen. 21: 8. Also *to dress the beard*, i. e. *to trim and comb it*, not to shave, (comp. Lat. *facere barbam* Lamprid. Fr. *faire la barbe*) 2 Sam. 19: 25; to trim and pare the nails Deut. 21: 12. Of God as making ready future things Is. 37: 26. — f) *to dress or prepare a victim or sacrifice to be offered to God*, hence *to offer*. Ex. 29: 36 תַּעֲשֶׂה אֶת הַזֶּבֶחַ הַחַטָּאת פָּרָה thou shalt offer a bullock as a sin-offering. v. 38, 39, 41. Lev. 9: 7. 15: 15. 16: 9. Judg. 6: 19. 1 K. 18: 23. Hos. 2: 10 עָשָׂה זָבֵחַ gold [which] they offered to Baal, 2 Chr. 24: 7. So the acc. of the sacrifice being omitted, עָשָׂה לַיהוָה *to offer, to sacrifice, to Jehovah*, Ex. 10: 25, comp. 2 K. 17: 32 נִיחָיו עָשִׂים לָהֶם who sacrificed for them. Comp. Gr. *ἱερά εἶργειν, ἱερά ὑέζειν*, and without acc. *ὑέζειν* Θεῷ Il. 2. 400. ib. 8. 250. Od. 14. 151. — g) i. q. *to keep*, any stated day, *to hold, to celebrate*, e. g. the sabbath, the paschal festival, Ex. 12: 48. Num. 9: 10, 14. Deut. 5: 15; also *to pass or spend time* Ecc. 6: 12, comp. *ποιεῖν χρόνον* Acts 15: 33. Hence, the word of time being omitted, i. q. *to pass the time any where, for to abide, to stay*. Ruth 2: 19 אֵינָה עֹשִׂיתָּ where hast thou spent sc. the day? where hast thou staid? 1 K. 20: 40. Job 23: 9. So c. adv. עָשָׂה טוֹב to spend one's life well, εὖ πράττειν, Engl. *to do well*, Ecc. 3: 12. — h) *to make* i. e. *to appoint*, sc. to an office, to constitute, e. g. priests 1 K. 12: 31. 1 Sam. 12: 6 *Jehovah appointed Moses*. Seq. הָ of that over which one is appointed Jer. 37: 15. — i) עָשָׂה מְלָחָמָה *to make war with* (Gr. *πόλεμον ποιεῖσθαι τινι*, Fr. *faire la guerre*) Gen. 14: 2. Deut. 20: 12. Josh. 11: 18; also עָשָׂה לְ שָׁלוֹם *to make peace with, to grant it to any one*, εἰρηνην ποιεῖσθαι τινι, Is. 27: 5 where Schnurrer's view is on the whole to be preferred, see Comment. on Is. in loc. — Further k) *to do* i. e. *to perform the laws of God, his precepts, will, etc.* Lev. 20: 22. Deut. 15: 5. Ps. 103: 20, 21; also *to do* i. e. *to practise right, justice* Gen. 18: 19, 25. Ps. 9: 16. Is. 58: 2, virtue Num. 24: 18,

kindness, favour, seq. עש and אה Gen. 24: 12. 40: 14; and on the contrary injury Is. 53: 9, wickedness, iniquity, Gen. 34: 7. (Job 42: 4). Ps. 37: 1. —

l) emphat. to effect, to execute, to accomplish a thing proposed, purpose; hence עשה עצה to execute counsel Is. 30: 1. (comp. Ecc. 8: 11, and עשה נדרים to accomplish vows, i. e. to perform or pay them Judg. 11: 39.) Dan. 8: 24 וְהַצִּלִּיחַ וְעָשָׂה and he shall prosper and accomplish his purpose. 11: 7, 17, 28, 30; often of God Ps. 22: 32. 37: 5. 52: 11. — Ecc. 2: 2 and of joy I said, מה זה עשה what doth it effect? i. e. what good. — Finally m) to make, to do, is often so used as to exhibit the idea of a simple verb of action, e. g. to act, rendered definite only by the context or the circumstances. Gen. 6: 22 וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֱלֹהִים and Noah did according to all that God commanded him. 21: 26 I know not who hath done this. Ps. 115: 3 he doeth whatsoever he will. — Is. 46: 4 אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא I have done [it i. e. have borne] and I will bear; comp. the Attic use of Gr. ποιεῖν, see Passow ποιεῖν no. 2. f. — Sometimes it is pleonastically inserted before another verb, by way of emphasis. Gen. 31: 26 why hast thou done [this] and deceived me? (Mark 11: 5 τί ποιεῖτε λύ-οιτες;) 41: 34 בַּעֲשֵׂה פָרְעֹה וְיִפְתָּקֶר let Pharaoh do [this, let him follow my counsel] and appoint etc. 1 K. 8: 32. — For an immodest sense, see Piel.

Where the material is indicated, of which a thing is made, a double accusative is employed, comp. הָתָן no. 3, and שנים no. 4. Ex. 30: 25 וְעָשִׂיתָ אֹתוֹ שָׁמֶן וְעָשִׂיתָ אֹתוֹ שָׁמֶן and thou shalt make them [those spices, i. e. of them] an oil of holy unction. Is. 46: 6. Hos. 2: 10. 8: 4. So too even where the accus. of material is put last (comp. בָּהָה, רָצַר, Lehrs. 813) Ex. 38: 3 כָּל-כֵּלֵי הַעֲשֵׂה נְחֹשֶׁת all the vessels he made of brass. 25: 39. 30: 25. 36: 14. 37: 24. Sometimes the thing thus made out of any material is put with ה, e. g. Is. 44: 17 עָשָׂה הָאֵל שְׁאֵרֵיתוֹ the rest he makes into an idol, i. e. of the rest he makes an idol. Gen. 12: 2 אֶעֱשֶׂה לְךָ גְּדֹלַת I will make of thee a great

nation. Ex. 32: 10. In the same way Ex. 27: 3 כָּל-כֵּל הַעֲשֵׂה נְחֹשֶׁת all the vessels shalt thou make of brass. v. 19.

Seq. ה of pers. עשה signifies to do any thing to or with any one, either good Ex. 13: 8. Deut. 11: 5, or evil Gen. 27: 45. Ex. 14: 11; but absol. it is taken in a bad sense, to do something to a person, for to injure, to hurt, to harm, Gen. 22: 12. 19: 8. Ps. 56: 5. Here belongs too the phrase בַּה עָשָׂה לִי כֹה יוֹסִיף אֱלֹהִים וְכֹה יוֹסִיף so let God do to me and so let him add to do, if etc. i. e. let God do so to me and more also, if etc. 1 Sam. 3: 17. 2 Sam. 3: 35. Rarely in this sense c. dupl. acc. Jer. 33: 9. Is. 42: 16, (comp. Gr. κακὰ ποιεῖν τινα and τινα,) and seq. ב of pers. Job 35: 6. comp. Is. 5: 4.

NIPH. נַעֲשֶׂה pass. to be made, used, Lev. 7: 24. Impers. לֹא נַעֲשֶׂה it is not done sc. usually, it is not customary, Gen. 29: 26; it should not be done 34: 7, comp. 20: 9. With acc. of object, Is. 26: 18 יִשְׁעוּנוֹת-בֵּל נַעֲשֶׂה אֶרֶץ the land is not made deliverance i. e. is not delivered. Seq. ה of pers. Ex. 2: 4 in order to know לֹא נַעֲשֶׂה לְךָ מַה-יִּעָשֶׂה what would be done to him i. e. happen to him. — Spec. pass. of no. 2. e, Neh. 5: 18. of no. 2. g, 2 K. 23: 23. of no. 2. i, Lev. 18: 30. Esth. 9: 1.

PIEL to work over, i. e. to press, to squeeze, sc. the breasts of an immodest woman, i. q. מָעָה, Ez. 23: 3, 8, and in Kal v. 21. Chald. עָסַר id. So Gr. ποιεῖν and Lat. facere, perficere, conficere mulierem, are put by euphemism for sexual intercourse; vide Fessellii Advers. Sacra lib. 2. c. 23.

PUAL to be made, created, Ps. 139: 15.

Deriv. מַעֲשֵׂה, and the pr. names מַעֲשִׂי, מַעֲשִׂיָּה, מַעֲשִׂיָּה, מַעֲשִׂיָּה, מַעֲשִׂיָּה, מַעֲשִׂיָּה, מַעֲשִׂיָּה, מַעֲשִׂיָּה.

\* II. עָשָׂה obsol. root, to be hairy, rough, shaggy, Arab. عَشَى hairy, عَشَى hairiness. Hence pr. n. עָשָׂה.

עָשָׂה (whom God made, constituted) Asahel pr. n. m. a) 2 Sam.

2: 18. 23: 24. 1 Chr. 27: 7, and in separate words 1 Chr. 2: 16. b) 2 Chr. 17: 8. 31: 13. c) Ezra 10: 15. — For the letter ה quiescent in the middle of a word, see Lehrs. p. 48.

**עֵשָׂו** pr. n. (i. e. hairy, rough Gen. 25: 25) *Esau*, the son of Isaac and twin-brother of Jacob, also called אֵדֵם, which name however is used more of his posterity than of himself. On the other hand, בְּנֵי עֵשָׂו Deut. 2: 4 sq. Obad. 18, and עֵשָׂו Jer. 49: 8, 10. Obad. 6, spoken of the *Esauites* i. e. the Idumeans, is mostly poetic. הַר עֵשָׂו mountain of Esau, i. e. of the Idumeans, Obad. 8: 9, 19.

**עֶשְׂרִי** m. *ten, a deced*, a) of days, like שְׁבִיעִי a se'nnight, Gen. 24: 55; also for the last day of the ten, i. e. the tenth day sc. of the month Ex. 12: 3. Lev. 16: 29. Comp. Gr. *δέξας, ἐννέας, τετράς*, for the tenth, ninth, fourth day of the month; also Aethiop. **ሁረ**, **ሁረ**: for the tenth, fifth day etc. see Ludolf's Gramm. p. 100. — b) of the cords or strings of an instrument, hence for a *ten-stringed instrument, decachord*, Ps. 92: 4; fully, by appos. נָבֵל עֶשְׂרִי ten-stringed lyre 33: 2. 144: 9.

**עֲשִׂיאל** (created of God) pr. n. m. 1 Chr. 4: 35.

**עֲשִׂיָּה** (whom Jehovah made, constituted) *Asaiah*, pr. n. m. a) 2. K. 22: 12, 14. 2 Chr. 34: 20. b) 1 Chr. 4: 36. c) 6: 15. 15: 6, 11. d) 9: 5.

**עֶשְׂרִי** adj. ordinal (from עֶשֶׂר) *the tenth* Gen. 8: 5. Num. 7: 66. al. saepe. Fem. עֶשְׂרִיָּה Is. 6: 13 and עֶשְׂרִית *the tenth* sc. part, Ex. 16: 36. Lev. 5: 11.

\* **עֶשֶׂק** in Kal not used, Chald. and Talmud. **עֶשֶׂק** *to have to do with any person or thing, to strive with*.

HITHP. *to strive, to quarrel*, Gen. 26: 20. Hence

**עֶשֶׂק** (quarrel) *Esek* pr. n. of a well near Gerar, Gen. 26: 20.

\* **עֲשָׂרָה**, **עֶשְׂרֵה** f. and **עֶשְׂרִי** m. *ten*, always with a plural noun, Ex. 27: 12. Josh. 22: 14. 2 Sam. 19: 44. In **עֲשָׂרָה לָחֶם** 1 Sam. 17: 17 supply **כִּבְרֹת**. Put for a round number Gen. 31: 7. Job 19: 3. Plur. **עֲשָׂרוֹת** tens, decads, Ex. 18: 21. Deut. 1: 15.

Deriv. **עֲשָׂרוֹן**, **עֶשְׂרִי**, **מַעֲשֵׂר**, the denom. verb **עָשַׂר**. Other forms of the cardinal itself here follow.

**עֶשֶׂר** m. and **עֲשָׂרָה** f. id. 1. *ten*, Engl. *teen*, used only in those numbers which are compounded with ten, as **אֶחָד עֶשֶׂר** m. eleven, **אַרְבָּעָה עֶשֶׂר** m. fourteen, **שֵׁשָׁה עֶשֶׂר** m. sixteen; also as ordinals, eleventh, fourteenth, sixteenth; fem. **אַחַת עֲשָׂרָה** eleven, **שֵׁשׁ עֲשָׂרָה** sixteen; also ord. eleventh, sixteenth.

2. Plur. **עֶשְׂרִים** (from sing. **עֲשָׂרָה**) a) *twenty*, of both genders, used with nouns sing. and plur. Gen. 31: 38. Lev. 27: 5. — b) *twentieth*, ord. Num. 10: 11. 1 K. 15: 9. 16: 10.

**עֶשֶׂר** Chald. f. and **עֲשָׂרָה** m. *ten*, Dan. 7: 7, 20, 24. Plur. **עֶשְׂרִין** *twenty* Dan. 6: 2.

**עֶשֶׂר** fut. יַעֲשֵׂר (denom. fr. **עָשַׂר**) seq. acc. *to take the tenth part of any thing, to tithe*, 1 Sam. 8: 15, 17.

PIEL *to give the tenth part, to pay tithes*. Neh. 10: 38 *and the tithes of our fields (must we bring) to the Levites*, **וְהֵם הִלְלוּם הַמַּעֲשִׂיִּים** for they, the Levites, must [in turn] pay tithes. Seq. acc. of that of which the tithe is paid Deut. 14: 22, and dat. of him to whom it is paid Gen. 28: 32.

HITHP. like Piel, *to give tithes*, Deut. 26: 12. Neh. 10: 39.

**עֲשָׂרָה** see **עֶשֶׂר**.

**עֶשְׂרָה** see **עֶשֶׂר**.

**עֲשָׂרוֹן** plur. **עֲשָׂרוֹנִים** m. *a tenth, tenth part*, a measure of things dry, esp. for grain and meal, Lev. 14: 10. 23: 13, 17. According to the Sept. translator Num.



15: 4 it was the tenth part of an *ephah* i. q. עֶשְׂרִי. Thom. de Novaria (in Nomencl. Syr.) makes עֶשְׂרִי to be the tenth part of a *seah*, רֶסֶק.

I. עֶשֶׂת m. a moth Job 4: 19. 13: 28. 27: 18. Arab. عَصَّة. R. עֶשֶׂת.

II. עֶשֶׂת the splendid constellation of the northern hemisphere which we call the Great Bear, *Ursa Major*, *Arcturus*, the *Wain*, from the Greeks and Romans, Job 9: 9. Comp. Niebuhr's Descr. of Arabia p. 114. Written also עֶשֶׂת f. Job 38: 32, where its sons, בְּנֵי עֶשֶׂת, are the three stars in the tail of the bear. The word עֶשֶׂת does not literally signify a bear, but is made by aphaeresis for

עֶשֶׂת, Arab. نَعَشٍ, i. e. a bier, (from r. נָעַשׂ to take up, to bear,) which is the Arabic name of this constellation. The same three stars in the tail are also called בְּנֵי עֶשֶׂת i. e. daughters of the bier. See Bochart Hieroz. II. p. 114. — Alb. Schultens ad Job l. c. regards the Heb. עֶשֶׂת as i. q.

Arab. عَاسٍ night-vigil, from r. عَاسَ

and عָס to go about by night, and supposes this constellation to be so called because it never sets. But the former etymology is preferable. Comp. Michaëlis Suppl. p. 1907. Lach in Eichhorn's Bibl. der bibl. Litteratur VII. p. 397.

עֹשֵׁק m. oppressor Jer. 22: 3 i. q. עֶשֶׂק 21: 12.

עֲשׂוּקִים m. plur. oppressions, injuries, acts of violence, Ecc. 4: 1. Am. 3: 9. Job 35: 9. R. עֶשֶׂק.

עֲשׂוּת m. adj. forged, wrought, Ez. 27: 19. R. עֶשֶׂת.

עֲשׂוּת pr. n. m. 1 Chr. 7: 33.

עֲשִׂיר m. (r. עֲשָׂר) rich Prov. 10: 15. 14: 20. 18: 11. al. saepe. a) in a good sense, honourable, noble, Ecc.

10: 6. b) in a bad sense, proud, arrogant, impious, since riches are the source of pride, and pride to a Hebrew is synonymous with impiety, Is. 53: 9, comp. Job 27: 19 and v. 13. See also הוֹלֵלִים (in הִלֵּל no. 3), עֲנִי and עָנִי, and the intpp. on Is. 2: 7. 53: 9. Matt. 19: 23.

\* עֶשֶׂת fut. יַעֲשֶׂת to smoke Ex.

19: 18. Arab. عَسَن id. In the Indo-european tongues compare Sanscr. *ātman* mind, (pp. breath, spirit,) Gr. ἀτμός vapour, smoke, ἀτμή, ἀτμός, Goth. *athma* breath, Germ. *Athem*. — Metaph. spoken of divine wrath Deut. 29: 19. Ps. 74: 1. 80: 5.

עֶשֶׂן m. adj. smoking Ex. 20: 15.

עֶשֶׂן m. constr. עֶשֶׂן as if from a form עֶשֶׂן.

1. smoke, Gen. 15: 17. Job 41: 12. Poet. of God's wrath, Ps. 18: 9 עָלָה עֶשֶׂן בְּאַפִּי there went up a smoke from his nostrils, the image being taken from the horse or lion, which when enraged breathe violently through the nostrils. Is. 65: 5. Spoken of a cloud of dust Is. 14: 31, comp. 'fumantes pulvere campos' Virg. Aen. XI. 909.

2. pr. n. of a town, see בֹּר עֶשֶׂן.

\* עֶשֶׂק fut. יַעֲשֶׂק, Arab. عَسَف.

1. to oppress, to treat with violence and injustice, i. e. the poor, needy, Prov. 14: 31. 22: 16. 28: 3. Ecc. 4: 1; a king his subjects 1 Sam. 12: 3, 4; a victor the vanquished Is. 52: 4. Jer. 50: 33. Ps. 105: 14. Hos. 5: 11; God a man Job 10: 3. Metaph. Prov. 28: 17 אָדָם עֹשֵׂק בְּדָם-נַפֶּשׁ a man oppressed with life's blood sc. shed by him, i. e. sinking under the burden of this guilt.

2. to defraud any one, to extort from him by fraud and violence, c. acc. of pers. Lev. 19: 13. Deut. 24: 14; also c. acc. of thing Mal. 3: 5 עֹשֶׂק שֹׂכֵר who wrest his wages from the hireling. — Both senses (no. 1 and 2) occur together in Mic. 2: 2 עֹשֶׂקוּ וּבִיתוֹ גָּדַר they oppress a man and wrest away his house sc. by fraud and violence, comp. גָּזַל.



3. *to be proud, insolent*, trop. of a river overflowing its banks, Job 40: 18 [23]. Comp. synon. **בָּגָא**, **זָלַם**, **פָּסַח**.

Pual part. **מַעֲשָׂקָה**, *violated* e. g. a virgin, metaph. of a captured city Is. 23: 12.

Deriv. **מַעֲשָׂקוֹת**, **עֲשׂוֹק**, **עֲשׂוּקִים**, **עֲשָׂקָה**, **עֲשָׂק**, pr. n. **עֲשָׂק**.

**עֲשָׂק** pr. n. m. only once 1 Chr. 8: 39.

**עֲשָׂק** m. 1. *violence, injury*, violent act, Is. 59: 13; espec. *oppression* of the poor and needy e. g. by fraud, extortion, pillage, etc. Ecc. 5: 7. Ez. 22: 7, 12.

2. *any thing extorted, got by fraud and violence*, Lev. 5: 23. Ps. 62: 11; genr. *unjust gain* Ecc. 7: 7.

3. *distress, anguish*, i. q. **עֲשָׂקָה** Is. 54: 14.

**עֲשָׂקָה** f. *oppression* which one suffers, hence *distress, anguish*. Is. 38: 14 **עֲשָׂקָה-לִּי** *distress is upon me*, where read *ōshkalli* notwithstanding the Metheg, as in **בְּתִירָה**, **עֲשָׂקָה**, see Lehrs. p. 43.

\* **עֲשֶׂר** fut. **יֵעָשֶׂר** pp. *to be straight*, rectus fuit, kindr. with the verbs **אָשַׁר**, **יָשַׁר**, **בָּשַׁר**; then *to prosper, to be happy*, and spec. *to be rich*, Job 15: 29. Hos. 12: 9. Aram. **עֶתֶר**, **עֶתֶר** id.

PIEL *to build*, pp. *to erect*, from the primary force of the root; once 1 K. 22: 49 Cheth. **יְהוֹשָׁפָט עָשָׂר אֲבִירֹת** *Jehoshaphat built ships*, Keri **עָשָׂה**, and thus 2 Chr. 20: 36, 37.

HITHP. 1. *to make rich, to enrich*, Gen. 14: 23. 1 Sam. 2: 7. 17: 25. al. Metaph. Ps. 65: 10 **רַבַּת תַּעֲשֶׂרָהּ** *thou dost abundantly enrich it* sc. the earth, i. e. with copious gifts dost thou fertilize and adorn it.

2. intrans. *to be made or to become rich*, (pp. *to make riches*, see Gramm. § 52. 2. note.) Ps. 49: 17. Prov. 10: 4. Seq. acc. of that with which one is enriched, Dan. 11: 2.

HITHP. *to feign oneself rich* Prov. 13: 7.

Deriv. **עֲשִׂיר**, also

**עֲשִׂיר** m. *riches* 1 Sam. 17: 25. 1 K. 3: 11, 13. al. *saepe*.

\* **עָשָׂה** i. q. **בָּלָה**, *to fall in, to fall away*, e. g. a) of garments falling in pieces from use or from being moth-eaten; comp. **עָשָׂה** **מִן** **עָשָׂה** moth, whence **עָשָׂה** the moth eats. — b) of the countenance *falling away, pining, wasting*, from disease, care, etc. Ps. 6: 8. 31: 10, 11. Arab. **عَشَّ** *to fall away, to pine*.

\* **עֲשָׂה** 1. *to shine*. Jer. 5: 28 **עֲשָׂה נֶחֱמֵה** *they are waxen fat, they shine*, i. e. the skin shines with fatness.

2. *to make shining, i. e. smooth, to work, to forge, to form*, see the deriv. **עָשָׂה**. Comp. **הָלַק**. — Hence

3. trop. of the mind, which forms, fashions, moulds any thing by revolving it.

HITHP. *to think upon, to recall to mind, recogitare* as Vulg. well, seq. **לֵךְ** Jon. 1: 6. See Chald. and the deriv. **עֲשִׂיתָהוּ**, **עֲשִׂיתָהוּ**.

**עֲשִׂיתָהוּ**, **עֲשִׂיתָהוּ**, Chald. *to think, to have in mind, to purpose*, seq. gerund Dan. 6: 4. See Heb. **עֲשִׂיתָהוּ** no. 3.

**עֲשִׂיתָהוּ** f. 1. *something wrought, artificial work*, Cant. 5: 14. R. **עֲשִׂיתָהוּ** no. 2. The fem. gender comes prob. from a false view of the letter ה, Lehrs. p. 474.

2. *thought, opinion*, plur. Job 12: 5 **עֲשִׂיתָהוּ** *in the thoughts of those at ease*, i. q. **בְּעִינֵי**. Many Mss. it seems, and some printed editions, read **עֲשִׂיתָהוּ**, i. e. sing. after the form **מִלְכֹּתָהּ**; but I am aware of no other vestige of this form of the word, even in Aramaean.

3. Plur. constr. **עֲשִׂיתָהוּ** would seem also to belong to this word, so far as the form is concerned. Joined with a number denoting ten, i. e. **עֲשִׂיתָהוּ** m. and **עֲשִׂיתָהוּ** f. it signifies

eleven, also *eleventh*, Deut. 1: 3. Jer. 39: 2. Ez. 26: 1. Simonis explains it thus: "*cogitationes ultra decem*, i. e. *numerus cogitatione sive mente concipiendus, cum praecedentes numeri ad digitos numerarentur*." This is truly unsatisfactory enough, though a better solution is still wanting.

עֲשָׂתָנוֹת f. plur. *thoughts, counsels*, Ps. 146: 4.

עֲשָׁתֶּרֶת f. *Ashtoreth*, Gr. Ἀστάρτη, *Astarte*, pr. n. of a female idol worshipped by the Phenicians 2 K. 23: 13; sometimes by the Hebrews 1 K. 11: 5, 33. 1 Sam. 7: 3, and Philistines 1 Sam. 31: 10; joined usually with Baal, Judg. 2: 13. 10: 6. 1 Sam. 7: 4. 12: 10. Comp. the pr. names of Phenician men, as *Abdastartus* = אֲבָדָר עֲשָׁתֶּרֶת, also אֲמַת עֲשָׁתֶּרֶת Inscr. Cit. 2, *Astarimus*, etc.

The name itself, as to the origin of which etymologists were so long at fault, is doubtless the same with the Syr. ܐܣܬܪܬ, [ܐܬܪ] (from Pers. ستاره), and the pr. n. אֲסָתָר, i. e. *star*, spec. *star of Venus, the goddess of love and fortune*, in which characters respectively she is also called אֲשֶׁרֶת and מְרִי, q. v. See more respecting this divinity in Comment. on Is. III. p. 237; and more fully in Gruber's Encyclop. Vol. XXI. p. 98, 99. I subjoin the passage of Sanchoniathon containing the *mythos* respecting Astarte, (ap. Euseb. de Praep. Evang. I. 10,) in which the reason of the horned statues of Astarte is explained, see in no. 3 below. "Ἀστιάστη δὲ ἡ μέγιστη, καὶ Ζεὺς Ἀθηναῖος, καὶ Ἀδωδός (הדר) βασιλεὺς θεῶν ἐβασίλευον τῆς χώρας, Κρόνον γινώμη. Ἡ δὲ Ἀστιάστη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου περινοστούσα δὲ τὴν οἰκουμένην, εὖρεν ἀροπετὴ ἀστέρᾳ, ὃν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἁγίᾳ νήσῳ ἀφίερωσε." "Τὴν δὲ Ἀστιάστην Φοίνικες τὴν Ἀφροδίτην εἶναι λέγουσι."

Plur. עֲשָׁתֶּרֶת 1. *Astartes*, i. e. images or statues of Astarte, (comp.

עֲשָׂתֶּרֶת, אֲשֶׁרֶת, *Equal*) Judg. 2: 13. 10: 6. 1 Sam. 7: 3, 4. 12: 10. 31: 10.

2. עֲשָׁתֶּרֶת צֶאֱן Deut. 7: 13. 28: 4. 18: 51, q. d. *loves or amours of the flocks, what is procreated, for offspring, increase of the flock*.

3. *Ashtaroth* pr. n. of a city of Bashan Deut. 1: 4. Josh. 13: 12; more fully עֲשָׁתֶּרֶת קַרְנַיִם *Ashtaroth-Karnaim* (*Astarte* with *horns*) Gen. 14: 5, also בְּעֲשָׁתֶּרֶת q. v. So called doubtless from a temple and statues of Astarte. — Gent. n. עֲשָׁתֶּרֶתִי 1 Chr. 11: 44.

עַת seq. מַכְּ. עַת, c. Suff. עֲתִי, plur. עֲתִים and עֲתוֹת, (contr. from עֲתָה, from masc. עַד, r. עָדָה, comp. לָהּ for לָהֶּה,) fem. Josh. 11: 6. Jer. 51: 33, but masc. Cant. 2: 12, since the true origin of a word seems often to have been overlooked by the ancients themselves, Lehrs. p. 474.

1. *time*. Spec. a) *fit time, proper season*, like *καὶρός*. Ecc. 10: 17 *happy land! whose princes eat at proper times*. עַת לֹא not (yet) time, before the time, prematurely, Job 22: 16. C. Suff. בְּעֵתוֹ in its time, in due season, Prov. 15: 23. Ecc. 3: 11. בְּעֵתָה Is. 60: 22. — b) *a set time, certain season*, and that finite in opp. to eternity. Ecc. 3: 1, 17 לְכָל הַפֶּץ עַת לְכָל הַפֶּץ *to every thing there is a season, it endures only for a time, nothing is permanent*, comp. 8: 6. — c) *long time*, acc. עַת as adv. long, Hos. 13: 13. Arab. مَالًا id.

— d) *time of prosperity, happiness*, Ps. 81: 16. — Oftener in a bad sense e) *time of adversity, calamity*, like Lat. *tempora*, comp. יוֹם no. 1. b. Arab. زَمَانٌ, Syr. ܙܡܢ, time both of good and bad fortune. Is. 13: 22. Jer. 27: 7. Ez. 30: 3. Ecc. 9: 11, 12.

2. With prefixes. a) בְּעֵתָה for בְּעֵתָה, i. e. *at this time, now*, Judg. 13: 23. 21: 22. Job 39: 18. See ב B. 3. בְּעֵת מִנְחָה at the time of the evening sacrifice Dan. 9: 21; בְּעֵת חַיָּה *tempore redivo*, see חַי no. 3; מָחָר בְּעֵת מָחָר *to-morrow about this time* (see מָחָר) Ex. 9: 18. 1 Sam. 9: 16. 1 K. 19: 2. 20:

6. 2 K. 7: 1, 19. 10: 6. Others incorrectly 'about the time of to-morrow,' i. e. to-morrow, as if written בְּעֵת מָחָר. — b) בְּכָל-עֵת in all time, at all times, Ps. 10: 5. 34: 2. 62: 9. בְּעֵת הַהוּא at this time Deut. 1: 9. — c) לְעֵת אָרָב at even-tide, at evening, Gen. 8: 11; also in acc. עֵת at the time, i. e. at this time, now, i. q. עָתָה, Ex. 27: 34. Sept. *νῦν*. Vulg. *nunc*.

3. Plur. עֵתִים and עֲתוֹת a) times, seasons. Esth. 1: 13 וְיָדְעִי עֲתֵים and 1 Chr. 12: 32 בְּיָדָהּ לְעֵתִים knowers of times, astrologers. — b) vicissitudes of things, fortunes, destinies, Ps. 31: 16. 1 Chr. 29: 30. Job 24: 1. — c) Neh. 9: 28 וְעַתָּה רַבּוֹת many times, repeatedly, comp. Aram. *ܐܬܝܢ*.

Denom. עָתָה, עֲתִי.

הַ עֵת קִצְבִּין (time of the judge) c. *הַ* local, עָתָה קָ, pr. n. of a city in Zebulun Josh. 19: 13.

עָתָה see עָתָה.

\* עָתָה Arab *to be ready, prepared*,

in Kal not used, Arab. *عَات*.

PIEL *to make ready, prepare*, Prov. 24: 27.

HITHP. *to be ready, destined, for any thing*, seq. הַ Job 15: 28.

Deriv. עָתִיד, עָתִיר.

\* עָתָה obsol. root, whence

עָתִידָהּ (perh. i. q. עָשִׂידָהּ) pr. n. m. Neh. 11: 4.

עָתָה adv. (from עֵת time, c. הַ paragog.) in pause עָתָה Milêl Gen. 32: 5 (like אָתָה, אָתָה), pp. at the time. Hence

1. at this time, now, as opp. both to time preceding and future, Josh. 14: 11. Hos. 2: 10. Is. 48: 7. מֵעַתָּה וְעַד עוֹלָם from this time even forever, Is. 9: 6, עַד-עָתָה until this time, until now, Gen. 32: 5. 46: 34. עַתָּה נָה now this very moment, see in נָה no. 3. — Sometimes the notion of time is dropped, and then like Gr. *νῦν, νῦν*, it is used: a) by way of

emphasis, incitement, now, come now, mostly seq. imperat. Gen. 31: 13. Is. 30: 8. Mic. 4: 14. (עָתָה הִנֵּה 1 K. 1: 18. 2 K. 18: 21.) Also c. interrog. Is. 36: 5 come now, on whom dost thou trust? v. 10 and now (וְעַתָּה) have I then come up without Jehovah? b) as marking a present condition, thus, so, i. e. since these things are so, Gen. 26: 29. 1 Sam. 27: 1. Hence וְעַתָּה and so, thus, therefore, Gen. 11: 6. 20: 7. 27: 8. 45: 8. Ps. 2: 10; and in an adversative sentence, but now, yet now, Neh. 5: 5.

2. soon, shortly, presently, i. e. in a short time, Job 6: 3. 7: 21. 8: 6. Is. 43: 19. Mic. 6: 10. 1 K. 12: 26.

עָתוֹד m. he-goat, (perh. ready for fight, comp. *عَات* a horse ready for the course,) Gen. 31: 10, 12. al. saepe.

Arab. *عَات* id. Put for the leader of the flock Jer. 51: 40. Metaph. of the leader of a people, a prince, Is. 14: 9. Zech. 10: 3. Comp. *κύλος* Il. 3. 196.

עָתוֹד i. q. עָתִיר Is. 10: 13. Esth. 8: 13 Chethibh.

עָתִי (perh. i. q. עָתִי opportune) pr. n. m. a) 1 Chr. 2: 35, 36. b) 12: 11. c) 2 Chr. 11: 20.

עָתִי (from עָתָה) timely, fit, opportune obvius Lev. 16: 21.

עָתִיד m. adj. 1. ready, prepared, seq. הַ Esth. 3: 14. 8: 13. Job 15: 24. Syr. and Arab. id.

2. practised, skilful, seq. inf. Job 3: 8. Comp. *عَات* Conj. V artis peritissimus fuit, see Schult. ad l. c.

3. Plur. עָתִידוֹת a) things prepared for any one, i. e. things impending, destined, Deut. 32: 35. — b) things prepared i. e. acquired by oneself, goods, riches, τὰ ὑπάρχοντα, Is. 10: 13.

עָתִיד Chald. ready, Dan. 3: 15.

עָתִיק m. adj. neat, elegant, splendid, (pp. genteel, suited to a free and

noble person,) spoken of garments Is. 23: 18. See the root עָתַק no. 4.

עָתִיק adj. 1. *taken away* sc. from the mother's breast, qs. *manumitted*, Is. 28: 9. See עָתַק no. 1, 3.

2. *ancient, old*, 1 Chr. 4: 22. See the root no. 2.

עָתִיק Chald. *ancient, senex*, Dan. 7: 9, 13, 22.

\* עָתַק obsol. root, Arab. عَتَكَ to turn in, to take lodging. Hence

עָתִיק (lodging-place) pr. n. of a place in the tribe of Judah 1 Sam. 30: 30.

\* עָתַל obsol. root, Arab. عَتَلَ to treat with violence; whence

עָתָלִי (for עָתָלָה) pr. n. m. Ezra 10: 28.

עָתָלִי (whom Jehovah afflicts) *Athaliah* pr. n.

1. masc. a) 1 Chr. 8: 26. b) Ezr. 8: 7.

2. fem. of a queen of Judah, 880—877 B. C. 2 K. 11: 1; elsewhere עָתָלָה 8: 26. 11: 2.

\* עָתַם a root ἄπ. λεγόμεν. which prob. had the same or a similar signification with עָתַם to be or make complete, perfect, kindr. שָׁמַם. Hence

NIPH. Is. 9: 18 אֶרֶץ נִעְתָּמָה the land is consumed or laid waste. Kimchi and Aben Ezra: 'the land is darkened,' coll. Arab. عَتِمَ to be darkened. Sept. σὺγκαινται, Chald. הִרְוִיחַ, is scorched, comp. Arab. عَتَمَ suffocating heat.

\* עָתַן obsol. root, cogn. c. עָתַל, i. q. Arab. عَتَنَ to treat with violence, عَتْنُ lion. Hence

עָתָנִי (pro עָתָנָה lion of Jehovah) pr. n. m. 1 Chr. 26: 7.

עָתָנִיאל (lion of God) *Othniel* pr.

n. of one of the judges of Israel, Josh. 15: 17. Judg. 1: 13. 3: 9. 1 Chr. 4: 13. Gr. Γοθονύλ Judith 6: 15.

\* עָתַק fut. יַעְתֵּק 1. to be taken away, transferred, removed, Job 14: 18. 18: 4. Arab. عَتَفَ festinavit, IV cito propulit. See עָתַק no. 1.

2. to be advanced in years, to grow old, Job 21: 7. Ps. 6: 8 my countenance groweth old. Arab. عَتَفَ to be antique, old. Comp. עָתַק no. 2.

3. to be set free, manumitted, from the idea of taking away, comp. Is. 28: 9. Arab. عَاتَقَ fut. I. عَاتِقُ manumitted, free, عَتَقَ freedom. Hence

Heb. עָתַק in a bad sense, licentious, impudent.

4. In a good sense also this idea of freedom is applied to an external form or appearance worthy of a free and noble person. Arab. عَتَفَ a noble countenance, beauty, elegance, عَتِيفٌ

noble, generous, also having a delicate skin (in the manner of nobles), عَتِفَ to be well, to have a delicate skin. Hence Heb. עָתַק, עָתִיק, neat, elegant.

HIPH. 1. causat. of Kal no. 1, to take away, to remove, Job 9: 5. Spec. tents, to break up, to remove, e. g. a nomadic camp, Gen. 12: 8. 26: 22.

2. to transfer, transcribe, from one book into another, hence i. q. to collect, Prov. 25: 1. Sept. ἐξεγράφω. Vulg. transtulerunt. Talmud. to copy, to translate.

3. to take away from any one. Job 32: 15 הֵעֲתִיקוּ מֵהֶם מִלִּים they took from them words, impers. for words were taken away from them, they could say nothing.

Deriv. עָתַק, עָתִיק, עָתִיק.

עָתַק m. adj. pp. licentious, i. e. bold, impudent, wicked, see the root no. 3. עָתַק to speak licentiously i. e.



wantonly, wickedly Ps. 31 : 19. 75: 6.  
94: 4. 1 Sam. 2: 3.

**עֵתָהּ** m. adj. *shining, splendid*, (pp. genteel, noble, see the root no. 4,) Prov. 8: 18 **עֵתָהּ** **הִזְנָהּ** **עֵתָהּ**, Vulg. *opes superbae*.

\* **יָעַתַּר** fut. **יָעַתַּר**, 1. i. q. **קָטַר**, *to burn incense to a divinity*. Syr. **ܐܕܝܢܐ** *to smoke with perfume*, **ܐܕܝܢܐ** *fume, incense*, Arab. **عطر** *to breathe odours*. Hence **עֵתָהּ** no. 1.

2. *to pray as a suppliant, to supplicate* sc. God, the prayers of the righteous being compared to incense, comp. **μυσθονεν της προσευχης** Tob. 12: 12. Acts 10: 4. *To supplicate, to entreat*, seq. **ל** and **אֵל** Gen. 25 : 21. Ex. 8: 26. 10: 18. Job 33: 26.

**יָעַתְרָה** *to let oneself be entreated by any one*, seq. dat. i. e. *to hear and answer prayer*. Gen. 25 : 21 **וַיַּעֲתֶר לוֹ** **יְהוָה** and *Jehovah heard him*. 2 Sam. 21: 14. Is. 19: 22. Inf. absol. **נִעְתָּר** 1 Chr. 5: 20.

**יָעַתְרָה** i. q. Kal, Ex. 8: 25. 10: 17.

Seq. **ל** and **בְּעַד** *to entreat for i. e. in behalf of any one*, Ex. 8: 5, 24.

Deriv. **עֵתָהּ**.

\* **יָעַתַּר** i. q. Chald. **עֵתַר** (Heb. **עֵתָהּ**) *to be rich, abundant*, in Kal not used.

**יָעַתְרָה** id. Prov. 27: 6 *abundant are the kisses of an enemy*. Opp. faithful are the wounds of a friend.

**יָעַתְרָה** *to make abundant, to multiply*, Ez. 35: 13 **וְהִעֲתַרְתָּ עָלַי דְּבָרֶיךָ** *ye multiply your words against me* sc. impiously. Comp. **גָּדוֹל** no. 2.

Deriv. **עֵתָהּ** and pr. n. **עֵתָהּ**.

**עֵתָהּ** m. 1. *incense, perfumed smoke*, **עֵתָהּ** *fragrant vapour*, Ez. 8: 11. So correctly Sept. Vulg. Syr. — Others render it abundance, comp. the root no. II.

2. *a suppliant, worshipper of God*, Zeph. 3: 10.

**עֵתָהּ** (abundance) pr. n. of a town or city in Simeon, Josh. 15: 42. 19: 7.

**עֵתָהּ** f. *abundance, riches*, Jer. 33: 6. See the root no. II.

# פ

**פַּח** the seventeenth letter of the Hebrew alphabet, as a numeral denoting 80. The name **פַּח** probably denoted *mouth* i. q. **פֶּה**. For the pronunciation see Lehrs. p. 20, 21, where we have controverted the hypothesis that **פ** with Dagesh was not pronounced by the Hebrews like *p*. It is interchanged chiefly with the other labials **ב** and **מ**, where see.

**פַּח** i. q. **פֶּה** q. v. adv. *here* Job 38: 11.

\* **פָּחַח** a root not used in Kal, to which I do not hesitate to assign the signification *to breathe, to blow*, like the cogn. **פָּחַח**, **פָּחַח**, also **פָּחַח**, all which are onomatopoeic and imitate the sound of one blowing from his lips. — Hence *ἀπ. λεγόμεν.*

**פָּחַח** Deut. 32: 26 **אֶפְחָחֵם** *I will blow them away*, i. e. scatter them like the wind. Sept. *διασπερῶ αὐτούς*. — I have formerly compared here Arab.

**ف** which has the signif. of splitting, separating, i. q. **شَقَّ** and **قَطَعَ**, but I would now lay more stress upon the internal nature of the root itself and the analogy of other forms, than on any accommodation to Arabic usage.

**פָּחַח** constr. **פָּחַח**, f. (**פָּחַח**)

1. *quarter of the heavens, side*, (pp. wind, see the root; comp. in Targg. **אַרְבַּע רוּחוֹת** the four winds, for Heb. **אַרְבַּע קְצוֹת הָאָרֶץ** Ez. 7: 2, comp. 37: 9. 42: 20.) So **פָּחַח-הַמַּזְרָח** the west quarter Josh. 18: 14; **פָּחַח-הַמַּגְרֵב** the

north quarter or side Ex. 26: 18, 20. — Hence

2. *side, district, region*, Jer. 48 : 45 **פֶּאֶת מוֹאָב** *the region of Moab*. Dual constr. **פְּאַתַי מוֹאָב** *the two sides of Moab*, i. e. Moab on both sides, Num. 24: 17. Comp. **יָרֵיִם**, **יַרְפְּתָיִם**.

3. *corner*, e. g. of a field Lev. 19: 9, of a bed Am. 3: 12. **פֶּאֶת הַזָּקָן** *corner or extremity of the beard* i. e. the hair upon the cheeks and before the ears, *whiskers*, as the Rabbins rightly give it, Lev. 19: 27. 21 : 5. These it was forbidden to cut off; and the Arabian tribes which did this, (as did also the Egyptians,) are called in reproach **פְּאֵה קְצוּצֵי פֶּאֶה** men of clipped whiskers, Jer. 9: 25. 25: 23. 49: 32.

\* **פָּאֵם** *obsol. root*, 1. to have the mouth full of food, to swallow with effort. Arab. **فَم** to have the mouth full of food, Aeth. **ተፈላፍ** to have in the mouth a morsel, lump, etc. **ፈላፍ** morsel, lump, *περιστόμουν*? It is one of those roots ending in *m* which express sounds uttered with the lips closed. Kindred is **فهم** *intellexit*, pp. *imbutus* est. — Hence **פִּימָה** *mouth*.

2. Arab. **فيم** *to be fat*, apparently of the same family with Sanscr. *pina* fat, *πιμελής*, *πιμελή*, *opimus*, *pinguis*. — Hence **פִּימָה**.

\* I. **פָּאֵר** in Kal not used, *to be beautiful, adorned*, pp. as it would seem, with ruddiness of countenance, high colour, see **פָּאֵר**, **פָּאֵר**; comp. Arab. **فَار** med. Waw, *effebuit, aestuavit*, **فورة** *fervor caloris*. — Then *to be proud*, which the Arabs express by a harsher guttural **فخر** *gloria eminuit, gloriatus est*.

PIEL **פָּאֵר** 1. *to adorn, to beautify, to honour*, e. g. the sanctuary Is. 60: 7, 13; the poor with succour Ps. 149: 4, comp. *ornare beneficiis*.

2. denom. from **פָּאֵר**, *to go over the boughs* sc. in order to glean, Deut. 24: 20.

HITHP. 1. *to be adorned, honoured*, e. g. a people from Jehovah Is. 60: 21. 61: 3; of Jehovah, *to glorify himself* in bestowing favours on his people, seq. **בְּ** Is. 44: 23. 49: 3.

2. *to vaunt oneself, to glory*, seq. **עַל** *against any one*, Judg. 7: 2. Is. 10: 15.

Deriv. **פָּאֵר**, **פָּאֵר**, **פָּאֵר**, **הַפָּאֵר**.

\* II. **פָּאֵר** (cogn. **בָּאֵר**) *to dig, to bore*, espec. in the earth, Arab. **فَار** to dig down and hide in the earth. Hence **פָּאֵר** for **פָּאֵר** (Arab. **فَارَع**) mole or rat, **פָּאֵר** pr. n. of a region abounding in caverns. To this root also we may refer

HITHPA. **הִתְפָּאֵר** *to explain or declare oneself*; comp. similar tropical significations under **בָּאֵר** no. 2, and **הִתְפָּאֵר** no. 2. Ex. 8: 9 [5] **עַלִּי** **הִתְפָּאֵר** **לְמַחֲתִי** *declare unto me when etc.* where the particle **עַל** implies command, by a delicate usage which the sacred writer has fully retained. Sept. well *τάξαι πρός με*. Vulg. *constitue mihi, quando etc.* But the Rabbins and many moderns render, *glory over me: when shall I entreat for thee?* i. e. as they explain it, thou shalt have from me this honour, viz. to appoint a day when etc. How far-fetched and arbitrary this is, need not be pointed out.

**פָּאֵר** m. *head-dress, turban, tiara*, Ez. 24: 17, 23; of the priests Ex. 39: 28, of a bridegroom Is. 61: 10. Ez. 24: 17, of females Is. 3: 20.

**פָּאֵר** (by Syriasm for **פָּאֵר**) Ez. 17: 6. 31: 5 sq. and **פָּאֵר** (for **פָּאֵר**) Is. 10: 33, f. *a branch with leaves, green bough*, pp. ornament of a tree. Plur. c. Suff. **פָּאֵר** for **פָּאֵר** Ez. 31: 8. Comp. **פָּאֵר** no. 2.

**פָּאֵר** (for **פָּאֵר**, from r. **פָּאֵר**) m. *warmth*, then *ruddiness, brightness* of countenance, i. q. **זִי**, comp.

**פֶּלֶא** Kal no. 1. Joel 2: 6 **פֶּלֶא־פָּנִים** all faces withdraw their brightness i. e. grow pale with terror. Nah. 2: 11. Comp. Joel 2: 10. 4: 15.

**פָּאָרָן** (prob. region abounding in caverns, see r. **פָּאָר** no. II,) *Paran* pr. n. of a desert and somewhat mountainous region situated between Arabia Petraea, Palestine, and Idumea, Gen. 21: 21. Num. 10: 12. 13: 3, 26. Deut. 1: 1. 1 Sam. 25: 1. 1 K. 11: 18; more fully *mount Paran*, **הַר־פָּאָרָן** Hab. 3: 3, **הָרִי פָּאָרָן** Deut. 33: 2; and prob. the same with **אֵיל פָּאָרָן אֲשֶׁר־עַל־הַמִּדְבָּר** i. e. the wood of *Paran* which is over the desert, i. e. north of it, Gen. 14: 6. In this tract Josephus also mentions a valley *Pharan* abounding in caverns, B. J. 4. 9. 4. [See Bibl. Repos. II. p. 789. Calmet art. *Exodus* p. 418.] — Different from this region is the valley or *Wady Feiran*, **فَيْرَان**,

**فَيْرَان** in the immediate vicinity of Sinai, (although Niebuhr confounds the two, *Descr. of Arab.* p. 402. Germ.) as Makrizi long since observed, in a passage quoted by Burekhardt, *Travels in Syria* etc. p. 617. ed. 4to. or p. 974, 1080. ed. Germ. Winer also refers to this passage, p. 763, but does not correct the error there pointed out.

**פֶּגִּים** plur. **פֶּגִּים**, an unripe fig, which hangs on the tree over winter, *grossi, grossuli*, Cant. 2: 13. Sept. ὄλυνθου. R. **פֶּגִּג**.

\* **פֶּגֶג** Arab. Conj. VII, to be unripe, e. g. fruit, Syr. **فَعَل** to be unripe, sour. The primary notion seems to lie in the idea of cold, comp. cogn. **פֶּגֶג**.

\* **פֶּגֶל** obsol. root, Talmud. Pi. to make stink, to render foetid, Hithp. to be foetid, to stink. Arab. and Aeth. **ف** and **ח** being interchanged, **فَحَلَ** the food stinks, **חָח**: to be unclean. — Hence

**פֶּגֶל** something stinking, uncleanness, abomination, i. q. **שֶׁקֶץ**, spoken of

food Lev. 7: 18. 19: 7. **בֶּשֶׂר פֶּגֶל** meat of pollution, unclean, Ez. 4: 14; plur. **בְּשָׂרִים פֶּגֶלִים** unclean meats Is. 65: 4.

\* **פָּגַע** 1. to strike upon or against, to impinge, Lat. *pepigit* from *pango* or *pago* which is a root of the same family. Comp. also the cogn. *pax* for *pacs*, *paciscor*, Gr. *παγγνῶ*, Germ. *pochen* and the kindr. *bocken*, *Bock* from striking, pushing, Engl. *buck*. Kindred in termination is the root **פָּגַע**, comp. **פָּגַשׁ** and **נָגַשׁ**. Seq. **ב** to strike upon any person or thing, to fall upon, to light upon, either with purpose or accidentally, either with violence or gently; hence a) in a hostile sense to fall upon, 1 Sam. 22: 17, 12. Ruth 2: 22; espec. in order to kill, hence to kill, to slay, Judg. 8: 21. 15: 12. 2 Sam. 1: 15. Once seq. acc. pers. et **ב** of thing Ex. 5: 3 **פָּגַעְנִי בַדָּבָר** lest he fall upon us with pestilence. — b) in a kind sense, to assail with petitions, to urge, to entreat any one, seq. **ב** Ruth 1: 16. Jer. 7: 16. 27: 18. Job 21: 15; also seq. **ל** of him for whom one asks or intercedes Gen. 23: 8. — c) to light upon, to meet with any one, seq. **ב** Gen. 28: 11. 32: 1 [2]. Num. 35: 19, 21. Also c. acc. Ex. 23: 4. 1 Sam. 10: 5. Am. 5: 19. — d) to reach unto, to border upon, seq. **ב** Josh. 16: 7. 17: 10. 19: 11, 22, 26, 27, 34. seq. **אֶל** 19: 11.

2. to strike a league with any one, to make peace with him, Lat. *paciscor* (see above), seq. **אִתּוֹ** with. So in two passages of Isaiah, which have been variously explained by interpreters. Gen. 4: 4 **פָּגַעְתָּ אִתּוֹ שֵׁשׁ וְעֶשֶׂה אִתָּךְ** thou makest peace with him who rejoiceth to do justice, i. e. with the just and upright man thou art in league, thou delightest in him, he is **אִישׁ שְׁלוֹמָה**, **אִישׁ בְּרִיתֶךָ**. With **אָה** impl. 47: 3 **אֶתְקַדֵּשׁ וְלֹא אֶפְגַּע אִתָּם** and will not make peace with man, i. e. will make peace with none before all are destroyed. — This connexion between the ideas of striking and of making peace is apparent not only in the corresponding Lat. words of this very family, *pango*, *pacisco*, but also in the Heb. and Arab. **שָׁפַק** Is. 2: 6, **صَغَف**, **سَغَف**; comp. also Lat. *ferire*, *percutere foedus*.

**Hiph.** 1. causat. of Kal no. 1. a, to cause to fall upon any one, to lay upon. Is. 53: 6 **הִפָּגַעַתְּ בּוֹ אֶת עוֹן כָּלֵנוּ** he hath laid on him the guilt of us all.

2. causat. of Kal no. 1. b, to cause to supplicate. Jer. 15: 11 . . . **הִפָּגַעְתִּי בְךָ אֶת הָאֹיֵב** I will cause the enemy to come as a suppliant to thee. So Chald. L. de Dieu, Rosenm.

3. intrans. a) i. q. Kal no. 1. a, to fall upon. Part. **מִפְּגִיעַ** assailing, enemy, Job 36: 32. b) i. q. Kal no. 1. b, to assail with prayers, to entreat, to supplicate, seq. **ב** Jer. 36: 25; also seq. **ל** of him for whom one intercedes Is. 53: 12. absol. 59: 16.

Deriv. **מִפְּגַעַת**, also

**פֶּגַעַת** m. what lights upon any one, incident, event, chance, Ecc. 9: 11; with **רָע**, evil occurrence, 1 K. 5: 18 [4].

**פֶּגַעִיאל** (event of God) pr. n. of a phylarch of the tribe of Asher Num. 1: 13. 2: 27.

\* **פָּגַר** in Kal not used. **PIEL** to be faint, weak, exhausted, 1 Sam. 30: 10, 21. — Talmud. to be languid, lazy. Syr. **ܦܓܝܐ** [ **ב** and **פ** being interchanged ] to be attenuated; **ܦܓܝܐ** weak, faint. Comp. also Lat. *piger*. The primary root of both **פָּגַר** and *piger*, is the syllable **פג**, comp. **פִּיגַת**, *piget*. — Hence

**פָּגַר** plur. constr. **פִּגְרֵי**, m. a corpse, carcass, of man or beast, Gen. 15: 11. Is. 14: 19. 1 Sam. 17: 46. al. saepe. Once with **מָת** added Is. 37: 36. (Comp. Syr. **ܦܓܝܐ** also of a living body.) Metaph. **פִּגְרֵי גִלְגָּלֵיכֶם** carcasses i. e. ruins of your idols, Lev. 26: 29.

\* **פָּגַשׁ** fut. **יִפְגַּשׁ**, cogn. roots **פָּגַעַת**, **פָּגַשׁ**.

1. to fall upon, to attack any one, c. acc. Ex. 4: 24. Hos. 13: 8.

2. to fall in with, to meet, seq. acc. Gen. 32: 18. 33: 8. Ex. 4: 27. Is. 34: 14. seq. **בְּ** Prov. 17: 12.

**Niph.** recipr. to meet together i. e. one another, Ps. 85: 11. Prov. 22: 2.

**Pi.** to light upon any thing, to meet with, Job 5: 14.

\* **פָּדַר** obsol. root, 1. pp. to cut, to divide, to separate, cogn. **פָּדַר** no. I. q. v. Arab. **فَدَّ** V, X, to be alone, separated; and in the Indo-europ. tongues Sanscr. *pat*, to cleave, Lat. *pando*, *findo*.

2. spec. to plough, whence **פָּדָן** plough-ox, and **פָּדָן** yoke of oxen, plough, Syr. and Chald. **ܦܕܢܐ**, id. **ܦܕܢܐ** field, plain.

Deriv. **פָּדַן**.

\* **פָּדַה** to let go, to let loose, pp. by cutting, to cut loose, kindr. with **פָּדַר**; thence

1. to buy loose, i. e. to ransom, to redeem, sc. for a price (Arab. **فَدَا**) Ex. 13: 13. seq. **בְּ** of price, as Ex. 34: 20 **הַפְּדֹתָ אֶת הַבְּשָׁה** the firstling of an ass thou shalt redeem with a lamb.

2. to let go, to give up, to discharge, as the priest a firstling, Num. 18: 15, 16, 17.

3. to let go free, to set free, e. g. from servitude Deut. 7: 8. 13: 6. Jer. 15: 21. 31: 11. to deliver, to preserve, e. g. life from danger Ps. 34: 23; seq. **מִן** 2 Sam. 4: 9. 1 K. 1: 29. Job 6: 23; **בְּ** in danger, Job 5: 20.

**Niph.** pass. of no. 1, Lev. 19: 20; of no. 2, Is. 1: 27.

**Hiph.** **הִפְדֵּה**, causat. of Kal no. 1, Ex. 21: 8. — **Hoph.** pass. inf. absol. **הִפְדֵּה** Lev. 19: 20.

Deriv. **פְּדִיאוֹת** — **פְּדִיאוֹת**.

**פְּדִיאוֹת** (whom God preserves) pr. n. m. Num. 34: 28.

**פְּדִיאוֹת** (whom the rock, i. e. God, preserves) pr. n. m. Num. 1: 10. 2: 20.

**פְּדִיאוֹת** only in plur. **פְּדִיאוֹת**, price of redemption, ransom, Num. 3: 46 sq. 18: 16. — Elsewhere **פְּדִיאוֹת** as part.



pass. plur. *the delivered, rescued*, Is. 35: 10. 51: 11.

פְּדוּי (deliverance) pr. n. m. Ezra  
2: 44. Neh. 7: 47.

**פְּדוּת** f. 1. *division, distinction*,  
from the primary force of *cutting*, see  
**פָּרָה** Ex. 8: 19. Sept. διαστολή, Vulg.  
*divisio*, Aben Ezra הפֶּרֶשׁ Comp.  
Muntinghe in Diss. Lugdd. p. 1154.

2. *deliverance*, Ps. 111: 9. 130: 7. Is. 50: 2.

**פָּרִיָּה** (whom Jehovah preserves)  
pr. n. m. a) of the father-in-law of  
king Josiah 2 K. 23. 36. b) 1 Chr. 3:  
18. c) Neh. 3: 25. d) 11: 7. e) 8:  
4, 13: 13.

פְּדִיָּהָ (id.) pr. n. m. 1 Chr. 27:  
20.

פְּדִיּוֹם m. Num. 3: 49, and פְּדִיָּה  
Ex: 21: 30. Ps. 49: 10, *price of redemp-  
tion, ransom*, λύτρον.

פֶּדֶן m. (r. פָּדַד no. 2) *field, plain*, comp. Hos. 12: 13 where it is explained by שָׂדֶה. Hence פֶּדְנֵי-אֲרָם *Padan-aram*, plain or level region of Syria, i. e. Mesopotamia with the desert on the west of the Euphrates, opp. to the mountainous tract along the Mediterranean. Gen. 31: 18. 28: 2 sq. simpl. פֶּדֶן 48: 7. With He local פֶּדְנֵה אֲרָם 28: 2, 5, 6.

**פָּדַע** i. q. **פָּדָה** to deliver, ἀπ. λεγόμεν.  
Job 33: 24 **פָּדְתִּיהָ** *deliver him*. But  
five Mss. (2 Kenn. 3 de Ross.) read  
**פָּרַעְתִּיהָ** in the same sense, and a root  
**פָּרַע** is certainly without other authority.

\* פִּתַּר *obsol. root, which apparently signified to nourish, to fatten, comp. Arab. فָدَنَ to fatten animals, r and n being interchanged, and more frequently بָدَنَ to become fat, thick, فِدَانٌ fat, fatness. In the Indo-europ. tongues comp. Futter, Engl. food,*

*fodder*, later Lat. *fodrum*; also *fett*, Engl. *fat*, Icel. *feitr* from the root *foe-* *den* to nourish. The primary radical syllable is *fad*, which in many forms takes *r*, compare *pita*, *pater*; *pigeo*, *piger*, פִּיגֶר—Hence

פֶּתֶר m. c. Suff. פֶּתֶרִי, *fat, grease*,  
Lev. 1: 8, 12. 8: 20.

**פֶּה** constr. **פִּי**, c. Suff. **פִּי** (my mouth), **פִּיָּה**, **פִּיָּה**, **פִּיָּה**, poet. **פִּיָּה**; plur. **פִּיָּם** 1 Sam. 13: 21, and **פִּיָּוֹת** Prov. 5: 4, both in signif. 3.

1. mouth. Arab. فَاة, فَيْة, فُوَّة, constr. فَا, فِي, فَو, Aeth. فُوْهَة.

פֶּה, id. The Heb. form פֶּה is for פִּה, as שֶׁה for שִׁה, whence fem. פִּי; constr. פִּי for פִּי. The root is פִּיחַ, which like פִּהַח, פִּחַח, and פִּחַ, med. quiesc. פִּחַח, פִּחַח, פִּחַח, פִּחַח, had the signification of blowing and breathing, and hence פֶּה mouth, pp. *breather*. — Spoken of the mouth of men Ex. 4: 11; also of animals, and so of the beak of birds Gen. 8: 11. Is. 10: 14. Chiefly as the instrument of speech, e. g. to *speak* פֶּה אֶל-פֶּה *mouth to mouth*, orally, without the intervention of a third person Num. 12: 8; פֶּה אֶחָד with one mouth, one voice, Josh. 9: 2. Job 19: 16 בְּמוֹפִי *with my [whole] mouth* i. e. with the whole strength of my voice. Meton. for *speaker*, *spokes-man* Ex. 4: 16 (comp. נְבִיא, *mandate*, Ecc. 8: 2 פִּי בְּלִיָּה *keep the king's commandment*. Hence פִּי עַל by order, see below in no. 6. c. — More rarely the mouth as the seat of taste, whence Gen. 25: 28 *his venison* הָיָה בְּפִי *in his mouth* i. e. pleased his palate. Comp. בָּפִי, בָּפִי. — Trop. applied to inanimate things in various significations:

2. *mouth, aperture, entrance*, e. g. of a sack Gen. 42: 27; of a well 20: 2; of a city Prov. 8: 3; of the under-world, Sheol, Ps. 141: 7.

3. *edge*, (i. e. trop. the mouth as armed with teeth and biting,) mostly in the phrase *הַבֶּה לִפְיָ הָרֶבֶץ* *to smite with*

[illegible]

the edge of the sword, see נֶכֶד. Plur. see above, *edges* sc. of iron instruments, 1 Sam. 13: 21. Prov. 5: 4. See פִּיפִיּוֹת.

4. *edge, border, side*, (qs a lip,) e. g. of a garment Ps. 133: 2. Job 30: 18; of the sea Prov. 8: 29. פֶּה לְפָה 2 K. 10: 21. 21: 16, and מִפֶּה אֶל-פֶּה Ezra 9: 11, i. e. from one side, end, to the other.

5. *part, portion*, (pp. mouthful, morsel, comp. יָד no. 7, handful.) Deut. 21: 17 שְׁנֵי שֵׁנִים *two portions* i. e. double. 2 K. 2: 9; also *two parts* i. e. two thirds, Zech. 13: 8.

6. With prepositions it assumes almost the nature of a participle. a) כְּפִי (α) *according to the command* 1 Chr. 12: 23. (β) *according to the mention or notation*, i. e. *in proportion to, according to*. Lev. 25: 52 כְּפִי שְׁנֵי according to his years. Num. 6: 21. 7: 5, 8. 35: 8. (γ) i. q. כְּ, כְּמֹד, *as, like*. Job 33: 6 יֵאָכֵר I am, as thou, of God sc. created. (δ) כְּפִי אֲשֶׁר Conjunct. *according as, even as*, Mal. 2: 9; and without אֲשֶׁר ellipt. *so as, so that*, Zech. 2: 4.

b) לְפִי i. q. כְּפִי, see לְ A. 9. (α) *in proportion to, according to*, Ex. 12: 4. Gen. 47: 12 לְפִי הַטָּה according to the number of the family. Hos. 10: 12 סֹא יֵהּ בְּיָדֵי הַטָּה לְפִי הַטָּה *sow ye in justice, reap according to your piety*. (β) seq. inf. *when*, i. q. לְ seq. inf. no. 7. Num. 9: 17. Jer. 29: 10.

c) עַל פִּי *according to the command, order, of any one*, Gen. 45: 21. Num. 3: 16. 39: 51. Job 39: 27; *by authority of any one* Deut. 17: 6. Hence i. q. לְפִי, *according to*, Am. 6: 5. Prov. 22: 6. עַל-פִּי הַדְּבָרִים *according to the very things* i. e. *as the thing was, according to the truth*, Gen. 43: 7.

פֹּה (prob. contr. from פָּה, פָּה, *in this* or *that* sc. place, like כֹּה for כָּה; as to *p* for *b* comp. Arab. فِ) which comes from (בִּי) adv. of place.

1. *here, in this place*, Gen. 19: 12. 22: 5. 40: 15. Num. 22: 8. al. *saepe*.

2. *hither*, a less frequent sense, 1 Sam. 16: 11. Ezra 4: 2. מִפֹּה and מִכֹּה *from here, hence*, Ez. 40: 21, 26.

34: 37. מִפֹּה - מִפֹּה *hence - hence*, on this side - on that side, Ez. 40: 10, 12, 21. 41: 2. For. אִיפֹה see in its place. — Once פֹּה q. v.

פִּוּאָה (perh. Arab. فِوَاه mouth) pr. n. m. a) of a son of Issachar 1 Chr. 7: 1, for which Gen. 46: 13 and Num. 26: 23 פִּוּאָה. b) Judg. 10: 1.

\* פוּג 1. *to be cold*, without vital warmth. Syr. and Arab. id. The primary idea is that of stiffness, rigidity, i. e. frigid and rigid, cold and stiff, being kindred terms. The Greeks have πῦγ ῥύω to be stiff, and δῖγός, the Romans pigeo, rigeo, frigeo — Gen. 45: 26 וְיָפֵג לְבָבוֹ *but his heart remained cold*, did not warm with joy, was not moved. Trop. *to be torpid, sluggish, slack*, Ps. 77: 3. Hab. 1: 4 *friget lex*.

נִיפָה. *to be torpid, languid*, Ps. 48: 9.

Deriv. הִפְגִּיהַ and

פִּוּגָה f. *remission, pause*, Lam. 2: 18.

פִּוּר see פִּיר.

\* פוּחַ i. q. נֶפֶחַ q. v. *to puff, to breathe, to blow*. (Arab. فَاح and فَاح to breathe odours, to be fragrant.)

Cant. 2: 17 עַד שִׁפְפוּחַ הַיּוֹם *until the day breathes*, i. e. until the breeze comes and the heat remits, until evening. 4: 6. Comp. רוּחַ.

הִפּוּחַ. 1. seq. acc. *to blow through or upon* Cant. 4: 16.

2. seq. בְּ *to blow* sc. into a flame, to kindle up a fire, Ez. 21: 36; seq. acc. Prov. 29: 8 *to kindle up a city*, i. e. excite sedition.

3. trop. *to breathe out words, to utter*, e. g. falsehood Prov. 6: 19. 14: 5. 19: 5, 9; also in a good sense, *to speak* the truth, 12: 18.

4. *to pant, i. e. to hasten*, Hab. 2: 3. Comp. שָׁאָה Ecc. 1: 5.

5. *to puff at*, for *to rail at* any one, seq. בְּ Ps. 10: 5; לְ 12: 6 וְאֲשֶׁר יִפְּחוּ לוֹ *whom they puffed at*, i. e. the oppressed.

Deriv. פִּיחַ.

\* פוּט obsol. root, Syr. Aph. to *despise, to afflict*. See פוּטִיָּאֵל.

פוּט pr. n. of an African people, i. q. *Mauritania* according to Josephus Ant. 1. 6. 2, in which country Pliny also mentions a river *Phut*, H. N. 5. 1. Sept. and Vulg. usually *Libya*. Gen. 10: 6. Jer. 46: 9. Ez. 27: 10. 38: 5. Nah. 3: 9.

פוּטִיָּאֵל (afflicted of God) pr. n. Ex. 6: 25.

פוּטִי פֶרֶע, Egyptian pr. n. *Potiphera*, the father-in-law of Joseph, and priest of Heliopolis, Gen. 41: 45. 46: 20. Sept. Πετεφρη, Πετεφρη, i. q.

ΠΤΑΝ-ΡΗ i. e. qui Solis est, Soli proprius. See Champollion Précis du Système Hieroglyphique, tableau général p. 23.

פוּטִיפֶר (abbreviated form for פוּטִיפֶרֶע) *Potiphar* pr. n. of the chief of Pharaoh's body-guard, Gen. 39: 1.

\* פוּה obsol. root which signified perhaps to *move to and fro, to waver*, i. q. פוּק. Hence we may derive the noun פוּה, the origin of which is obscure.

פוּה i. q. Gr. φῦκος, pp. sea-weed, (so called from its being driven to and fro on the waves,) from which an alkaline paint was prepared; then *paint* itself, *dye, fucus*, and also that with which the Hebrew women tinged their eye-lashes, prepared from antimony (stibium) or minium, Sept. στίμι, Vulg. *stibium*, 2 K. 9: 30. Jer. 4: 30. Comp. pr. n. קֶרֶן הַפוּה. Is. 54: 11 with eye-paint (stibium) will I lay thy stones, i. e. I will use it as cement in laying thy walls. — Less clear is 1 Chr. 29: 2 אֲבִי־פִי־הַכֶּהֱלֵל stones of paint sc. used in building the temple. Prob. a more costly kind of stones, or species of marble, used for ornamenting and as it were *painting* the walls.

פֹּה m. a bean 2 Sam. 17: 28. Ez. 4: 9. — The etymology is probably to be referred to the idea of *rolling*, from

its round form; comp. Lat. *bullā*, Belg. *bol* a bean, *peul, poeul*, chick-pea, *bolle* onion, and many others of the kind, see Fulda on German Roots p. 217. Traces of the same signif. are found also in the Semitic tongues, as Aeth. ረፈረፈ; i. q. ረፈረፈ, to boil up, to wallop, as water, a fountain, ረፈረፈ to roll oneself, to wallow; also ረፈረፈ, ረፈረፈ, ረፈረፈ.

פֹּה Pul pr. n. 1. of a people and region in Africa Is. 66: 19, where it is coupled with *לִיῶ*. Vulg. *Africa*. Bochart, Phaleg IV. cap. 26, understands *Philae*, a large island of the Nile between Egypt and Ethiopia, called by the Egyptians ΠΙΛΑΙΑ or ΠΕΛΑΙΑ i. e. border, far country, see Champollion l'Egypte I. p. 158. From this Egyptian name both the Hebrew and Greek forms are easily derived; although perhaps the Hebrews, following the Semitic usage, explained it by *elephant*, Chald. Syr. Arab. فِيل, Pers. فیل.

2. pr. n. of a king of Assyria who preceded Tiglathpileser, about 774—759 B. C. 2 K. 15: 19. — The name either signifies elephant, i. q. Pers. فیل, or lord, king, i. q. Sanser. *pāla*, Pers. پالا lofty, highest.

פֹּה and פֶּה, emphat. פֶּה, Chald. m. i. q. Heb. פֶּה mouth Dan. 7: 5; *aperture, entrance*, 6: 18. — Syr. ف. id. Arab. فَم, فَم, فَم. It seems contracted for פֶּה from the root פֶּה, as פֶּה from פֶּה.

\* פֹּה perh. i. q. Arab. أَفَل = أَفَل, comp. אָפֵל.

1. to *set*, spoken of the sun, to become dark.

2. to *be perplexed, distracted*. Once Ps. 88: 16 אָפֵלָה, Sept. ἐξηπορήθη, Vulg. *conturbatus sum*.

פֹּה (turning) pr. n. of a gate of



Jerusalem 2 Chr. 25: 23, which is called 2 K. 14: 13 שַׁעַר הַפִּנָּה corner-gate.

פּוֹנִי patronym. from פִּין a person unknown, Num. 26: 23.

פּוֹנֵן (perh. darkness, from r. פִּין) pr. n. of a city of Idumea between Petra and Zoar, celebrated for its mines. Num. 33: 42. See Relandi Palaestina p. 952. Comp. פִּינָן.

פּוֹעָה (i. q. Arab. فَوْحٌ mouth, or according to Simonis for פּוֹעֵה splendid) pr. n. f. Ex. 1: 15.

\* פָּוַץ only in fut. imper. and once part. pass. Zeph. 3: 10, i. q. פָּוַץ q. v.

1. to break or dash in pieces. See Po. Hithp.

2. to disperse. Part. pass. פּוֹצֵץ dispersed. Zeph. 1. c. בַּת פּוֹצֵץ daughter i. e. congregation of my dispersed. Elsewhere only intrans. to disperse themselves, to be scattered, e. g. a flock Ez. 34: 5. Zech. 12: 7; a people Gen. 11: 4. Num. 10: 35. 1 Sam. 11: 11. 14: 34. Ps. 68: 2. Ez. 46: 18.

3. to overflow, to be superabundant, of fountains Prov. 5: 16; metaph. of prosperity, מְשׁוֹב, Zech. 1: 17.

NIPH. to be dispersed, scattered, e. g. a flock Jer. 10: 21. Ez. 34: 6; nations Gen. 10: 18. Ez. 11: 17. 28: 25. 34: 12; an army 2 K. 25: 5.

PIL. פָּצַץ to break in pieces e. g. a rock with a hammer Jer. 23: 29. — PILP. פָּצַץ id. of a person dashed to the ground or against a rock Job 16: 12.

HIPH. 1. trans. to disperse, to scatter, as seed Is. 28: 25; lightnings, arrows, Ps. 18: 15. 144: 6; a people Deut. 4: 27. 28: 64. 30: 3. Is. 24: 1. Part. מְפַיֵץ the disperser, desolator, Nah. 2: 2. Sometimes i. q. to agitate, to harass any one, Job 18: 11. Ez. 34: 21.

2. to pour abroad, metaph. anger Job 40: 11.

3. intrans. to disperse oneself, spread oneself abroad, e. g. the east wind over the earth Job 38: 24; a people Ex. 5: 12. 1 Sam. 13: 8.

HITHPAL. הִתְפַּצֵּץ to be broken in

pieces, to be scattered as dust, e. g. mountains Hab. 3: 5 [6].

NOTE. An example of the form *Tiphel* (see Heb. Gramm. § 54. 5. Lehrs. p. 254) occurs in the common reading Jer. 25: 34 תְּפוצוּתִיכֶם I will scatter you. Other Mss. and editions read תְּפוצוּתִיכֶם your dispersions, which is also expressed by Aqu. Symm. Vulg. The former is better suited to the context.

Deriv. מַפִּיץ hammer.

\* I. פָּרוּךְ to move to and fro, to waver, to be unsteady, Is. 28: 7.—Not found in the kindred Semitic dialects, but apparently of the same stock as Germ. *wanken*, with a sibilant prefixed *schwanken*, [old Germ. *wagen*,] with diminut. *vacillo*, *wackeln*. Comp. פִּיד.

HIPH. id. Jer. 10: 4 וְלֹא יָרִיבֶנּוּ and it moves not. So commonly; but perhaps it may better be taken as causative, and causes that it move not.

Deriv. פּוֹקֵה, פִּיק.

\* II. פָּרוּךְ to go out, i. q. Chald. גִּבַּק.

HIPH. 1. to give out, to furnish, to supply, Ps. 144: 13. Is. 58: 10.

2. to cause to go out from any one, to cause him to give, i. e. to get, to obtain, from any one, Prov. 3: 13. 12: 2. 8: 35. 18: 22. Sept. λαμβάνω.

3. to bring out to an end, let be accomplished, let succeed, Ps. 140: 9.

פּוֹקֵה f. obstacle in the way, which causes one to stagger, stumbling-block, i. q. מִקְשָׁל 1 Sam. 25: 31.

\* I. פָּרַר i. q. פָּרַר to break, to break in pieces. Hence

HIPH. פָּרַר twice, Ps. 33: 10. Ez. 17: 19, i. q. פָּרַר.

Deriv. פּוֹרֶה wine-press.

\* II. פָּוַר i. q. Arab. فَاوَر to be hot, to boil, comp. פָּאַר. Hence פָּוֶרֶר pot, for פָּאַרֶר.

פָּוֶר, lot, a die, a Persian word, explained Esth. 3: 7 by גּוֹרָל. It corresponds to Pers. پاره *pāre* i. e. part, portion, whence پاره کردن to part, and بهر part, lot. Of the same



family is also Lat. *pars*, comp. too the Heb. פור and פָּרַר. — Plur. פּוּרִים lots Esth. 9: 24. Also פּוּרִים v. 31, and simply פּוּרִים ib. 29: 32, the festival of Purim i. e. of lots, celebrated by the Jews in memory of the events recorded in the book of Esther, on the 14th and 15th days of the month Adar.

פּוּרָה f. wine-press, Is. 63: 3. Hagg. 2: 16. R. פּוּר to break in pieces.

פּוּרְתָּא pr. n. Pers. of one of the sons of Haman, Esth. 9: 8; perh. Pers. پور pure, ornament.

\* I. פּוֹשׁ and פִּישׁ, Arab. فاش med. Je, to be proud, to show off proudly; hence of a horseman leaping proudly and fiercely Hab. 1: 8; of calves leaping in sport and wantonness Mal. 3: 20 [4: 2]. Sept. σιγιάω. Jer. 50: 11.

Deriv. pr. n. פִּישָׁן.

\* II. פּוֹשׁ in Kal not used, cogn. פּוֹשֵׁץ. Chald. פּוֹשׁ to disperse oneself, to multiply.

NIPH. to be dispersed, scattered, Nah. 3: 18. See פָּשׁ.

פּוֹת obsol. root, whence פֹּת q. v.

פּוֹתִי n. patronym. once 1 Chr. 2: 53.

פָּו (r. פָּו no. I) pp. adj. purified, pure, an epithet of gold Cant. 5: 11; then for pure gold, fine gold, Ps. 21: 4. Lam. 4: 2. Is. 13: 12. As distinguished from ordinary gold Ps. 19: 11. 119: 127. Prov. 8: 19. Rosenmüller, bibl. Alterthumsk. IV. p. 49, prefers to render it solid gold, comparing פָּו solid, heavy; but in a case so doubtful I would not desert the authority of the book of Chronicles, see in פָּו.

\* I. פָּו in Kal not used, i. q. Arab. فَصَّ to separate, to distinguish, comp. the roots beginning with the letters פ, בּוּ, פּוּ, פּוּ, under the articles פָּו, פָּו; spec. as it would seem, to separate and purify

metals from the scoria by fire, whence

فَصَّ silver, comp. בְּדִיל stannum, tin,

from בְּדִל, and Aeth. ለረር: silver, ለርር: brass, from the root בָּרַר to purify. — Hence פָּו pure gold, and

HOPH. part. מְפֹזֵז 1 K. 10: 18, which in 2 Chr. 9: 17 is expressed by זָהָב טָהוֹר pure gold.

\* II. פָּו to leap, to spring, as in dancing, see Piel; to be light, active, agile. Arab. فَزَّ to leap up and flee, of the gazelle; see more on this root in Schultens ad Prov. p. 75, and Opp. min. p. 132 sqq. More usual are أَفَز, نَفَز, وَفَز, [أَفَز] to leap, to dance.

Talmud. פָּו to leap up, to exult for joy. — Gen. 49: 24 זְרֹעֵי יָדָיו אֲגִילִּים are the arms of his hands, or active are the powers, the strength, of his hands.

Others compare Syr. ܦܘܢ hard, difficult, and render strong are etc. which seems to me less certain.

PIEL 2 Sam. 6: 16 מְפֹזֵז וּמְבַרְבֵּר leaping and dancing, which in 1 Chr. 15: 29 is expressed by מְרַקֵּד וּמְשַׁהֵק.

NOTE. This root would seem to have fallen into disuse among the Hebrews, and to have become so far obsolete, that the writer of the Chronicles held it necessary in two passages (1 Chr. 15: 29. 2 Chr. 9: 17) to interpret it by more common words.

\* פָּו to disperse, to scatter, i. q. פָּו, פָּו, in Kal only part. pass. Jer. 50: 17.

PIEL i. q. Kal, to disperse, to scatter, e. g. a people Ps. 89: 11; the bones of any one 53: 6. Jer. 3: 13 וְהַפְּזִירְךָ אֶת דְּרָבְךָ hast scattered thy ways i. e. hast roved about.

2. to distribute largely, to be liberal, bountiful, Ps. 112: 9. Prov. 11: 24.

NIPH. Ps. 141: 7, and PUAL Esth. 3: 8, pass. to be dispersed.

I. פָּה m. (r. פָּה) plur. פְּהִים

constr. פֶּחַי Prov. 22: 5. Ex. 39: 3. c. Dag. forte implied like אֲהִים .

1. a net, snare, noose, Job 18: 9; espec. of a fowler Am. 3: 5. Prov. 7: 23. Ecc. 9: 12. So called from being

spread. Arab. فَخٌّ and فَخٌّ, Syr. فَخٌّ, id. It corresponds also to

the Gr. παγίς, πᾶγη, which however comes from the domestic root πῆγνυμι. — To lay or set snares, i. e. to plot against any one, is פָּחַן פָּחַן Ps. 119: 110, פָּחַן פָּחַן 140: 6. 141: 9. Jer. 18: 22, פָּחַן פָּחַן 141: 9. — Metaph. cause of falling, i. e. cause of destruction, comp. מִזְקָה no. 2, and Schult. ad Job p. 137, 138. Josh. 23: 13. Ps. 69: 23. Is. 8: 15; hence destruction, ruin, Is. 24: 17. Jer. 48: 43. See פָּחַן .

2. פָּחִים, plates, laminae Ex. 39: 3. Num. 17: 3.

3. Ps. 11: 6 פָּחִים snares, for crooked lightning, i. e. winding itself like a noose or serpent, serpentine. Compare سَلْسَلَة a sheet of lightning diffused

over the clouds, [also Engl. chain-lightning,] and Διὸς μάστιξ spoken of lightning, though by a different trope, Hom. Il. 13. 812; see J. D. Michaelis ad Lowth de Sacra Poësi p. 34. ed. Lips. On the other hand Olshausen, Emenationen zum A. T. p. 9, conjectures פָּחִים coals i. e. lightning.

II. פָּחַ c. Suff. פָּחִים Neh. 5: 14, i. q. פָּחַה q. v. prefect or governor of a province.

\* פָּחַ fut. יִפְחַח 1. to tremble, to be in trepidation, a) for fear, to fear, to be afraid, Deut. 28: 66. Is. 12: 2; seq. מִן Ps. 27: 1. 119: 161. Job 23: 15, et מִפְּנֵי Is. 19: 16, i. e. of the person or thing which one fears. פָּחַד פָּחַד to fear a fear Job 3: 25. Praegn. פָּחַד פָּחַד to turn with fear to another Jer. 36: 16, comp. Gen. 42: 28. b) for joy Is. 60: 5. Jer. 33: 9. — The notion of fear is also transferred to shame in the noun פָּחַד no. 2.

2. to hasten, to make haste, Hos. 3: 5. Comp. נָהַר, נָהַר, נָהַר .

PIEL i. q. Kal, but intensive, to fear continually, to be in terror, seq. מִפְּנֵי Is. 51: 13; to be on one's guard, to be circumspect, Prov. 28: 14. Opp. הִקְשָׁה לֵב .

HIFH. to make tremble, to terrify, c. acc. Job 4: 14. Deriv. פָּחַדָּה and

פָּחַד m. c. Suff. פָּחַדִּי 1. fear, terror Exod. 15: 16. Job 13: 11. Seq. gen. of that which inspires fear, comp. יִרְאָה, e. g. יִרְאָה יִרְאָה fear of the Jews, i. e. which they inspire, and not as some think that which is caused to the Jews. Esth. 8: 17. 9: 3. פָּחַד יִרְאָה fear of Jehovah, which he inspires Is. 2: 10, 19. 2 Chr. 14: 13. פָּחַד אֱלֹהִים fear of God Ps. 36: 2. Meton. of an object of fear and reverence, as פָּחַד יִצְחָק the fear of Isaac, i. e. Jehovah, Gen. 31: 42, 53. Plur. פָּחַדִּים Job 15: 21.

2. shame i. e. parts of shame, pudenda, Job 40: 17. See above in the root no. 2. Comp. Bochart Hieroz. II. p. 758. Schultens ad h. l. — Arab.

فَخَذٌ thigh.

פָּחַדָּה f. fear, terror, Jer. 2: 19.

פָּחַד (for פָּחַה c. Dag. forte implied) m. constr. פָּחַח, c. Suff. פָּחַחִי, once פָּחַח Neh. 5: 14 (from a masc. פָּחַ), plur. פָּחַחִים 1 K. 10: 15. 20: 24. Jer. 51: 23. Ez. 23: 6, 23, plur. constr. פָּחַחִים (from an absol. פָּחַחִים) Neh. 2: 7, 9. Ezr. 8: 36, prefect, governor of a province, less than a satrapy, (see in אֲשַׁדְרָפֶּן, e. g. in the Assyrian empire 2 K. 18: 24. Jer. 36: 9; Chaldean Ez. 23: 6, 23. Jer. 51: 23; Persian Esth. 8: 9. 9: 3; spec. of the Persian governor of Judea Hag. 1: 1, 14. 2: 2, 21. Neh. 5: 14, 18. 12: 26. Mal. 1: 8; of the prefects of Judea in the time of Solomon 1 K. 10: 15, and of Syria ib. 20: 24. — The word seems to be of foreign origin, and Bohlen compares the Pers.

بَكِيْتَا, بَكِيْتَا, magnates, nobles; Ewald in Gramm. p. 490 the verb پُكْهَنَ pukhten, to take care of, to do, pp. to cook, i. q. Germ. backen, to bake.

The best derivation would be **פַּח**, **פַּחָא**, prince, prefect of the troops, except that this is merely Turkish; the Persian is **پاک** *paik*, a life-guard-man, attendant.

**פַּחָה** constr. **פַּחָה**, plur. emphat. **פַּחָהּ**, Chald. id. Ezr. 5: 3, 14. 6: 7. Dan. 3: 2, 3, 27. 6: 8.

\* **פָּחוּ** to leap, to spring, as in Chald. pp. of water boiling over, comp. **פָּחוּ** Gen. 49: 4. Hence

1. to be light, wanton, lewd, Part. **פָּחוּם** Judg. 9: 4, like Syr. **فحو** comp. Gr. ζῶω.

2. to be proud, vain-glorious, like Arab. **فخر**, comp. **פָּחַר**. Part. **פָּחוּם** of false prophets Zeph. 3: 4.

**פָּחוּ** m. pp. lewdness, lasciviousness. Gen. 49: 4 **פָּחוּ בְּמַיִם** lewdness was to thee as water, i. e. boiling water, in allusion to the incest of Reuben. Symm. *ὑπερέξουσας*, Vulg. *effusus es*. See more on this passage in Comment. de Pent. Sam. p. 33.

**פַּחְוֹתָא** f. vain-glory, boasting, Jer. 23: 32.

\* **פָּחַח** prob. to expand, cogn. with the verbs **צָפַח**, **טָפַח**, whence **פַּח** net; also to be made thin, as in Syr. Ethpa. whence **פַּח** lamina.

**חִפְּחָהּ** denom. from **פַּח**, to snare, Is. 42: 22 **חִפְּחָהּ בְּחֹרִים כָּלֵם** one snares them all in holes, i. e. binds them with fetters in prison-houses.

\* **פָּחַם** obsol. root, Chald. **פָּחַם** and Arab. **فاحم**, to be black, whence

**פָּחַם** m. (for **פָּחַם**, Dag. forte impl.) coal, charcoal, Prov. 26: 21; also a burning coal Is. 44: 12. 54: 16.

Arab **فاحم**, **فاحم** coal, Aeth.

**פָּחַח**: coal, burning coal.

\* **פָּחַר** obsol. root, which seems

to have denoted the same as **פָּחַר**, **פָּחַר** no. II, to boil sc. as a pot, (whence trop. Arab. **فخّر**, **فخّر**, to swell, to be

proud,) and hence **فَخَّار**, **فَخَّار**, a pot, earthen vessel, and the former also: a potter. A secondary verb is Syr. Ethpa. to form.

**פָּחַר** m. Chald. a potter, Dan. 2: 41. Syr. **فحو** id.

\* **פָּחַח** obsol. root, Syr. Pa. **فحو** to dig, to excavate. Hence

**פָּחַח** m. 2 Sam. 18: 17, plur. **פָּחַחִים** f. 2 Sam. 17: 9, a pit, often as the emblem of destruction, Ps. 7: 16. Lam. 3: 47. Is. 24: 17 in paronomasia **פָּחַח וְפָחַח וְפָחַח** fear and the pit and the snare are upon thee! Jer. 48: 43. Fem. is **פָּחַחָה**.

**פָּחַח מוֹאָב** (prefect of Moab) pr. n. m. Ezra 2: 6. 8: 4. 10: 30. Neh. 3: 11. 7: 11. 10: 15.

**פָּחַחָה** (fem. from masc. **פָּחַח**) a hollow, low spot, in garments infected with leprosy, Lev. 13: 55.

**פָּחַחָה** f. a species of gem Ex. 28: 17. Ez. 28: 13, found in Ethiopia Job 28: 19, according to most of the ancient versions the topaz, a pale yellowish gem found on an island in the Red Sea, Plin. H. N. 37. 8. Bohlen. in Abhandlungen der deutschen Gesellschaft zu Königsberg I. p. 80, seeks the origin of the word in the Sanscrit language, where *pita* is pale; and the Gr. *τοπάσιον* itself might seem to come by transposition from **פָּחַחָה**. See more in Braun de Vestitu sacerdot. p. 508; and on the gems of those regions see Ritter's Erdkunde II. p. 675. ed. sec.

**פָּחַר** i. q. **פָּחַר**, free, verbal pass. from **פָּחַר** 1 Chr. 9: 33 Chethibh.

**פָּחַח** m. hammer, Is. 41: 7. Jer. 23: 29. Metaph. Jer. 50: 23 Babylon

is called the hammer i. e. desolator of the whole earth. R. פֶּטַשׁ.

פֶּטִישׁ m. Chald. Dan. 3:21 (where Keri פֶּטַשׁ) i. q. Syr. <sup>ܦܬܝܫܐ</sup>, tunic, under-garment, Rabb. בְּהַתָּה. R. פֶּטַשׁ no. 2.

\* פֶּטַר fut. A (in signif. 3) 1. to split, to burst open. Arab. <sup>فطر</sup> id.

and intrans. to break forth, sc. a tooth. Kindred is פָּהַר, where see more. —

Part. pass. פֶּטִירִי צִצִּירִי <sup>burstings of flowers</sup> i. e. open flowers, already expanded, 1 K. 6: 18, 29, 32, 35.

2. transit. to cause to break forth e. g. water, to let out Prov. 17: 14. — Hence

3. trop. to let go free, to dismiss, as in Chald. 2 Chr. 23: 8. 1 Chr. 9: 33 פֶּטִירִים <sup>the dismissed, the free</sup>, i. e. exempt from public duty, where Chethibh פֶּטִירִים.

— Intrans. to break or slip away, to get out of the way or place, fut. רָפַטַר 1

Sam. 19: 10. Syr. <sup>ܦܬܝܪ</sup> id. Chald. Pe. and Ithpe.

HIPH. i. q. Kal no. 1. הִפְטִיר בִּשְׂפָה <sup>to cleave the lips</sup>, i. e. to open wide the mouth, to stretch the mouth, as a gesture of scorn, Ps. 22: 8. comp. 35: 21. Job 16: 10.

Deriv. פֶּטִיר, and

פֶּטַר m. fissure, concr. that which first breaks forth, hence פֶּטַר רֶחֶם <sup>the first-born, firstling</sup>, which first opens the womb Ex. 13: 2. 34: 19. Num. 3: 12. al. Also without רֶחֶם Ex. 13: 12, 13. 34: 20.

פֶּטַרָה f. id. Num. 8: 16.

\* פֶּטַשׁ 1. to break, to hammer, Gr. <sup>πατάσσω</sup>, whence פֶּטִישׁ, <sup>فطيس</sup>,

hammer. This root is onomatopoetic, and is widely found also in the Indo-European tongues; the primary form is batt, patt, whence later Lat. *battere*, *battuere*, Fr. *battre*, Dutch *bot* blow, and with the second *t* changed to a sibilant *patschen*, Swed. *batsch* blow, Germ. *petschaft*, comp. *bos* in *Ambos* and *ma-*

*ny* others. See Fulda Germ. Wurzelwörter p. 210.

2. to spread out, to expand, for which more usually פֶּשֶׁט Arab. <sup>فطس</sup> to have the nostrils expanded, to be flat-nosed. — Hence Chald. פֶּטִישׁ.

פִּי constr. state of the noun פֶּה mouth, q. v.

פִּי-בֶסֶת Ez. 30: 17, in some

Mss. written in one word, which is better, *Pi-beseth*, pr. n. of a city in lower Egypt on the east side of the Pelusian branch of the Nile, Gr. *Βουβαστός* and *Βούβαστος*, Bubastis, Hdot. 2. 59. Strabo X. p. 553. It was so called from Bubastis, a goddess of the Egyptians, whom Herodotus compares with Diana, 2. 137, 156. The name was written in Egyptian

Πουβαστ, which denotes cat according to Steph. Byz. It would however be more correct to regard it as the proper name of a divinity, which was worshipped under the form of a cat. The ruins of the ancient city were discovered and are described by *Malus* in *Descr. de l'Egypte, Etat moderne*, livr. III. p. 307. Comp. Jablonski *Opusc. T. I.* p. 53. *Panth. II.* 56 sq. *Quatremère Memoires sur l'Egypte I.* p. 98. *Champollion l'Egypte sous les Pharaons II.* p. 63.

\* פִּיד a root not used in the verb, Arab. <sup>فان</sup> med. Waw and Je, to die, i. q. <sup>فان</sup> (kindr. מוֹת, מָוֶת) IV, to destroy. Sanscr. *pid* to make sad, to afflict. — Hence

פִּיד m. calamity Job 30: 24. 31: 29. Prov. 24: 22. Some refer hither Job 12: 5 לַפִּיד בּוֹז <sup>to calamity</sup> i. e. to the unfortunate [is] contempt; but see לַפִּיד.

\* פִּיהָ obsol. root i. q. פָּהַה, פָּאָה, <sup>פּ</sup>, to blow, to breathe out, hence to speak, i. q. Arab. <sup>فأه</sup>, whence <sup>فأه</sup>, <sup>فأه</sup>, mouth. — Hence Heb. פֶּה mouth, for פִּיהָ, and



**פִּיהַ** *f. mouth i. e. edge of a sword,* Judg. 3: 16. Comp. **פֶּה** no. 3.

**פִּיהַחֲרִירֹת** pr. n. of a place near the northern end of the Gulf of Suez, eastward of Baal-Zephon, Ex. 14: 2, 9. Num. 33: 7; also without **פִּי** v. 8. According to the Hebrew it would be i. q. *mouth of the caverns*; but it is doubtless an Egyptian name, **Π-αχ-ρι** place of green grass or sedge. See Jablonski Opusc. ed. Te Water I. p. 447.

**פִּיהַ** m. (r. **פִּיהַ**) *dust, or ashes, cinders, easily blown away,* Ex. 9: 8, 10.

**פִּיכֹל** (mouth of all, i. e. all-commanding) *Phicol* pr. n. of the chief of Abimelech's troops, Gen. 21: 22. 26: 26.

**פִּיגֶלֶשׁ** *a concubine, i. q. פִּגְלָה* q. v.

**פִּימָה** *f. fat, fatness,* Job 15: 27. R. **פֶּמֶם** q. v.

**פִּינְחָס** (mouth of brass, compounded from **פִּי** and **נָחַס** i. q. **נָחָס**, brass) *Phinchas* pr. n. a) of the son of Eleazar Ex. 6: 25. Num. 25: 7. b) of a son of Eli 1 Sam. 1: 3. 2: 34. c) Ezra 8: 53.

**פִּינֶן** (prob. i. q. **פִּינֶן**) pr. n. of an Idumean phylarch or head of a tribe, Gen. 36: 41.

**פִּיפְיוֹת** plur. fem. *edges, i. e. two or more.* **חָרֶב פִּיפְיוֹת** a two-edged sword, *διστομος*, Ps. 149: 6. In Is. 41: 15 of a threshing-dray, **בַּעַל פִּיפְיוֹת** *having [many] edges i. e. teeth, points.*

**פִּיק** m. *a wavering, tottering,* Nah. 2: 11. R. **פִּיק**.

**פִּישׁוֹן** (water poured out, overflowing) *Pishon* pr. n. of a river issuing from the garden of Eden and flowing around the land of *Havilah* i. e. In-

dia, (see **חֲוִיָּה** no. 3.) Gen. 2: 11, coll. Eccus. 24: 25. Josephus understands the *Ganges*, Ant. 1. 1, 3; but with Schultheiss and others I would prefer the *Indus*, which actually flows around India on the west, and was nearer to the Hebrews. Others, as Reland (*de situ Paradisi terrestres* § 3,) Rosenmüller (*bibl. Alterthumskunde* I. p. 194,) understand the *Phasis*, and take **חֲוִיָּה** for *Colchis*; but the Heb. name for the Colchians was **בְּסֻלִּיִּים**. The Samaritan translators hold *Pishon* to mean the *Nile*, and employ the Heb. word in this sense; see Castell Annot. Sam. ad Ex. 2: 3. See more in J. D. Michaëlis Supplem. p. 2008. Rosenmüller l. c.

**פִּיהוֹן** pr. n. m. 1 Chr. 8: 35. 9: 41. The etymology is unknown.

**פֶּה** m. (r. **פָּכַה**) *a flask, bottle,* 1 Sam. 10: 1. 2 K. 9: 1, 3.

\* **פָּכַה** in Kal not used, *to drop, to distil*, cogn. **פָּכַח**.

**PIEL** *to flow out in drops, to distil,* Ez. 47: 2.

\* **פָּכַר** obsol. root, Syr. to bind, to fetter, **PA.** to entangle, to hinder. Hence

**פִּכְרֵת הַצְּבִיִּים** (snaring the gazelles; or, according to Simonis, retarding i. e. getting ahead of the gazelles), pr. n. of a man Ezra 2: 57. Neh. 7: 59.

\* **פָּלַא** in Kal not used. 1. pp. *to separate, to distinguish,* i. q. **פָּלַה**, see **Pi.** and **Niph.** no. 1. — The primary bilateral root is **פָּל**, which like **פר** implies every where separation. Chald. **פָּלִי** to cleave, to cut in two, **Pa.** to sever, separate, remove. Syr. **פָּל** to search

out. Arab. **فَلَّ** de lacte depulit. Comp. the kindr. roots **פָּלַח**, **פָּלַג**, **פָּלַד**, Sanscr. *phal*, to separate.

2. *to make distinguished, extraordinary, wonderful,* see **Niph.** **Hiph.** no. 2, and the pr. n. **פִּלְאָה**.



land with God's blessings. Plur. פֶּלְגִים Is. 30: 25, constr. פֶּלְגֵי יַמִּים Ps. 1: 3. Prov. 5: 16. 21: 1; of brooks of tears Lam. 3: 48, comp. פֶּלַח<sup>5</sup> brook of tears.

2. Peleg, (division, part) pr. n. of a patriarch, the son of Eber, Gen. 10: 25. 1 Chr. 1: 19.

פֶּלַח Chald. a half Dan. 7: 25.

פֶּלַח or פֶּלְגָה only in plur. פֶּלְגָהִים brooks Judg. 5: 15, 16. Job 20: 17.

פֶּלְגָה f. division, class of the priests, i. q. מַחְלָקָה, 2 Chr. 35: 5.

פֶּלְגָה or פֶּלְגָה Chald. id. Ezr. 6: 18.

פֶּלְגָשׁ and פֶּלְגָשׁ c. Suff. פֶּלְגָשִׁים plur. פֶּלְגָשִׁים and פֶּלְגָשִׁים.

1. f. a concubine, Chald. פֶּלְקָתָא, id. Comp. Gr. πάλλαξ, παλλακίς, παλλακή, Lat. peller. The etymology is obscure, but may not improbably lie in the idea of softness, voluptuousness; thus, with the Semitic roots פֶּלַח, פֶּלַק, compare מִלַּח no. I, and what we have there remarked; and with Gr. παλλακίς comp. μαλακός. — Gen. 22: 24. 35: 22. Judg. 19: 9 sq. al. saepe. Fully פֶּלְגָשׁהּ Judg. 19: 1. 2 Sam. 15: 16. 20: 3.

2. i. q. ὁ πάλλαξ, a paramour, i. q. מִאֲהָבָה Ez. 23: 20, comp. v. 5.

\* פֶּלַח obsol. root, Arab. فَلَاح to cut up, comp. in פֶּלַח. — Hence

פֶּלְחָה f. iron, Syriac ܦܠܚܐ, Arab. فُلُوح, a finer kind of iron, steel. Plur. פֶּלְחָהִים irons, perh. hooks or scythes on chariots of war. Nah. 2: 4 בָּאֵשׁ פֶּלְחֵי הָרֶכֶב with the flashing of irons the chariots sc. glitter, i. e. with polished steel or armature.

פֶּלְחָה pr. n. m. Gen. 22: 22. The etymology is obscure.

\* פֶּלַח in Kal not used, i. q. פֶּלַח, to separate, to distinguish.

NIPH. to be separated, distinguished, seq. מִן Ex. 33: 16; also to be made wonderful, i. q. to be wonderfully made, Ps. 139: 14.

HIPH. 1. to separate, to distinguish, Ex. 8: 18 [22]; seq. בֵּין to distinguish between ib. 9: 4. 11: 7.

2. to distinguish i. e. to make distinguished, to make great, Ps. 4: 4. 17: 7.

Deriv. פֶּלְחִי.

פֶּלְחָה (distinguished) pr. n. of a son of Reuben Gen. 46: 9. Ex. 6: 14. — Patronym. פֶּלְחָהִי Num. 26: 5.

\* פֶּלַח to cleave, espec. to furrow the ground, Ps. 141: 7. Arab. فَلَاح id.

also to till, فَلَاح husbandman. Comp. Chald. and see under the root פֶּלַח.

PIEL 1. to cleave, e. g. an arrow the liver Prov. 7: 23. Job 16: 13; to cut up e. g. gourds 2 K. 4: 39.

2. to let break forth sc. from the womb, to bring forth young, Job 39: 3. Comp. פֶּטַר.

פֶּלַח Chald. to labour, to serve, often in the Targums; spec. to serve or worship God, comp. עָבַד, seq. acc. and הֵ Dan. 3: 12 sq. 7: 14, 27.

Deriv. פֶּלְחָן.

פֶּלַח f. (Job 41: 16) 1. a piece, slice, part cut off, e. g. of an apple, fig, Cant. 4: 3. 1 Sam. 30: 12.

2. a mill-stone, so called from the flat or cut side which fits to the other stone, i. e. the lower side of the upper stone, and the upper side of the lower

one. Arab. فُلَيْح. The upper stone

is also called in full פֶּלַח רֶכֶב i. e. the rider-stone Judg. 9: 53. 2 Sam. 11: 21, and simpl. רֶכֶב the rider; the lower one is פֶּלַח פְּחָתִית Job 41: 16.

פֶּלְחָה (cut) pr. n. m. Neh. 10: 25.

פֶּלְחָן Chald. m. service of God, worship, Ezr. 7: 19. R. פֶּלַח.

\* **פֶּלֶט** pp. *to be smooth, slippery*, i. q. **מָלַט** q. v. Hence *to slip away, to escape*, Ez. 7: 16. Syr. **فَلَّ**, Arab. **فَلَ**, id. Also *to let escape, to deliver*, comp. pr. n. **פְּלִיטָה**.

**PIEL** 1. i. q. Kal, but intens. *to escape wholly, to be fully delivered*, Job 23: 7.

2. *to let escape* a) from danger i. e. *to deliver* Ps. 18: 3. 40: 18; seq. **מִן** 18: 49. 17: 13, **מִיָּד** 71: 4. — b) a foetus from the womb i. e. *to bring forth*, Job 21: 10. Comp. **מָלַט** no. 2.

**HIPH.** *to deliver from danger* Mic. 6: 14; *to place in safety* Is. 5: 29.

Deriv. **פָּלַט** — **פְּלִיטָהוּ**, **פְּלִיטָה** — **פְּלִיטָה**, **פְּלִיטָה**.

**פָּלַט** adj. *escaped* sc. by flight, i. q. **פְּלִיטָה**, only in plur. **פְּלִיטִים** Jer. 44: 14. 50: 28.

**פָּלַט** inf. Pi. as noun, *deliverance*, Ps. 32: 7.

**פָּלַט** (deliverance) pr. n. m. a) 1 Chr. 2: 47. b) 12: 3.

**פְּלִיטָה** see **פְּלִיטָה**.

**פְּלִיטָה** (for **פְּלִיטָה** deliverance of Jehovah) pr. n. m. a) Num. 13: 9. — b) 1 Sam. 25: 44, fuller **פְּלִיטָה** 2 Sam. 3: 15.

**פְּלִיטָה** (apoc. from **פְּלִיטָה**) pr. n. m. Neh. 12: 17.

**פְּלִיטָה** (whom Jehovah delivers) pr. n. m. a) 1 Chr. 3: 21. b) 1 Chr. 4: 42.

**פְּלִיטָהוּ** (id.) pr. n. m. Ez. 11: 1, 3.

**פְּלִי** wonderful, see **פְּלִי**.

**פְּלִי** id. ibid.

**פְּלִי** (i. q. **פְּלִיטָה**, whom Jehovah makes distinguished) pr. n. m. 1 Chr. 3: 24.

**פְּלִי** adj. verbal, one *escaped* sc. by

flight, espec. from battle, slaughter, i. q. **פָּלַט**, Gen. 14: 13. Josh. 8: 22; also in plur. constr. and c. Suff. **פְּלִיטִים**, Jer. 44: 28. Ez. 6: 8. — In the absolute state the foll. form is used:

**פְּלִיטָה**, only in plur. **פְּלִיטִים** Num. 21: 29. Is. 66: 19.

**פְּלִיטָה** f. and defect. **פְּלִיטָה**, *escape, deliverance*, Joel 3: 5. Obad. 17. Meton. *that which escapes* Ex. 10: 5; espec. collect. *those escaped* from battle, slaughter, 2 Sam. 15: 14. 2 K. 19: 30, 31. Ezr. 9: 8.

**פְּלִי** (r. **פָּלַט**) m. *a judge*, only in plur. **פְּלִיטִים** Ex. 21: 22. Deut. 32: 31. Job 31: 11 **פְּלִיטִים** (עוֹן) *a crime for the judges* i. e. for them to punish.

**פְּלִי** f. *judgment, right*, i. e. *justice* Is. 16: 3.

**פְּלִי** adj. (fr. **פָּלַט**) pp. *judicial*, i. e. *pertaining to the judges*, Job 31: 28, comp. v. 11. — Fem. **פְּלִיטָה** *judgment-seat, tribunal*, Is. 28: 7.

\* **פָּלַט** obsol. root, prob. *to be round, globular*, from the primary idea of *rolling*, see under **פָּלַט** and **פָּלַט** brook. Arab. **فَلَ** to have the breasts round and plump, spoken of a maiden, II to be round and plump, spoken of the breasts, IV to be round; **فَلَ** the round part of any thing, tumulus, wave of the sea, celestial orb. — Hence

**פָּלַט** m. c. Suff. **פָּלַטוּ**, m. 1. *a circle, circuit, district*, i. e. **פָּלַט**, (Arab. **فَلَ**, Chald. **פָּלַט**, id.) Neh. 3: 9 sq. **פָּלַט**, *circuit, district round Jerusalem* Neh. 3: 12. v. 14, 15.

2. *whirl* of a spindle, and hence for the *spindle* itself, Prov. 31: 19. Arab. **فَلَ** id. Talmud. **פָּלַט**, whence **פָּלַט** to spin.

3. *a rounded staff, crutch*, 2 Sam. 3: 29. Sept. **συντάλη**.



\* **פָּלַל** in Kal not used. In Piel and in the derivatives it has the sense of *to judge*, which is usually referred to the primary idea of cutting, separating, deciding, comp. **פָּלַל**, **פָּלַל**, Chald.

**פָּלַל** Aph. to decide; but **פָּלַל** is i. q. **פָּרַר** to break. I would rather refer the primary meaning of **פָּלַל** to the idea of *rolling, revolving*, comp. **פָּלַל**, **פָּלַל**, **פָּלַל**, **פָּלַל**, **פָּלַל**, (Syr. **פָּלַל** to roll in any thing, to tinge, to dye,) then, to make even by rolling, *to level* with a roller, comp. **פָּלַל** to roll; whence *to lay even* a cause, to adjust a difference, to act as umpire. So in Germ. the words *richten* and *schlichten*, used for judging, deciding, strictly signify *to make even*.

**PIEL** 1. *to judge*, 1 Sam. 2: 25. Also *to execute judgment*, sc. by punishing Ps. 106: 30 [33], comp. Num. 25: 7. But Sept. Vulg. *placavit*, see under Kal. — Seq. **פָּלַל**, *to adjudge* to any one Ez. 16: 52.

2. *to think, to suppose*, Gen. 48: 11.

**HITHPA.** 1. *to intercede for, to supplicate* for any one, (pp. to interpose as umpire, mediator,) seq. **פָּלַל** Deut. 9: 20. 1 Sam. 7: 5; **פָּלַל** Job 42: 8; **פָּלַל** 1 Sam. 2: 25 id. Seq. **פָּלַל** of him *with* whom one intercedes and supplicates Gen. 20: 17. Num. 11: 2.

2. *genr. to supplicate, to pray*, espec. to God, seq. **פָּלַל** Ps. 5: 3; **פָּלַל** Dan. 9: 4; **פָּלַל** of pers. Neh. 1: 4; simpl. 1 Sam. 2: 1. 2 Chr. 7: 14; once seq. **פָּלַל** *to make supplication* to a person Is. 45: 14. That *for* which one prays to God is put with **פָּלַל** 1 Sam. 1: 27.

Deriv. from the signif. of judging, **פָּלַל**, **פָּלַל**, **פָּלַל**; from that of supplicating, **פָּלַל**, **פָּלַל**; also the pr. names **פָּלַל**, **פָּלַל**, **פָּלַל**.

**פָּלַל** (judge) pr. n. m. Neh. 3: 28.

**פָּלַלְיָה** (whom Jehovah judges i. e. whose cause he protects) pr. n. m. Neh. 11: 12.

**פָּלַמְנִי** see next article.

**פָּלְנִי** 1. *some one, a certain one*,

Gr. *ὁ δεινός*, pp. Arab. **فَالَان**, Syr. **فَالَان** distinct, definite, whom one points out, e. g. with the finger and not by name, prob. from an obsol. noun **פָּלַל**, r. **פָּלַל** to distinguish; every where joined with **פָּלַלְנִי** (pp. one concealed, nameless.) Of persons, in the voc. Ruth 4: 1 **פָּלַלְנִי אֶמְנִי** *sit down here, O such an one!* Gr. *ὦ οὗτος*, Arab. **يَا فُلَانُ**.

Of things 1 Sam. 21: 3 **פָּלַלְנִי** *to such and such a place*, i. q. to a certain place which shall be nameless. 2 K. 6: 8. — From the junction of these two words comes the form **פָּלַלְנִי** Dan. 8: 13.

2. *Pelonite*, a gentile n. from a place **פָּלַלְנִי**, elsewhere unknown, 1 Chr. 11: 27, 36.

\* **פָּלַל** in Kal not used.

**PIEL** 1. *to make level, even, plain*, sc. a way, i. e. *to make or prepare* a way, Is. 26: 7. Prov. 4: 26. 5: 6. Ps. 78: 50 *he made a way for his anger* i. e. let it have free course. — The origin of this signif. seems to lie in the idea of *rolling*, which is the primary power of the syllable **פָּלַל**, comp. **פָּלַל**, **פָּלַל**, **פָּלַל**; then, *to level* by rolling sc. with a roller, to roll straight or even. It is kindr. with **פָּלַל**, comp. Germ. *walzen*, from *wallen*, *wellen*, i. q. *to wallow*.

2. *to weigh*, which is done by making the balance *even*; *to weigh out*, trop. Ps. 58: 3. Also trop. *to ponder, to consider*, Prov. 5: 21.

**פָּלַל** m. *a balance*, so called from being *even, level*, Prov. 16: 11. Is. 40: 12. In both passages it is coupled with **מִאֲזֵנִים** *scales*, and would seem therefore to be pp. *a steel-yard*, Arab. **تَقْلِيس**.

\* **פָּלַץ** in Kal not used, prob. of a like signif. with **פָּרַץ** to break, rend.

**HITHPA.** *to tremble, to be shaken*, of the columns of the earth Job 9: 6, pp. to be broken, rent, comp. **נִבְרַץ** 1 K. 1: 40.

Deriv. מִפִּלְצָה, מִפִּלְצָה, and

פִּלְצוֹת f. *trembling*, *horror*, Job

21: 6. Ps. 55: 6. Is. 21: 4. al.

\* פִּלְשׁ i. q. פָּלַט, whence מִפִּלְשׁ.

\* I. פִּלַּשׁ obsol. root, pp. to *roll*, to *make revolve*, like cogn. פָּלַט, פָּלַל, [פִּלַּח]. So Simonis correctly in ed. 1—3, and Kimchi להגלגל.

HITHPA. to *roll oneself* i. e. to *wallow*, e. g. in ashes, בָּאָפֶר, Jer. 6: 26. Ez. 27: 30; in the dust, עָפָר, Mic. 1: 10. Absol. id. Jer. 25: 34. — In former editions I have assigned to this root the sense of *strewing*, *sprinkling*, after the Sept. and Vulg. to which Rosenmueller has assented, and also Winer, Lex. p. 776; but the former sense is preferable, as springing from the nature of the root.

\* II. פִּלַּשׁ (prob. cogn. with the verbs פָּלַט, פָּלַח,) Aeth. ረለሰ: to *migrate*, *emigrate*, ረፈለሰ: to *rove about* without certain dwelling, ረለሰ: a *rover*, *sojourner*, *stranger*. — Hence

פִּלְשֵׁת pr. n. f. *Philistia*, pp. land of sojourners or strangers, see the root פִּלַּשׁ no. II, comp. Gen. 10: 14. Am. 9: 7; Sept. Ἀλλοφύλοι, γῆ Ἀλλοφύλων; a tract of country on the southwest coast of Syria, west and southwest of Canaan, Ex. 15: 14. Is. 14: 29, 31. Ps. 60: 10. al. Josephus calls it Παλαιστίνη Ant. 1. 6. 2; which name however he elsewhere uses of the whole country of the Israelites, Ant. 8. 10. 3. See Reland Palestina p. 38 sq. — Hence

פִּלְשֵׁתִי gentile n. *Philistine* 1 Sam. 17: 16, 40. Plur. פִּלְשֵׁתִים Gen. 26: 1. Judg. 10: 6. 1 Sam. 4: 1. 5: 1; and פִּלְשֵׁתִיָּם Am. 9: 7. For the origin of this people, see under art. בְּפִתוֹר no. 2.

\* פִּלַּח obsol. root, Arab. فلت to *escape*, to *flee*, i. q. Heb. פָּלַט, فلت

swift, فُلَّانٌ a *runner*, *swift horse*. — Hence

פִּלְתִּי (swiftness) pr. n. m. a) Num. 16: 1. b) 1 Chr. 2: 33. Also

פִּלְתִּי m. a *public runner*, *courier*, c. art. collect. *public runners*, *couriers*, every where coupled with פָּרְתִי q. v. 2 Sam. 8: 18. 15: 18. 20: 7, 23. Ewald holds both פָּרְתִי and פִּלְתִּי to be *Philistines*, and regards the latter form as put by paronomasia for פִּלְשֵׁתִי, Heb. Gram. p. 297. See פָּרְתִי no. 2.

I. פִּן m. i. q. fem. פָּנָה which is more usual, a *corner*, Prov. 7: 8. Plur. פָּנִים Zech. 14: 10.

II. פִּן pp. a *removing*, *taking away*, from r. פָּנָה Pi. no. 1; used only in the constr. state with Makk. -פִּן, as a Conj. of removing, prohibiting, hindering, i. q. מִן, that not, lest. Thus:

1. where an action precedes, that serves to hinder or prohibit something which one fears and wishes to remove or avoid. Gen. 11: 4 *let us build us a city . . . פִּן-נִפּוּץ* lest we be scattered. 19: 15 *arise . . . פִּן-תִּסָּפֶה* lest thou perish. 3: 3 *eat not of it . . . פִּן-תָּמוּתוּן* lest ye die. Then, after verbs of fearing, like Gr. δέω μί, Lat. vereor ne, Gen. 31: 31, comp. 26: 9; of caution, comp. Gr. ἰδεῖν μί, Gen. 24: 6. 31: 24. Deut. 4: 23; also of swearing Judg. 15: 12, comp. οὐρά μί II. 23. 585. In examples of this kind אֵל is never used.

2. at the beginning of a sentence, where it implies: a) *prohibition* or *dissuasion*, like אֵל. Job 32: 13 פִּן תֹּאמַרִי say not, i. e. beware lest ye say. Is. 36: 18 פִּן יִסִּית אֶתְכֶם חֶזְקִיהוּ (beware) lest Hezekiah deceive you. b) *fear*, *apprehension*, as Gen. 3: 22 וְעָתָה יָרַד יְדוֹ וְגו' פִּן-יִשְׁלַח יְדוֹ and now [I fear] lest he put forth his hand etc. 44: 34 וְעָתָה בָּרַע וְגו' פִּן-אֶרְאֶה [I fear] lest I witness the evil etc. 31: 31. 38: 11. 42: 4. Ex. 13: 17. Num. 16: 34. 1 Sam. 13: 19. Seq. praet. where one fears lest

something has already taken place, 2 Sam. 20: 6 פֶּן־מֵצֵא *lest he may have found*. 2 K. 2: 16 פֶּן־תִּשְׁאֹף רִיחַ יְהוָה [we fear] *lest a wind from Jehovah hath taken him up*. — Once it approaches to the power of a negative adverb, i. q. אֵל, Prov. 5: 6 אֶרֶב חַיִּים פֶּן תִּפְּלֵס *the way of life she prepareth not for herself*, sc. the adulteress, i. e. she walks not in the way of life. But the full sentence is: [see] *lest she walk in the way of life*.

\* פֶּנַּג a root of uncertain significance, to which I would assign the meaning to *cook, coquere*, as being cogn. with Pers. پَنَخَن, بَخَنَن, *backen, to bake*, the medial *n* being inserted in the biliteral root פג, comp. פָּנָה. Of this root there are also traces in the Semitic dialects, see in דָּבֵק. — Hence

פֶּנַּג ἄπ. λεγόμεν. Ez. 27: 17, a kind of *pastry* or *sweet cake*. The Targ. renders it קִזְלִיָּה, i. e. Gr. *κόλλα*, a kind of sweet pastry. In the book Sohar פֶּנַּג לחם is *pastry-work*. Other opinions are enumerated by Celsius in Hierobot. II. p. 73.

\* פָּנָה fut. יִפְנֶה, apoc. and conv. אֶפְנֶה, in the other persons אֶפְנֶה, יִפְנֶה, תִּפְנֶה, to turn; in one phrase פָּנָה to turn the back, see עָרָה a, b. Elsewhere always intrans. to turn oneself.

1. in order to go any where, Ex. 7: 23 וַיִּפְּנֶה פָּרְעֹה וַיָּבֵא. 10: 6. 32: 15. Gen. 18: 22. Deut. 9: 15. 10: 5. 16: 7; sometimes with a dat. pleon. Deut. 1: 40. 2: 3. Josh. 22: 4. Hence a) to turn to or towards any place, to betake oneself in any direction, seq. אֵל 1 Sam. 13: 17; seq. לְ Is. 53: 6. 56: 11; acc. 1 Sam. 13: 18. 14: 47 וַיִּפְּנֶה אֲשֶׁר וַיִּפְּנֶה *whithersoever he turned himself*; c. He parag. 1 K. 17: 3. Deut. 2: 3. Cant. 6: 1. Also seq. לְ of pers. to turn unto any one, to go to him, espec. God Is. 45: 22, angels Job 5: 1, idols Lev. 19: 4. Deut. 31: 18, 20, diviners Lev. 20: 6, sc. for response or for aid. פָּנָה אַחֲרֵי to turn after any one, to in-

cline to his side or party, Ez. 29: 16. — b) to turn away from any one, seq. בָּעֵם Deut. 29: 17 mentally; absol. 30: 17 *if thy heart turn away* sc. from God, and thou dost not obey etc. — c) Trop. of time e. g. (α) to turn away, i. e. to pass away, Jer. 6: 4 פָּנָה הַיּוֹם *the day declines*; also poet. Ps. 90: 9 *all our days turn away*, pass away. (β) to turn in approaching, e. g. in the phrases: לִפְנֹת הַבֹּקֶר at the turning of the morning, at the approach of dawn, Ex. 14: 27. Judg. 19: 26. Ps. 46: 6; לִפְנֹת עָרֶב at the approach of evening, at even-tide, Gen. 24: 63. Deut. 23: 12.

2. in order to look at any thing, Ecc. 2: 12 פָּנִיתִי אֲנִי לְרֹאשׁוֹת הַחֵמָה *I turned myself to behold wisdom*. Ex. 2: 12 וַיִּפֶּן כֹּה וְכֹה וַיִּבֶן *and he turned himself [his eyes] hither and thither and looked*. Hence i. q. to turn the eyes, to look at any thing, seq. אֵל Ex. 16: 10. Num. 17: 7. Job 21: 5; בְּ 6: 28. Ecc. 2: 11; seq. אַחֲרֵי behind oneself Judg. 20: 40. 2 Sam. 1: 7. 2: 20; לְמַעַל upward Is. 8: 21 [22]. Metaph. אֵל פָּנָה to look upon i. e. to regard, to have respect to any person or thing, Deut. 9: 27; espec. of God as hearing and regarding men with favour, Ps. 25: 16 פָּנָה אֵלַי וַיִּפְּנִי. 69: 17. 86: 16; also אֵל פָּנָה אֵל תִּפְּנֶה Ps. 102: 18. 1 K. 8: 28; אֵל הַמִּנְחָה Num. 16: 15. Mal. 2: 13. Of a king 2 Sam. 9: 8. — Of inanimate things, to look towards any quarter, Ez. 8: 3 הַשַּׁעַר פָּנָה צָפוֹנָה *the gate looking toward the north*. 11: 1. 44: 1. 46: 12. 47: 2. Of a boundary Josh. 15: 2, 7.

PIEL pp. to cause to turn and go away, see Kal no. 1. c. Hence

1. to remove, to destroy, Zeph. 3: 15.  
2. to clear sc. from things thrown hither and thither, impediments, to put in order, to prepare, e. g. a house Gen. 24: 31. Lev. 14: 36; a way Is. 40: 3. 57: 14. 62: 10. Mal. 3: 1. Absol. Ps. 80: 10 לִפְנֵיתָ לְפָנֶיךָ *thou preparedst before it* sc. room, the soil.

HIPH. fut. conv. וַיִּפֶּן, 1. trans. to turn Judg. 15: 4; espec. the back in departing, flight, 1 Sam. 10: 9. Jer. 48: 39. Hence

2. intrans. with עָרָה impl. to turn

the back, to flee, Jer. 46: 21. 49: 24; also to look back, to stop in flight, Jer. 46: 5. Nah. 2: 9. Seq. אָל to turn oneself to any one Jer. 47: 3.

HOFH. to turn the back Jer. 49: 8. to look towards any quarter, comp. in Kal no. 2 fin. Ez. 9: 2.

Deriv. פָּנָה (פָּן) plur. פָּנִים whence a new adj. הַפְּנִי, and the pr. names פְּנִיָּה, פְּנִיָּאל, פְּנִיָּה.

פָּנָה not used in sing. (though under another form פָּנִי, פָּנָה, it appears in the pr. names פְּנִיָּאל plur. פְּנִיָּאל, constr. פָּנִי, m. but fem. Ez. 21: 21.

1. the face, countenance, i. e. pp. the part turned towards any one, see Ez. 21: 5 c /

3, from r. פָּנָה, comp. Arab. وَجَّه face, from وَجَّه V, to turn oneself

in any direction. For the use of the plur. comp. Gr. τὰ πρόσωπα in Homer. — Gen. 38: 15. 50: 1. Ex. 3: 6. al. saepe. Constr. c. verb and adj. plur. Job 38: 30. Dan. 1: 10, and in the fem. Ez. 21: 21; rarely sing. Lam. 4: 16. Prov. 15: 14. Also as a real plur. faces, e. g. אַרְבַּעַת פָּנִים Ez. 1: 6. 10: 21. 41: 18. Spec. לֶחֶם הַפָּנִים bread of the face, the shew-bread, see in לֶחֶם no. 1, and שֻׁלְחַן הַפָּנִים the table on which these loaves were set out Num. 4: 7.

Spec. to be noted are the following phrases: a) פָּנִים אֶל פָּנִים face to face Gen. 32: 31. Deut. 34: 10. Also פָּנִים בִּפְנֵים 5: 4. b) To say or do any thing to one's face, i. e. freely, frankly, and also often impudently, insolently, in scorn and defiance; comp. French *dire dans la barbe*, Lat. *laudare in os*, Ter. So Job 1: 11 פָּנֶיךָ יְבָרֶכְךָ he will curse thee to thy face. 21: 31. Is. 65: 3 *who provoke me to my face* i. e. in scorn and defiance. In the same sense is said אֶל פָּנִים Job 2: 5. 13: 15. Deut. 7: 10 *to recompense to his face* sc. God an enemy, i. e. openly and speedily. Vulg. *statim*; the other member has לֹא עֲנֶה. Here belongs also יִצְחָק.

to answer one to his face, i. e. to refute him strongly, freely, openly.

Job 16: 8 בְּפָנַי יַעֲנֶה my leanness refutes me to my face i. e. testifies openly and strongly against me. Hos. 5: 5. 7: 10. — c) אֶל שׁוֹם פָּנִים to set one's face towards, to look towards, Ez. 6: 2, seq. עַל 1 K. 2: 15. But d) וְשָׂם פָּנָיו seq. acc. to set one's face towards any quarter, i. e. to direct one's course thither, to go, Gen. 31: 21; seq. gerund, to intend, to purpose doing any thing, but still with special reference to going or departing, Jer. 42: 15, 17. 44: 12. 2 K. 12: 18. Dan. 11: 17. In the same sense also הָיָה פָּנָיו 2 Chr. 20: 3. Dan. 9: 3. 2 Chr. 32: 2 וַפָּנָיו לְמַלְחָמָה and [set] his face upon war i. e. purposed war. In N. T. comp. Luke 9: 53. Syr. in the same sense has ܐܘܪܕܢܐ ܕܥܝܢܐ to set his face, ܐܘܪܕܢܐ ܕܥܝܢܐ to fix his look, Pers.

רוּי אֹרְדִין *rui awerden*; see our remarks on Luke l. c. in Rosenmüller Repert. I. p. 135. — In two other phrases פָּנִים is used of an angry countenance, comp. Ps. 21: 10. 34: 17. 80: 17, also for a sad countenance 1 Sam. 1: 18. Job 9: 27. Thus e) שׁוֹם פָּנִים בְּ to set one's face in anger against any one, to behold him in anger, Lev. 20: 5; and with the words וְלֹא לָרְעָה Jer. 21: 10, comp. לָרְעָה 44: 11. Opp. שׁוֹם עֵינָי עַל see in עֵינָי no. 1. e. — f) הָיָה פָּנִים בְּ id. i. q. to pour out one's anger against any one, Lev. 20: 3, 6. 26: 17. Ez. 14: 8. — Other phrases, as הָשִׁיב פָּנִים, הִלָּה פָּנִים, see under these verbs.

2. person, presence, Gr. πρόσωπον. Ex. 33: 14 הֵלֵכִי פָנַי my presence, person, shall go, i. e. I myself will go in person. 2 Sam. 17: 11. Lam. 4: 16. For the phrases נָשָׂא פָּנִים and הִבִּיר פָּנִים see under these verbs. Sometimes without emphasis פָּנִי my person is simply I, ego, Ps. 42: 12. 43: 5; comp. טָחַן פָּנִי עֲנָוִים to crush the persons of the afflicted, i. q. simply 'the afflicted' Is. 3: 15.

3. Trop. spoken of inanimate things, the face, surface of any thing, e. g. of



the earth Gen. 2:6. Is. 14:21, of a field Is. 28:25, of water Job 38:30. etc. Less obvious is the passage in Job 41:5 *מִי גִלָּה פָּנָיו לְבוֹשׁוֹ* *who shall uncover the surface of his garment?* i. e. of the crocodile, prob. the garment itself, the surface or upper part of his body, scales, covering the rest, comp. *פָּנָיו* no. 1. a. So also *פָּנָיו לֹט* for the veil itself, as a covering, Is. 25:7. Comp. *פָּנָיו אֵל* no. 2. *עַל פָּנָיו* no. 1, 2. — Hence for a) *external appearance*, state, condition of a thing. Prov. 27:23 *look well to the state, appearance, of thy flock.* b) *way, manner*, as with the Rabbins. *פָּנָיו* face, manner. See below in *פָּנָיו* D. 3.

4. the forepart, front of any thing, Arab. *جبهة* id. Jer. 1:13 *מִפְּנֵי מִצְפּוֹתָהּ* and the front thereof (of the pot) is before [toward] the north. So the front, van, of an army, Gr. *πρόσωπον*, Joel 2:20. — Adv. *פָּנִים* in front, before, (opp. *אָחֳרִי*) Ez. 2:10. *לְפָנִים* forwards Jer. 7:24; of time, before, of old, Deut. 2:10, 12. Josh. 11:10. 14:15; *מִלְּפָנֵינוּ* from of old, from ancient times, Is. 41:26. *מִפְּנֵינוּ* in front, before, 2 Sam. 10:9. Comp. below in *לְפָנָיו* D. 2. — The face or front of a sword is its edge, Ez. 21:21 [16] *אֵיזָה פִּינֶיךָ מֵעֵדוֹתָי* whither is thine edge directed? Ecc. 10:10. — Further, *פָּנִים* is also used for the inner wall of a house opposite the door as one enters, Hom. *τὰ ἐνώπια*, whence c. He. parag. *פָּנִימָה* q. v.

With prepositions it assumes very frequently the nature of a particle:

A) *אֵל פָּנָיו* 1. into or in the presence of, before, a) of place whither, after verbs of motion, 2 Chr. 19:2. Lev. 9:5. Num. 17:8. b) of place where Ex. 23:17.

2. upon the face, surface, of any thing, e. g. *פָּנֵי הַשָּׂדֶה* Lev. 14:53. Ez. 16:5. — Another meaning of this phrase see above in no. 1. b.

B) *פָּנֵי אֱתָא* pp. with i. e. in the presence of any one, in his sight, before any one, e. g. *פָּנֵי אֱתָא* Esth. 1:10. *אֶת פָּנֵי יְיָ* before God Gen. 19:

13. Also for: 'at the sacred tabernacle,' in the phrase *יֵרָאָה אֶת־פָּנֵי יְיָ* to appear before Jehovah i. e. at the sanctuary, Ex. 34:23, 24. Deut. 31:11. 1 Sam. 1:22. (In this sense we find also *נָ' אֵל פָּנֵי יְיָ* Ex. 23:17, and poet *נָ' פָּנֵי יְיָ* Is. 1:12. Ps. 42:3, in which latter formula *פָּנֵי* is to be taken as acc. of place.) So too before, in front of, e. g. *פָּנֵי הָעִיר* before the city Gen. 33:18. *אֶת־פָּנֵי הַפְּרָכֶת* before the vail Lev. 4:6. — After verbs of motion, into the presence of, before any one, 1 Sam. 22:4. — *מֵאֵת פָּנֵי* from the presence of any one Gen. 27:30; from before, from the front of any thing, 2 K. 16:14.

C) *לְפָנָיו* i. q. *לְפָנָיו*, in front of, before, more espec. in the later writers, Ez. 42:12. Often in the phrase *עָמַד בְּפָנָיו* to stand before any one i. e. to resist him, Deut. 7:24. 11:25. Josh. 10:8. 21:44. 23:9. Esth. 9:2. — The proper force of the subst. seems to be retained in Ez. 6:9 *נִקְטְוּ בְּפָנֵיהֶם* they show loathing in their countenances, comp. 20:43. 36:31.

D) *לְפָנֶיךָ*, c. Suff. *לְפָנֶיךָ*, *לְפָנֶיךָ*, *לְפָנֶיךָ*.

1. in the presence of any one, in his sight, under his eyes, he being present and beholding, before any one. Num. 8:22 *וְלֵפְנֵי אֶהֱרֹן וְלִפְנֵי בָנָיו* in the presence of Aaron and his sons, under their inspection. 2 K. 4:38. Zech. 3:8. *לְפָנֶי שֶׁמֶשׁ* before the sun i. e. so long as the sun (which the poets compare to the eye, see in *עֵינַיִם* שֶׁמֶשׁ) shall look upon and illumine the earth, Ps. 72:17, comp. *לְפָנֶי יְרֵחַ* v. 5. (But Job 8:16 *לְפָנֶי שֶׁמֶשׁ* is 'while the sun shines,' in the sunshine.) Often trop. i. q. *בְּעֵינָיו* in the eyes, sight, of any one, i. e. in his mind, feelings, judgment, e. g. *חֶסֶד וְרַחֲמִים לְפָנָיו* favour and kindness with any one, Dan. 1:9. 1 K. 8:50. Ps. 106:46; *יָטַב לְפָנָיו*, see *יָטַב בְּעֵינָיו* i. q. *יָטַב לְפָנָיו* great i. e. having great influence with his lord, 2 K. 5:1; comp. Prov. 4:3. 14:12. Spec. to be noted is the phrase *לְפָנֶי יְהוָה* a) pp. before Jehovah, in his presence, Gen. 27:7; be-

fore the sacred tabernacle, sanctuary, Ex. 34: 34. Lev. 9: 5. 23: 40. Judg. 21: 2; in the temple and its courts Is. 23: 18. b) trop. *Jehovah beholding, being judge*, (comp. עַם no. 2. c.) e. g. אֲרֹרֶר יְיָ לְפָנָי Josh. 6: 26; but oftener in a good sense, *Jehovah assenting, approving*, (since we set before the eyes only such things as one delights in, comp. רָצָה,) whence יְיָ לְפָנָי favour with Jehovah Ex. 28: 38; הִתְהַלַּךְ יְיָ לְפָנָי to walk before Jehovah, i. e. to live as he approves, see הִתְהַלַּךְ. Gen. 10: 9 a mighty hunter יהוה לְפָנָי before Jehovah i. e. whom God favours. Ps. 19: 15 let the meditation of my heart be acceptable לְפָנֶיךָ before thee. That which is Jehovah's pleasure is also decreed by him; hence Gen. 6: 13 the end of all flesh בָּא לְפָנַי is come before me i. e. is decreed by me. — Further, we may note the use of לְפָנַי in the following phrases: aa) עָמַד לְפָנֶיךָ הַמֶּלֶךְ to stand before the king, to await his mandates, i. e. to minister unto him, see עָמַד, comp. עָבַד לְפָנַי 2 Sam. 16: 19. bb) to adore or worship before a divinity, see הִשְׁתַּחֲוֶה. 1 K. 12: 30 the people went to worship הָאֱלֹהִים before the one sc. of the calves. 1 Chr. 21: 30. cc) to be smitten, put to flight before an enemy, see נָגַף Niph. and hence after verbs of scattering, discomfiting, and the like, Judg. 4: 15. 1 Sam. 14: 13. 20: 1. 2 Sam. 5: 20. Jer. 1: 17. 49: 37. Comp. below in מִלְּפָנַי dd) בָּרַח לְפָנָי to set before any one, e. g. food 2 K. 4: 43; trop. for choice, to propose Deut. 11: 26; a law to be observed, to impose Deut. 4: 8. 1 K. 9: 6. Jer. 26: 4. 44: 10. Ez. 23: 24. Also i. q. to give into one's power, to deliver over to any one, (i. q. בָּרַח לְפָנָי) Josh. 10: 12. Deut. 2: 33, 36. Judg. 11: 9. 1 K. 8: 46. Is. 41: 2. So without the verb of giving, Gen. 24: 51 lo! Rebecca לְפָנֶיךָ before thee, i. e. is given up to thee. 34: 10 the land is before you, lies open to you and your flocks. 2 Chr. 14: 6.

2. before, in front of, comp. above, פָּנִים no. 4. a) of place, אָהֵל לְפָנַי before the tabernacle of the congregation 1 Chr. 6: 17 [32]; hence eastward of, Gen. 23: 17. 25: 18. Deut. 32: 49. Also of a leader who goes be-

fore his army, see יָבֵא לְפָנַי הָעָם under art. בֹּא no. 1. c; of a king who stands before, at the head of, his people, Ecc. 4: 16 there was no end to all the people, לְפָנֶיךָ אֲשֶׁר לְכָל to all over [before] whom he was. Further, of captives, booty, etc. which, as a shepherd his flock (Gen. 32: 18), the victor drives before him, Is. 8: 4. Am. 9: 4. Lam. 1: 5, 6. — b) of time, before, e. g. הָרַעַשׁ לְפָנַי before the earthquake Am. 1: 1. Gen. 13: 10. 29: 26. Prov. 8: 25. Zech. 8: 10. — Gen. 30: 30 לְפָנַי before me, i. e. before I came to thee. Jer. 28: 8. לְפָנַי מְדָה before now Neh. 13: 4. Seq. inf. before that, before, Gen. 13: 10. Deut. 33: 1. 1 Sam. 9: 15. — c) of worth, preference, like Lat. ante, prae. Job 34: 19 he regardeth not the rich לְפָנַי above the poor. — d) After verbs of motion, lit. to one's front, obviam, implying motion to meet any one, e. g. פָּקְדָה לְפָנַי Gen. 24: 12; also often in a hostile sense, against, Gr. ἀντί, pp. to one's face, front, e. g. קָוַם לְפָנַי to rise up against any one Num. 16: 2; יָצָא לְפָנַי to go out against 1 Chr. 14: 8. 2 Chr. 14: 9. Also עָמַד לְפָנַי (see עָמַד), קָוַם לְפָנַי Josh. 7: 12, 13, הִתְנַגַּב לְפָנַי, to stand against any one, i. e. to stand out, resist.

3. in the manner of, like, comp. above פָּנִים no. 3. b. Job 4: 19 they fall to dust עָשׂ לְפָנַי as before the moth, i. e. as if moth-eaten, Vulg. sicut a tineæ, Sept. σητὸς τρώπον. Comp. Lat. ad faciem Plaut. Cist. 1. 1. 73. So נָחַן לְפָנַי to regard as or for any one (comp. נָחַן לְפָנַי) 1 Sam. 1: 16. — From לְפָנַי comes the adj. form לְפָנִי anterior, q. v.

NOTE. The following significations are doubtful: (α) for, comp. נָגַד, and Germ. vor and für; e. g. in the phrase לְפָנַי עָרַב to become surety for any one Prov. 17: 18, since the surety doubtless gave his pledge before, in the presence of, his friend. (β) on account of, propter, like מִלְּפָנַי, מִלְּפָנֶיךָ; so in סָפַד לְפָנַי to mourn on account of any one 2 Sam. 3: 31, pp. before him, since in the funeral procession the mourners preceded the bier; Geier de luctu Hebraeorum c. 5. § 15—19.

E) מִלִּפְנֵי 1. *from before, from the presence of* any one, implying that the person or thing spoken of was *before* the other and goes *away from* that place. E. g. to go out יֵצֵא מִלִּפְנֵי Lev. 9: 24, מִלִּפְנֵי פָּרֶעַח Gen. 41: 46. Hence after verbs of fleeing (comp. מָגַן no. 3. a.) and of driving out, 1 Chr. 19: 18. 2 Chr. 20: 7; of fearing and causing fear 1 Sam. 18: 12. Ps. 97: 5. 114: 7. Ecc. 8: 13. Esth. 7: 6; also of crying for help (usually conjoined with flight) 1 Sam. 8: 18; of humbling oneself 1 K. 21: 29. 2 Chr. 33: 12. 36: 12.

2. Trop. of a cause, *on account of, because of*, i. q. הַפֶּה, הֵן, e. g. to shout or rejoice *because of*, 1 Chr. 16: 33.

F) מִפְּנֵי 1. *from the face, presence, front*, of any person or thing, *from before*, e. g. Ex. 14: 19 *and the column went from before them and stood behind them*. Hence very often after verbs of departing, Hos. 11: 2; of fleeing (comp. מִן no. 3. a, from which it differs in that מִפְּנֵי is for the most part used before persons, מִן before things, see הָתָה Niph.) Gen: 7: 7. 16: 8. Is. 20: 6 comp. Ps. 61: 4; of crying for help Is. 19: 20. 26: 17; of fearing (see יָרָא , הָתָה Niph.) of reverencing, humbling oneself, 2 K. 22: 19. Lev. 19: 32; of concealing Job 23: 17, and other verbs of similar significations. Thus the idea of flight and fear is implied in Judg. 9: 21, *and dwell there* אָחִיו מִפְּנֵי אֲבִימֶלֶךְ [after he had fled] *from the presence of Ab. his brother*; Vulg. well, *ob metum A. fratris sui*. 1 Chr. 12: 1 see under עָצַר Niph. Is. 17: 9 *as ruins etc.* (see עָצַב no. 2. d.) . . . אֲשֶׁר עָזְבוּ מִפְּנֵי בְּנֵי יִשְׂרָאֵל *which the Canaanites left deserted from before Israel* i. e. fleeing from before them; see Transl. of Is. ed. 2. note.

2. Of the author and efficient cause, from which any thing proceeds, i. q. מן no. 2. c. Gen. 6: 13 *the earth is filled with violence* מִפְּנֵיהֶם *from them* i. e. of which they are the cause, Sept. well ἀπ' αὐτῶν. Ex. 8: 20. Judg. 6: 6. Jer. 15: 17. Ez. 14: 15. Also of the remote cause, *because of, on account of.* Is. 10: 27 *the yoke shall break* מִפְּנֵי שָׁמֶן

*because of the fatness* sc. of the ox. Deut. 28: 20. Hos. 10: 15. Jer. 9: 6. So where the reason is given on account of which something is *not* done, Lat. *prae*, Job 37: 19. 1 K. 8: 11. — Seq. רָשָׁא it is equiv. to a Conj. *because that, because*. Ex. 19: 18. Jer. 44: 23.

NOTE. Winer has needlessly added the two following meanings, Lex. p. 779. ( $\alpha$ ) *before*, citing Lev. 19: 32, where  $\text{מִפְּנֵי קִים}$  *to rise up in one's presence*, is the part of modesty and reverence towards old age, comp. above in no. 1; also ( $\beta$ ) *towards*, as if for  $\text{פָּנֵי לֵא}$ , Jer. 1: 13 for which see above in  $\text{פָּנִים}$  no. 4.

G) עַל פָּנָיו has various meanings according to the different power both of the noun and particle.

1. From the signif. *face* and *front*, nos. 1, 4, arise the following : a) *at i. e. before the face* of any one, *before*, i. q. לפני no. 1, (comp. על no. 3. c.) Gen. 32: 22. Lev. 10: 3. Ps. 9: 20. 2 K. 13: 14; *in the sight of* any one, under his inspection, Num. 3: 4. — Job 6: 28 על פניוֹתָם it is *before your eyes* [i. e. will be manifest] *whether I have lied*. מלפני = מפני Gen. 23: 3. — b) *in front of* any thing, *before*. 2 Chr. 3: 17. Ps. 18: 43 *as dust before the wind*, driven by the wind. Here belong also the following : 1 K. 6: 3 *the length of it* [of the porch] על פני רֹהֵב הַבַּיִת *before the breadth of the temple*, i. e. along in front of the breadth of the temple. 2 Chr. 3: 8. Gen. 1: 20 *and let the fowl fly* על פני־הַשָּׁמַיִם *i. e. in front of or along the firmament*. Further, *to the east, eastward of*, Gen. 16: 12. 23: 19. 25: 18. Josh. 18: 14. 1 K. 17: 3, 5. Zech. 14: 4. — Of time, *before*, Gen. 11: 28; of preference, *before, rather than*, Deut. 21: 16. — c) *to or towards the face, front, of* any thing, comp. על no. 4; hence *towards* Gen. 18: 16. 19: 28, and also *against* Ps. 21: 13. Nah. 2: 2.

2. From the signif. *surface*, it is : a) *on the face* i. e. *surface* e. g. of the earth Gen. 1:29, 6:1; of the waters Gen. 1:2, of a valley Ez. 37:2. Hence מִטֵּל מִפְּנֵי *from on the face* sc. of the earth, spoken of what is destroyed, 1 Sam. 20:15. Am.



9: 8. — b) after verbs implying motion, upon the face i. e. surface e. g. of the earth Am. 5: 8, of the fields Lev. 14: 7. Ez. 32: 4. — c) out upon or over the surface etc. Gen. 11: 8. Lev. 16: 14, 15. Is. 18: 2. — d) Trop. of something added, i. q. על no. 1. b. α, above, besides, ἐπὶ, Ex. 20: 3 thou shalt have no other gods על פני over and above me i. e. besides me. Sept. well πρὸς ἐμοῦ. Chald. בְּרַמְיָ Job 16: 14.

פִּנָּה f. (masc. פֶּן q. v.) 1. a corner, Prov. 7: 8, 12. 21: 9. al. saepe. פִּנָּה ראש Ps. 118: 22 and פִּנָּה אֶבֶן Job 38: 6, corner stone.

2. a mural tower, usually built at the corners of the walls, 2 Chr. 26: 15. Zeph. 1: 16.

3. Metaph. of a prince, chief, as the defence, bulwark of his people, Is. 19: 13. Zech. 10: 4. 1 Sam. 14: 38. Judg. 20: 2. Comp. מְגִן, בְּדִים.

פְּנוּאֵל (face of God, from obsol. sing. פָּנִי for פָּנִים, comp. מְתוּ plur. (מְתִים) Penuel pr. n. a) of a place beyond Jordan, Gen. 32: 32 where its origin is narrated. Judg. 8: 8. Once פְּנוּאֵל (id.) Gen. 32: 31. — b) of men (α) 1 Chron. 8: 25, Keri פְּנוּאֵל. (β) 1 Chr. 4: 4.

פְּנוּאֵל see the preced. art. a, and b. α.

פָּנִים face, see פָּנָה.

פְּנִימָה Milèl, from פָּנִים no. 4, with He local, comp. for the plur. ending retained, רְמִימָה, and אֵילָמָה Ex. 15: 27. Num. 33: 9; pp. at or by the inner wall of a house, room, court, i. e. opposite to or in front of the door and of those entering, ἐν τοῖς ἐνδοτοις, where the throne is set in palaces. Ps. 45: 14 all glorious sits the king's daughter [the queen] פְּנִימָה by the wall i. e. upon the throne. Also on the inner wall, like Gr. ἐνδοτια, 1 K. 6: 18; within, in the house 2 K. 7: 11; inward, into the house 2 Chr. 29: 18. — With prefixes: a) לְפָנִימָה inside, within, 1 K. 6: 30; inward Ez. 41: 3. b) לְפָנִימָה inward-

ly to, inside of any thing Ez. 40: 16. from within, i. e. on the inside 1 K. 6: 29 — b) מִפְּנִימָה on the inside, within, 1 K. 6: 19, 21. 2 Chr. 3: 4. — Hence

פְּנִימִי (the מ in this word is treated almost as a radical and is therefore retained) fem. פְּנִימִית, plur. פְּנִימִים 1 Chr. 28: 11, f. בֵּית פְּנִימִי 2 Chr. 4: 22, adj. interior, inner, (opp. חִיצוֹן exterior,) 1 K. 6: 27, 36. 7: 12. Ez. 40: 15 sq.

פְּנִינִים m. only in plur. Prov. 3: 15. 8: 11. 20: 15. 31: 10. Lam. 4: 7. Job 28: 18, once פְּנִינִים Prov. 3: 15 Chethibh, (sing. occurs in pr. n. (פְּנִינָה,) according to many of the Rabbins pearls, Gr. πέρλα, and so Bochart, Hieroz. II. l. V. c. 6, 7. Hartmann, Hebrærin III. p. 84 sq. and also recently Bohlen and others. To this I could assent were it not for the passage in Lam. l. c. אֶדְמוּ מִפְּנִינִים, which I cannot render with Bochart: they are more shining in body than pearls, see in אֶדְמוּ. I incline therefore to the opinion of J. D. Michaelis (Supplem. p. 2022) and others, who understand red corals, which is also favoured by the etymology, pp. branches, green boughs, from r. פָּנָן, comp. Arab. أَفْنُونٌ branch. To this it is not an objection, that another word, רְאֵמִיָה, has likewise the signification of corals assigned to it; the same is also the case in respect to pearls, see בְּדִלָה. Others understand red gems, as the Sardius, pyrops; but this word is never enumerated among gems, comp. Ex. 36: 10 sq.

\* פָּנָן obsol. root, Arab. فَنَ Conj. II to divide up, to separate, whence פָּן, פָּנָה a corner, angle, interior and exterior, and also פְּנִינִים prob. corals, pp. branches, comp. בֶּדֶר from r. בָּדַד.

פְּנִינָה (i. q. פְּנִינָה which is found in some Mss. coral, others pearl,) Pe-ninnah pr. n. of the wife of Elkanah 1 Sam. 1: 2, 4.

\* פָּנָן in Kal not used, prob. to be



referred to the idea of *moving to and fro, vibrating*, comp. פסק, whence also the sense *to be delicate, effeminate*, Arab. فنق to treat and train delicately, IV to live delicately. Syr. Ethpe. to delight oneself.

PIEL to train delicately, to spoil by tenderness, Prov. 29: 21.

פס pp. an extremity, (r. פס no. 1.)

i. q. Chald. and Syr. ܦܫܐ, with ידא, ܦܫܐ, hand, and ܦܫܐ; sole of the foot. Hence פסיתא Gen. 37: 3, 23. 2 Sam. 13: 18, 19, a tunic reaching to the wrists and ancles, i. e. a long tunic with sleeves, worn by young men and maidens of the better class. Jos. Ant. 7. 8. 1, ἐφόρου γὰρ αἱ τῶν ἀρχαίων παρθένου χειροδέτου ἀχρὶ τῶν σφυρῶν πρὸς τὸ μηδὲ βλέπεσθαι χιτῶνας, which is well explained and defined by A. T. Hartmann, Hebräerin III. 280. Also Sept. and Aqu. Sam. καρπωτός. Symm. χειριδωτός. Aqu. Gen. ἀστραγάλιος (talaris). — On the form of the tunic worn by men and women of the better class, see Braun de Vestitu sacerdot. p. 473 sq. Schroeder de Vest. mulierum p. 237 sq. Böttiger Sabina II. 94 sq. 115 sq.

פס Chald. with ידא added, hand, pp. extremity of the hand, i. e. the hand as an extremity. Dan. 5: 5, 24. See the Heb. and comp. פס no. 2.

פס דמים see פס דמים.

\* פסג in Kal not used, Chald. to cut up, to divide, i. q. פסק, which is more usual.

PIEL once Ps. 48: 14 פסגה ארמנותיה divide up her palaces i. e. walk through and survey them; or perhaps consider them accurately, since verbs of dividing are thus used metaphorically, comp. פגן. — Hence

פסגה (Chald. part, piece) Pisgah pr. n. of a mountain ridge in Moab, on the southern border of the kingdom of Sihon, Num. 21: 20. 23: 14. Deut. 3: 27. 34: 1. Josh. 12: 3.

פסה pp. diffusion (r. פס no. II,) trop. abundance, once Ps. 72: 16 ירר פסה בר בארץ let there be abundance of corn in the land. Others take it as fem. of פס, whence a handful, sheaf, Kimchi בפה מלה; this is not unapt, if taken collectively.

\* I. פסה 1. to pass over e. g. a river, whence pr. n. תפסח Thapsacus, where the Euphrates was usually passed. — Hence

2. to pass over or by, to spare, Is. 31: 5; seq. על Ex. 12: 13, 23, 27 i. q. עבר על. — Arab. فسح to make room for any one.

\* II. פסה pp. to be wrenched, dislocated, Arab. فسح; hence to halt, to limp. Trop. 1 K. 18: 21 how long will ye halt between two sides? i. e. fluctuate, vibrate from one to the other. In the same way Arab. writers use the word حنف to limp; Syrians the word نجى Barhebr. p. 531; and Chrysostom the phrase κωλύειν περὶ τὰ δόγματα.

PIEL id. 1 K. 18: 26, in scorn of the awkward leaping and dancing of the priests of Baal.

NIPH. to become or be made lame, 2 Sam. 4: 4.

Deriv. פסה — פסה.

פסה (lame) pr. n. m. a) 1 Chr. 4: 12. b) Neh. 3: 6. c) Ezra 2: 49. Neh. 7: 31.

פסה m. pp. a passing over, sparing, immunity from punishment and calamity. Hence

1. the passover, a sacrifice instituted on account of the immunity of the Israelites, the paschal lamb, described in Ex. 12: 27 זבח פסה הוא ליהנה אשר פסה על בני ישראל במצרים the sacrifice of sparing (pp. passing-over) is this to Jehovah, who passed over the houses of the Israelites in Egypt, when he smote the Egyptians etc. Hence פסה פסה to kill the passover i. e.

the paschal lamb Ex. 12: 21. 2 Chr. 30: 15, 17. 35: 1, 6. זֶבַח הַפֶּסַח Deut. 16: 2 sq. אָכַל הַפֶּסַח to eat the pass-over 2 Chr. 30: 18. עָשָׂה פֶּסַח to prepare or keep the passover, see עָשָׂה no. 2. f. Ex. 12: 48. Num. 9: 4 sq. Josh. 5: 11. Plur. פֶּסַחִים 2 Chr. 30: 17.

2. the festival of the passover, paschal day, i. e. the fourteenth day of the month Nisan Lev. 23: 5, which was followed by the seven days' festival of unleavened bread, ib. v. 6. Hence מִמָּחָר הַפֶּסַח the morrow of the passover, i. e. the fifteenth day of Nisan, Josh. 5: 11.

פֶּסֶח adj. m. lame Lev. 21: 18; plur. פֶּסֶחִים (without dag.) 2 Sam. 5: 6, 8. Is. 33: 23.

פֶּסֶל or פְּסִיל (r. פֶּסַל) only in plur. פֶּסֶלִים.

1. carved images of idols Deut. 7: 25. Is. 21: 9. Jer. 8: 19. 51: 52; sc. of wood Deut. 7: 5, 25.

2. perh. quarries of stone as Syr. פֶּסֶל (see 2 K. 12: 12 Pesch.) Judg. 3: 19, 26.

\* פֶּסַח obsol. root, Chald. Pa. to cut up or off, i. q. פֶּסַח and פֶּסַק. Hence

פֶּסַח pr. n. m. 1 Chr. 7: 33.

\* פֶּסַל fut. יַפְסֵל to cut, to carve, to form by cutting, viz. a) stones, to hew, Ex. 34: 1, 4. Deut. 10: 3. 1 K. 5: 32 [18]. Syr. id. b) an idol, prob. of wood Hab. 2: 18.

Deriv. פֶּסֶל, and

פֶּסֶל c. Suff. פֶּסְלִי m. a carved image sc. of an idol, Ex. 20: 4. Judg. 17: 3 sq. of wood Is. 44: 15, 17. 45: 20. Spoken also of a molten image, which is properly called מַסֵּכָה, Is. 40: 19. 44: 10. Jer. 10: 14. 51: 17. For the plur. the form פֶּסֶלִים is always used.

פֶּסֶלֶת Dan. 3: 7, and פֶּסֶלֶתִין 3: 5, 10, 15, the Greek word ψαλτήριον, psaltery, (which the Sept. translators often put for נָבֶל, פֶּזֶז, adopted into

the Chaldee, ל and נ being interchanged. It is of the singular number, since a) it is coupled with other names of musical instruments in the singular, and b) it corresponds not to the Greek ψαλτήρ, which signifies harper, lyrist, but to ψαλτήριον, and the Greek ending -ιον among the Orientals either becomes in, comp. κοινόβιον, Syr. Kanobîn, or is wholly dropped, of which we have an example in this very word which in Egypt at the present day is called سنطير santir for psantr; see

Villoteau in Descr. de l'Egypte VI. p. 426. Comp. on the other hand Hengstenberg Authentic des Daniel p. 15.

\* I. פֶּסַח (cogn. with פֶּסַח) to cease, fail, have an end, Ps. 12: 2. — Deriv. פֶּסַח.

\* II. פֶּסַח i. q. פָּשַׁח and Chald. פֶּשַׁח, to spread abroad intrans. to be diffused, whence פֶּשַׁח.

פֶּסֶה pr. n. m. 1 Chr. 7: 38. The etymology is unknown.

\* פֶּעַה onomatopoetic 1. to cry out, to scream, once of a woman in travail, Is. 42: 14. — Syr. and Chald. פֶּעַה, פֶּעַה, to bleat, to bellow, of flocks and herds, comp. Gr. βοάω, whence βοῦς, bos. Similar is גָּעַה γοάω, q. v. — Hence pr. n. פֶּעַה.

2. to hiss, to blow, of a serpent, viper, Arab. فعی, whence אֶפְעָה viper.

פֶּעַן (a bleating, lowing) pr. n. of a place in Idumea, called also פֶּעַי Gen. 36: 39.

פֶּעוֹר (hiatus) Peor, pr. n. of a mountain in Moab Num. 23: 28. Hence פֶּעַל פֶּעוֹר Baal Peor Num. 25: 3, 5, and simpl. פֶּעוֹר 23: 28. 31: 16. Josh. 22: 17, an idol of the Moabites in whose worship females prostituted themselves. Comp. בֵּית פֶּעוֹר.

\* פֶּעַל fut. יַפְעֵל, once יַפְעֵל, seq. Makk. יַפְעֵל Job 35: 6, i. q. עָשָׂה, to

make, to do, the usual word in the kindred dialects, (فعل, فعل) but

among the Hebrews employed only in the poetic style. Job 11: 8 מִה־תַּפְעֵל *what canst thou do?* Ps. 11: 3 צִדִּיק מִה־פַּעֲלֵי *what can the righteous do?* Deut. 32: 27 *Jehovah hath not done all these things.* Job 33: 29. Is. 43: 13. — Spec. a) *to make, to form*, e. g. an idol, Is. 44: 15; *to make i. e. dig a pit*, Ps. 7: 14. Absol. Is. 44: 12 פֹּעֵל בַּפֶּה *he worketh, forgeth, in the coals.* — b) *to perform, to produce, to create* Ps. 74: 12; whence פֹּעֵלִי my creator Job 36: 3. — c) *to prepare*, Ex. 15: 17 *the place thou hast prepared to dwell in.* Hence, *to attempt, to undertake any thing*, (opp. עָשָׂה to effect, to accomplish.) Is. 41: 4 מִי פֹעֵל וְעָשָׂה *who hath attempted and done it?* (comp. 43: 7 וְעָשִׂיתִי אֵת נִצְרָתִי Mic. 2: 1. Ps. 58: 3 *in heart ye plot wickedness.* So עָשָׂה is used in the same manner Is. 32: 6. 37: 26. — d) *to do, i. e. to practise*, e. g. righteousness Ps. 15: 2, iniquity, crime, Job 32: 32. 36: 23. פֹּעֲלֵי אָרָן *evil doers, wicked men*, Ps. 5: 6. 6: 9. 14: 4. al. saepe. — e) Seq. acc. and לְ of thing, Ps. 7: 14 חָצִיו לְהַקְרִים *he maketh his arrows burning*, lit. *to or for burning things.* — f) Seq. לְ of pers. *to do to or for any one*, either good Job 22: 17. Ps. 31: 20, or evil Job 7: 20. Seq. בְּ id. 35: 6.

Deriv. מַפְעֵל, מַפְעֵלָה, מַפְעֵלִי.

פֹּעֵל c. Suff. פֹּעֲלִי, פֹּעֲלָה (pöölcha) rarely פֹּעֲלִי Is. 1: 31. Jer. 22: 13, plur. פֹּעֲלִים 1 Chr. 11: 22, i. q. מַעֲשֵׂה, *work*, but, with a few exceptions, only poetic.

1. *work, i. e. deed, act, facinus*, e. g. of man Ps. 28: 4. Prov. 24: 12, 29; of God Ps. 64: 10. Spec. *a great deed, mighty act*, 2 Sam. 23: 20; *an evil deed*

Job 36: 9. Arab. فَعَالٌ id.

2. *work, i. e. something made, the product of labour etc.* פֹּעֲלֵי יָדַי *work of my hands*, i. e. Israel, Is. 45: 11. Spec. of the divine judgments Is. 5: 12 Hab. 1: 5. 3: 2; comp. מַעֲשֵׂה no. 3. a. Of the divine aid Ps. 90: 16.

3. *work, i. e. the fruit of one's labour acquisition* Prov. 21: 6. *wages* Job 7 2. Jer. 22: 13. Comp. פְּעֻלָּה no. 2.

פְּעֻלָּה f. 1. i. q. מַעֲשֵׂה no. 1, as abstr. noun of action, *labour, business, occupation*, i. e. *the doing of any thing*, Prov. 10: 16. 11: 18. Jer. 15: 16. Plur. פְּעֻלוֹת *the doings, pursuits, of men*, Ps. 17: 4.

2. *wages* Lev. 19: 13. Ps. 109: 20.

פְּעֻלָּתִי (for פְּעֻלַּתִּי wages of Jehovah) pr. n. m. 1 Chr. 26: 5.

\* פָּעַם 1. *to strike, to beat, to pound*; where פָּעַם anvil, and עִמְמוֹן bell. — Also *to strike upon with the foot, to tread*, whence פָּעַם step, pace, foot.

2. Metaph. *to impel, to urge, to move*, e. g. the Spirit of God a person Judg. 13: 25.

NIPH. *to be moved, agitated, troubled*, Gen. 41: 8. Dan. 2: 3. Ps. 77: 5.

HITHPA. id. Dan. 2: 1.

Deriv. see in Kal no. 1, and the two following.

פָּעַם f. once masc. in signif. 3, Judg. 16: 28.

1. *an anvil*, Is. 41: 7. See the root no. 1.

2. *tread of the foot, hence step, foot-step*. Ps. 17: 5 *that my footsteps waver not*. 57: 7. 119: 133. 140: 5. Trop. Judg. 5: 28 *the steps, traces, of their chariots.* — Hence also *foot, with which one treads*, Plur. פְּעָמוֹת *feet* i. e. artificial, Ex. 25: 12.

3. Trop. *beat of the hand or foot by which one keeps time*; hence עָבַם אֶת־ pp. *one beat, i. e. one time, once*, Josh. 6: 3. 11: 14; also *at one time, at once* Is.

66: 8, (comp. Arab. مَرَّةً, مَرَّةً, مَرَّةً.) Dual. פְּעָמִים *twice* Gen. 27:

36. Plur. פְּעָמִים *three times, thrice*, Ex. 23: 17. al. פְּעָמָה *how many times?* how often? 1 K. 22: 16. פָּעַם *once and again* Neh. 13: 20. פָּעַם *this time, now*, Gen. 29: 35. 46: 30. Ex. 9: 27. 10: 17. בְּפָעַם — בְּפָעַם *now as before, this time as at other times*, Num. 24: 1. Judg. 16: 20. 1 Sam.

20: 25. עַם — עַם, now — now, Prov. 7: 12.

פֶּעֶמוֹן *m. a bell*, so called from being struck, Ex. 28: 33. 39: 25, 26.

פֶּעֶנֶח see פֶּנֶח-פֶּעֶנֶח.

\* פֶּעַר only with פָּה and בֶּפֶה Job 16: 10, *to open wide the mouth, to gape*, spoken of ravenous beasts Job 16: 10; of longing desire 29: 23. Ps. 119: 131. Poet. of Sheol, Hades, Is. 5: 14. — Syr. ܦܥܝܐ, Arab. ڤجر, id. — Hence pr. n. פֶּעוֹר, and פֶּעוֹר.

פֶּעֶרִי 2 Sam. 23: 35, pr. n. of one of David's military chiefs, written more correctly in 1 Chr. 11: 37 נַעֲרִי.

\* פָּצַח 1. pp. *to tear apart, to rend*, comp. the cogn. verbs פָּצַח, פָּצַח, פָּצַח, פָּצַח, which all have the primary signification of tearing apart, breaking in pieces; as is also the case with roots beginning with the syllable בָּץ, בּוּ. — Hence *to open wide* sc. the mouth, Ez. 2: 8. Is. 10: 14; seq. עַל *to gape upon*, e. g. in threat, as ravenous beasts, Ps. 22, 14; in scorn, seq. עַל Lam. 2: 16. 3: 46; as uttering hasty words Job 35: 16. Ps. 66: 14. Judg. 11: 35, 36.

2. *to snatch away, to deliver*, Ps. 144: 7: 10, 11. So Syr. Chald. and Arab. ڤصى Conj. II, IV.

\* פָּצַח 1. *to break in pieces*, Arab. ڤضخ, Aeth. ፪፻፳፫: diffissus est. See Pi.

2. פָּצַח רֶגֶז, *erumpere jubila* Ter. (comp. erumpere stomachum Cic. rum-pere questus Virg. ὀψῆσαι φωνήν Demosth.) i. e. *to break forth* sc. into joy, rejoicing, shouting, Is. 14: 7. 44: 23. 49: 13. 54: 1. 55: 12. Also פָּצַח רִיבֵן 52: 9. Ps. 98: 4. — Aeth. ፪፻፳፫: to rejoice.

PIEL *to break in pieces* sc. bones Mic. 3: 3.

פֶּצִירָה *m. dullness, bluntness*, pp.

the being notched, spoken of cutting instruments, 1 Sam. 13: 21. Arab. ڤطار a sword having a notched edge and therefore dull. R. פֶּצֶר.

\* פָּצַל only in Pi. *to tear or strip off bark, to peel*, Gen. 30: 37, 38. Comp. cogn. פָּצַל. — Hence

פָּצְלוֹת *f. plur. peeled spots or streaks* sc. on green rods, Gen. 30: 37.

\* פָּצַם in Kal not used.

PIEL *to rend*, e. g. the earth, to cause to yawn, Ps. 60: 4. Arab. ڤصم

*to break, to rend*, Aeth. ፪፻፳፫: *to break off, to finish*.

\* פָּצַע pp. *to cut, to cleave*, comp. פָּצַע; hence *to wound*, Cant. 5: 7. 1 K. 20: 37. Deut. 23: 2. — Hence

פָּצַע *c. Suff. פָּצַעִי, plur. פָּצַעִים* constr. פָּצַעִי *m. a wound*, Gen. 4: 24. Ex. 21: 25. Is. 1: 6.

\* פָּצַץ obsol. root i. q. פָּצַץ *to disperse, whence*

פָּצִיצָה pr. n. m. (*dispersion*) c. art. 1 Chr. 24: 15.

\* פָּצַר fut. ִפְצֹר pp. obtundere, i. e. *to beat, to blunt, to make dull*, i. q. Arab. ڤصر see Schult. Opp. min. p.

168. Hence פָּצִירָה q. v. — Then, *to urge, to press any one*, seq. בָּ of pers. a) with prayers, entreaties, comp. obtundere precibus, Gen. 19: 3. 33: 11. — b) in a hostile manner Gen. 19: 9. Comp. the cogn. פָּרַץ בָּ.

HIPH. obtundere animum, and hence *to be dull, stubborn*. Inf. הִפְצֹר as noun, *stubbornness, wilfulness*, 1 Sam. 15: 23, parall. with מָרִי.

Deriv. פֶּצִירָה.

\* פָּקַד fut. ִפְקֹד, prob. pp. *to strike upon or against any person or thing, to*



light upon. Cognate roots פָּגַע, פָּגַשׁ, q. v.—Hence

1. *to go to any one, in kindness, e. g. a) to go to see, to visit*, 1 Sam. 17: 18 and *go see thy brethren* הֵן שָׁלֹחַם *how they do*. Seq. בָּ of the present which

a visitor brings with him, Judg. 15: 1. comp. בָּ. — b) *to visit, sc. in order to examine, to prove any one*, Ps. 17: 3. Job 7: 18. — c) *for the sake of inspecting, reviewing, hence to review, to muster, to number, sc. a people, army*, Num. 1: 44 sq. 3: 39 sq. 1 K. 20: 15. Part. pass. פִּקְדִים the mustered, the numbered, Num. 1: 21 sq. 2: 4 sq. Ex. 30: 14. Comp. Hothpa. and the noun מִפְקָד.

— Also *to miss sc. in reviewing, numbering* 1 Sam. 20: 6. 25: 15. Is. 34: 16. Aeth. פִּקְד to review, to number. — d) *as caring for any person or thing, to visit with kindness, to look after, to take care of*, as a shepherd his flock Jer. 23: 2; as God men Gen. 21: 2. 50: 24. Ex. 3: 16. 4: 31. 1 Sam. 2: 21. Job 7: 18. Sometimes *to visit again, after an interval, to look after anew*, Is. 23: 17. Also *to look to any one expecting help*, Is. 26: 16. Arab. اَعْنَان animadverūt, consideravit, desideravit. VIII, visitavit, exploravit. — Hence

2. *causat. i. q. Hiph. pp. to cause that any one looks after others sc. persons or things, that he cares for them etc. i. e. a) to set over, to give the oversight of, to appoint, seq. acc. pers. et עַל* Num. 4: 27. 27: 16. Jer. 51: 27. Metaph. Jer. 15: 3 *I will set over them four kinds i. e. will send upon them four kinds of calamities*. Absol. Num. 3: 10. Deut. 20: 9. Part. pass. פִּקְדִים prefects, officers, Num. 31: 48. 2 K. 11: 15. Comp. Niph. Hiph. and n. פִּקְדִי. Seq. אֵת (אֵת) *to set with, to join to any one a companion, attendant*, Gen. 40: 4. — b) *to charge with, to enjoin upon the care of any one*. (Aram. Pe. and Pa. to charge, to command.) Seq. עַל of pers. 2 Chr. 36: 23. Ezra 1: 2. Job 36: 23 פִּקְדֵי עֲלָיו דָּרְבֹה *who hath enjoined upon him his way!* 34: 13 פִּקְדֵי עֲלָיו אֶרֶץ *who hath charged him with the earth?* i. e. committed the earth to his care and charge. Comp.

פִּקְדִי mandate. — c) *to deposit any where, to lay up, i. e. commit to the care of another*, 2 K. 5: 24. Comp. פִּקְדֹן deposit, store.

3. *to go to any one in a hostile sense, to come or fall upon, to attack*, comp. פָּגַע no. 1. a. Absol. Job 31: 14. Seq. עַל of pers. 27: 3; espec. of God, as about *to punish the wicked, to visit with punishment etc.* Jer. 9: 24, 25. 44: 13; seq. אֵל 46: 25, בָּ 9: 8; acc. Ps. 59: 6. In other places the cause of punishment is subjoined, as Hos. 12: 3 לַפִּקְדֹן עַל גִּיעָקֹב בְּדֶרֶךְ כִּי *to punish Jacob according to his ways*; but more freq. the sin to be punished is put in the accus. Ex. 20: 5 עֲוֹן אֲבוֹתָ עַל פִּקְדֹן בְּנֵי *visiting, punishing the iniquity of the fathers in the children*. 32: 34. 34: 7. Num. 14: 18. Is. 13: 11. Hos. 1: 4. 2: 15. 4: 9; comp. 1 Sam. 15: 2. Ps. 89: 33, where mention of the person is omitted.

NIPH. 1. pass. of Kal no. 1. c, *to be missed, to lack*, Num. 31: 49. 1 Sam. 20: 12, 25. 25: 7, 21.

2. pass. of Kal no. 2. a, *to be set over, appointed*, Neh. 7: 1. 12: 44.

3. pass. of Kal no. 3, *to be visited with punishment, to be punished*, Is. 24: 22. 29: 6. Num. 16: 29. Prov. 19: 23.

PIEL i. q. Kal no. 1. c, *to muster*, Is. 13: 4.

PUAL 1. *to be mustered, numbered*, Ex. 38: 21.

2. *to be missed*, Is. 38: 10 *I shall be missed the residue of my years*, friends will seek me in vain among the living.

HIPH. i. q. Kal no. 2. 1. *to set over, to make overseer of any thing, to appoint*, seq. acc. of pers. and עַל of thing, Gen. 39: 5. 41: 34. Num. 1: 50. Jer. 1: 10. 40: 11; הָ 1 K. 11: 28; בָּ Jer. 40: 5. 41: 18; absol. 2 K. 25: 23. Metaph. Lev. 26: 16, comp. in Kal Jer. 15: 3.

2. *to charge with, to commit to the care of any one*, seq. עַל יְהִי 2 Chr. 12: 10; יָרַד Ps. 31: 6; seq. אֵת pp. to commit or entrust *with any one*, q. d. to deposit *with him*, Jer. 40: 7. 41: 10. Absol. 37: 21.

3. *to deposit, to lay up any where*, Is. 10: 28. Jer. 36: 20.

חֹפֶה part. מִפְקָדִים 1. *to be set over, to have the oversight*, 2 K. 12: 2. 2 Chr. 34: 10, 12.

2. *to be deposited with any one*, seq. אֶחָד Lev. 5: 23.

3. *to be visited i. e. punished*, Jer. 6: 6.

HITHPA. pass. of Kal no. 1. c, *to be mustered, numbered*, Judg. 20: 15, 17. 21: 9. — HOTHPA. plur. הִתְפַּקְדוּ (for הִתְפַּקְדוּ) — id. Num. 1: 47. 2: 33. 26: 62. 1 K. 20: 27.

Deriv. פֶּקֶדָה — פֶּקֶד, פֶּקֶד, פֶּקֶד, פֶּקֶד.

פֶּקֶדָה f. 1. *a muster, enumeration*, 1 Chr. 23: 11. See the root no. 1. c.

2. *care, providence*, Job 10: 12. See the root no. 1. d. — Spec. *custody, ward*, and concr. *watch*, i. q. מִשְׁמָר, מִשְׁמָרָה, 2 K. 11: 18. 2 Chr. 23: 18. בֵּית הַפֶּקֶדוֹת *house of ward i. e. prison* Jer. 52: 11.

3. *oversight, office, charge*, (see the root no. 2,) Num. 4: 16. 2 Chr. 23: 18. Ps. 109: 8. Concr. *prefects, officers*, 2 Chr. 24: 11. Is. 60: 17.

4) *something laid up*, i. e. *stores, substance, wealth*, Is. 15: 7.

5. *visitation, i. e. punishment*, (see the root no. 3,) Is. 10: 3. Plur. Ez. 9: 1.

פֶּקֶדוֹן m. (r. פֶּקֶד no. 2. c,) *something laid up, store*, Gen. 41: 36. Lev. 5: 21, 23.

פֶּקֶדוֹת f. *oversight, office, charge*, Jer. 37: 13.

פֶּקֶד m. 1. *office, charge*, see the root no. 2. a. concr. *prefect, officer*, Ez. 23: 23.

2. *visitation i. e. punishment*, put allegorically as a name for Babylon, Jer. 50: 21.

פֶּקֶדִים m. plur. *mandates, precepts*, sc. of God, Ps. 103: 18. 111: 7.

\* פֶּקַח *to open*, espec. with עֵינָיִם the eyes, 2 K. 4: 35. 19: 16. Job 27: 19. al. Once of the ears Is. 42: 20. *To open the eyes upon any one*, seq. עַל, i. e. *to observe him closely* Job 14: 3;

also *to look after, care for him*, Zech. 12: 4. Absol. *to open the eyes*, i. q. *to have them open*, to be wakeful, diligent, opp. *to be sleepy, slothful*, Prov. 20: 13. Elsewhere God is said *to open the eyes* of any one in a twofold sense: a) *to give or restore sight* to one blind 2 K. 6: 20. Ps. 146: 8. Is. 42: 7. b) *to enable to see what is hid from others*, Gen. 21: 19. 2 K. 6: 17. Comp. Niph.

NIPH. *to be opened*, sc. the eyes, Is. 35: 5. Metaph. Gen. 3: 5, 7.

Deriv. פֶּקַח — פֶּקַח — פֶּקַח.

פֶּקַח (open-eyed, or ellipt. for פֶּקַחִיה) Pekah pr. n. of a king of Samaria in the time of Isaiah, B. C. 759—739. 2 K. 15: 25 sq. 2 Chr. 28: 6. Is. 7: 1.

פֶּקַח m. *open-eyed, seeing*, opp. to blind, Ex. 4: 11. Plur. trop. 23: 8.

פֶּקַחִיה (Jehovah has opened sc. his eyes) Pekahiah pr. n. of a king of Samaria, B. C. 761—759. 2 K. 15: 22 sq.

פֶּקַח־קוֹחַ (better with many Mss. in one word פֶּקַח־קוֹחַ) *opening* sc. of the prison, *deliverance*, Is. 61: 1, comp. פֶּתַח 14: 17. In Arabic also פֶּקַח, cogn. with פֶּתַח, is not exclusively used of the eyes and ears.

פֶּקֶד m. *prefect, overseer, officer*. a) civil Gen. 41: 34. Neh. 11: 22. b) military 2 K. 25: 19.

\* פֶּקַע, Syr. פֶּקַע, i. q. פֶּקַע, *to split, to burst*. — Hence

פֶּקַע־עוֹת plur. f. *wild cucumbers, cucumeres asinini*, which burst on being touched and scatter their seeds, 2 K. 4: 39. See Celsius Hierob. I. p. 393 sq. — Also

פֶּקַע־מִצְבֵּי m. plur. id. as an architectural ornament, 1 K. 6: 18. 7: 24.

פֶּקַע and פֶּקַע (the latter in pause

and with conjunct. accents,) c. art. **הַפָּר**, **בַּפָּר**, **זֶפָּר**, Plur. **פָּרִים**, m. a bull, bullock, espec. a young bullock, juvenus, steer. It corresponds to the Germ. *Farr*, Notk. *Pharr*, *Pharre*, Anglosax. *fear*, Gr. fem. *νότις*, Germ. *Färse*; and seems cognate with **פָּרָא**, **פָּרָד**, **veredus**, *Pferd*, **פָּרֶשׁ**, **فَرَس** horse, to

which others may be added from the Germ. stock, see Adelung II. p. 727. Grimm Gramm. III. p. 328. It follows the analogy of the verb **פָּרַר**, so that **פָּר** bullock might seem thus named from its ferocity (*ferus* wild); but all these nouns appear to approach in signification nearer to the roots **פָּרָה**, **פָּרָא**, *ferre*, *cito ferri*, *vehī*, to bear, to be borne; and the bullock is prob. so called from bearing the yoke, drawing the cart, etc. comp. **עָגָלָה** and **עָגָל**. — Spoken often of a yearling Ex. 29:1. Lev. 4:3, 14. 8:2, 14. al. Once of a bullock seven years old Judg. 6:25. Also in apposit. Ps. 69:32 **שׁוֹר פָּר** *bullock-ox*, ox even a bullock. As distinguished from other bulls or oxen, Is. 34:7 **עַם אֲבִירִים** *the bullocks with the bulls*. Metaph. for victim, i. e. sacrifice, offering, even of the lips, Hos. 14:3. — Fem. is **פָּרָה** q. v.

\* **פָּרָא** i. q. **פָּרָה** where see more.

1. to bear, *ferre*. — 2. to bear oneself along, to run swiftly, whence **פָּרָא**.

HIPH. to bear fruit Hos. 13:15.

**פָּרָא** once **פָּרָה** Jer. 2:24, comm. gend. (m. Ps. 104:11. f. Jer. 2:24) *wild-ass*, *onager*, so called from its fleetness, see r. **פָּרָא**. Gen. 16:12. Job 6:5. 11:12. 24:5. 39:5. Synon. is **עֲרוּד**. — See further in Bochart Hieroz. I. 3. c. 16. Rosenm. bibl. Alterth. IV. ii. p. 158. An engraving of this animal, which is now rare in Western Asia, is given by R. K. Porter, Travels I. 459.

**פָּרָאִים** (i. q. **פָּרָאִין** wild-ass-like, perh. in fleetness) pr. n. of a Canaanitish king, Josh. 10:3.

**פָּרָאִת** f. plur. *branches, boughs*, see **פָּרָה**.

**פָּרָר** m. 1 Chr. 26:18, and **פָּרוּר** 2 K. 23:11, *suburb*. More freq. in the Targums, in which are found also the forms **פָּרוּיָה**, **פָּרוּיָה**. The etymology is sought in vain in the Semitic dialects. It would seem rather to be Persian, **پاروار** or **پارور** having a wall, wall-  
ed, from **پارو** a wall, walls, [comp.

above **בִּירָה**,] and the ending **בָּר**, **ור**, having, possessing.

\* **פָּרַד** 1. to break off, to break in pieces, to separate by breaking. This is the primary force of the biliteral **פָּר**, comp. **פָּרַק**, **פָּרַץ**, **פָּרַשׁ**, **פָּרַט**, **פָּרַם**; hence also tropically in various senses, e. g. of dispersing, strewing, **פָּרַע**, **פָּרַץ**; of letting go, **פָּרַט**, breaking or bursting forth, **פָּרָה**; of expanding **פָּרַשׁ**, **פָּרַשׁ**, **פָּרַשׁ**; also of deciding, judging, **פָּרַז**. Comp. for the similar power of the syllable **בר** under the verb **בָּרָא**.

2. to expand, to spread out, e. g. wings Ez. 1:11. Hence Syr. **ܦܪܐ** to fly, to flee away. Comp. **פָּרַד**.

3. to strew, to scatter, i. q. **פָּרַט**, whence **פָּרָדוֹת**.

NIPH. 1. to be separated, divided, 2 Sam. 1:23; reflex. to separate oneself seq. **מִן** Judg. 4:11, and **מֵעַל** from any one Gen. 13:9 sq. Part. **נִפְרָד** one separating himself from others, a singular person, Prov. 18:1.

2. to be divided out, dispersed, to disperse oneself, Gen. 10:5, 32 (comp. 25:23 and **נִפְּץ** 9:19.) Neh. 4:13.

PIEL intrans. to go aside sc. with a harlot, Hos. 4:14. Arab. **فَرَس** to go aside for devotion. — PUAL part. *separated, singular*, Esth. 3:8, comp. Niph. Prov. 18:1.

HIPH. 1. to separate Gen. 30:40. Prov. 16:28. 17:9; seq. **בֵּין** (comp. **בֵּין** ) Ruth 1:17. 2 K. 2:11.

2. to disperse Deut. 32:8.

HITHPA. 1. to separate oneself, to be sundered Job 41:9. Ps. 22:15.

2. to be dispersed, scattered, Job 4: 11.

Deriv. פָּרַד — פָּרָדָה, and pr. n. פָּרוּרָא.

פָּרָד c. Suff. פָּרָדִי, m. a mule, so called from his quick pace, or from bearing, comp. the root no. 2, and see above under פָּר. 1 Sam. 18: 9. 1 K. 1: 33.

פָּרָדָה f. female mule 1 K. 1: 33, 38, 44.

פָּרָדוֹת f. plur. grains, kernels of grain scattered in the earth as seed, Joel 1: 17. Syr. ܦܪܕܐ kernel.

פָּרָדִים m. park, place planted with trees, Cant. 4: 13. Neh. 2: 8. Plur. Ecc. 2: 5. It corresponds to the Gr. παράδεισος, a word applied to the pleasure gardens and parks with wild animals around the residence of the Persian monarchs, comp. Xen. Oec. 4. 13. Cyr. 1. 3. 12. Polluc. Onomast. 9. 3. 3. It seems however to originate neither with the Greeks nor Hebrews, but in the languages of Eastern Asia, comp. Sanscr. paradēsha and paradīsha a land elevated and cultivated, Armen.

ܦܪܕܐܝܬܐ a garden or park around the house, planted for use and ornament, see Schroeder Dissert. Thes. praemissa p. 56. Hence the Syr.

ܦܪܕܐܝܬܐ and Arab. فِرْدَوْس, see Camoos I. p. 784.

\* פָּרָה, rarely פָּרָא q. v. 1. Lat. *ferre*, to bear. Besides the ancient Semitic dialects this root is also widely found in the Indo-european tongues, e. g. Sanscr. *bhri* to bear, Pers. بارburden, Armen. ԲԻՐԻԼ *bier-il*, Gr. φέρω, βάρος, βαρύς, Lat. *fero*, *porto*, Goth. *bair-an*, Engl. *to bear*, trans. *to burden*, old Germ. *bären*. Other forms see below in b. — Hence a) *to bear fruit*, as a tree, plant, Ps. 128: 3. Deut. 29: 17. Is. 11: 1. Part. fem. פָּרִיָה Is. 17: 6, and פָּרָה (for פָּרִיָה) *fruit-bear-*

ing, fruitful, sc. tree Gen. 49: 22. Metaph. Is. 45: 8. — b) *to bear young, to bring forth*, of men and beasts, *to be fruitful*, Gen. 1: 22. Ex. 1: 7. 23: 30. Comp. Pers. بار fruit, Goth. *bairan* to bring forth, *barn* foetus, Scotch *bairn*. But this signif. is in part expressed in the Indo-european languages by peculiar forms, as Lat. *pario*, both of young and fruit, *fe-o*, whence foetus, femina, fecundus, *fru-or*, *fruges*, *fructus*, Germ. *Börde* fertile region. In the Semitic dialects, Aeth. ܥܦ: to bear fruit, ܥܦ: fruit.

2. to be borne along, to run, of a carriage, Germ. *fahren*, Chald. פָּרָא to run. Hence פָּרִיֹן sedan, litter, carriage. Comp. פָּרָא, פָּרָא.

HIPH. apoc. ܦܪܦܪ to make fruitful sc. in offspring Gen. 41: 52. 17: 6, 20. 48: 4. Lev. 26: 9.

Deriv. פָּרִי.

פָּרָה fem. of the noun פָּר 1. a heifer, Gen. 41: 2 sq. Num. 19: 2 sq. Also of a heifer or young cow in milk Job 21: 10. 1 Sam. 6: 7 sq. as bearing the yoke Hos. 4: 16. Metaph. *heifers of Bashan*, put for the voluptuous females of Samaria Am. 4: 1.

2. c. art. הַפָּרָה (*heifer-town*), pr. n. of a place in Benjamin Josh. 18: 23.

פָּרָה see פָּרָא.

פָּרָה (i. q. פָּאֲרָה bough) pr. n. m. Judg. 7: 10, 11.

פָּרוּדָא (kernel) pr. n. m. Ezra 2: 54, for which פָּרִידָא Neh. 7: 57.

פָּרוּזִי plur. פָּרוּזִים Esth. 9: 19 Cheth. i. q. Keri פָּרוּזִים.

פָּרוּחַ (blossoming) pr. n. m. 1 K. 4: 17.

פָּרוּחִים pr. n. of a region producing gold, 2 Chr. 3: 6. Bochart regards it as the same with *Ophir*. More probably *oriental regions*, from Sanscr. *pūrva*, prior, anterior, oriental.



פָּרוֹר see פָּרַר.

פָּרוֹר m. a pot, sc. for boiling, see r. פִּיר no. II, comp. פָּאָר no. I. Num. 11: 8. Judg. 6: 19.

פָּרָה (for פָּאָרָה) <sup>5</sup>hole or rat, so called from its burrowing, Arab. <sup>5</sup>فَار. Hence פָּרוֹת moles or rats, Is. 2: 20, if the word is to be read separately, as is usually done. But see in חֲפָרָה.

\* פָּרָה obsol. root, Arab. <sup>5</sup>فرز to separate, to decide, cogn. with פָּרַד, where see. Hence

פָּרוֹ m. leader, chief, sc. of troops, pp. a decider, judge, Hab. 3: 14.

פָּרוֹן id. Judg. 5: 7, c. Suff. פָּרוֹנוֹ v. 11.

פָּרוֹת plur. f. plains, level open country, country-villages, as opp. to walled cities situated on or among the mountains, i. q. בְּקָעָה (Arab. <sup>5</sup>فرز a plain.) Ez. 38: 11. Esth. 9: 19 cities of the plains or country, opp. to the metropolis in v. 18. Zech. 2: 8 Jerusalem shall be inhabited without walls.

פָּרוֹי m. a villager, inhabitant of the open country or plain, Deut. 3: 5. 1 Sam. 6: 18. Esth. 9: 19.

פָּרוֹי (inhabitant of the plain i. q. פָּרוֹי) pr. n. Perizzi, Sept. Περεζαῖος, collect. the Perizzites, a Canaanitish tribe expelled by the Israelites, dwelling in the mountains of Judah, Josh. 11: 3. 17: 15. This fact need not militate against the etymology above proposed, since their former seat may have been in the plains. Gen. 13: 7. 15: 20. Ex. 3: 8, 17.

פָּרוֹל Chald. m. i. q. Heb. פָּרוֹל iron, Dan. 2: 33 sq. 4: 20. 7: 7.

\* פָּרַח 1. to break out or forth. a) of the young breaking forth from the womb, Arab. <sup>5</sup>فرخ, comp. under

פָּרַח. Hence אֶפְרָח, אֶפְרָחָה.—b) to sprout, to flourish, to put forth buds, leaves, flowers, as a tree, to blossom, Cant. 6: 11. Hab. 3: 17. Metaph. (α) of the flourishing and prosperous state of a person or people Ps. 92: 8, 13, 14. Is. 27: 6. (β) Hos. 10: 4 punishment shall flourish, blossom, like the poppy. — c) to break out, as an ulcer, the leprosy, etc. Lev. 13: 12 sq. 14: 43. Ex. 9: 9, 10.

2. to fly, as in Chald. Ez. 13: 20. — For the connexion of this signif. with that of sprouting, see under the synon. נָצַץ no. 2, 3.

HIPH. 1. to cause to flourish, to make blossom, Is. 17: 11. Ez. 17: 24.

2. intrans. to put forth buds, leaves, flowers, to flourish, to blossom, Ps. 92: 13. Job 14: 9. Metaph. Prov. 14: 11.

Deriv. פָּרַח, פָּרָחָה, אֶפְרָח, and pr. n. פָּרוֹחַ.

פָּרַח c. Suff. פָּרוֹחִי m. sprout, shoot of trees, Nah. 1: 4; flower, blossom, Num. 17: 23. Is. 5: 24, also artificial Ex. 25: 33.

פָּרוֹחָה m. progeny of beasts, contemptuously for low and wicked men, brood, Job 30: 12.

\* פָּרַט pp. to strew, to scatter, kindr. with פָּרַד, פָּרַשׁ; then to scatter words, i. e. to boast, to prate, Arab. <sup>5</sup>فرط, with which Abulwalid properly compares the synon. <sup>5</sup>نثر to scatter,

whence <sup>5</sup>نثر a garrulous person. Am. 6: 5 הַפָּרְטִים עַל בֵּי הַנֶּבֶל they chatter, are garrulous, to the sound of the lyre, spoken contemptuously. — Hence

פָּרַט m. any thing scattered, strewed. Lev. 19: 10 פָּרַט בְּרֶמֶד the scattered grapes of the vineyard, i. e. those fallen off of themselves; as Syr. Chald. Vulg. correctly. — In the Talmud also of the scattered grains of the pomegranate.

פָּרַי, m. in pause פָּרַי, c. Suff. פָּרַי, פָּרַי, but פָּרַיָּה Hos. 14: 9.

Ez. 36: 8, and פְּרִיָהּ, פְּרִיָהּ Am. 9: 11. Jer. 29: 28. R. פְּרָה.

1. *fruit*, both of the earth and fields, *produce*, Gen. 4: 3. Is. 4: 2. Ps. 72: 16. 107: 34; and also of trees Gen. 1: 12, 29, whence עֵץ פְּרִי fruit-tree Gen. 1: 11. Metaph. of the *result*, consequences, of an action or endeavour, the figure being often preserved, Is. 3: 10 *they shall eat the fruit of their doings*, experience the consequences. Prov. 1: 31. Jer. 6: 19. 17: 10. Ps. 104: 13 *with the fruit of thy works* [of God] *is the earth satisfied*, i. e. is watered with rain which is the fruit of the skies or clouds. Prov. 31: 16 פְּרִי כַפַּי *fruit of the hands* i. e. gain, profits. Is. 10: 12 פְּרִי לִבִּי *fruit of a proud heart*, i. e. boasting.

2. *fruit of the body, offspring*, Lam. 2: 20; with בְּטֶן added Gen. 30: 2. Deut. 7: 13. 28: 4.

פְּרִיָהּ see פְּרוּדָה.

פְּרִיץ m. constr. פְּרִיץ Is. 35: 9, but plur. פְּרִיָצִי, פְּרִיָצִי, (a form with Daghesh, for פְּרִיץ,) pp. *rending, ravenous*, of wild beasts Is. 35: 9; then of men, *violent, rapacious*, an oppressor, robber, Ps. 17: 4. Ez. 7: 22. 18: 10. Jer. 7: 11. Dan. 11: 14. Comp. פְּרִץ no. 3. a.

\* פָּרַךְ obsol. verb 1. *to break*, as in Chald. *to break down, to crush*, Arab. فَرَسَ. Hence פָּרַךְ.

2. *to separate*, see under פָּרַד. Hence פָּרַתָּה.

פָּרַךְ m. *oppression, rigour*, from the idea of crushing, comp. טָחַן. Ex. 1: 13, 14. Lev. 25: 43, 46.

פָּרֶכֶת f. *vail, curtain*, sc. of separation, which separated the holy of holies from the outer sanctuary in the tabernacle, Ex. 26: 31 sq. Lev. 16: 2 sq. Num. 18: 6 sq.

\* פָּרַם *to rend* sc. garments Lev. 10: 6. 13: 45. 21: 10. In the Talmud more freq. Syr. פָּרַס to cleave. See under פָּרַד.

פְּרִמְשָׁתָא (Pers. فرمشتند

strong-fisted) pr. n. of a son of Haman Esth. 9: 9.

פְּרִנָּה (perh. for פִּנְק delicate) pr. n. m. Num. 34: 25.

\* פָּרַם *to break*, in Kal only in the phrase לָחֵם פָּרַם *to break bread* to any one, i. e. to give or distribute it, Is. 58: 7; also with לָחֵם impl. Jer. 16: 7. Comp. פָּרַשׁ no. 1.

HIPH. 1. *to cleave, to divide*. Lev. 11: 4 וּפְרָסָה אֵרֶגְנִי בַּפְּרִים but *divideth not the hoof*, i. e. has the hoof not wholly cloven. — Elsewhere

2. פְּרָסָה Lev. 11: 3, 6, 7, 26. Deut. 14: 7, 8, and also with פְּרָסָה implied, is nothing more than pp. *to cleave a cloven foot*, i. e. to produce or have a cloven foot, to part the hoof.

Deriv. פָּרַסָה, פָּרַם.

פָּרַם in pause פָּרַם, pr. n. Heb. and Chald. *Persia, the Persians*, 2 Chr. 36: 20, 22. Ezra 1: 1. 4: 5 sq. 6: 14. Dan. 5: 28. 6: 9, 13. Pers. پارس, فارس. Hence gentile n. פָּרְסִי a *Persian* Neh. 12: 22, and Chald. emphat. פְּרִסְיָא Dan. 6: 29.

פָּרַם Chald. *to divide* Dan. 5: 25—28. Part. pass. פָּרַם v. 28.

פָּרַם m. a species of *eagle*; according to Bochart, Hieroz. II. 185, the sea eagle or *ossifrage*, Arab. كاسر francgens. Lev. 11: 13.

פָּרַסָה f. pp. *cleft*, for *cloven-foot, hoof*, see the root פָּרַם, Ex. 10: 26. Zech. 11: 16; also of a horse's hoof Is. 5: 28. Jer. 47: 3. Plur. יָרִים Zech. 1. c. and יָרִים—Is. 1. c.

פָּרְסִי a *Persian*, see פָּרַם.

\* פָּרַע 1. *to let go loose, to dismiss*, pp. *to let break away*. Syr. ܦܪܥ id. Comp. the roots beginning with פָּר

under art. פָּרַד. Hence a) to remit sc. punishment, Ez. 24: 14. — b) to pretermitt, to neglect, to reject, sc. counsel, admonition, Prov. 1: 25. 4: 15. 8: 33. 13: 18. 15: 32. — c) to loosen the reins to any one, to let go unbridled, lawless. Part. pass. פָּרוּעַ unbridled, Ex. 32: 25.

2. to make naked, to uncover, (pp. by loosening the garments etc.) e. g. the head Num. 5: 18; spec. by cutting off the hair Lev. 10: 6. 21: 10. Part. פָּרוּעַ naked, bare, Lev. 13: 45. — Chald. and Talm. id.

3. to begin, ἀρχομαι, (from the idea of breaking loose, opening, comp. הָדוּל,) hence to lead on, to go before. (Arab. فَرَعَ to be highest, to surpass

others; but the primary idea lies in preceding, not in altitude.) Judg. 5: 2 בְּפָרַע פְּרָעוֹת בִּישָׁרָאֵל, for which correctly Sept. in Cod. Alex. and Theod. ἐν τῇ ἀφασθῆναι ἀρχηγούς etc. in the leading on of the leaders in Israel, i. e. that the princes of Israel took the lead as leaders, put themselves at the head. Opp. פָּרַע the people willingly followed, volunteered.

NIPH. pass. of Kal no. 1. c, to be unbridled, lawless, Prov. 29: 18.

HIPH. 1. i. q. Kal no. 1, to dismiss from labour, to let rest or cease, seq. מִן Ex. 5: 4. — Arab. فَرَعَ I, IV, to be free from labour.

2. causat. of Kal no. 1. c, to make unbridled, lawless, 2 Chr. 28: 19.

פָּרַע m. 1. hair, locks, sc. as being shorn, see r. פָּרַע no. 2. Num. 6: 5. Ez. 44: 20.

2. leader of an army or people, prince, see the root פָּרַע no. 3. Plur. פְּרָעוֹת Deut. 32: 42. Judg. 5: 2, comp. for the gender of nouns of office Lehrg.

p. 468, 878. — Arab. فَرَعَ prince, head of a family.

פָּרַע, Gr. Φαράω, Pharaoh, the common title of the ancient Egyptian kings down to the time of the Persian invasion. It often stands simply, like a proper name, Gen. 12: 15. 37: 36. 40: 2 sqq. 41: 1 sq. and so genr.

in the Pentateuch. More rarely other words are added, as מֶלֶךְ מִצְרַיִם 1 K. 2: 1. 2 K. 17: 7. 18: 21; sometimes also a more specific name, as מֶלֶךְ מִצְרַיִם 2 K. 23: 29. מֶלֶךְ מִצְרַיִם Jer. 44: 30. So פָּרַע רֶכְבִּי chariots of Pharaoh Cant. 1: 9, i. e. received from Pharaoh, or in the fashion of those of Pharaoh. — The word originally signifies king in the Egyptian language, as Josephus has long since remarked, Ant. 8. 6. 2; and is written in Coptic pourō, from ouro reigning, king, with the sign of the masc. prefixed; whence also touro queen, metouro kingdom. See Jablonsky Opusc. ed. te Water I. 374. Scholz Gramm. Ægypt. p. 12, 14. See also, on the orthography of this name in enchorial inscriptions, Kosegarten de prisca Aegyptiorum Litteratura p. 17. The Hebrews nevertheless inflected it as if derived from a Semitic root, making it i. q. פָּרַע prince (from r. פָּרַע) with the ending הָ = נוֹ. [See Bibl. Repos. I. p. 581.].

\* פָּרַע obsol. quadrilit. Aeth. ለንፈር: to leap, to spring. Hence doubtless

פָּרַע m. 1. a flea, so called from its leaping. Arab. فَرَعَاتٌ, Syr. ܦܪܥܐ.

2. pr. n. m. Ezra 2: 3. 10: 25. Neh. 3: 25.

פָּרַע (perh. prince, from פָּרַע, pr. n. of a city of Ephraim Judg. 12: 15. Gr. Φαραθών 1 Macc. 9: 50. Gentile n. is פָּרַעֲתָי Judg. 12: 13, 15.

פָּרַר (prob. swift, fr. فَرَّ to flee, فَرَّ to move, to agitate,) Pharpar, pr. n. of a small stream which rises in Mount Lebanon near Damascus and flows into the Amana, 2 K. 5: 12. In Geogr. Nub. and also still called الفيجة al Faige, Fege, Fijih. [See Calmet art. Abana.]

\* פָּרַץ fut. יִפְרֹץ, *to break, to rend, to break out or forth*, Gen. 38: 29.—This primary power lies not only in the letters פר, see under פָּרַד, but also in the syllable רץ, ῥήσσω, *reissen*, see under הָרַס. Analogous to this root, with a syllable prefixed, are Goth. *spreitan*, Germ. *spreitzen*, Engl. *to spread*. The middle radical being softened to a semi-vowel, there arises the root פוּץ, with nearly the same significations; comp. דָּרַשׁ, דּוּשׁ; מוֹת for מֵרַת, etc. — Hence spec.

1. *to break or tear down, to demolish*, e. g. a wall, etc. Is. 5: 5. Ps. 80: 13. Mic. 2: 13. Ecc. 3: 3. 10: 8. Neh. 1: 3. 2 K. 14: 13... וַיִּפְרֹץ בְּחוֹמַת יְרוּשָׁלַם and *brake down in the wall of Jerusalem four hundred cubits*. וַיִּרְצֵה אֶת יְרוּשָׁלַם a city broken down, i. e. whose walls are demolished, Prov. 25: 28, comp. under עִיר for the primary force of this word.

2. *to break or rend asunder*, i. e. *to disperse, to scatter*, e. g. hostile forces 2 Sam. 5: 20. Ps. 60: 3. — Intrans. *to disperse oneself, to spread abroad*, as a people, flock, and hence *to increase in number*, Gen. 28: 14. Ex. 1: 12. Hos. 4: 12 *they commit whoredom, וְלֹא יִפְרְצוּ but do not increase in number*. Gen. 30: 30. Job 1: 10. Also of a person whose substance increases Gen. 30: 43; of a rumor diffusing itself 2 Chr. 31: 5. Metaph. *to be redundant with*, c. acc. of thing like other verbs of abundance, Prov. 3: 10 וַיִּפְרֹץ וַיִּמְלֵךְ thy wine-vats shall overflow with new wine. Others less well: 'thy presses shall burst with new wine;' for neither the wine-press nor wine-vat can be said to burst from the quantity of wine made; the figure applies only to a cask or wine-skin. Comp. פָּרַץ 2 Sam. 5: 20 and synon. פוּץ no. 3.

3. *to break forth upon, to break in upon*, seq. ב of person Ex. 19: 22, 24. 2 Sam. 6: 8. 1 Chr. 15: 13; seq. acc. Job 16: 14. Also *to form by breaking through or into*, Job 28: 4 וַיִּפְרֹץ נַחֲלָה he breaks a mine through, i. e. sinks a shaft, pit, by breaking through the ground. — Further a) in a bad sense, *to break out,*

*to act with violence*, Hos. 4: 2. Hence פָּרַץ. b) in kindness, *to press upon, to urge with entreaties*, seq. ב 1 Sam. 28: 23. 2 Sam. 13: 25, 27.

NIPH. pass. of Kal no. 2, part. נִפְרָץ *spread abroad*, common, 1 Sam. 3: 1.

PUAL pass. of Kal no. 1, *to be broken down, demolished*, Neh. 1: 3.

HITHPA. *to break away from any one*, i. q. *to run away*, 1 Sam. 25: 10.

Deriv. מִפְרִיץ, מִפְרָץ, and

פָּרָץ m. plur. יָם. Am. 4: 3, and זֶה Ez. 13: 5.

1. *breach*, sc. of a wall 1 K. 11: 27. Is. 30: 13. Am. 4: 3. Job 30: 14 בִּפְרָץ, בִּפְרָץ רָחַב וַיֵּאָתִיוֹ Vulg. well, *quasi rupto muro irruerunt*, the figure being taken from besiegers who rush with great force into a city through a breach made in the walls. From the same source comes also the phrase עָמַד בִּפְרָץ *to stand in the breach* sc. against an enemy rushing in, and this is the station of the bravest and most devoted troops as being most exposed to danger, Ez. 22: 30 comp. 13: 5. Ps. 106: 23.

2. *breach*, i. e. *breaking up, dispersion*, a) of enemies, *slaughter* Judg. 21: 15. Ps. 144: 14. Hence פָּרַץ עֵזָא pr. n. of a place 2 Sam. 6: 8. 1 Chr. 13: 11. b) *breach of waters, a breaking forth*, inundation, 2 Sam. 5: 20.

3. *breach*, i. e. *a breaking in upon, assault, impetus*. Job 16: 14 *he rusheth upon me* עַל פְּצֵי פָרַץ breach upon breach, assault upon assault.

4. pr. n. m. Pharez, Gen. 38: 29. 46: 12. Patron. פָּרָצִי Num. 26: 20.

\* פָּרַק *to break*. This is an onomatopoeic root, found widely also in the same signif. in the Indo-european languages, as Sanscr. *prah*, Lat. *frango*, Goth. *brikan*, ap. Keron. *prichan*, Germ. *brechen*, *brocken*, Engl. *to break*. In a softer form it appears as פָּרַךְ *to break* i. e. bend the knee; and with the labial dropped ῥήγνυμι. Spec.

1. *to break off* e. g. a yoke, seq. מַעַל Gen. 27: 40.

2. *to break or crush* sc. bones, limbs, as a wild beast, Ps. 7: 3.



3. to let break away, i. e. to deliver, Ps. 136: 24. Lam. 5: 8. — Syr. ܦܪܝ id.

PIEL 1. to break or tear off, Ex. 32: 2. Zech. 11: 16.

2. to break or rend in pieces, 1 K. 19: 11.

HITHP. 1. to be broken in pieces Ez. 19: 12.

2. to break or tear off from oneself, c. acc. Ex. 32: 3, 24. Comp. Heb. Gram. § 53. 3. d. ed. 10.

Deriv. מפרקת, מפרק, מפרק.

פָּרַק Chald. pp. to break off, as in Heb. hence to deliver, to redeem, Dan. 4: 24.

פָּרַק constr. מפרק, broth, soup, Is. 65: 4 Chethibh, so called from the fragments or crumbs of bread, over which the broth is poured; comp. Arab. مغرقة a dish made of crumbs of bread with hot oil poured over them. Another form is מרק q. v.

פָּרַק m. 1. violence, rapine, from the idea of breaking in upon, Nah. 3: 1.

2. place where two ways separate, a fork, cross-road, Ob. 14. Comp. Arab. ورفى disparavit.

\* I. פָּרַר to break, to break in pieces, comp. פָּרַר no. I. In Kal once inf. absol. פָּרַר Is. 24: 19, although its form might more correctly be referred to פָּרַר no. 1.

HIPH. הִפְרַר, in pause הִפֵּר Gen. 17: 14, inf. הִפֵּר, c. aff. הִפְרִיכֶם Lev. 26: 15.

1. to break, always trop. to violate, e. g. a covenant Lev. 26: 44. Is. 33: 8. Ez. 17: 16; a law Ps. 119: 126.

2. to make vain, bring to nought, to frustrate, as counsel 2 Sam. 15: 34. Ps. 33: 10, comp. Job 5: 14. Prov. 15: 22. Is. 44: 25; to declare void e. g. a vow Num. 30: 9, 13. Intrans. to be in vain, to fail, Ecc. 12: 5. — Hence

3. to annul, to abolish, e. g. piety Job 15: 4, one's right 40: 8. Ps. 85: 5 הִפֵּר הַכֶּהֱלֵךְ annul thine anger towards us, i. e. avert it, cause it to cease.

HOPH. הִפְרַר to be made vain, to come to

nought, to be frustrated, Is. 8: 10. Jer. 33: 21.

PO. פָּרַר to cleave, to rend, e. g. the Red Sea Ps. 74: 13. — HITHPO. הִתְפָּרַר to be broken, rent, sc. by concussion, as the earth Is. 24: 19.

PILP. to shake violently, Job 16: 12, comp. Is. 24: 19.

\* II. פָּרַר i. q. פָּרַח, פָּרַה, to be borne swiftly, to run. Hence פָּרַפַּר, q. v.

\* פָּרַשׁ fut. יִפְרֹשׁ 1. i. q. פָּרַס, to break, to break in pieces, Mic. 3: 3. פָּרַשׁ לְחֶם to break (give) bread to any one Lam. 4: 4.

2. to spread out or abroad, to expand, (pp. from the idea of breaking apart and arranging, comp. פָּרַץ no. 2 to spread abroad,) e. g. a cloth or covering Num. 4: 6, 8, a sail or flag Is. 33: 23, wings Ex. 25: 20. 1 K. 8: 7; the hands, either for prayer, seq. אֵל to any person or thing, Ex. 9: 29, 33. 1 K. 8: 38, לְ Ps. 44: 21, or for giving seq. לְ of pers. Prov. 31: 20, or for seizing seq. עַל of thing Lam. 1: 10. Metaph. Prov. 13: 16 a fool spreads out his folly, i. e. bears it before him, exhibits it.

3. to disperse, whence

NIPH. to be dispersed, scattered, Ez. 17: 21.

PIEL פָּרַשׁ Is. 25: 11, fut. יִפְרֹשׁ, to spread out, to expand, e. g. the hands in prayer to God, Is. 1: 15. 25: 11. 65: 2. Ps. 143: 6. Unusual is פָּרְשָׁה בְּיָדֶיהָ to spread forth with the hands, id. Lam. 1: 17. Comp. בָּשְׂנִים חָרַק שְׁנִיָּם also בָּשְׂנִים, הִפְטִיר בְּשָׂפָה.

2. to disperse, to scatter, Ps. 68: 15. Zech. 2: 10.

Deriv. מפרש.

\* פָּרַשׁ pp. to cleave, to divide, see Hiph. Hence

1. to separate, to distinguish, i. q. פָּרַשׁ, פָּרַשׁ, Chald. and Syr. whence פָּרַשׁ, פָּרַשׁ, Pharisee, i. e. separated.

2. to declare distinctly, to specify, Lev. 24: 12. Comp. נָקַב no. 2.

3. to spread out, to distend, spec. the feet in riding, see פָּרַשׁ. Comp. the quadrilit. פָּרִישׁ and פָּרִישׁ.

**NIPH.** to be dispersed, scattered, Ez. 34: 12, where however several Mss. and editions read נִפְרְשִׁיהּ, which is more according to the usus loquendi, see פֶּרֶשׁ.

**PUAL** pass. of Kal no. 2, to be distinctly declared, to be specified, Num. 15: 34. Neh. 8: 8 and they read in the book of the law of God מִפְרָשׁ (Vulg. *distincte* i. e. word for word, Syr. faithfully), and gave the sense and explained what they read, comp. Ezra 4: 18. Others, as also Hengstenberg Authent. Dan. p. 199, render it here, *addita translatione* sc. into Chaldee; but see Gesch. d. hebr. Spr. pag. 45, 46, and n. 51. Compare also the use of the noun פֶּרְשָׁה.

**HIPH.** to puncture, to sting, to wound, Prov. 23: 32. — Syr. اَضَفَ, Arab. فَرَسَ, id. فَرَسَ goad.

Deriv. פֶּרֶשׁ, פֶּרֶשׁ, פֶּרֶשָׁה.

**פֶּרֶשׁ** Chald. id. **PA.** part. pass. as adv. מִפְרָשׁ distinctly, accurately, word for word, Ezra 4: 18. Vulg. *manifeste*, Syr. faithfully. See Heb. פֶּרֶשׁ Pu.

**פֶּרֶשׁ** (of the form פֶּרֶשׁ) constr. פֶּרֶשׁ Ez. 26: 10 before a cop. accent, plur. פֶּרָשִׁים with Kamets retained.

1. a horseman, rider, eques, Syr. فَرَسٌ, Arab. فَرَسٌ, pp. so called

as riding on a horse, and not on an ass (Arab. حَمَارٌ) or camel (رَاكِبٌ).

Jer. 4: 29. Nah. 3: 3. Plur. פֶּרָשִׁים Gen. 50: 9. Ex. 14: 9 sq. 1 Sam. 8: 11. al. saepiss. Is. 21: 7 פָּרָשִׁים pairs of horsemen, horsemen and their steeds in pairs. v. 9. Opp. רֶכֶב חֲמֹר riders on asses, or camels.

2. a horse sc. for riding, a steed, which the Romans also called *eques*, according to Gell. 18. 5. Macrobian. Sat. 6, 9. Comp. *equitare*, of a horse running with a man, Lucil. ap. Gell. ibid. It is manifestly to be distinguished from סוּסִים i. e. common horses for chariots etc. 1 K. 5: 6 [4: 26] and Solomon had forty thousand pairs of horses (סוּסִים) for his chariots, and twelve thousand steeds sc. as riding horses. Ez. 27: 14 from

Armenia they brought to thy fairs סוּסִים וּפָרָשִׁים וּפָרָדִים horses (common) and steeds for riding and mules; here I have formerly translated 'slaves as riders, grooms, for the horses.'

פָּרָשִׁים 2 Sam. 1: 6 horsemen. Once Is. 28: 28 of horses treading out grain, but still with riders. Arab. فَرَسٌ, Aeth. ሰፈረ: horse.

**NOTE.** It may seem strange to derive the word for horse from that signifying horsemen, but I am led to this for the following reasons: a) The authority of the points, since in the signif. horses it is also read פָּרָשִׁים not פָּרָשִׁים. b) The analogy of the Latin usus loquendi. c) The etymology, which can only be probably explained in this way, i. e. פֶּרֶשׁ horseman is readily derived from פָּרַשׁ to separate or spread out the feet, which in Arabic is more fully given by فَرَسْتُ and فَرَسْتُ.

**פָּרַשׁ** c. Suff. פָּרָשׁוֹ m. 1. excrement, dung, faeces in the belly Ex. 29: 14. Lev. 4: 11. 8: 17. Mal. 2: 3.

Arab. فَرَسْتُ.

2. pr. n. m. 1 Chr. 7: 16.

**פֶּרְשָׁה** (for פֶּרְשָׁה verbal of Piel) distinct declaration, specification, exposition, Esth. 4: 7. 10: 2. See r. פֶּרֶשׁ no. 2.

**פֶּרֶשֶׁן** Heb. and Chald. a transcript, copy sc. of a letter Ezra 4: 11, 23. 5: 6. 7: 11. In Targ. id. Syr.

فَرَسَانٌ. The etymology is obscure. — Another form of the same noun is פֶּרְשָׁנָה Esth. 3: 14. 4: 8.

\* **פָּרָשִׁד** quadril. not used in the verb, Arab. فَرَسْتُ and فَرَسْتُ to separate or spread out the feet, to straddle, compounded from פָּרַשׁ id. (see no. 3, also פָּרַשׁ) and פָּרַד to expand. — Hence

**פָּרָשֶׁדוֹן** π. λεγόμε. Judg. 3: 22, according to the Targ. Vulg. Luth. Engl. dung, dirt, (comp. פָּרַשׁ) hence פָּרָשֶׁדוֹן and the dirt (faeces)

came out sc. from the wound. But the He paragog. implies rather the place to which a thing comes out; and I would prefer therefore to render: and (the blade) came out between his legs, i. e. in vulgar Engl. 'into his crotch,' comp. the root and פִּרְשָׁן. The gender of פִּרְשָׁן presents no difficulty, since it may be referred to פִּרְשָׁן, or even to פִּרְשָׁן, comp. Zech. 13: 7. Heb. Gramm. § 144. n. 1. — Sept. cod. Vatic. καὶ ἐξῆλθεν (Ἀὐδ) τῇ προστάδα, as if פִּרְשָׁן were i. q. הַמְּסֻדָּה in v. 23; but such a repetition would be frigid, and v. 23 is manifestly a transition to another topic. In a similar manner Ewald (Heb. Gr. p. 519) renders it: 'and Ehud went out into the open fields;' comparing פִּרְשָׁן (see above, which does not avail much here) and פִּרְשָׁן open country.

\* פִּרְשָׁן quadril. to spread out, to expand, compounded from פִּרְשָׁן no. 3, and פִּרְשָׁן to spread (comp. פִּרְשָׁן), Job 26: 9. see פִּרְשָׁן.

פִּרְשָׁן pr. n. Pers. of one of Haman's sons, Esth. 9: 7. — The form savours of Chaldaism, and would thus denote an interpreter of the law; but the name is more prob. of Persian origin inflected in the Chaldee manner, perh. פִּרְשָׁן in luce datus.

\* פִּרְשָׁן obsol. root, Syr. and Chald. to break, i. q. פִּרְשָׁן. Arab. فَرَسَ to be sweet, i. e. water. Hence

פִּרְשָׁן pr. n. Euphrates, a river of Syria, which, rising in the mountains of Armenia and uniting below Babylon with the Tigris, empties itself into the Persian Gulf, Gen. 2: 14. 15: 18. Deut. 1: 7. Jer. 2: 18. 13: 4—7 where some falsely understand Ephrata. 46: 2. al. saep. Comp. פִּרְשָׁן no. 2. Gr. Ἐφράτης from פִּרְשָׁן, Arab. فُرَات, which also signifies sweet water, for which indeed the Euphrates is celebrated, comp. Jer. 2: 18.

פִּרְשָׁן f. a fruit-tree, see the root פִּרְשָׁן no. 1. a.

פִּרְשָׁן plur. nobles, princes, among the Persians Esth. 1: 3. 6: 9; among the Jews Dan. 1: 3. It is of Persian origin, i. q. Pehlvi pardom the first, see Anquetil du Perron Zend-Avesta II. p. 468. Comp. Sanscr. prathama the first. In the Zend dialect the form is peoerim, comp. Sanscr. pura prius, antea, purāna antiquus. From the former comes the Gr. πρῶτος, and from the latter the Lat. primus.

\* פִּרְשָׁן to spread, as the leprosy, Lev. 13: 7 sq. Arab. فشا V, to be propagated, e. g. disease. Aram. פִּרְשָׁן id. — The primary idea is that of going apart and spreading out, a signification common to verbs beginning with the syllables פִּרְשָׁן, פִּרְשָׁן, פִּרְשָׁן, [פִּרְשָׁן,] and often expressed in Latin by the particles dis, di.

\* פִּרְשָׁן to stride, to go, seq. פִּרְשָׁן to rush upon Is. 27: 4. Chald. פִּרְשָׁן id. — The primary idea is that of throwing apart the legs, see in פִּרְשָׁן. Deriv. מִפְּשָׁן and

פִּרְשָׁן m. a stride, step, 1 Sam. 20: 3.

\* פִּרְשָׁן to dispart the lips, to open wide, Prov. 13: 3.

PIEL id. of the feet Ez. 16: 25.

פִּרְשָׁן ἄπ. λεγόμε. Job 35: 15, which in entire accordance with the context the Sept. and Vulg. render παράπτωμα, scelus, i. e. transgression, as if i. q. פִּרְשָׁן; and it may be worth the inquiry, whether פִּרְשָׁן may not be put for פִּרְשָׁן, פִּרְשָׁן, the final פִּרְשָׁן being dropped, like פִּרְשָׁן Job 15: 31 Chethibh for פִּרְשָׁן. In former editions I have rendered it arrogance, wickedness, comparing r. פִּרְשָׁן no. 1. Others after the Rabbins, multitude sc. of transgressions. But both of these explanations are forced, and I would rather replace פִּרְשָׁן.

\* פֶּשַׁח only in PIEL to *tear in pieces* Lam. 3: 11. Aram. id.

פֶּשַׁח־ר Pashur pr. n. a) of a priest cotemporary with Jeremiah, Jer. 20: 3. 38: 1. Allusion is made to the signif. of the name, i. e. *prosperity round about*, compounded from פֶּשַׁח Arab. فَسَح to be wide, ample, and כְּהֹרֶם round about. Opp. מְסָבִיב. — b) Jer. 21: 1. c) Ezra 2: 38. 10: 22. Neh. 7: 41. 10: 4.

\* פָּשַׁט fut. יִפְשֹׁט 1. to *spread out, to expand*, Syr. فَشَّط, Arab. فَشَط, cogn. פָּטַט no. 1, 2. Every where intrans. to *spread oneself out*, of hostile troops 1 Chr. 14: 9, 13; of swarms of locusts Nah. 3: 16; seq. יָלַח of a land or people, to *invade* sc. for the purpose of driving off booty Job 1: 17. Judg. 9: 33, 44; also seq. אָלַח 1 Sam. 27: 8, 9. 2 Chr. 25: 13. 28: 18, accus. 1 Sam. 30: 14.

2. to *put off* a garment, to *lay off*, (which implies the opening and unfolding of it, a garment being wrapped together in putting it on, comp. Chald. פִּשְׁטַּשׁ,) seq. acc. Lev. 6: 4. 16: 23. Cant. 5: 3. al. Absol. פָּשַׁטְהָ put off sc. thy garments! Is. 32: 11.

PIEL to *strip, to plunder*, sc. the slain 1 Sam. 31: 8. 2 Sam. 23: 10. 1 Chr. 10: 8.

HITHP. to *cause to put off* one's garments, i. e. a) seq. acc. of pers. to *strip* any one Hos. 2: 3, 5. b) seq. acc. of garment to *strip off*, 1 Sam. 31: 9. Job 22: 9. c) seq. dupl. acc. to *strip* one of any thing, Gen. 37: 23. Num. 20: 26, 28; or acc. of thing and מְבַרְכֵי of pers. Mich. 3: 3. (comp. מְבַרְכֵי 2: 8.) Job 19: 9.

2. to *flay* victims for sacrifice Lev. 1: 6. 2 Chr. 29: 34. 35: 11. comp. Mic. 3: 3.

HITHP. to *strip oneself* of clothing 1 Sam. 18: 4.

\* פָּשַׁע 1. pp. to *break with* any one, i. e. one's league, allegiance; hence to *fall away, to revolt, to rebel*, seq. 2 K. 1: 1. 3: 5, 7. Comp. Arab. فَسَق to revolt, also Aram. فَصَف,

to break. Seq. מִתְּחַדָּה 2 K. 8: 20, 22. Spec. to *rebel* against God, to *apostatize* from him, seq. בִּרְהוּדָה Is. 1: 2. Jer. 2: 29. 3: 13. Hos. 7: 13. Hence

2. to *transgress, to sin*, Prov. 28: 21; sq. עָלַי against Hos. 8: 1. Part. פֹּשְׁעִים transgressors, i. e. who rebel against God, Is. 1: 28. 46: 8. al. saepe.

NIPH. recipr. of Kal no. 1, Prov. 18: 19 אָחַב נִפְשָׁעֵם brethren *breaking with one another*, discordant. — Hence

פִּשְׁעִי c. Suff. פִּשְׁעִי m.

1. *defection, rebellion*, Prov. 28: 2.

2. a *fault, trespass*, Gen 31: 36. 50: 17; espec. *transgression, sin* against God, Job 33: 9. 34: 6, 37. Ps. 32: 1. It would seem to be stronger than חֲטָאָה, Job 34: 37. Plur. Prov. 10: 12. Am. 1: 3, 6. Meton. a) for the *punishment* of sin Dan. 9: 24. b) i. q. *offering* for sin Mic. 6: 7.

\* פִּתְרָא Chald. i. q. Heb. פָּתַר, to *explain, to interpret*, e. g. visions, dreams, Dan. 5: 16. — Arab. فَسَّر id.

PA. id. Dan. 5: 12. — Hence

פִּתְרָא, emphat. פִּתְרָא, Chald. m. *explanation, interpretation*, Dan. 2: 4 sq. 4: 4 sq.

פִּתְרָא Heb. id. Ecc. 8: 1.

\* פִּשְׁשָׁה obsol. root, perh. i. q.

Arab. فَشَّ to shake up i. e. so as to make light and loose, spec. to card cotton, see Avic. in Castell. Syr. فَشَّ carding. Hence

פִּשְׁשָׁה c. Suff. פִּשְׁשָׁה Hos. 2: 7, 11, and פִּשְׁשָׁה, plur. פִּשְׁשָׁה, fem. Is. 19: 9.

1. *flax, linen*, sing. Ex. 9: 31. plur. Lev. 13: 47 sq. Deut. 22: 11. Is. 19: 9. Jer. 13: 1. פִּשְׁשָׁה הַצֵּץ Josh. 2: 6 tree-flax, i. e. cotton, Germ. Baumwolle; see the root. In Syriac and Arabic also both flax and cotton are expressed by the same word, كُنُن, فَشَّ. But



Sept. Vulg. Syr. *stipulas lini*, i. e. stalks of flax, pp. flax-wood; but then it ought perhaps to read **פַּתְּהִים**.

2. wick of a lamp etc. made of linen or cotton, Is. 42: 3. 43: 17.

NOTE. Forster, de Bysso antiq. p. 63, regards **פַּתְּהִים** as of Egyptian origin, from **ⲡⲉⲧⲁⲩⲟⲩ** pp. thread-plant, with the art. *pi*.

**פֶּתֶ** f. Prov. 17: 1. 23: 8, c. Suff.

**פַּתִּי**, plur. **פַּתִּים** (r. **פָּתַח**) a bit, crumb, morsel, e. g. of bread, Gen. 18: 5. Judg. 19: 5. al. Ps. 147: 17 *he sendeth forth his ice בַּפִּתִּים like crumbs* sc. of bread, i. e. in flakes.

**פֶּתַח** c. Suff. **פַּתְּחִין** Is. 3: 17, plur. **פַּתְּחוֹת**, interstice, space between, Arab.

**פֶּתֶח**, from **פָּתַח** VI, to stand mutually off or apart. It follows sometimes the analogy of verbs **עָנַע** and sometimes **עָנָה** as in Arabic. — Spec. of the space between the feet, i. e. *pu-denda muliebria* Is. 3: 17. Trop. **פַּתְּחוֹת** female hinges, i. e. the eyes or parts with holes, 1 K. 7: 50.

**פַּתְּחִים** see **פַּתִּי**.

**פַּתְּחָא** adv. (for **פַּתְּחֵה** from **פָּתַח** moment, with the ending **א** and **ע** changed into **א**), in a moment, suddenly, Josh. 10: 9. It is also put in the genit. after a noun, as **פַּתְּחֵה פַּתְּחָא** sudden terror Prov. 3: 25; often after **פַּתְּחֵה** intensively, **בְּפַתְּחֵה פַּתְּחָא** very suddenly Num. 6: 4, **לְפַתְּחֵה פַּתְּחָא** Is. 29: 5, also transp. **לְפַתְּחֵה פַּתְּחָא** 30: 13. With prefix **בְּפַתְּחָא** 2 Chr. 29: 36.

**פַּתְּחָנָה** m. delicate food, dainties, sc. for the king, Dan. 1: 5, 8, 13, 15. 11: 26. Syr. **ⲡⲉⲧⲁⲩⲟⲩ** in Barhebr. and Ephr. id. The word is doubtless of Persian origin, and is explained in two ways. Lorsbach, in Archiv f. morgenl. Litt. II. 313, regards it as compounded from **پت** idol, and **پاش**, **پاش**, food,

q. d. food for the gods, i. e. as set out for them in lectisternia. Bohlen on the other hand, Symb. p. 23, writes it

in Persian **پاش پاش** food of the father i. e. of the king, and this I prefer. On the word **پاش**, **پاش**, food, see above in its place.

**פַּתְּנָם** m. a word of the later Hebrew, (see the Chald.) sentence, edict, decree, Esth. 1: 20. Ecc. 8: 11.

**פַּתְּנָם** Chald. st. emphat. **ⲡⲉⲧⲁⲩⲟⲩ**, m.

1. word, i. q. **דָּבָר**, **λόγος**, Dan. 3: 16. Hence sentence, edict, decree, Ezra 4: 17. Dan. 4: 14; an epistle, letter, **λόγος**, 5: 7.

2. thing, matter, Ezra 6: 11.

Syr. **ⲡⲉⲧⲁⲩⲟⲩ** id. The origin of the word is to be sought in the Persian, in which **پیغام**, **پیغم**, Pehl. *pedam*, is word, edict, mandate.

\* **פַּתַּח** 1. pp. to open, to expand. Kindr. **אַרְבַּח**, **פַּתַּח**, and also the roots beginning with **פֶּשַׁח**, see **פֶּשַׁח**. In the Indo-europ. dialects comp. Sanscr. *pad* to expand, Gr. **πείσσω**, **πείσσω**, Lat. *pateo*. Prov. 20: 19 **פַּתַּח שְׁפָתָיו** who openeth his lips, spoken of a garrulous person who always has his mouth open.

2. intrans. to be open, and trop. of the mind, to be open, ingenuous, like children and youth, comp. Arab. **فَتَا** to be ingenuous, youthful; hence to let oneself be persuaded, enticed, seduced. Deut. 11: 16 **לֹא יִפְתָּח לְבָבְךָ** let not your heart be enticed. Job 31: 27. Part. **פַּתַּח** simple, foolish, Job 5: 2, fem. **פַּתְּחָה** Hos. 7: 11.

NIPH. to let oneself be persuaded Jer. 20: 7; to let oneself be enticed, seduced, seq. **עַל** to any thing, Job 31: 9.

PIEL **פַּתַּח** 1. to persuade any one, comp. **πειθω**, Jer. 20: 7; espec. to evil 1 K. 22: 20 sq. Judg. 14: 15. 16: 5. 2 Sam. 3: 25; hence to entice, to seduce, Ex. 22: 15. Prov. 1: 10. 16: 29.

2. to deceive, to delude, sc. with words, Gr. **ἀπατάω**, to which etymologists usually assign a false derivation. Ps. 78: 36. Prov. 24: 28 **הֲפַתִּית בְּשִׁפְתֶּיךָ** wilt thou deceive with thy lips? i. e. deceive not, see in **הָ** no. 1. a.

PUAL i. q. Niph. to let oneself be per-

sueded Prov. 25: 15; to let oneself be deceived, Ez. 14: 9. Jer. 20: 10.

HIPH. to cause to lie open. Gen. 9: 27 פתח אל־הים לִי־פֶתַח lit. may God make wide open to Japheth, i. e. give him wide room. The paronomasia is to be noted.

Deriv. פְּתִיחָה, פְּתִיחָה, Chald. פְּתִי, pr. n. רִפְתָּה, and

פְּתוּאֵל (simplicity of God, if it be not rather for מְתוּאֵל man of God) pr. n. m. Joel 1: 1.

פְּתוּחָה m. 2 Chr. 2: 13. Zech. 3: 9, plur. פְּתוּחִים engraving, sculpture, Ex. 28: 11, 21, 36. 39: 6. 1 K. 6: 29. See the root פָּתַח Pi. no. 4.

פְּתוּרָה (interpretation of dreams, perh. i. q. פֶּתוּר בֵּית פְּתוּר house or dwelling of the ονειροπόλοι Pethor pr. n. of a place on the Euphrates where Balaam dwelt, Num. 22: 5 coll. 23: 7. Deut. 23: 5.

פְּתוּתָה i. q. פֶּתַח bit, morsel, Ez. 13: 19.

\* פְּתַח 1. to open, Syr. et Arab. פְּתַח, Aeth. ፈተህ: id. comp.

the cognate roots פָּתַח and פָּתַח. E. g. the eyes 1 K. 8: 29, comp. פָּתַח; a door Judg. 3: 25, a book Neh. 8: 4. etc. Spec. in these phrases: a) פָּתַח אִתּוֹ פִּי to open the mouth, either for eating Ez. 3: 2; or in song Ps. 78: 2; or for speaking, mostly after a silence Job 3: 1. 33: 2, and hence to speak, to utter words, Prov. 31: 8. Ps. 109: 2. So the opp. not to open the mouth, i. e. to be silent, Ps. 39: 10. Is. 53: 7. — In a different sense God is said b) to open the mouth of any one, i. e. to make the dumb speak Num. 22: 28, or to make one speak fluently Ez. 3: 27. 33: 22. — c) to open the ear of any one, i. e. to reveal any thing to him, sc. of God Is. 50: 5, comp. 48: 8. d) to open the hand unto any one, seq. הַ, i. e. to deal liberally towards him, Deut. 15: 8, 11. e) to open sc. the gates of a city, spoken of cities which surrender, Deut. 20: 11. 2 K. 15: 16. f) to open the grain Am.

8: 5, by a somewhat bold figure for: 'to open the granaries and expose the grain for sale.' Am. 8: 5.

2. to let loose, to set free, e. g. a sword, to draw Ps. 37: 14. Ez. 21: 33; a captive out of prison, Is. 14: 17.

3. to open i. e. to begin, to lead off e. g. a song Ps. 49: 5.

NIPH. 1. to be opened Gen. 7: 11. Is. 35: 5. Ez. 1: 1.

2. to be loosed, e. g. a girdle Is. 5: 27; to be set free, e. g. a captive Job 12: 14.

PIEL 1. to open i. q. Kal Job 41: 6. Intrans. to open itself, of a flower Cant. 7: 13; of the ear, to be open Is. 48: 8.

2. to loosen, to unbind, e. g. bonds Job 30: 11. 38: 31. 39: 5. Ps. 116: 16; a girdle Ps. 30: 12. Is. 20: 2. etc. Part. מִפְתִּיחַ one who ungirds sc. himself, his girdle etc. spoken of a warrior putting off his armour after a battle, 1 K. 20: 11. Also seq. accus. of pers. whose bonds are loosed Jer. 40: 4, or whose girdle is unbound Is. 45: 1.

3. to open the earth sc. with a plough, to plough Is. 28: 24. — Hence in the similar sense of

4. to engrave, to carve, to sculpture, e. g. wood 1 K. 7: 36, gems Ex. 28: 36, and also architectural ornaments in stone Zech. 3: 9.

PUAL pass. to be engraved, Ex. 39: 6.

HITHPA. to loose oneself sc. from bonds Is. 52: 2.

Deriv. פְּתִיחָה—פְּתִיחָה, פְּתִיחָה, פְּתִיחָה, מִפְתִּיחַ, מִפְתִּיחַ, and the pr. names פְּתִיחָה, מִפְתִּיחַ.

פְּתַח Chald. to open Dan. 6: 10. Praet. pass. 7: 10.

פְּתַח c. Suff. פְּתַחִי, plur. פְּתַחִים constr. פְּתַחִי, m. an opening, entrance, hence פְּתַח שַׁעַר הָעִיר in the entrance of the city gate Josh. 20: 4. Judg. 9: 35, comp. Prov. 1: 21. בְּפִתְחָה עֵינַיִם in the entrance of [the place] Enaim Gen. 38: 14. — Hence

1. door, e. g. of a tent Gen. 18: 1, of a house 19: 11, 19, of the temple 1 K. 6: 8. Acc. פְּתַח at the door Gen. 11. cc. likewise after verbs of motion Job 31: 34, where also פְּתַחֵה Gen. 19: 6.

2. *gate* of a city Is. 3: 26. Metaph. *gates* of the mouth, the opening of the lips Prov. 8: 34; *gate of hope* Hos. 2: 17, spoken of the valley of Achor.

פֶּתַח m. *opening, insight, instruction*, afforded by any thing, Ps. 119: 130. — Syr. ܦܬܚܐ Aph. to declare, to illustrate. Arab. conj. X. id.

פֶּתַח־נֶפֶשׁ constr. פֶּתַח־נֶפֶשׁ m. *opening sc. of the mouth* Ez. 16: 63. 19: 21.

פֶּתַח־חַיִּים (whom Jehovah sets free) pr. n. m. i Chr. 24: 16. b) Ezra 10: 23. Neh. 9: 5. c) Neh. 11: 24.

פְּתִי m. in pause פְּתִי, plur. פְּתִיִּים Prov. 1: 22, 32, and פְּתִיִּים 1: 4. Ps. 116: 6.

1. *simplicity, folly*, Prov. 1: 22. See the root פֶּתַח no. 2.

2. *concr. simple, open to persuasion, easily enticed and seduced*, Prov. 7: 7. 22: 3. 27: 12. Ps. 116: 6. Spec. *credulous* Prov. 14: 15, *inexperienced* Ps. 19: 8.

פְּתִי m. Chald. c. Suff. פְּתִיָּה, *breadth*, Dan. 3: 1. Ezra 6: 3.

פְּתִיגִיל ἄπ. λεγόμεν. Is. 3: 24, prob. *a wide mantle*, usually of a rounded form, compounded from פְּתִי i. q. Chald. פְּתִי breadth, and גִּיל ὄrb, or i. q. Chald. גִּילָא pallium. — Sept. χιτών μεσποράφους. Vulg. fascia pectoralis. Those who adopt this latter, regard the word as compounded from Chald. פְּתִיג linen, and פְּתִי thread, cord. But this is less to my mind.

פְּתִיּוֹת f. *simplicity, folly*, as *concr.* for *simple, foolish*, of a female Prov. 9: 13.

פְּתִיחוֹת plur. פְּתִיחוֹת, *drawn swords*, Ps. 55: 22. R. פְּתַח no. 2. q. v.

פְּתִיל m. (r. פֶּתַל) *thread, cord*, Num. 19: 15. Judg. 16: 9. Of the cord or string by which the signet ring was suspended in the bosom, Gen. 38: 18, 25.

\* פֶּתַל in Kal not used. Arab. and Aeth. *to twist, to twine, to spin*. See פְּתִיל.

NIPH. 1. *to be twisted*, metaph. *to be crooked, crafty, deceitful*, Prov. 8: 8. Job 5: 13.

2. *to wrestle*, which implies a mutual twisting and intertwining of the limbs etc. Gen. 30: 8. See נִפְתָּלִים.

HITHPA. *to shew oneself crooked, crafty, perverse*, to act thus, Ps. 18: 27. For the form הִתְפַּל 2 Sam. 22: 27, see the Index at the end of this work.

Deriv. נִפְתָּלִים, פְּתִילִים, pr. n. נִפְתָּלִי, also

פֶּתַלְתַּל m. *crooked, crafty, perverse*, Deut. 32: 5.

פִּתְחֹם Pithom pr. n. of a city of lower Egypt on the eastern bank of the Nile, Ex. 1: 11. Gr. Πάροντος Herod. 2. 158. Steph. Byz. and also, dropping the syllable *pa* which expresses the Egyptian article, Θούμ Itin. Anton. p. 163 Wessel. Egyptian ΠΟΛΙ, and c. art. ΠΥ-ΠΟΛΙ, *narrow place* i. e. shut in by mountains; see Champollion l'Egypte sous les Pharaons II. p. 58 sqq.

\* פֶּתַח obsol. root. I. i. q. מִפְתָּח, *to be strong, firm*, whence מִפְתָּח threshold.

II. prob. i. q. פֶּתַח *to twist, to twine*. Hence

פְּתִנִּים plur. פְּתִנִּים m. *viper, asp, adder*, Arab. بَثْنَى, Is. 11: 8. Ps. 58: 5. 91: 13.

\* פֶּתַח obsol. root, Samar. i. q. פֶּתַח *to open*. Hence

פֶּתַח pp. *opening of the eyes, wink, hence moment*, like Germ. Augenblick. Hence as adv. *in a moment, suddenly*, Prov. 6: 25. 29: 1. Other examples see under פֶּתַח, which comes from this. בִּפְתָּע Num. 35: 22 is *unexpectedly* i. e. *accidentally*.

\* פֶּתַר fut. יִפְתָּר *to interpret a*

dream Gen. 40:8 sq. The Chaldee, which is usually averse to sibilants, has in this signification פֶּשֶׁר q. v. Aethiop. **፩፩፩**:—Hence pr. n. פֶּתוֹר, and

פֶּתְרוֹן m. *interpretation*, Gen. 40:5, 12, plur. 41:8.

פֶּתְרוֹס *Pathros*, the domestic pr. n. for *Upper Egypt*, distinguished from מִצְרַיִם, מִצְרָיִם, which denote, in their more limited sense, Lower Egypt; see these words. Is. 11:11. Jer. 44:15. Ez. 29:14 where Pathros is called the native land of the Egyptians. 30:14.

Sept. well, *Μαθούσης*, i. e. Egypt.

**Παρθενος** region of the south.

In modern Coptic it is also called **ⲡⲁⲣⲏ** southern region. Gentile n. plur. פֶּתְרִיסִים Gen. 10:14. See Jablonski *Opusc.* ed. te Water I. p. 198. J. D. Michaëlis *Spicileg. Geogr.* I. I. p. 271—74.

פֶּתֶשֶׁן see פֶּתֶשֶׁן.

\* פֶּתַת to break, Lev. 2:6. Arab. and Aeth. id.

Deriv. פֶּתַח, פֶּתוֹחַ, comp. also פֶּחַ.

## צ

*Tsade*, the eighteenth letter of the Hebrew alphabet, as a numeral denoting 90.

In the Arabic alphabet there are two letters corresponding to צ, viz. **ص** *Zad* or *Sad*, a sibilant, and **ض** equiv. to *d* or *t* pronounced with a slight sibilant or lisping sound; to this latter approaches also ط, i. e. *t* uttered from the bottom of the palate near the throat, which we might call, with Sanscrit grammarians, *cerebral*. Hence in several Hebrew roots there is a difference of signification, according as they are written in Arabic with the letter **ص** or **ض**, see e. g. צָלַל; but still, roots of this sort often have the same etymology, and are united by a very close affinity, comp. **صَر** *צר* and **بضع *בצע*, **ضَر** and **بضع *בצע*.****

Cognate letters are: a) ט, which in Aramaean is often put for the Heb. צ, comp. in the Hebrew language itself the roots נָצַר and נָצַר, צָהַר and נָצַר, טָהַר and טָהַר, טָבַע and טָבַע. — b) more rarely ד, comp. צָבַב and דָּבַב, Arab. **دفن**. — c) the sibilants ט, ש, ס, comp. צָלַץ and צָלַץ, נָחַץ and נָחַץ. — d) ע, for which see p. 727. — e) the palatals ק, כ, ג. This is a singular affinity, but it is proved by many ex-

amples, and is to be explained perhaps in the same way, that in Sanscrit the gutturals *k, g*, pass over into the palatals *tsh, dsh*. Examples are: צָחַק

**καυχάζω**; צָנַח and צָנַח to descend, to incline; צָלַל no. II, i. q. צָלַל, whence צָלַל i. q. צָלַל, also צָלַל no. III to tinkle, צָלַל a rattle, bell; צָבַר i. q. צָבַר and צָבַר to be depressed; צָנַר and צָנַר to scream, to creak, (צָנַר *κάνθαρος* cantharus, i. e. tube); צָנַר Aeth. כֶּנו to incline a vessel, to pour out; צָלַח prob. i. q. צָלַח to prosper; צָבַר and קָבַר to heap up, to form a mound, and so to bury, etc.

צָאָה f. (Tseri impure) excrement, ordure, Ez. 4:12. Deut. 23:14. — For צָאָה, from r. צָאָה to come out, to be cast out, ejected, like *ἐκπορεύομαι* Mark 7:19. Comp. מוֹצָאָה no. 2, צָאָה and צָאָה.

\* צָאָה obsol. root, Arab. ضَالٌ to be thin, slender; but med. Je ضَالٌ, ضَالٌ denotes the *lotus silvestris*, prickly lotus, which often serves the wild beasts of the desert for a couch, Arab. **السدر**, see Schult. ad Job. p. 1159. — Hence

צָאָה m. Job 40:21, 22, rendered



by Abulwalid, Schultens, and others, *loti silvestres, lotus bushes*. Others regard צא־צא as an Aramaean form for צל־צל shades i. e. shady trees; as מצד Aram. מצד, מצד Aram. מצד comp. Heb. מצד no. II. So Vulg. Syr. Aben Ezra.

\* צא־צא, obsol. root, and doubtful.

Arab. ضأن *to be rich in sheep and goats*, but it is a denominative.

צא־צא for צא־צא, Ps. 144: 13 Che-  
thibb, comm. *gend.* see note; a collect.  
noun, *flocks*, i. e. small cattle, *sheep and*  
*goats*. So Arab. ضأن, ضأن is  
woolly flock, opp. to goats, but still  
الضأن الجبلى denotes the wild-  
goat. For sheep and goats, i. e. צא־צא, a  
frequent Arabic word is غنم. Syr.  
ܥܢܝܢ id.—Gen. 4: 2. 26: 14. 29: 2. al.  
saepiss. Opp. צא־צא herd q. v. 27: 9.  
Lev. 1: 10. 22: 21 coll. 19. Rarely of  
*sheep alone*, 1 Sam. 25: 2. —To this  
collective noun, which is also joined  
with numerals, corresponds the noun  
of unity צא *a sheep or goat, one out of*  
*a flock of sheep or goats*. Ex. 21: 37  
[22: 1] *if any one steal a sheep or goat*  
*(צא), he shall restore (צא־צא)*  
*four sheep or goats*. Ez. 45: 15.

NOTE. As to the gender, it is put  
with the masc. where rams and he  
goats are to be understood, Gen. 30:  
39 וְהָרָמִים הָצֹאֲנִים *and the rams and*  
*bucks rutted*. With the fem. where  
ewes and she goats are implied, ibid.  
וְהַתְּלָדִים הָצֹאֲנִים *and the flocks brought*  
*forth*. But in Gen. 31: 10 it is joined  
with the masc. in the manner of epi-  
cene nouns, although females are to  
be understood.

צא־צא (place of flocks) pr. n. of a  
place in the tribe of Judah Mic. 1: 11,  
perh. i. q. צנן Josh. 15: 37.

צא־צא m. plur. constr. צא־צא  
Is. 48: 19, c. Suff. צא־צא 61: 9.  
R. נצא.

1. *shoots*, pp. *what comes out from*

the earth, *productions*, Is. 42: 5. Job 31:  
8.

2. metaph. *offspring, children*, Is. 22:  
24. 61: 9. 65: 23. Job 5: 25. 21: 8. 27:

14. Fully צא־צא *offspring*  
[shoots] of thy bowels Is. 48: 19.

צב m. 1. *litter, sedan-couch*, as  
what is *lightly and gently borne*, comp.  
r. צבב, and Germ. Sänfte id. from adj.  
sanft soft, softly. Plur. צבים Is. 66:  
20. Sept. λαμπήνη. Num. 7: 3 צב־צב  
*litter-wagons*, i. e. commodious like  
litters, Sept. ἡμαξαι λαμπηνικαι. 2,  
2. a species of lizard, Arab. ضب,  
so called from its sluggish motion, Lev.  
11: 29. Bochart Hieroz. I. p. 1044—  
63.

\* צבא *to go forth to war*, as a sol-  
dier, to make war, seq. על *against* any  
one, Num. 31: 7. Is. 29: 7, 8. 31: 4.  
Zech. 14: 12. absol. Num. 31: 42. — In  
Arabic the corresponding word has a  
wider use, صبا *to go or come forth*,  
e. g. a star, a tooth, a soldier against  
the enemy. Comp. צבדה. — Trop. to  
go forth to the temple service, a sort of  
*militia sacra*, to serve in the temple,  
Num. 4: 23. 8: 24. 1 Sam. 2: 22.

HIPH. *to cause to go forth to war*, i. e.  
*to levy, to muster*, 2 K. 25: 19. Jer. 52:  
25. — Hence

צבא constr. צבא plur. צבאות,  
m. yet twice with a verb fem. Is. 40: 2.  
Dan. 8: 12.

1. *army, host*, στρατός, pp. as going  
forth to war, 2 Sam. 8: 16. 10: 7. al.  
saepe. שר הצבא captain of the host,  
military leader, Gen. 21: 22. אנשי  
הצבא warriors, soldiers, Num. 31: 53.  
יצא הצבא Deut. 24: 5, יצא הצבא  
Num. 31: 27, 28, and far more frequent-  
ly יצא הצבא Num. 1: 3 sq. *to go forth*  
*to or with the host*, i. e. to war, to make  
war. Often also of the (consecrated)  
*army, host*, of the Levites, Num. 4: 23,  
35, 39, 43.

Spec. a) הצבא השמים *host of hea-*  
*ven* i. e. (α) of the host of angels  
which stand around the throne of God,  
(στρατία οὐράνιος Luke 2: 13,) 1 K. 22:

19. 2 Chr. 18: 18. Ps. 148: 2; comp. שֶׁר צָבָא יי Ps. 103: 21, and שֶׁר צָבָא יי Josh. 5: 14, 15 of Jehovah himself. — (β) of the sun, moon, and stars, (*δυνάμεις τῶν οὐρανῶν* Matt. 24: 29), Is. 34: 4. 40: 26. 45: 12. Jer. 33: 22. Dan. 8: 10; often also where the worship of the heavenly bodies is spoken of, Deut. 4: 19. 17: 3. 2 K. 17: 16. 21: 3, 5. Zeph. 1: 5. Sometimes a special mention of the sun and moon precedes (Deut. 17: 3. (Jer. 8: 2), and also of the stars (Deut. 4: 19. Dan. 8: 10), and then this phrase is subjoined as more general and as if comprehending all the inhabitants of heaven (Dan. 4: 32), q. d. all the celestial divinities; comp. Job 38: 7 where the angels and stars are parallel, and Is. 24: 21 where the host of heaven, צָבָא הַמָּרוֹם, is put in antith. with the kings of the earth. — Once by a bolder figure צָבָא in Zeugma is made to refer to the *inhabitants of the earth*, or rather to *all* that which the *earth contains*, i. q. מֶלֶא הָאָרֶץ, including even animals and plants, Gen. 2: 1 וְכָל־צָבָא הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָא הַשָּׁמַיִם וְכָל־צָבָא הָאָרֶץ, which is expressed without Zeugma thus in Neh. 9: 6 הַשָּׁמַיִם וְכָל־צָבָא הָאָרֶץ, comp. Ex. 20: 11 הַשָּׁמַיִם וְהָאָרֶץ.... וְכָל־אֲשֶׁר בָּם. — Hence b) as a very frequent epithet of Jehovah, אֱלֹהִים צָבָאוֹת Ps. 80: 15, יְהוָה אֱלֹהֵי צָבָאוֹת Jer. 5: 14. 15: 16. 38: 17. 44: 7, אֱלֹהִים צָבָאוֹת, Ps. 59: 6. 80: 5, and יְהוָה צָבָאוֹת, *Jehovah (God) of hosts*, i. e. of the celestial armies; on the construction see Comment. on Is. 1: 9. This is a very usual appellation for the Most High God in the prophetic books, especially in Isaiah, Jeremiah, Zechariah, and Malachi; but does not occur in the Pentateuch, nor in the book of Judges. In respect to the signif. of this appellation, comp. Josh. 5: 14, 15; although the Heb. writers sometimes appear to have regarded God himself as the leader and patron of the Israelitish armies, see 1 Sam. 17: 45, comp. 2 Sam. 5: 24. In the later books of the O. T. God is in the same sense called שָׁמַיִם. אֱלֹהֵי שָׁמַיִם, see שָׁמַיִם. Sept. often παντοκράτωρ.

2. *warfare*, military service, always trop. for hard service, season of affliction and calamity, Job 7: 1. 10: 17. 14: 14. Is. 40: 2. Dan. 10: 1 *and true is the edict, וְצָבָא גְדוֹל* and [relates to] *long warfare*, i. e. to many calamities to be endured.

צָבָאוֹת and צָבָאִים plur. of צָבִי gazelle.

\* צָבָא Chald. fut. יִצְבֵּא *to will, to please*, pp. to be inclined, prone, see צָבָה no. 3. Dan. 4: 14, 22, 29. 5: 19, 21. Syr. id.

Deriv. צָבִי.

צָבָאִים (i. q. צָבָאִים gazelles, or צָבִים hyenas,) Hos. 11: 8, and צָבִים, צָבִים Gen. 10: 19. 14: 2. Deut. 29: 22, *Zeboim* pr. n. of a city in the vale of Siddim, destroyed with Sodom and Gomorrah, and covered by the Dead Sea.

\* צָבָב in Kal not used, cogn. דָּבַב.

1. to move gently, to go slowly.

2. to flow, Arab. ضَبَّ to flow,

trickle, of water, ضَبَّ to pour. To this root I would refer

Норн. after the Chaldee form, in the vexed passage Nah. 2: 8, where the words may be thus joined: הִתְיַבֵּל הַהֵיכָל וְהַצֵּב נִמְוֶג *the palace is dissolved and made to flow down*.

Deriv. צָב, and

צָבָבָה, c. art. הִצְבָּבָה (the slow-moving) pr. n. f. 1 Chr. 4: 8.

צָבָה 1. i. q. Heb. צָבָא *to go forth to war, to make war*. Is. 29: 7 צָבָהּ i. q. צָבָאִים עָלֶיהָ *waging war against her*.

2. i. q. Arab. ضَبَّ *prodiit stella, to go forth, to appear*, sc. as a star, and so *to shine, to be splendid*; hence צָבִי splendour.

3. *to project, to be prominent*, Arab. ضَبَّ Conj. I, and ضَبَّ Conj. II, im-

minuit in rem. Hence to *swell*, of the belly Num. 5: 27. Also

4. trop. to be *propense, inclined, disposed*, to will, comp. <sup>פָּנָה</sup> and <sup>הִפָּן</sup>. — Arab. <sup>صَبَا</sup> id. Chald. and Syr.

<sup>צָבָה</sup>, <sup>צָבָה</sup>, q. v.

HIPH. causat. of no. 3, to *cause to swell*, Num. 5: 22. — Hence

<sup>צָבָה</sup> f. <sup>צָבָה</sup> adj. *swelling, swollen*, Num. 5: 21.

<sup>צָבָה</sup> Chald. 1. pp. *will, pleasure*, from r. <sup>צָבָה</sup>. Then

2. *thing, matter, affair*, Syr. <sup>صَبَا</sup>, Dan. 6: 18. Comp. <sup>צָבָה</sup> no. 4.

<sup>צָבָה</sup> m. <sup>απ. λεγόμεν.</sup> Jer. 12: 9, *hyena*, i. q. Arab. <sup>صَبَا</sup>. Sept. <sup>σαῦρα</sup>.

Others genr. *beast of prey*, comp. Talmud. <sup>צָבָה</sup>, Arab. <sup>صَبَا</sup>, ravenous beasts. See Bochart Hieroz. P. I. p. 829. R. <sup>צָבָה</sup> no. II.

\* <sup>צָבָה</sup> fut. <sup>יָצַב</sup> to *reach out* to any one, only once Ruth 2: 14. Arab. <sup>صَبَا</sup> to *grasp, to snatch*.

<sup>צָבָה</sup> m. in pause <sup>צָבָה</sup>. R. <sup>צָבָה</sup> no. I. 2.)

1. *splendour, beauty*, Is. 4: 2. 24: 16. 28: 1, 4, 5. <sup>צָבָה</sup> the glory of kingdoms, spoken of Babylon Is. 13: 19. <sup>צָבָה</sup> land of beauty, glorious land Dan. 11: 16, 41, and simpl. <sup>צָבָה</sup> 8: 9, (as often in the Rabbins) for the land of the Israelites, comp. Ez. 20: 6, 15. 26: 12. Jer. 3: 19, and Dan. 11: 45 <sup>צָבָה</sup> <sup>הַר צָבָה קָדֵשׁ</sup> mount of holy beauty, i. e. mount Sion.

2. *gazelle*, Gr. <sup>δορκάς</sup>, Lat. *dorcas*, so called from the beauty of its form,

Arab. <sup>صَبَا</sup>, Aram. <sup>صَبَا</sup>. 1 K. 5: 3. Is. 13: 14. Prov. 6: 5. See Bochart Hieroz. T. I. p. 924 sq. 895 sq. et ibi Rosenm. T. II. p. 304. ed. Lips. Both the Hebrews and Arabs make much of the beauty of the gazelle, and

use it as the emblem of every thing elegant and beautiful, Cant. 2: 9. 4: 5. 7: 4, comp. Prov. 5: 19. They even swear by it, as Cant. 2: 7. 3: 5 *I adjure you, O daughters of Jerusalem, by the gazelles, by the wild goats*, comp. Arab.

<sup>צָבָה</sup>, <sup>צָבָה</sup>, nay, by the gazelle! i. e. do it not, as in Engl. nay, by my life! etc. Plur. <sup>צָבָה</sup>, <sup>צָבָה</sup> 2 Sam. 2: 18, <sup>צָבָה</sup> 1 Chr. 12: 8, and <sup>צָבָה</sup> Cant. 2: 7. 3: 5.

<sup>צָבָה</sup> (gazelle fem.) pr. n. m. 1 Chr. 8: 9.

<sup>צָבָה</sup> fem. of <sup>צָבָה</sup>, *female gazelle* Cant. 4: 5. 7: 4.

<sup>צָבָה</sup> (gazelle fem.) pr. n. of the mother of king Josiah, 2 K. 12: 2. 2 Chr. 24: 1.

<sup>צָבָה</sup> see <sup>צָבָה</sup>.

\* I. <sup>צָבָה</sup> i. q. <sup>صَبَا</sup> to *dip in, to immerse*, hence to *tinge, to dye*, cogn. <sup>צָבָה</sup>, where see. Hence <sup>צָבָה</sup> something dyed, and <sup>צָבָה</sup> finger, spec. the fore-finger, as being often *dipped* in any thing, although Arab. <sup>صَبَا</sup> is written with <sup>ع</sup>.

\* II. <sup>צָבָה</sup> i. q. <sup>صَبَا</sup> to *seize as prey, to raven*, sc. as a wild beast, whence <sup>צָבָה</sup> beast of prey, hyena, Arab. <sup>صَبَا</sup> and <sup>صَبَا</sup> lion, <sup>صَبَا</sup> ravenous beasts.

<sup>צָבָה</sup> Chald. to *dip in, to immerse*. PA. to *wet, to moisten*, Dan. 4: 22. ITHFA. <sup>צָבָה</sup> to *be wet, moistened*, 4: 12, 20, 30. 5: 21. In the Targums often for 'to dye, to colour,' like Syr. and Arab. <sup>صَبَا</sup>.

<sup>צָבָה</sup> m. *something dyed, dyed garments*, perh. *versicoloured*, Judg. 5: 30.

<sup>צָבָה</sup> (Chald. *versicolour*) pr. n. of a son of Seir, phylarch or head of the Horites, Gen. 36: 2, 20, 24, 29.

**צִבְעִים** (hyenas) *Zeboim*, pr. n. of a valley and town in the tribe of Benjamin, 1 Sam. 13: 18. Neh. 11: 34.

\* **צָבַר** fut. **יִצְבֵּר** *to heap up, to store up*, as grain Gen. 41: 35, treasures Job 27: 16, a mound Hab. 1: 10. Chald. **צָבַר** and Arab. **ضَمَر** id. Kindr. is **טָבַר**, whence **טָבוּר** q. v. — Hence

**צִבְרִים** m. plur. *heaps, piles*, 2 K. 10: 8.

\* **צָבַת** obsol. root, Chald. *to bind*, whence

**צִבְתָּ** or **צָבַת** only in plur. **צִבְתִּים** *bundles, sheaves*, once Ruth. 2: 16.

**צָד** m. c. Suff. **צָדוֹ**, plur. **צָדִים** (r. **צָרַד** q. v.)

1. *side* Deut. 31: 26. 2 Sam. 2: 16. al. saep. Spec. as it would seem, of the left side 1 Sam. 20: 25. Ps. 91: 7, opp. **יְמִין**. **צָד** at or by the side of any thing Deut. 31: 26. Josh. 12: 6. **עַל צָד** on the side, i. e. in or under the arms, where children are carried, Is. 60: 4. 66: 12. With He parag. **צָדָה** *to or at the side*, 1 Sam. 20: 20.

2. *adversary* Judg. 2: 3.

**צָד** Chald. i. q. Hebr. no. 1, *side*, **מִצָּד** *on the side or part of*, in respect to, Dan. 6: 5. **לְצָד** *at or against the part of*, i. e. *against*, Vulg. *contra*. 7: 25.

**צָדָה** Chald. *purpose, design*. Dan. 3: 14 **הֲצָדָה** *is it on purpose?* etc. Comp. Heb. **צָדָה**, **צָדִיָּה**.

\* **צָדַד**, Arab. **ضَدَّ** and **ضَدَّ** *to turn away from any one, to turn one's side and not the face to him*; hence Conj. III, *to oppose oneself, to be adverse*. Hence **צָד** *side, adversary*. Also

**צָדָד** or **צָדָדָה** (mount, pp. **צָדָדָה**, **צָדָד**) pr. n. of a place in the northern extremity of Palestine, Num. 34: 8. Ez. 47: 15.

\* **צָדָה** (cogn. with **צָדַד**) *to lie in wait for, to way-lay*, seq. acc. Ex. 21: 13; seq. **נָפֵשׁ** *to lie in wait for one's life*, 1 Sam. 24: 12.

Deriv. **צָדִיָּה**, Chald. **צָדָה**.

NIPH. from the Chald. and Syriac usage, *to be desolated* Zeph. 3: 6, perh. pp. to be taken by ambuscade.

**צָדָה** see **צָדִיָּה**.

**צָדוֹק** (just) *Zadok* pr. n. m. a) of the father-in-law of king Uzziah 2 K. 15: 33. 2 Chr. 27: 1. b) 2 Sam. 8: 17. 15: 24. c) 1 Chr. 5: 38. d) Neh. 3: 4. 10: 22. e) Neh. 3: 29. 13: 13. f) 11: 11.

**צָדִיקָה** f. pp. *a lying in wait, i. e. deliberate purpose, design*, Num. 35: 20, 22. R. **צָדָה**.

**צָדִים**, c. art. **הַצָּדִים** (the sides) pr. n. of a town in Naphtali, Josh. 19: 35.

**צָדִיק** adj. 1. *just, righteous*, i. e. doing justice, spoken of a judge or king who dispenses justice and defends the right, 2 Sam. 23: 3. Hence very often of God as a righteous judge, Deut. 32: 4. Job 34: 12. Jer. 17: 1. Ps. 11: 7. 119: 137; now in punishing 2 Chr. 12: 6. Ezra 9: 15. Lam. 1: 18. Dan. 9: 14; now in rewarding Ps. 112: 6. 129: 4. 145: 17. Is. 24: 16 where God **צָדִיק** is called **הַצָּדִיק**; now as fulfilling his promises, Neh. 9: 8 **וַתִּקֶּם אֶת־דְּבָרֶיךָ כִּי צָדִיק אָתָּה** *and hast fulfilled thy words, for thou art righteous*. v. 33. Is. 45: 21.

2. *just in one's cause, right*, i. e. having the right, not wrong. a) in a forensic sense, opp. **רָשָׁע**. Ex. 9: 27 **יְהוָה צָדִיק וְאֲנִי רָשָׁע** *Jehovah [i. e. his cause] is right, just, and I and my people are wrong*. 23: 8. Prov. 18: 17. b) in assertion, of one who speaks what is right and true, whence adv. *right, truly*, Is. 41: 26, comp. 43: 9 where in the same context it is **אָמֵת**. — Hence

3. of a private person, *just toward other men* (Prov. 29: 7), obedient to divine laws, hence *righteous, upright*,



*virtuous, pious, good*, all which qualities Cicero also comprehends under the name *justitia*, e. g. Offic. 2. 10 *justitia, ex qua una virtute boni viri appellantur*. De fin. 5. 23 *justitia ... cui adjuncta sunt pietas, bonitas, liberalitas, benignitas, comitas, quaeque sunt generis ejusdem*. Partit. 22 extr. *justitia erga deos religio, erga parentes pietas, vulgo autem bonitas, creditur in rebus fides, in moderatione animadvertendi lenitas, amicitia in benevolentia nominatur*. — Gen. 6: 9. 7: 1. Ps. 5: 13. 11: 3. 31: 19. 34: 20. 37: 25. 72: 7. Job 12: 4. 17: 9. Very often coupled with *תמים, ישר, נקי*, and as often put in opposition with *רשע* Prov. 10: 3, 6, 7, 11, 16, 30. Gen. 18: 25. al. So also Cicero as above quoted. — To the *just* and *upright* man the Hebrews attributed also kindness and liberality Ps. 37: 21. Prov. 12: 10. 21: 26; temperance and moderation in eating Prov. 13: 25, and in speaking 15: 28; love of truth 13: 5, wisdom 9: 9. — Emphat. of innocence from faults, crime, etc. Ecc. 7: 20 *there is not a just man on earth, who doeth good and never sinneth*. Just before, in v. 16, the words: *be not righteous overmuch ... lest thou destroy thyself*, are apparently to be understood of a self-complacent admirer of his own virtue, comp. *צדיק בעיניו* Job 32: 1. — In Is. 49: 24, A. Schultens renders *צדיק bellator strenuus*, as if i. q. *צריך* in v. 25; but *צדיק* is here: 'the captives of the righteous,' i. e. taken from among them. See Germ. Vers. of Is. ed. 2. note.

\* *צַדִּיק* fut. *יִצְדַּק* pp. *to be right, straight*, i. q. *יָשָׁר*, as if spoken of a way, comp. *צָדֵק* Ps. 23: 3. Arab. *صَدَقَ* pp. *to be stiff, rigid*, e. g. a lance, see Schultens de Defect. hodiernis Ling. Hebraeae § 214—224; then, *to be true, sincere*. Syr. *ܐܕܝܢܐ* *to be right, suitable*. — Hence

1. *to be just, righteous*, as dispensing justice, of God Ps. 51: 6; of laws Ps. 119: 10.

2. *to have a just cause, to be in the right*. a) in a forensic sense, Gen. 38: 26 *צַדִּיקָהּ* she (Tamar, i. e. her

cause] *is more just than I*. Job 9: 15, 20. 10: 15. 13: 18. 34: 5. Opp. *רָשָׁע* *to have an unjust cause, to be in the wrong*. b) of disputants, *to be right, to speak the truth*, Job 33: 12. — Also c) *to gain one's cause, to be justified*, Is. 43: 9, 26. 45: 25.

3. *to be righteous, upright, good*, see in *צַדִּיק* no. 3. Job 15: 14. 22: 3. 35: 7; seq. *לִפְנֵי יְיָ* Ps. 143: 2, *עִם אֱלֹהִים* Job 9: 2. 25: 4, *מִאֱלֹהִים* 4: 17, i. e. God being judge. Also *to be declared righteous*, Ez. 16: 52.

NIPH. pp. *to be declared just*, i. e. *to be justified, vindicated* sc. from violence and injury, Dan. 8: 14 *נִצְדַּק קִרְשׁ*, Vulg. not unaptly, *mundabitur sanctuarium*.

PIEL 1. *to make righteous, upright, innocent*, Eccl. Lat. *justificare, to justify*. Ez. 16: 51 *thou hast justified thy sisters through thine abominations*, i. e. hast caused them to appear comparatively innocent. So likewise Jer. 3: 11 *יִשְׂרָאֵל מִן יְהוּדָה* *Israel hath made herself more righteous than Judah*, i. e. appears so in comparison.

2. *to pronounce just, righteous, innocent*, sc. a person Job 33: 32, seq. *נִפְשׁוּ* oneself 32: 2.

HIPH. 1. *to make righteous, upright, pious*, sc. by one's example, teaching, etc. seq. acc. Dan. 12: 3; seq. *ל* Is. 53: 11.

2. i. q. Pi. no. 2, *to pronounce right, just, innocent*. a) in a forensic sense, of a judge, *to absolve, to acquit*, Ex. 23: 7. Deut. 25: 1. 2 Sam. 15: 4. Is. 5: 23. *to make one gain his cause* Is. 50: 8. b) in a disputation, *to pronounce right, to allow to be in the right, to assent to his opinion*, Job 27: 5. Comp. in Kal no. 2. b.

HITHPA. *to justify oneself*, i. e. *to clear oneself* sc. from suspicion, Gen. 44: 16.

Deriv. *צַדִּיק* — *צִדְקָה* — *צִדְקָה*, *צִדְקָה*.

*צַדִּיק* c. Suff. *צִדְקִי* m. 1. in a physical sense, *rightness, straightness*, i. q. *יָשָׁר*. Ps. 23: 3 *צִדְקִי מִנְּגִלֵי* *straight paths*.

2. in a moral sense, *rectitude, right*, what is right and just, such as it should

be, comp. יָשָׁר no. 2. a. Ps. 15: 2  
צָדִיק *doing right*, acting rightly,  
comp. עָשָׂה צָדִיק Is. 64: 4. Ps. 45: 8.

Job 8: 3. 36: 3 לְפָעִי אֶתֶּן צָדִיק *to my  
Creator I will ascribe rectitude*, i. e. will  
vindicate his integrity. Hence שָׁפַט  
צָדִיק *to judge the right*, i. e. righteously,  
justly, Deut. 1: 16. 16: 18. Jer. 11: 20.  
צָדִיק מִשְׁפָּט righteous judgment Is.  
58: 2. אֲבָגִי צָדִיק, מוֹאזְגֵי צָדִיק, a just  
balance, just weights, Lev. 19: 36. Job  
31: 6. Ez. 45: 10. צִבְיֵי צָדִיק sacrifices  
of right, i. e. such as are right, due,  
proper, Deut. 33: 19. Ps. 4: 6. 51: 21.  
C. Suff. *the right* of any one, his *just  
cause*, Ps. 7: 9 *judge me בצָדִיק accord-  
ing to my right*, my righteous cause.  
18: 21, 25. Job 6: 29, comp. Ps. 17: 1.  
Often joined, צָדִיק וּמִשְׁפָּט, *right and  
justice*, Ps. 89: 15. 97: 2. — Also of what  
is spoken, *the right, truth*, Ps. 52: 5. Is.  
45: 19. 48: 1.

3. *justice*, i. q. צָדִיקָה, e. g. of a  
judge Lev. 19: 15; of a king Is. 11: 4,  
5. 16: 5. 32: 1; of God Ps. 9: 9. 35:  
24, 28. 50: 6. 72: 2. 96: 13. Hence  
*righteousness, uprightness, probity, in-  
tegrity*, see in צָדִיק no. 3. Is. 1: 21.  
51: 1, 7. 59: 4. Ps. 17: 15. Hos. 2: 21.

4. *deliverance, prosperity, happiness*,  
as the consequence and reward of  
righteousness, see Is. 32: 17. So often  
where the other member has יָשָׁע, *re-  
storation*, Is. 41: 2. 45: 8. 51: 5. Dan. 9:  
24. Ps. 132: 9, comp. v. 16. Of the  
servant of Jehovah, Is. 42: 6 קָרָאתִיךָ  
בְּצָדִיק *I have called thee with deliverance*  
i. e. that thou mayest come with deliv-  
erance, mayest bring prosperity and  
happiness, comp. Jer. 26: 15. In the  
same sense of Cyrus, Is. 45: 13 אָבִי  
בְּצָדִיק הֵעִירוֹתִיהוּ *I have raised him  
up that with deliverance he may come*.  
Also i. q. בְּרָכָה, Is. 61: 3 אֵינִי הַצָּדִיק  
*terebinths of blessing*, benediction, on  
which God's blessing rests, blessed or  
happy terebinths, as we also say a blessed  
land. — Frequently also the word צָדִיקָה  
q. v. is used in the same manner; and  
it is in vain to deny this signification  
of the word, as has been attempted by  
Moeller, de Authentia Esaiæ p. 186,  
and by Kleinert, die Echtheit der Jes.

Weissagungen, I. p. 255 sq. Comp.  
צָדִיקָה no. 4.

צָדִיקָה f. 1. *rectitude, right*, what  
is right and just. (A trace of the phys.  
origin lies in the phrase הֵיךְ צָדִיקוֹת  
Is. 33: 15.) 2 Sam. 19: 29 *what right  
have I more?* Neh. 2: 20. Joel 2: 23  
לְצָדִיקָה הַמִּוֶּרֶה *the early rain according  
to right*, i. e. in just measure, according  
as the nature of the ground requires.

2. *justice*, e. g. of a king Is. 9: 6. 32:  
16, 17. 60: 17; of God, Is. 59: 16, 17,  
as exhibited now in punishing the  
wicked Is. 5: 16. 10: 22, now in de-  
livering, avenging, rewarding the right-  
eous Ps. 24: 5. 36: 11. Plur. *acts of  
justice*, i. e. benignant or gracious deeds,  
Ps. 11: 7. 103: 6. Judg. 5: 11 צָדִיקוֹת  
פְּרוֹצָנוּ *his righteous acts for [towards]  
his princes*, i. e. the aid which he gave  
them, the triumph, victory, which he  
bestowed on them.

3. In private persons, *righteousness,  
integrity, virtue, piety*, Is. 5: 7. 28: 17.  
46: 12. 54: 14. 59: 14. עָשָׂה צָדִיקָה  
56: 1. 58: 2. Gen. 15: 6 *God counted it to  
him for righteousness*, held it as a proof  
of his integrity and piety. Deut. 6: 25.  
Plur. צָדִיקוֹת righteous acts Is. 64: 5.  
צָדִיקָה יְהוָה integrity or piety which  
God approves Ps. 5: 9. — Sometimes  
espec. for kindness, compassion, mercy,  
Ps. 111: 4. 24: 5; liberality, bene-  
ficence, Prov. 10: 2. Mic. 6: 5. Sept.  
often ελεηνοσυνη Deut. 6: 25. 24: 13.

4. *deliverance, prosperity*, i. q. צָדִיק  
no. 4 where see; parall. רִשְׁוָעָה,  
רִשְׁוָעָה Is. 45: 8. 46: 13. 48: 18.  
51: 6, 8. 54: 17. 56: 1. 57: 12. 59: 9,  
17. 61: 10, 11.

צָדִיקָה Chald. *liberality, beneficence*,  
Dan. 4: 24. So often in the Talmud  
and Rabbins. Comp. Samar. צָדִיקָה  
of alms, Arab. سَدَقَةٌ, Syr. ܐܰܕܰܝܢܰܐ.  
Comp. צָדִיקָה no. 3 fin.

צָדִיקָהּ (justice of Jehovah) Ze-  
dekiah pr. n. a) of a king of Judah,  
r. 600—588 B. C. to whom this name  
was given by Nebuchadnezzar instead

of his former one **מַתְּנֶה**, 2 K. 24: 17. 1 Chr. 3: 15. Jer. 1: 3. — b) of a false prophet under Ahab 1 K. 22: 24. 2 Chr. 18: 10, 23, also **צִדְקָה** 1 K. 22: 11. c) Jer. 29: 21, 22. d) 1 Chr. 3: 16. e) Jer. 36: 12.

\* **צָהַב** to glitter, to shine, as gold, kindr. with **זָהַב**, see more under **צָהַב**. Part. Hoph. **מִצְהָב** polished, glittering, like gold, Ezra 8: 27. — Hence

**צָהָב** m. gold-coloured, yellow, of a hair, Lev. 13: 30 sq.

\* **צָהָה** obsol. root i. q. **צָהָה**, **צָהָה**, q. v. pp. to be white, shining, glittering; then to be sunny, to be exposed to the light and heat of the sun, and so to become dry, arid. Syr. and Chald. **צָהָה** to be thirsty. Hence **צָהָה**, **צָהָה**, **צָהָה**. With the mid. rad. ה softened, the Arabs have **صَوِيَ** to become dry, and the Hebrews **צָהָה**, in the noun **צִיּוֹן**.

\* **צָהָה** l. i. q. **צָהָה**, **צָהָה**, see under **צָהָה**, to shine, see Hiph.

2. trop. of a clear shrill tone or voice, whence to neigh, of a horse Jer. 5: 8. Arab. **صَهْل**, comp. **هَيْل** and **هَيْل**. Also of persons, to shout, to sing or cry aloud for joy, Is. 12: 6. 54: 1; seq. **ב** for i. e. on account of any thing 24: 14.

PIEL causat. of Kal no. 2, but in the opp. sense, of the cry extorted by fear or terror. Is. 10: 30 **צָהָה קוֹלֶהָ** let thy voice be shrill i. e. shriek aloud.

HIPH. causat. of Kal no. 1, to cause to shine, Ps. 104: 15.

Deriv. **מִצְהָה**.

\* **צָהָה** to shine, to glitter, like the cogn. **זָהָה**, **טָהָה**, **צָהָה**, see under **צָהָה**. Arab. **ظَهَرَ** to appear, to come forth, to reveal oneself, and **ظَهَرَ** to be pure, both coming from the idea being light, shining. Hence **צָהָה** light, splendour, and **צָהָה** oil, so called from its shining.

HIPH. denom. from **צָהָה**, to make

or press out oil, sc. with a press, from olives etc. Job 24: 11.

**צָהָה** light. Gen. 6: 16 **צָהָה תַעֲשֶׂה לְחָדָה** light shalt thou make for the ark, i. e. windows, Gr. **φῶτες**, comp. 8: 6. Like collectives it is construed with the fem. whence **אֵל-אֵמָה תַבְּנֶנָּה** of a cubit-long shalt thou make them, the windows.

DUAL **צָהָה** noon, pp. double light, i. e. strongest, brightest, Gen. 43: 16,

25. Deut. 28: 29. Arab. **ظَهْر** noon, **ظَهَرَ** to do at noon. — Jer. 6: 4 **נִעְלָה**

**בְּצָהָה** let us go up at noon sc. against the enemy, i. e. at once, suddenly, unexpectedly, since an attack was seldom made at that hour. 20: 16, comp. Cor. 9: 82. Metaph. of high prosperity, happiness, Job 11: 17. Ps. 37: 6.

**צָו** and **צָו** m. (r. **צָוָה**, as **קָו**, **תָּו**, from **קָוָה**, **תָּוָה**) commandment, precept. Hos. 5: 11 **צָו אֶחָדִי צָו** to follow the commandment sc. of men, unless it ought perh. to read **שָׁוָה**. Hence Is. 28: 10, 13 **צָו לְצָו צָו לְצָו** precept upon precept, precept upon precept, i. e. precept is added to precept, law to law, by priests and prophets, we are daily wearied with new precepts. Jerome imitates the paronomasia, *manda, remanda, manda, remanda*.

\* **צָוָה** obsol. root, Syr. Pa. **٣٧** to foul, **٣٧** foul, filthy. Still this would seem to be a secondary verb, derived from the idea of human excrement, ordure, **צָוָה**, so that the primary root would be **רָצָה**. — Hence

**צָוָה** m. filthy, of garments, Zech. 3: 3, 4.

**צָוָה** f. excrement, ordure, i. q. **צָוָה** (r. **רָצָה**) Is. 36: 12. 2 K. 18: 27 Keri. Hence genr. *filth*, Is. 28: 8 **קִיא צָוָה** filthy vomit. Metaph. of the pollution of sin, Prov. 30: 12. Is. 4: 4.

**צוֹאֵר** m. constr. **צוֹאֵר** Jer. 28: 10, 12, c. Suff. **צוֹאֵרִי**, once **צוֹרֵם** Neh. 3: 5, plur. **צוֹאֵרִים** constr. **צוֹאֵרִי** (as if from sing. **צוֹאֵרֶת**), once **צוֹאֵר וְהִיבֵם** Mic. 2: 3, *neck*, i. e. either the whole neck or sometimes only the back part, *nape*, like Gr. *τραχήλος*, so called as being the most slender or *narrowest* part of the trunk, from r. **צוּר**. Syr. ܥܘܪܐ. The *neck* genr. Gen. 41: 42. Cant. 1: 10. 4: 4. 7: 5. Is. 8: 8. 30: 28. **צוֹאֵרִים** with the *neck* sc. erect, proudly, Job 15: 26. Ps. 75: 6. Comp. Gr. *τραχὺν*, to be proud, pp. to walk with neck erect, *τραχαλᾶς* an epithet of Constant. M. In other places the back part or nape of the neck is rather to be understood, as Lam. 5: 5 *they tread upon our necks*. Job 39: 19. 41: 14; so too where a yoke is said to be put upon the neck Deut. 28: 48, or also taken off or shaken off thence Gen. 27: 40. Is. 10: 27. Jer. 30: 8. — Plur. *necks*, a) pp. in a plural signification Josh. 10: 24. Judg. 8: 21, 26. b) oftener in the sense of the singular, like Gr. *τὰ τραχήλα*, Lat. *cervices*, Gen. 27: 16. 45: 14. 46: 29. **צוֹרֵם** **עַל-צוֹאֵרֵי פ'** to fall upon one's neck, to embrace him, Gen. 33: 4. 45: 14. *Necks* is also put for *trunks*, *bodies*, from which the head is cut off, Ez. 21: 34 [29].

**צוֹבָה**, **צוֹבָה** (perh. for **צוֹבָה** station) **צוֹבָה** pr. n. of a Syrian kingdom, fully **צוֹבָה** Ps. 60: 2. 2 Sam. 10: 6, 8, whose king made war with Saul 1 Sam. 14: 47, and with David 2 Sam. 8: 3. 10: 6. It was in the vicinity of Damascus and seems to have comprehended Hamath, (see **חַמַּת**, hence called **צוֹבָה** 2 Chr. 8: 8,) and to have extended as far as to the Euphrates, 2 Sam. 8: 3. 1 K. 11: 23. The Syriac translators understand by it *Nisibis* in Mesopotamia, **ܢܝܨܝܒܝܐ**, and they are followed by J. D. Michae- lis, Supplem. p. 2073. But the former opinion is correctly maintained by Hyde ad Peritsol Itin. pag. 60, and Rosenm. bibl. Alterthumsk. I. ii. p. 144, 249.

\* **צוּר** (comp. **צָרָה**) to lie in wait for, to waylay, c. acc. Spec.

1. to hunt wild animals Gen. 27: 3, 5, 33. Job 38: 39.

2. to catch birds, to lay snares, Lev. 17: 13. Metaph. of snares laid for men, Lam. 3: 52. 4: 18. Mic. 7: 2. Ps. 140: 12. Prov. 6: 26. Syr. ܥܘܪܐ is also to fish, see **צִירֹן**.

PIEL. i. q. Kal to lie in wait for Ez. 13: 18, 20.

HITHP. **הִצְטִיר** denom. from **צִיר** no. 3, to provide oneself with food sc. for a journey, Josh. 9: 12. Aram. **ܥܘܪܐ** id.

Deriv. **צִיר**, **צִיר**, **מָצֵר**, **מִצּוֹר**, **מִצְרֵי**, **מִצְרֵה**, **מִצְרֵה**.

\* **צוּרָה** in Kal not used, pp. to set up, to erect, as Syr. ܥܘܪܐ see Ez. 30: 15 Pesch. whence **ܥܘܪܐ**, Arab. **صورة**, cippus, Heb. **צִירֹן**.

PIEL **צוּרָה**, fut. **יִצְרֶה**, imp. apoc. **צֹר**, Arab. **وصى**.

1. to set up or over, to appoint, to constitute, a) a person over any thing, seq. acc. of pers. and **עַל** of thing. 1 Sam. 13: 14. 25: 30. 2 Sam. 6: 21. Neh. 5: 14. 7: 2. b) c. acc. of thing, to appoint any thing, i. e. to decree it, determine that it shall exist. Is. 45: 12 *all the host of heaven have I appointed*, decreed that it shall be. 48: 5. Deut. 28: 8. Ps. 68: 29. 111: 9. 133: 3.

2. to charge, to command, seq. acc. of pers. (like Lat. *jussit aliquem*), Gen. 26: 11; more rarely seq. **עַל** 2: 16. 28: 6. Esth. 2: 10, 20; seq. **אֶל** Gen. 50: 16; seq. **לְ** Ex. 1: 22. The express words of command are often subjoined with **יִצְרֵה אֲבִימֶלֶךְ**, e. g. Gen. 26: 11 **יִצְרֵה אֲבִימֶלֶךְ** and **אֲבִימֶלֶךְ** charged all his people, saying etc. 32: 5. Ex. 5: 6. In other places that which one is charged to do, is put in the infin. after **לְ**, Gen. 50: 2. 2 Sam. 7: 7. Jer. 35: 8; more rarely in the finite verb after **אֲצִיר** that Esth. 2: 10, and **י** pp. 'he commanded and he did it' Am. 9: 4. Seq. dupl. acc. of pers. and thing,





Kindr. are עוֹק, and also עֵנֶק, עֵנֶק, and their cognates.

Hiph. הִצִּיק. 1. to straiten, to press upon, to distress any one, seq. dat. et acc. Deut. 28: 53 sq. Jer. 19: 9. Job 32: 18; espec. a city by a siege, Is. 29: 7. Part. מִצִּיק oppressor Is. 51: 13.

2. to press, to urge, sc. with entreaties, prayers, c. acc. Judg. 14: 17, c. dat. 16: 16.

Deriv. מִצּוֹק, מִצּוֹקָה, מִצּוֹקָה, מִצּוֹקָה.

\* II. צוֹק. 1. i. q. נָצַק to pour out, Job 29: 6. 28: 2 מִצּוֹקָה נָצַק and stone is poured out brass, i. e. ore is molten into brass. Metaph. Is. 26: 16 לָחַשׁ צָקוֹן לָחַשׁ they pour out prayer, where צָקוֹן Milra is praet. Kal with Nun paragogic, for צָקוֹן.

2. i. q. הִצִּיק to set up, to place, whence מִצּוֹק column.

צוֹק m. distress, trouble, anguish, Dan. 9: 25, and

צוֹקָה f. id. Prov. 1: 27. Is. 30: 6.

צוֹר, צוֹר (rock, i. q. צוֹר) pr. n. Tyre, Gr. Τύρος, from the Aramaean form צוֹרָא, ܥܒܪܐ, the celebrated and opulent emporium of Phenicia, of which the most ancient and strongly fortified part, afterwards called Palae-tyrus (צוֹר מְבַצֵּר 2 Sam. 24: 7, and צוֹר מְבַצֵּר Josh. 1: 29), was situated upon the continent, and the more modern part upon an island over against the former, see Is. 23: 4. Ez. 26: 17. 27: 4, 25. Comp. Menand. Ephes. ap. Jos. Ant. 9. 14. 2. ib. 8. 2. 7. For the history of the city, see our Comment. on Is. 1. p. 707 sq. The domestic name צוֹר is further found in O. T. 2 Sam. 5: 11. 1 K. 5: 15. 7: 13. Ps. 45: 13. Ez. 26: 2; and also in inscriptions on Tyrian coins struck in the time of the Seleucidae, either simply צוֹר, i. e. צוֹר, Τύρου, or more fully צוֹר אֵם, צוֹרָה i. e. צוֹר אֵם צוֹרָה, of Tyre the metropolis of the Sidonians; see Mionnet Descr. des Medailles, T. V. pl. 23, 24. Kopp. Bilder u. Schriften der Vorzeit, II. p. 21. At the present

day its ruins, called صُور, lie upon a peninsula; Alexander the Great having joined the island to the continent by a mound. Gentile n. צוֹר q. v.

\* וָצוֹר fut. וָצוֹר, apoc. וָצוֹר, (like the kindr. צָרַר, i. q. צָרַר, to press upon, to compress. Hence

1. to bind up or together sc. into a roll or package, i. q. צָרַר no. 1. Praet. צָרַר Deut. 14: 25, וָצוֹרָה 2 K. 12: 11, וָצוֹר 5: 23.

2. to press with siege, to besiege a city, seq. acc. of city 1 Chr. 20: 1; oftener seq. עַל Deut. 20: 12. Ez. 4: 3. Dan. 1: 1; אֶל Deut. 20: 19; absol. Is. 21: 2. Also seq. עַל 2 Sam. 20: 15 and אֶל 1 Sam. 23: 8, of a person besieged in a city. Once c. acc. and עַל of the city, Is. 29: 3 אֶתְּחִיל מְצַב i. e. I will push forward hosts [of troops] against thee. Metaph. Ps. 139: 5 אֶחָדֶיךָ אֶחָדֶיךָ thou besettest me on every side, so that I cannot escape thee.

3. to press upon, to urge, to assail, sc. in pursuit or in a hostile manner, i. q. צָרַר no. 4. Deut. 2: 9. Ex. 23: 22. Part. צָרִים Esth. 8: 11. Also to stir up sc. a city to sedition, i. e. to urge on, to instigate Judg. 9: 31.

4. to cut, to divide, pp. by pressing upon with a knife etc. comp. גָּדַד to press, to cut. Arab. صَوَّر med. Waw id. Hence צוֹר edge.

5. to form, to fashion, to model, i. q. וָצוֹר, from the idea of cutting, Arab. صَوَّر id. Fut. וָצוֹר Ex. 32: 4. 1 K. 7: 15, and וָצוֹרָה Jer. 1: 5 Cheth. Aram. id.

Deriv. צוֹר, צוֹרָה, צוֹרָה, צוֹרָה, צוֹרָה.

צוֹר m. 1. a stone, pebble, so called from its compact solid mass. (Others make it pp. piece of a rock, see no. 2.) Is. 3: 14. Job 22: 24 נְחֹלִים צוֹר pebbles of the brooks, comp. Heb. Gram. § 106. 3. c.

2. a rock, Job 18: 4. 24: 8. Metaph. of God, as affording refuge and protection to Israel Is. 30: 29. Deut. 32: 37 the rock where they took refuge. Ps.

18: 3, 32, 47. By another metaphor, drawn from a quarry, it is put for the founder of a people, Is. 51: 1. Plur. **צוֹרוֹת** Job 28: 10.

3. *edge*, from the root **צור** no. 4. Ps. 89: 44 **צוֹר הָרֶבֶב** *edge of the sword*, according to which analogy Josh. 5: 2, 3 **הַרְבֹּהֶת צוּרִים** are *sharp knives*, comp. **צוֹר** Ex. 4: 25, and so Chald. But Sept. Vulg. Syr. Arab. understand *knives of stone*, (comp. **צוֹר** no. 1,) which the ancient orientals were accustomed to use for castration and circumcision. It is singular that the supporters of this interpretation, (as Maurer ad Jos. 1. c.) should have overlooked the words added by the Alex. translator in Josh. 24: 30, *ἐκεῖ ἔθραυον εἰς τὸ μνημεῖον εἰς ὃ ἔθαψαν αὐτὸν [Joshua] ἐκεῖ τὰς μαχαίρας τὰς περὶ τὴν, ἐν αἷς περιέτεμε τοὺς υἱοὺς Ἰσραὴλ . . . καὶ ἐκεῖ εἰσιν ἕως τῆς σήμερον ἡμέρας*. This is a circumstance worthy of remark; and goes to show at least, that knives of stone were found in the sepulchres of Palestine, as well as in those of north-western Europe. — Hence

4. *form, shape*, Ps. 49: 15 Keri, pp. cut, comp. Fr. *taille* from *tailler*, see root **צור** no. 4, 5.

5. pr. n. m. a) of a phylarch or chief of the Midianites, Num. 25: 15. 31: 8. Josh. 13: 21. b) 1 Chr. 8: 30. 9: 36.

**צוֹר** see **צוֹנָאֵר** *neck*.

**צוֹרָה** f. *form* Ez. 43: 11. See **צור** no. 5.

**צוֹרוֹן** only in plur. *necks* Cant. 4: 9, for *neck*. The ending **וֹן** is dimin. and implies affection, Lehrs. p. 513. Others *collar*.

**צוּרֵיאל** (his rock is God) pr. n. m. Num. 3: 35.

**צוּרֵי־שֵׁדִי** (his rock is the Al-mighty) pr. n. m. Num. 1: 6. 2: 12.

\* **צוֹת** HIPH. **הָצִית** *to set on fire, to kindle*, i. q. **הָצִית**, Is. 27: 4. See **נִצַּת**.

**צָה** m. adj. (r. **צָהַח**) 1. *dazzling white, bright*, Cant. 5: 10.

2. spec. *sunny, bright, serene*. Is. 18: 4 **צָה חֹם** *serene heat*. Jer. 4: 11 **צָה רֵיחַ** *a serene wind* i. e. warm and dry. Arab. and Syr. id.

3. trop. *clear, plain*, of words Is. 32: 4.

**צָהָה** (dryness) pr. n. m. Ezra 2: 43. Neh. 7: 46. 11: 21. R. **צָהָה**.

\* **צָהַח** obsol. root, i. q. **צָהַח** *to be bright, sunny*, and then *to be dry*. Aram. **צָהַח** *to be thirsty*. — Hence

**צָהָה** adj. *dry*, sc. from thirst, Is. 5: 13.

\* **צָהַח** 1. *to be bright, to be of a dazzling white*, Lam. 4: 7.

2. *to be sunny* i. e. exposed to the light and heat of the sun, whence **צָה**, **צָהִיחַ**, **צָהִיחָה**, **צָהִיחוֹת**. Arab.

**ضَح** sunny, dry, Syr. **ضَح** *to be warm, serene*, **ضَح**, warm, Chald.

**צָהַח** *to make shine, to polish*. This idea of brightness and splendour belongs very extensively to roots springing from the biliteral stock **צה**, as also those beginning with the softer letters **צה**, **זה**, and with the sibilant dropped **טה**, **טה**; comp. **צָהַח**, **צָהַר**; **צָהַח**, **צָהַב**, **צָהַר**, **צָהַל**; **צָהַח**, **צָהַב**, **צָהַר**; **צָהַח**, **צָהַר**.

Deriv. **צָה**, **צָהִיחוֹת**, and the three here following.

**צָהִיחַ** m. *sunny, hence dry, parched*, Ez. 24: 7, 8. 26: 4, 14.

**צָהִיחָה** f. *a dry and parched land* Ps. 68: 7.

**צָהִיחִי**, plur. **צָהִיחִים** Neh. 4: 7 Cheth. id.

\* **צָהַן** obsol. root, *to be foul, stinking*, cogn. **צָהַן**, and Arab. **سَخ** *to stink*, **سَخَسَ** filth.

צִחָה f. *stench* Joel 2: 20.

צִחָחוֹת f. plur. *dry places* Is. 58: 11. R. צִחָה no. 2.

\* צִחָח to laugh. Arab. ضحك,

Syr. and Zab. ضحك, Chald. also חִיח id. All these are onomatopoeic, and correspond with the Greek καχάζω, καγγάζω, Lat. *cachinnor*, Germ. *kichern*. With the exception of Judg. 16: 25. Ez. 23: 32, this verb is found only in the Pentateuch, while the later writers and poets use instead of it the softer form שִׁחַק. Comp. צָעַק. — Gen. 18: 12 sq. Seq. הָ at any one 21: 6.

PIEL 1. to play, to sport, to jest, pp. as iterat. to laugh repeatedly, Ex. 32: 6. Gen. 19: 14. Spec. a) with singing, leaping, dancing, Gen. 21: 9. Judg. 16: 25. b) with females, to toy, like παιζειν, ludere, Gen. 26: 8.

2. to mock, to scoff at any one, seq. בָּ, emphat. to insult, Gen. 39: 14, 17. — Hence

צִחָק m. *laughter, mockery*, Gen. 21: 6.

\* צִחָר obsol. root, Arab. صحر. Conj. XI, to be dazzling white. Kindr. is צָהָר see under צָהָה. — Hence

צִחָר m. *whiteness* sc. of wool Ez. 27: 18.

צָהָר adj. *white* e. g. she-asses Judg. 5: 10, i. e. prob. those of a light reddish colour with white spots, since asses entirely white are rarely if ever found. The white colour is highly prized by the Orientals in asses, camels, and elephants. Vulg. *nitens*. Syr. *white*. Arab. صُحُور pp. white, but also spoken of an ass with reddish and white spots.

צָהָר (whiteness) Zohar pr. n. m. a) of a son of Simeon Gen. 46: 10. Ex. 6: 15; called also צָהָר Num. 26: 13. b) Gen. 23: 8. 25: 9. c) 1 Chr. 4: 7.

צִי m. (for צָהָר from r. צָהָה) 1. 109\*

*dryness, arid tract, desert*, whence צִי inhabitant of the desert.

2. a ship, q. d. a dry place in the midst of the waters, unless we prefer to derive צִי from צָהָה in the signification to erect, to build, comp. צִיִּן cippus. Is. 33: 21. Plur. צִיִּים Num. 24: 24, and צִיִּים Dan. 11: 30. — Castell adduces the Arab. صَوَايَة small vessel; but this word is not found in the Camoos.

צִיבָא (for נְצִיבָא plant) Ziba pr. n. of a servant of Saul, 2 Sam. 9: 2. 16: 1.

צִיד m. (r. צוּד to hunt) 1. *hunting, the chase*, Gen. 10: 9.

2. *game taken in hunting, venison* etc. Gen. 25: 28.

3. *food*, pp. got by hunting, as of ravens Job 38: 41; then of any kind of food Neh. 13: 15. Ps. 132: 15. Spec. *provision for a journey* Josh. 9: 5, 14. Comp. צִידָה.

צִידָה (r. צוּד) m. *hunter* Jer. 16: 16.

צִידָה or צָדָה fem. of צִיד, *food*, Ps. 78: 25; espec. *provision for a journey* Gen. 42: 25. 45: 21. Aram. ܥܝܕܐ id. — Hence the denom. הַצִּידָה, see צוּד Hithpa.

צִידוֹן (fishing, fishery) pr. n. f. Zidon, a very ancient and opulent city of Phenicia Gen. 10: 15, fully צִידוֹן great Zidon, or Zidon the metropolis, Josh. 11: 8. 19: 28; comp. Judg. 1: 31. 3: 3. 18: 7. The name Zidon, Zidonians, is applied to all the inhabitants of the northern parts of Canaan, dwelling around the skirts of Mount Lebanon, and called by the Greeks Phenicians, comprehending also the Tyrians. Gen. 10: 15. Judg. 1: 31. 3: 3. 1 K. 11: 1, 5, 33. 2 K. 23: 13. Deut. 3: 9. Comp. Σιδόνιοι Hom. Il. 6. 290. ib. 23. 743. Od. 4. 84. ib. 17. 424, which name has the same extent. Hence it is apparent, why Ethbaal king of Tyre, (see Menand. ap. Jos. Ant. 8. 3. 2.) is also called king of the Zidonians i. e. of Phenicia, 1 K. 16: 31; and



why on Tyrian coins (see צור) we read לצר אם צדנם, of Tyre the metropolis of the Zidonians. See more in our Comment. on Is. 23: 2. On the coins of Zidon itself the inscription is לצדנם, לצדנם, i. e. לצדן, of Zidon, of the Zidonians. At the present day a fishing village exists among the ruins of the ancient city, called صيد Said. Hence

צידני gentile n. Zidonian Deut. 3: 9; f. צידניה 1 K. 11: 1.

\* ציה obsol. root, i. q. צהה q. v. to be sunny, dry. Hence ציון.

ציה f. dryness, drought, Job 24: 19; whence ציה ארץ a dry land, desert, Ps. 63: 2. 107: 35. So with צה ארץ impl. id. Ps. 78: 17. R. צהה.

ציון m. a dry land, desert, Is. 25: 5. 32: 2. R. ציה.

ציון (sunny place, sunny mount, from צהה, comp. Arab. صهوة strong-

hold, castle, the mid. radical ה being retained in Arabic and Syriac, thus צהה, צהה, ) Zion pr. n. f. the southernmost and highest of the hills on which Jerusalem was built; not the northernmost, as Lightfoot supposes, see espec. Barhebr. Chron. p. 282. lin. 5. It included especially the most ancient part of the city, with the citadel and temple, (mount Moriah on which the temple was built being reckoned to Zion,) and was also called the city of David 2 Chr. 5: 2. By the poets and prophets it is very often put for Jerusalem itself, Is. 2: 3. 8: 18. 10: 24. 33: 14. al. Also for its inhabitants, fem. Is. 1: 27. 49: 14. 52: 1. Ps. 97: 8. Zeph. 3: 16. The inhabitants are also poetically called daughter of Zion, (see צה no. 5,) as בת ציון Is. 1: 8. 10: 32. 62: 11; even when living in exile Is. 40: 9. Zech. 2: 11, 14; also יושבת ציון 12: 6. But בנות ציון daughters of Zion are the females of Jerusalem, Is. 3: 16. 17. 4: 3. Once seq. genit. Is. 60: 14

Zion of the Holy One of Israel, i. e. sacred to him.

ציון m. cippus, a pillar, short column, as being set up, erected, see the root צרה Kal; either sepulchral 2 K. 23: 17. Ez. 39: 15, or as a way-mark, guide, Jer. 31: 21.

ציו (from ציה, desert, with the ending יו) only in plur. ציים inhabitants of the desert i. e. a) men, e. g. shepherds, nomades, Ps. 72: 9. 74: 14. b) animals, i. e. jackals, ostriches, wild beasts, Is. 13: 21. 23: 13. 34: 14. Jer. 50: 39.

צין see צן.

צילק m. a prison, Jer. 29: 26. R. צלק.

ציער (smallness) pr. n. of a place in the tribe of Judah, Josh. 15: 54.

ציה see צנה no. 2.

\* ציון see צוץ.

ציון (r. צוץ) 1. a brightness, i. e. a burnished plate of gold on the forehead of the high-priest, Ex. 28: 36—38. Comp. Ps. 132: 18.

2. a flower, Job 14: 2. Plur. צצים for ציצים, 1 K. 6: 18. Comp. ציקות, ציקים.

3. a wing, see under נצץ no. 2, 3. Jer. 48: 9.

4. pr. n. of a place, once 2 Chr. 20: 16.

ציצה f. a flower, Is. 28: 4 ציצת flower of fading, i. e. a fading flower, comp. v. 1.

ציצת (for ציצת) f. pp. flower-like or wing-like, from ציון with the adj. fem. ending ית. Hence

1. lock of hair, forelock, Ez. 8: 3. See under נצה no. 1.

2. fringe, tassel, worn by the Israelites on the corners of their garments, Num. 15: 38, 39.

ציקלג, ציקלג, ציקלג, Ziklag,

pr. n. of a city in the territory of Simon, but at times subject to the Philistines, Josh. 15: 31. 19: 5. 1 Sam. 30: 1. 2 Sam. 1: 1. The etymology is obscure. Simonis derives it from יציק, *יציק* outpouring of a fountain.

\* ציר a root of doubtful occurrence in the verb itself, signifying according to the derivatives:

1. *to go in a circle, to revolve*, kindr. with צור, חור, דור, שור. Hence ציר hinge, writhing pain.

2. *to go*, Arab. صار med. Je, to go, to arrive, comp. צור, חור. Hence ציר messenger. — Hence also

חִיטְפָא. הִצְטִיר Josh. 9: 4 might be, *they betook themselves to the way, set off*. But since no other trace of this form or signification exists in Hebrew or in Aramean; and as all the ancient interpreters and versions express here with one voice the sense of צִירָהּ *they provided themselves with food* sc. for the journey, as in v. 12, this latter reading seems to be preferable.

I. ציר m. 1. *hinge of a door Prov. 26: 14. R. ציר no. 1.*

2. צירים i. q. הִכְלִים *writhings, throes, pains*, sc. of a woman in travail, Is. 13: 8. 21: 3. 1 Sam. 4: 19. Metaph. of terror Dan. 10: 16, which is often compared with the pains and trembling of childbirth; comp. Arab. صار V, to writhe with pain.

3. *a messenger*, Prov. 13: 17. 25: 13. R. ציר no. 2.

II. ציר m. (ר. צור no. 5) 1. *an idol, image*, Is. 45: 16.

2. *form, shape*, Ps. 49: 15 Cheth.

צל m. but f. Is. 37: 8, comp. the form צלה, c. Suff. צלי, (ר. צלל no. 4).

III.) *shade, shadow*, Arab. ظل, Judg.

9: 36. Ps. 80: 11. al. Metaph. Job 17: 7 *all my limbs are as a shadow*, i. e. scarcely a shadow of me remains. Spoken also a) of any thing fleeting, transient, Job 8: 6. Ps. 102: 12. Ecc. 8: 13. — b) of a *covering, shelter*, which affords shade and protection, comp.

Lat. *umbra*; then for *protection, defence*, usually preserving the figure of a shade, Ps. 17: 8. 36: 8. Is. 16: 3 *make thy shade at noon even as at night*, i. e. afford a refuge from the burning heat. Is. 25: 4 *thou [Jehovah] art a shadow from the heat*. Sometimes the figure is neglected, Num. 14: 9. Ecc. 7: 12. For the plur. the form צללים is used.

\* צלה Chald. Pa. *to pray*, Dan. 6:

11. Ezra 6: 10. Syr. Arab. صلا and Aethiop. id.

\* צלה to roast, 1 Sam. 2: 15. Is.

44: 16. Arab. صلا id. The significations of *roasting* and of *praying* (see Chald. צלה) are referred by Schultens to the common notion of *heat, warmth*, ad Har. I. p. 25; by Simonis to the idea of *softening*, see his Lex. — Hence צלי.

צלָה (shade) pr. n. of a wife of Lamech, Gen. 4: 19, 22.

צלה, in Keri צלה, ἀπ. λεγόμεν. pp. κολλύρα i. e. a round cake. Judg. 7: 13 *צלה לחם שערים*, where Sept. and Chald. well, *a cake of barley-bread*. For the etymology of this signification see under the root צלל no. II.

\* צלה fut. יצלה 1. *to go over or through, to pass over*, e. g. a river, to ford, seq. acc. 2 Sam. 19: 18. Comp. on יצלה.

2. *to come upon, to fall suddenly upon*, mostly of the Spirit of God falling upon men, seq. על Judg. 14: 19. 15: 14. 1 Sam. 10: 10. 11: 6; seq. אל 16: 13. 18: 10. Of God himself breaking forth upon men, poet. seq. acc. Am. 5: 6. Comp. בוא no. 2. d.

3. *to go on well, to prosper, to succeed*, e. g. of a business Is. 53: 10, comp. 54: 17 and Heb. פִּשְׁר, אֶשֶׁר; of a person in any matter, business, etc. Ps. 45: 5. Jer. 22: 30; of a plant, *to thrive, to flourish*, Ez. 17: 9, 10. Seq. ה pp. to prosper for any thing, i. e. *to be good or*

fit for any thing, Jer. 13: 7, 10. Arab.

צֹלֵחַ aptus fuit.

HIPH. 1. trans. to give success, to prosper, a) the business of any one Gen. 24: 21, 56. 39: 3, 23. b) a person, seq. acc. of pers. 2 Chr. 26: 5, seq. Neh. 1: 11. 2: 20.

2. to accomplish prosperously, to finish happily, 2 Chr. 7: 11. Dan. 8: 25; espec. with the nouns צִדְקָו, דְּרָכָיו, pp. to make one's way or counsel prosper, i. e. to prosper in one's ways, to be successful Deut. 28: 29. Ps. 37: 7 מַצְלִיחַ דְּרָכָו who prospereth in his way, who is successful in all things. Hence, the acc. being omitted, to have success, to be successful, e. g. an undertaking Judg. 18: 5; a person in any undertaking 1 K. 22: 12, 15. 1 Chr. 22: 13. 29: 23. 2 Chr. 18: 14. Prov. 28: 13. Jer. 2: 37.

צִלָּה Chald. i. q. Heb. צִלָּה, APH. צִלָּה after the Heb. form.

1. trans. to cause one to go on well, to promote rapidly sc. to public offices and honours, Dan. 3: 30; to accomplish any thing prosperously, Ezra 6: 14.

2. intrans. to be prospered i. e. to be promoted to high honours Dan. 6: 29; of a thing, to be prosperously accomplished, to succeed, Ezra 5: 8.

צִלְחָה f. only plur. צִלְחָהוֹת 2 Chr. 35: 13, dishes, platters, i. e. broad and shallow. It seems to come from the notion of shallow places where a stream may easily be forded, comp.

צִלָּה no. 1; whence Arab.

a shallow channel, also large platters, Aeth. by transpos. ጸለል: platter.

צִלְחָהוֹת f. id. 2 K. 2: 20.

צִלְחָה id. Prov. 19: 24. 26: 15.

צִלִּי m. roast, roasted, Ex. 12: 8, 9. R. צִלָּה.

צִלִּי see צִלָּה.

\* I. צִלָּל to tingle, to tinkle, as the ears 1 Sam. 3: 11. 2 K. 21: 12. Arab.

صَلّ, Syr. ܣܠܝ, id. Comp. Germ. schallen, Schelle, and without the sibilant, הָלַל hallen, gellen, Arab. جالجل cymbal. Also l being changed to n, نَصَل corresponds to Lat. tinnire. — Trop. of the lips as rapidly striking each other, to quiver, Hab. 3: 16.

Deriv. מַצְלִיחַת, מַצְלִיחַת.

\* II. צִלָּל Arab. ضَلَّ pp. to roll or tumble down, sc. of oneself, intrans. kindr. with צָלַ (where see note) inasmuch as the letters צ, ض, approach nearly to the force of the gutturals and palatals, see p. 727, 853, and Ewald's Gramm. p. 33. Hence צָלַ or צִלָּל Judg. 7: 13, i. q. צָלַ or צִלָּל = αλλυσα a round cake of bread. — The verb occurs once Ex. 15: 10 צָלַלּוּ בַעֲרֹבָתָהּ they rolled down like lead, tumbled to the bottom, sunk. So Arab. ضَلَّ to perish, to disappear, IV pass. to be buried, all from the idea of tumbling downwards. — The derivatives take their form from the kindr. צָלַ, viz. מַצְלִיחַ, צָלַה.

\* III. צִלָּל Arab. ظَلَّ, to be shadowed, dark, Neh. 13: 19.

HIPH. part. מַצְלִיחַ shadowing, Ez. 31: 3.

Deriv. צָלַ, צָלַל, צָלַלְתָּ, מַצְלִיחַ, and the pr. names צָלַה, צָלַלְתָּ, מַצְלִיחַת.

צָלַל c. Suff. צָלַלְתָּ, plur. צָלַלְתֶּם constr. צָלַלְתָּ, shadow, shade, Cant. 2: 17. 4: 6. Jer. 6: 4. Job 40: 22. Comp. צָלַלְתָּ.

צָלַלְתָּ (shade looking upon me) pr. n. m. with the art. 1 Chr. 4: 3.

\* צָלַ obsol. root, Aeth. ጸለል:

to be shady, Arab. ظَلَمَ to be obscure, dark, ظُلْمٌ darkness. — Hence

צֶלֶם m. c. Suff. צֶלְמִי 1. shade, shadow, Ps. 39: 7; metaph. of any thing empty and vain, an illusion, Ps. 73: 20. Hence

2. image, likeness, as shadowing forth any thing, comp. σκιά, σκιασμα, σκιαγραφέω. Gen. 1: 27. 5: 3. 9: 6. Also an image, idol 2 K. 11: 18. Am. 5: 26. Syr. and Chald. ܐܝܬܝܡܐ, id. Arab. صَـلَم image, the letters נ and ל being interchanged.

צֶלֶם, צֶלֶם Chald. st. emphat. צֶלְמָא, m. an image, idol, Dan. 2: 31. sq. 3: 1 sq.

צֶלְמוֹן (shady) Salmon pr. n. a) of a mountain in Samaria near Shechem, Judg. 9: 48, the same apparently which is said to be covered with snow Ps. 68: 15. — b) of one of David's military chiefs 2 Sam. 23: 28.

צֶלְמוֹנָה (shady) pr. n. of a station of the Israelites in the desert Num. 33: 41.

צֶלְמוֹת f. pp. shadow of death, compounded from צֶל shadow and מָוֶת death; hence poetically for thickest darkness Job 3: 5. 10: 21. 28: 3. 34: 22. 38: 17 צֶלְמוֹת שַׁעֲרֵי gates of darkness.

צֶלְמוֹנֶה (perh. for צֶל מִמֶּנֶּה shade is denied him) Zalmunna pr. n. of a prince of the Midianites, Judg. 8: 5. Ps. 83: 12.

\* צֶלַע (perh. denom. from צָלַע) to halt, to limp, pp. to lean on one side, Arab. ضلع and ضلع id. Gen. 32: 32. Part. f. הַצֶּלַע collect. the lame, the limping sc. flock, i. e. weary with heat and travel, trop. of the Israelites Mic. 4: 6, 7. Zeph. 3: 19.

צֶלַע constr. צֶלַע and צֶלַע a Sego-

late form, c. Suff. צֶלַע, f. but plur. צֶלַעִים m. 1 K. 6: 34.

1. a rib, Gen. 2: 21, 22. Plur. צֶלַעִים ribs of a building, the beams, joists, [comp. in Engl. the ribs of a ship.] 1 K. 6: 15, 16. 7: 3. Comp. v. 2, where בְּרִיתֹת is used in the same sense.

2. side a) of a person, Job 18: 12. Jer. 20: 10 שְׂמֵרֵי צִדִּי watchers of my side i. e. friends who do not leave my side. — b) of inanimate things, as of the tabernacle Ex. 26: 26, 27, of the altar 25: 14. 27: 7; so of the side or quarter of the heavens 26: 35. Plur. צִדֵּי־מִן m. sides or leaves of a double door 1 K. 6: 34. Elsewhere always צִדֵּי־עֹלָם, constr. צִדֵּי־עֹלָם, sides of the altar Ex. 38: 7, of the ark of the covenant 25: 14.

3. a side-chamber of the temple, for which see under רִצְצֹנֶה 1 K. 6: 5. Ez. 41: 6 sq. Also collect. a side-story or range of side-chambers 1 K. 6: 8, and even i. q. רִצְצֹנֶה put for this whole part of an edifice, containing three stories, Ez. 41: 5, 9, 11. בֵּית צִדֵּי־עֹלָם Ez. 41: 9 is the space between the two side-walls of the temple destined for these chambers. Comp. Jos. Ant. 8. 3. 2.

4. Zelah pr. n. of a city in Benjamin where Saul was buried, Josh. 48: 28. 2 Sam. 21: 14.

צֶלַע m. a halting, and hence a fall Ps. 35: 15. 38: 18.

\* צֶלַע obsol. root, Syr. to break, to wound. Hence

צֶלַע (fracture, wound) pr. n. m. Neh. 3: 30.

צֶלְפָּחָד (first fracture or rupture, perh. first-born, comp. פֶּחַד) pr. n. m. Num. 26: 33. 27: 1. 36: 2. Josh. 17: 3.

צֶלֶצֶל (shade from the sun, from צֶל shade and צֶלֶס sun,) pr. n. of a place in Benjamin, 1 Sam. 10: 2.

צֶלֶצֶל Deut. 28: 42, constr. צֶלֶצֶל



Job 40: 31 and Is. 18: 1, plur. צלצלִים see no. 2. R. צלצל no. I.

1. a tinkling, clinking, ringing, e. g. of metal, of arms, etc. Comp. on these doubled forms Hupfeld Exercitt. Aeth. p. 28. Heb. Gram. ed. 10. p. 119.

Arab. صَلَصَل to tinkle, to jingle, to ring, e. g. a bridle, a bell, etc. — Also for the whizzing or whistling of wings, see no. 3. Hence Is. 18: 1 צלצל צלצלִים, lit. land of the whizzing of wings, i. e. 'land of the clangour of armies,' full of armies [wings] clanging their arms, viz. Ethiopia. Wings are here put for armies, see פנה no. 1; and this double meaning of פנה gives room for an ingenious play of words, since צלצל is also used for the noise or whizzing of wings. — For a review of other interpretations, see Comm. on Is. l. c.

2. any tinkling or clanging instrument, e. g. spec. a fish-spear, harpoon, Job 40: 31. Plur. צלצלִים, constr. צלצלִי, cymbals, not unlike those now used in martial music, 2 Sam. 6: 5. Ps. 150: 5.

3. a stridulous insect, cricket, Deut. 28: 42.

\* צלל obsol. root, Chald. to cleave, to split. Hence

צלל (fissure) pr. n. of one of David's military chiefs, 2 Sam. 23: 37. 1 Chr. 11: 39.

צללת (contr. for צלת shadow i. e. protection of Jehovah) pr. n. m. a) 1 Chr. 8: 20. b) 12: 20.

צם see צמים.

\* צמא fut. יצמא to thirst Ex. 17: 3. Metaph. to desire greatly, to long for, comp. δυνάω, sitio, seq. ה of person or thing Ps. 42: 3. 63: 2. Arab. ظمى

id. It has the same origin with צמח q. v. — Hence the four following articles.

צמא m. thirst Ez. 19: 13.

צמא m. adj. thirsty, Is. 5: 13. 21: 14. Spec. a thirsty land i. e. dry, desert, 44: 3.

צמאה f. thirst, trop. of sexual desire Jer. 2: 25. Comp. רָהָה.

צמאון m. thirsty land, i. e. dry, parched, Deut. 8: 15. Is. 35: 7.

\* צמד in Kal not used, Arab.

צמד, Syr. ضَمَد, to bind, to fasten, kindr. with צמם; comp. עמד and עמם.

NIPH. to be bound to any one, i. e. to adhere to him, in the phrase הַצִּמְדָה לְבַעַל-פֶּעֶר to cleave unto Baal-Peor, be devoted to his worship, Num. 25: 3, 5. Ps. 106: 28.

PUAL to be bound, fastened, 2 Sam. 20: 8.

HIPH. with מרמה, nectere fraudem, i. e. to contrive, to frame, Ps. 50: 19.

Deriv. צמיר, and

צמד m. c. Suff. צמדִי 1. a pair, yoke, e. g. of oxen 1 Sam. 11: 7, of asses Judg. 19: 10. 2 K. 9: 25 רִכְבִּים צמדִים riding in pairs, pair-wise, two and two. Collect. Is. 21: 7 פָּרָשִׁים צמדִים pairs of horsemen, see in פָּרָשׁ v. 9.

2. yoke, as a measure of land, i. e. as much as a yoke of oxen can plough in a day, comp. Lat. jugerum, 1 Sam. 14: 14. Is. 5: 10.

צמה f. a veil, Cant. 4: 1. 6: 7. Is. 47: 2. R. צמם no. 2.

צמוק m. dried grapes, raisins, also cakes of raisins, Ital. simmuki. 1 Sam. 25: 18. 2 Sam. 16: 1. R. צמק.

\* צמח to sprout, to spring up, as plants Gen. 2: 5. 41: 6; the hair Lev. 13: 37. Trans. Ecc. 2: 6 יער יצח the grove sprouting forth trees, i. e. producing trees. Metaph. of the springing up, appearance, of new events etc. Is. 42: 9. 43: 19. 58: 8. — The primary idea seems to be that of shining forth, glistening, comp. Syr. ضَمَد to be bright, Arab.

طَح id.

PIEL i. q. Kal, of the hair and beard Ez. 16: 7. Judg. 16: 22.

HIPH. *to cause to sprout or spring up, to make grow*, e. g. plants from the earth Gen. 2: 9; seq. dupl. acc. *to make grow* e. g. grass upon the mountains Ps. 147: 8. Metaph. הַצְמִיחַ צֶדֶקָה *to cause deliverance to spring up*, i. e. appear, exist, Is. 45: 8. 61: 11. — Hence

צִמְחָה c. Suff. צִמְחָתִי, *sprout*, every where collect. *springing, growth*, i. e. *what springs from the earth, its fruits, productions*, Gen. 19: 25. Hos. 8: 7. Ez. 16: 7. Ps. 65: 11. Hence צִמְחָה יְהוָה Is. 4: 2, the springing or increase of Jehovah, i. e. the produce of the holy land as consecrated to God, i. q. פְּרִי הָאָרֶץ in the other hemistich; comp. Gen. 4: 3. 13: 26. Deut. 1: 25. 26: 2, 10. 28: 30. etc. The whole passage I interpret thus: *The increase of Jehovah shall be splendid and glorious, and the fruit of the earth excellent and beautiful, for those escaped of Israel*, i. e. the holy land shall flourish in beauty, and be decked with abundance of produce and fruits, in favour of those who shall have escaped the slaughter. All the other interpretations of this passage fail to accord with the context and with the parallelism of the words: and among them, that which regards צִמְחָה as the sprout i. e. offspring of God, viz. the Messiah, which the expression פְּרִי הָאָרֶץ in the other hemistich forbids. But the Messiah is undoubtedly to be understood in Jer. 23: 5. 33: 15, where there is promised to David צִמְחָה צְדָקָה, a sprout or branch of righteousness, a righteous descendant, and Zech. 3: 8. 6: 12, where the Messiah is elliptically called צִמְחָה the Branch, offspring, sc. of God.

צִמְרִיד m. 1. *bracelet*, Gen. 24: 22, 30.

2. *a lid, cover* of a vessel, sc. which is *made fast* upon it, Num. 19: 15. R. צָמֵד.

צָמִים m. sing. (r. צָמַם, after the form צָדִיק) *a snare, noose*, Job 18: 9.

Metaph. *destruction*, Job 5: 5 וְשָׂאָה צָמִים חַיִּים and *destruction gapeth* [snaps] *after their substance*, where destruction is aptly represented by a snare which lies in wait gaping for its prey. The ancient versions here render צָמִים *the thirsty*, as if i. q. צָמְאִים, but against the laws of the language.

צְמִיחָה f. (r. צָמַח) pp. *extinction*, hence לְצְמִיחָה *until extinction*, i. e. so long as a thing endures, i. q. בְּעוֹלָם, *forever, in perpetuity*, Lev. 25: 23, 30.

\* צָמַם obsol. root. 1. *to braid*, *to plait*, like Arab. طَمَّ, cogn. with the verb ضَمَّ *to bind*, and with Heb. צָמַם q. v. — Hence צָמִים *snare*.

2. *to bind fast a veil, to veil*, i. q. Chald. צָמַם, צָמְצָם. — Hence צָמָה.

\* צָמַק *to dry up, to be dry*, of the breasts Hos. 9: 14. — Hence צָמִיק.

\* צָמַר obsol. root, perhaps i. q. צָמַר and Arab. transp. صَمَرَ *to cut off*. Hence

צָמַר c. Suff. צָמָרִי, m. *wool*, perh. so called from being cut off, shorn, comp. גִּזּוּ *fleece*, from גָּזָה. Lev. 13: 47. Deut. 22: 11. Chald. צָמַר q. v.

צָמָרִי Gen. 10: 18 *Zemarite* pr. n. of a Canaanitish tribe, apparently the inhabitants of the city *Simyra*, Strabo XVI. p. 518. Cellarii Not. Orbis ant. II. 445. Its ruins, now called *Sumra*, are mentioned by Shaw as situated at the western foot of Lebanon. Travels p. 269.

צָמָרִים pr. n. of a city in the tribe of Benjamin Josh. 18: 22; from which also seems to be derived the name הַר צָמָרִים in the mountains of Ephraim, which extended as far as to the territory of Benjamin, 2 Chr. 13: 4.

**צִמְרֵת** f. *foliage*, q. d. *fleece* or *locks* of the trees, Gr. *λάγχνη*, as transferred from animals to plants; comp. under **גַּמֵּל**, **נֶצֶחַ**, **נֶצְחָה**, **פָּרַח**, **יוֹנָקָה**, Gr. *οἶδς ἄστρον* Hom. Od. 1. 443. — Ez. 17: 3, 22. 31: 3, 10, 14.

\* **צִמָּת** pp. *to be silent*, like Arab.

**צִמָּת** of the same family with **צָמַם**, **צָמַם**, and many others ending in **ם**, see in **דָּמַם** note. Trans. pp. *to make silent*, and hence *to cut off*, *to destroy*, Lam. 3: 53.

NIPH. *to be cut off*, *to become extinct*, Job 6: 17. 23: 17.

PIEL Ps. 119, 139, and

HIPH. i. q. Kal, Ps. 54: 7. 69: 5. 101: 5.

PILP. **צִמְתָּח** id. Ps. 88: 17, where **צִמְתָּחִי** is read for **צִמְתָּחִי**, which I have not yet seen explained. Most probably Kibbutz is substituted for the movable Sheva because of the following **ו**, in accordance with the law noted in Lehrgeb. p. 68, 69; comp. Samar. **לִכְוֹן** and also in Gr. and Lat. *homo*, *socors*, for *hemo* [semo], *scors*; *genu*, *gónus*; *réos*, *novus*; *σκόπελος*, *scopulus*. Comp. **קָטַן**, **קָבַל**.

Deriv. **צִמְתָּחִי**.

**צִין** see **צִנָּה** no. I.

**צִין** *Zin* (Talm. **צִין** a low palm-tree) pr. n. of a desert on the south of Palestine and westward from Idumea, in which was situated the city **קָדֶשׁ בַּרְנֶה** Kadesh-Barnea Num. 13: 21. 20: 1. 27: 14; c. He parag. **צִנָּה** 34: 4. Josh. 15: 3. [Comp. Bibl. Repos. II. p. 790.]

\* **צִנָּה** obsol. root, i. q. **צָאָן**, Arab. **ضأ** IV *to have large flocks*.

**צִנָּה** comm. Num. 32: 24, and **צִנָּה** Ps. 8: 8, i. q. **צָאָן**, *flocks*, small cattle, espec. sheep.

**צִנְהָ** I. *thorn*, from r. **צָנַן** no. I. Plur. **צִנְהִים** Prov. 22: 5; put for a hedge of thorns Job 5: 5. — But **צִנְהִים** are trop. *hooks*, *fish-hooks* Am. 4: 2. Comp. **חֹרֶה**.

II. *a shield*, from **צָנַן** no. II, i. e. of the largest size covering the whole body, *συνεός*, see 1 K. 10: 16, 17. — Ps. 35: 2. 91: 4. Ez. 23: 24.

III. *a cooling, refreshing*, Prov. 25: 13. R. **צָנַן** no. III.

**צִנְהָ** see **צִנָּה**.

**צִנְהָ** or **צִנְהָ** i. q. **צִנְהָ** Is. 62: 3 Chethibh. R. **צָנַה**.

**צִנְהָ** m. *cataract*, *waterfall*, so called from its rushing sound, see in **צָנַר**, Ps. 42: 8; *a water-course* 2 Sam. 5: 8.

\* **צָנַח** *to let oneself down*, *to descend*, e. g. from an ass, *to alight*, Judg. 1: 14. Josh. 15: 18. Spoken also of inanimate things, Judg. 4: 21 *she smote the tent-pin through his temples*, **וַתַּצְנַח בְּאַרְץ** and *it went down* [penetrated] *into the ground*. — Kindr. is **גָּנַח** *to incline*, see under **לֵט**. **צ** ult.

**צִנְיָנִים** m. plur. *thorns*, *prickles*, Num. 33: 55. Josh. 23: 13. R. **צָנַן** no. I.

**צִנְיָה** m. *tiara*, *turban*, sc. as *wound around the head*, e. g. of men Job 29: 14, of women Is. 3: 23, of the high priest Zech. 3: 5. R. **צָנַה**, comp. **מַצְנֶפֶת**.

\* **צָנַם** pp. *to be hard*, as in Samaritan; comp. **צָנַם** rock. Part. pass. **צָנַם** *dry*, *barren*, of ears of grain Gen. 41: 23. Comp. **גָּלְמָד**.

\* **צָנַן** I. i. q. **צָנַן**, *to be pointed*, *sharp*, *to prick*. Hence **צָנַן**, **צָנַן**, **צָנַן**, *thorn*, *thorns*.

II. i. q. **צָנַן** *to protect*; for the affinity of the letters **ג** and **צ** see under **לֵט**. **צ** ult. — Hence **צָנַה** no. II, *a shield*.

III. from the Chald. usage, (cogn. with **צָלַל** no. 3, **ל** and **נ** being interchanged,) *to be cold*, whence **צָנַה** no. III.

**צָנַן** see **צָנַן**.

\* **צָנַע** *to be lowly*, *humble*, *modest*.

Part. pass. in act. signif. Prov. 11:2. Chald. id. Cogn. is **כַּנֵּעַ**.

HIPH. to act or live humbly, modestly, Mic. 6:8.

\* **צָנַף** fut. **וְצָנַף**, to roll or wind around, to wrap around, e. g. the tiara or turban, Lev. 16:4. — Is. 22:18 **צָנַף וְצָנַף יָצִיף** rolling he will roll thee together as a roll or ball.

Deriv. **מְצָנֶפֶת**, **צִנִּיף**, and

**צִנְפָּה** f. a roll, ball, Is. 22:18.

**צִנְצֻנִת** f. (see the kindr. forms under **סָלַל** no. 2. p. 717,) a basket, Ex. 16:33.

\* **צָנַק** obsol. root, Samar. to shut up, whence **צִנְקָן**.

\* **צָנַר** obsol. root, prob. onomatopoeic, and kindr. with the verb **בָּנַר**, (for the affinity of **צ** with the palatals, see let. **צ** ult.) pp. to *scream*, Germ. *schnarren*, (as **בָּנַר** to *creak*, Germ. *knarren*,) or rather to *whirr*, to *whizz*, especially of the rushing sound of falling water, as in cataracts, aqueducts, etc. Hence **צָנַר**. — The same force seems to have existed in **בָּנַר** and in the quadrilaterals **צָנַרְרָא**, **גָּנַרְרָא**; whence **וַסְרָנָרְרָא** and **וַסְרָנָרְרָא**, the sea of Galilee, perh. pp. sea of the cataract, from the circumstance of the Jordan falling into it with a rushing noise; and also **צָנַרְרָא** *cantharus* i. e. canal, tube.

**צָנַרְרָא** f. plur. **זָה**, *canthari*, canals, tubes, through which the oil passes from the vessel (**גָּנָה**) into the lamps, Zech. 4:12. See the root **צָנַר**.

\* **צָעַר** 1. to step, to move slowly in a regular stately manner, to march, e. g. in solemn procession 2 Sam. 6:13, comp. Jer. 10:5; hence of Jehovah Judg. 5:4. Ps. 68:8; of the slow and gentle gait of a youth Prov. 7:8. Seq. acc. to pass or march through a land Hab. 3:12.

2. to go up, to mount, which implies

a slow gait, Arab. **صَعَدَ** to ascend.

Poet. trans. to cause to mount, like Fr. *monter* for *faire monter*. So prob. in the difficult passage, Gen. 49:22 **בְּנוֹת שֹׁר צָעְדָה עַל שֹׁר** she causeth her daughters to mount over the wall, i. e. the fruitful tree shoots its branches over the wall. Comm. her daughters [branches] mount over the wall; or with a slight change of the points, **בְּנוֹת צָעְדָה עַל שֹׁר** the daughters of ascent [i. e. wild beasts dwelling in the mountains, Arab. **بَنَات صَعْدَة**] are on the watch.

HIPH. to cause to march out, to drive forth, to persecute. Job 18:14 **הַצְעִידָהוּ הַמֶּלֶךְ בְּלָהוּת** terrors chase him forth like a [hostile] king.

Deriv. **מְצַעֵר**, **אֲצַעֵר**, and the two following.

**צָעַד** m. a step, pace, 2 Sam. 6:13. Ps. 18:37.

**צָעָה** f. 1. a going, marching, of God 2 Sam. 5:24.

2. plur. *step-chains*, Arab. **مصاعان**, i. e. short-chains which oriental females wore attached to the ankle-band (**עָבֶס**) of each foot, so as to compel them to take short and mincing steps, to walk mincingly (**טַפָּה**), Is. 3:20, coll. v. 16. Comp. **אֲצַעֵר**.

\* **צָעָה** 1. to turn on one side, to incline, e. g. a vessel for pouring Jer. 48:12. Arab. **صَغَى** id. Aeth. **ላሐላ**; to pour out, **כ** and **צ** being interchanged, see let. **צ** ult.

2. to be inclined, bent, bowed down, of a captive in bonds Is. 51:14. Also to bow oneself sc. ad concubitum, *κατακλινεσθαι*, Jer. 2:20.

3. to bend or toss back the head, i. e. to be proud, Is. 63:1.

PIEL i. q. Kal no. 1, Jer. 48:12.

**צָעִיר** for **צָעִיר** Jer. 14:3. 48:4 Chethibh.

**צָעִירָה** m. (**צָעִירָה**) a veil, Gen. 24:65. 38:14.



**צֶעִיר** m. 1. adj. *small*, Arab.

<sup>5</sup> **צֶעִיר** a) in number, *few*, Mic. 5:

1. Is. 60: 22. b) in age, *younger*, minor *natu*, Gen. 19: 31; with **זָרָמִים** Job 30: 1. c) in dignity, *low*, *least*, Judg. 6: 15; *despised* Ps. 119: 141.

2. *Zair* pr. n. of a place 2 K. 8: 21.

**צְעִירָה** f. subst. *smallness* sc. of age, *youth*, Gen. 43: 33.

\* **צָעַן** pp. *to load up*, e. g. beasts of burden, i. q. **טָעַן** no. II; hence *to move one's tents*, *to remove*, sc. as nomades, Arab. **طَعَن**, Is. 33: 20.

**צֶזַעַן** pr. n. *Zoan*, i. e. *Tanis*, an ancient city of lower Egypt, situated on the eastern side of the Tanitic arm of the Nile, called in Egyptian **ḏwn** and **ḏwn**, i. e. *low region*, whence both the Hebrew and Greek forms are derived, as also the Arabic **صان**. See Comment. on Is. 19: 11. — Num. 13: 22. Is. 19: 11, 13. 30: 4. Ez. 30: 14.

**צַעֲנָנִים** (removals) pr. n. of a place in Naphtali occupied by the Kenites, Josh. 19: 33. Judg. 4: 11.

\* **צָעַף** obsol. root, prob. i. q. **עָטַף** *to cover*; whence **צִעִיף** veil.

**צִעֲצֵעִים** m. plur. *sculptured work*, Vulg. *opus statuarium*, 2 Chr. 3: 10. R. **צִיֵּץ** q. v.

\* **צֶזֶן** i. q. **זֶעַן** where see, (comp. **צָחַק** (**שָׂחַק**), *to cry out*, espec. for help Dent. 22: 24, 27; seq. **אֵל** of pers. Gen. 41: 55. Judg. 4: 3; seq. **זֶה** 2 Chr. 13: 14; also seq. acc. of thing, Job 19: 7 **אֶצְעֵן חַמָּס** *I cry out wrong* sc. as being done to me.

PIEL *to cry out*, *to exclaim*, 2 K. 2: 12.

HIPH. *to call together*, *to convoke*, like **הִזְעִיק**, 1 Sam. 10: 17.

NIPH. pass. of Hiph. *to be called to-*

*gether*, *to come together*, Judg. 7: 23, 24. 10: 17. — Hence

**צִעְקָה** f. *cry*, *outcry*, espec. for help Ex. 3: 9. Job 34: 28. Gen. 19: 13 **צִעְקָתָם** *their cry* i. e. the cry which they (the Sodomites) extort from others, which they occasion.

\* **צָעַר** *to be small*, Arab. **صَغَرَ**, Syr. **وَصَغَرَ**, (comp. **וַעֲרַר**, **וַעֲרַר**) metaph. *to be low and despised*, *to be brought low*, opp. **קָבַר**, Jer. 30: 19. Job 14: 21. Zech. 13: 7.

Deriv. **צִעִירָה**, **צִעִיר**, **מִצְעָר**, the pr. names **צִעִיר**, **צִעִיר**, also

**צֶזַעַר** and **צֶזַעַר** (smallness, comp. Gen. 19: 20) *Zoar* pr. n. of a place near the southern extremity of the Dead Sea, Gen. 13: 10. 19: 22, 30. Is. 15: 5. Jer. 48: 34. More anciently called **בִּזְעַר**.

\* **צָפַר** (cogn. with **צָמַר**) *to adhere firmly*, *to cleave fast*, Lam. 4: 8.

Arab. **صَفَدَ** *to bind together*.

\* **צָפָה** 1. *to be bright*, *to shine*, Arab. **صَفَى**. Hence Pi. no. 1.

2. *to look about*, *to view* sc. from a distance; pp. *to enlighten with the eyes*, or *to make bright the eyes upon*, comp. **שָׂחַף**; unless one prefer to derive it from the idea of inclining, bending forward, in order to behold, comp. in **שָׂחַף**, **הִשָּׂחַף**. Similar are **σκέπω**, **σκοπος**, **σκοπέω**, and also by transp. Lat. *specio*, *specto*, *specula*, etc. — Is. 21: 5, see in **צִפְתִּי**; of a tower which has a wide prospect Cant. 7: 5. Part. **צֹפֵה** *speculator*, *a watchman* stationed on a tower, 1 Sam. 14: 16. 2 Sam. 13: 34. 18: 24. Metaph. of prophets, who like watchmen announce future things as revealed to them in vision, Jer. 6: 17. Ez. 3: 17. comp. Hab. 2: 1. Hence a) *to look out for any thing*, *to await*, Hos. 9: 8 **צֹפֵה** **אֶפְרַיִם** *Ephraim awaiteth*, sc. help. — b) *to watch*, *to observe closely*, seq. acc. Prov. 15: 3. 31: 27; seq. **בֶּן** Ps. 66: 7; seq. **בִּירָן** i. e. to observe and judge be-

tween, Gen. 31: 49. — c) to lie in wait, seq. ל Ps. 37: 32. — d) to look out, i. e. to select, i. q. רצה Job 15: 22 צפּוּ הוּא אֱלִי חָרֵב selected i. e. destined for the sword, where צפּוּ is for צפּוּי.

PIEL 1. to overlay with gold or silver, pp. to make bright, splendid, see Kal no. 1; seq. dupl. acc. Ex. 25: 24. 1 K. 6: 20 sq.

2. i. q. Kal no. 2, 1 Sam. 4: 13; part. מצפּה speculator, watchman, Is. 21: 6; metaph. of a prophet Mic. 7: 4. Seq. ל of that for which one looks about, which he expects, e. g. help Lam. 4: 17, ב Mic. 7: 7. Absol. Ps. 5: 4 אֶצְפּה I will await, sc. the divine help, I will look unto God.

PUAL pass. of Pi. no. 1, to be overlaid, Ex. 26: 32. Prov. 26: 23.

Deriv. צפּוּי, צפּיה, צפּית, מצפּה, and the pr. names צפּת, צפּתה, צפּוּ, מצפּה, צפּוּי, מצפּה.

צפה f. (r. צוף) a swimming Ez. 32: 6.

צפּוּ (watch-tower) pr. n. of a son of Eliphaz Gen. 36: 11, 15, called also צפּי 1 Chr. 1: 36.

צפּוּי m. (r. צפה Pi. no. 2,) an overlaying, thin covering, sc. with metal, Num. 17: 3, 4 [16: 38, 39]. Is. 30: 22.

צפּוּ comm. (f. Is. 43: 6. Cant. 4: 16.) ר. צפּוּ.

1. the north, the northern quarter of the heavens; pp. hidden, dark, since the ancients regarded the north as the seat of gloom and darkness, πρὸς ζόφον Hom. Od. 9. 25 sq. 10. 190 sq. while they supposed the south to be clear and illuminated by the sun, see in דרום.—Num. 34: 7. אֶרֶץ צפּוּן land of the north, i. e. Babylonia, Zech. 2: 10 [6]. Jer. 16: 15, comp. 6: 22. Poetically also for the north wind (רוח צפּוּן) Cant. 4: 16; also for the northern heavens or hemisphere, which is nearly equivalent to the heavens generally, since the southern hemisphere is for the most part hidden to the inhabitants of Palestine, Job 26: 7. ל מצפּוֹן on the north of any place Josh. 8: 11, 13, and without ל 11: 2.—With ה- pa-

rag. צפּוֹנָה northward, Gen. 13: 14; also of a region situated towards the north, מַמְלְכוֹת צפּוֹנָה kingdoms of the north Jer. 1: 15; and with prepositions, אֶל-הַצפּוֹנָה Ez. 8: 14, לַצפּוֹנָה 1 Chr. 26: 17, towards the north, northward; מִצפּוֹנָה on the northward, on the northside, Josh. 15: 10; ל מצפּוֹנָה on the northward of any place Judg. 21: 19; מִצפּוֹנָה from towards the north Jer. 1: 13. Comp. נִצְּפָה.

2. pr. n. of a city in the tribe of Gad, Josh. 13: 27.

צפּוֹן see צפּוֹן.

צפּוֹנִי m. 1. adj. northern Joel 2: 20, spoken of the army of locusts approaching from the north.

2. patronym. of the name צפּוֹן, צפּוֹן q. v. Num. 26: 15.

צפּוֹר Ez. 4: 15 Cheth. i. q. צפּיעַ.

צפּוֹר plur. צפּרִים as if from צפּרָה, comm. (f. Prov. 27: 8. Is. 31: 5.)

1. a small bird, so called from its chirping, twittering, see צפּר no. 3. Ps. 11: 1. 104: 17. 124: 7. Job 40: 29. Prov. 6: 5. 7: 23. Spec. a sparrow, Ps. 84:

4. Prov. 26: 2. Arab. عَصَوْر with a prosthetic guttural.

2. a bird genr. of any kind, Deut. 4: 17. 14: 11. Lev. 14: 4. Collect. birds Gen. 7: 14. 15: 10.

3. pr. n. of the father of Balak king of Moab, Num. 4: 10. Josh. 24: 9.

\* צפּח to be broad, large; comp. Arab. صَفَح Conj. II to spread out, cogn. with טפּח, Aeth. ሰረዘ: to spread out, to extend, to dilate.—Hence צפּחית and the two following.

צפּח, צופּח (cruse) pr. n. m. 1 Chr. 7: 35: 36.

צפּחָה f. a cruse, flask, for water 1 Sam. 26: 11 sq. for oil 1 K. 17: 12. Chald. טפּיח id. Arab. by transpos. صَفْحَة dish, platter, Syr. صَفْحَة id.

צָפִי see צָפוּ.

צִפְּרָה f. (r. צָפָה) *watch-tower*, i. q. מִצְפָּה Lam. 4: 17.

צְפִיּוֹן (expectation, desire) pr. n. m. Gen. 46: 16, for which צָפוֹן Num. 26: 15.

צִפְּחִית f. *a flat cake*, so called from its breadth, spreading out, comp. πλάξ, πλακόεις, Ex. 16: 31. R. צָפַח.

צָפוֹן Ps. 17: 14 Cheth. for צָפוֹן, see צָפַן no. 2.

צָפִיעַ only plur. צָפִיעִים *excrements* of animals, *dung*, Ez. 4: 15. Arab.

ضجع. R. צָפַע q. v.

צָפִיעָה f. only plur. צָפִיעוֹת *shoots* of a tree, but only such as are *worthless*, q. d. offcasts, excrements; trop. of *humbler offspring*, in antith. Is. 22: 24 והַצָּפִיעָה the *offspring and the offcasts*. R. צָפַע.

צָפִיר m. *he-goat*, Dan. 8: 5, 21, so called from leaping, see the root צָפַר no. 2. See the Chald.

צָפִיר Chald. plur. צָפִירִין, id. Ez. 6: 17. Syr. ܙܦܝܪ.

צָפִירָה f. (r. צָפַר no. 1) 1. pp. *a crown, diadem*, Is. 28: 5.

2. *a circle, circuit*, put for the vicissitude or *turn* of human things, which return in the same succession, as if in a circle, (comp. כְּבִיבוֹת Ecc. 1: 6.) Ez. 7: 7 בָּאָה הַצָּפִירָה אֵלֶיךָ *the circle comes to thee*, thy turn has come, which Abulwalid aptly renders انقضى الدور أليكى.

צָפִית f. (r. צָפָה) *watch, watching, guard*. Is. 21: 5 הַצָּפִית הֵנָּה *they watch the watch* i. e. *they keep a watch* upon the towers. Other interpretations see in Comment. on Isa. h. l.

\* צָפַן fut. יִצְפֵּן (cogn. טָפַן) 1. to

*hide, to conceal*, Ex. 2: 2. Josh. 2: 4. Part. pass. צָפוּן *hidden*, i. e. secret, private, inaccessible Ez. 7: 22. Espec. in order to protect and defend any one, Ps. 27: 5. 83: 4 צָפוּרֵי יְהוָה those protected of Jehovah. — Intrans. *to conceal oneself*, (or ellipt. *to hide snares, nets, etc.*) *to lurk*, sc. in ambush, seq. הַ Prov. 1: 11, 18. Ps. 10: 8. absol. 56: 7 Keri.

2. *to lay up in private, to treasure up, to hoard*. Part. צָפוּנוֹם *hoards, treasures*, wealth, Job 20: 26. Ps. 17: 4 Keri. Seq. הַ *to lay up for any one*, Job 20: 26 מִשְׁכַּח כָּל-הַשֶּׁךְ טָמוּן לְצָפוּנוֹ *every kind is laid up for his treasures*. הַ *to lay up (hide) in one's heart* Job 10: 13; צָפַן אֶת-לִבִּי id. Prov. 2: 1. 7: 1.

3. *to keep back, to hold back, to restrain*, Prov. 7: 16; seq. i. q. *to deny to any one*, Job 17: 4.

נִרְחַם *to be hidden from any one*, i. e. *to be unknown to him*, seq. הַ Job 24: 1. Jer. 16: 17.

2. *to be laid up for any one*, i. e. *destined, appointed to him*, seq. הַ Job 15: 20.

HIPH. i. q. Kal no. 1, *to hide*, Ex. 2: 3. Job 14: 13; *to hide oneself, to lurk*, sc. in ambush Ps. 56: 7 Cheth.

Deriv. מַצְפִּינִים (צָפוּן) *the pr. n. צָפוֹן and*

צָפְנִיָּה (Jehovah hides i. e. protects) pr. n. Sept. Σοφονίας, Vulg. Sophonias, i. e. Zephaniah, for צָפְנִיָּה. — a) a prophet, the ninth in order of the twelve minor prophets, Zeph. 1: 1. — b) a priest Jer. 21: 1. 29: 25, 29, called also צָפְנִיָּה 37: 3. 52: 24. — c) Zech. 6: 10, 14. — d) 1 Chr. 6: 21, for which 1 Chr. 6: 9. 15: 5, 21.

צָפְנַת פִּעְנָה, Zaphnath-paaneah, an Egyptian pr. n. given by Pharaoh to Joseph in reference to his public office, Gen. 41: 45. The Sept. translator seems to have preserved more nearly the genuine Egyptian form of the word, which he gives by Ψοφθαφαιηχ, in which Egyptian scholars (comp. Bernard ad Jos. Ant. 2. 6. 1. Jablonski Opusc. I. p. 207—216) recog-

nize without difficulty the Egyptian **ΠΕΩΤΑΦΕΝΕΖ** *salvation* or *saviour of the age*, from **Π** article, **ΩΤ** *σώζειν*, *σωτήρ*, *σωτηρία*, and **ΦΕΝΕΖ** *αἰών*. So Schol. Cod. Oxon. *Ψονθομφανήχ*, ὃ ἐστὶν σωτήρ κόσμου, and Jerome *servator mundi*. The Hebrews gave the name a Hebrew form and explained it accordingly, *revelator occulti*; see the Targ. Syr. Kimchi.

\* **צפ** obsol. root, *to emit, to thrust out, to protrude*, kindr. with **נפ** to thrust, to push, to impel; spec. of any thing ignoble, worthless, mean, as excrements, comp. Arab, **ضغ** to discharge the bowels, to break wind, and **ضغيت** excrements; also of worthless shoots, sprouts, suckers of a tree, see **ضغيت**; or a viper's brood, comp. **ضغيت**. See more on this root in Comment. on Isa. I. p. 705. Fäse indeed (neue Jahrb. für Phil. I. p. 171) supposes the words for *viper* to come from the notion of *hissing*, and ascribes this onomatopoetic force to the root as accompanying the idea of protruding, comp. **צפה**, and **פצה** whence **צפניה** viper. This is not unapt; although the idea of viper's progeny is particularly adapted to some of the passages (e. g. Is. 14: 29,) and rests upon ancient authority.

**צפע** m. *viper-brood, adder-brood*, Is. 14: 29. Sept. *ἐχγόνα ἀσπίδων*. Hence

**צפעני** (like **ידעני**) pp. 'belonging to a viper or adder-brood,' and hence for *viper, adder*, Is. 11: 8. 59: 5. Prov. 23: 32. Plur. **צפענים** Jer. 8: 17. Sept. *ἐχγόνα ἀσπίδων*, Is. 11: 8. 14: 29. Another etymology see under the root **צפע**. — Aqu. βασιλισκος, Vulg. *regulus*; hence J. D. Michaëlis understands by it the horned serpent or cerastes.

\* **צפת** only in Ptl. **צפצפה**, an onomatopoetic verb, *to peep, to chirp*, as a small bird Is. 10: 14. 38: 14. Gr. *πιπίζω, τυτίζω*, Germ. *zirpen*. Like the

Greek *πιπίζω, στρουθίζω*, it is transferred to the thin small voice of the manes or shades, (*vocem exiguam* Virg. Aen. 6. 492,) which the ancients compared sometimes to a whisper and sometimes to a sigh, Is. 8: 19.

**צפצפה** f. according to the Rab- bins *a willow, salix*, Ez. 16: 5, where supply **פ**. Arab. **صغصغ** id. The

root is prob. **צוף** to swim, Pilp. to overflow, whence *the overflowed*, which accords aptly with the willow.

\* I. **צפר** 1. *to go in a circle, to revolve*, see **צפירה**; hence *to turn oneself around, to turn about*. Judg. 7: 3 *whosoever is timid and fearful, יושב ירצפר let him turn back and return*.

2. *to dance in a circle*, also genr. *to dance, to leap, to spring*, Arab. **ضفر** fut. I, comp. **זחל** and **זחל**. — Hence **צפיר** he-goat.

3. *to twitter, to chirp*, of birds, Arab. **صفر**. Hence **צפור**, Chald. **צפר**. See also pr. n. **צופר**.

\* II. **צפר** i. q. **ظفر** to scratch, sc. with nails and claws. See **צפון**.

**צפר** Chald. (f. Dan. 4: 18, and 4: 9 Keri, but Cheth. m.) *a bird* i. q. Syr. **ܥܦܪ**, sing. Gen. 7: 14. Deut. 4: 17 Targ. Plur. **צפרין**, constr. **צפרי** Dan. 4: 9, 11, 18, 30.

**צפרדע** m. *a frog* Ex. 7: 27, 28. 8: 1 sq. Collect. *frogs* 8: 2, where it is coupled with a fem. in the manner of collectives. — This quinqueliteral is compounded from the verb **צפר** no. 2, to leap, to spring, and **רע** marsh, q. d. *marsh-leaper*; and not, as has recently been suggested, from the root **צפר** no. 3, since the twittering and chirping of birds cannot aptly be ascribed to frogs. From this fuller form, the Arabic and Syriac have the con-



tracted quadrilaterals <sup>5 1 5</sup> צַפְצַפ and  
[צַפְצַפ] frog.

צִפְּרָה (little bird) *Zipporah* pr. n.  
of the wife of Moses Ex. 2: 21. 4: 25.  
18: 2.

צֶפֶרֶן m. (r. צַפַּר no. II,) 1. *a*  
nail of the finger, Deut. 21: 12. Arab.  
ظفر, Chald. טַפַּר, id. — With the  
Heb. צֶפֶרֶן comp. the Greek *περόνη*,  
Germ. *Sporn*.

2. *point* (qs. nail) of the stylus,  
which was tipped with adamant or di-  
amond, Jer. 17: 1. Comp. Plin. H. N.  
37. 4.

\* צִפַּת obsol. root, perh. i. q. Syr.  
צָפַ, to adorn, Barhebr. p. 180; comp.  
[צָפַ] ornament Ecc. 21: 24, Chald.  
צַבַּת, Gr. *κόσμειν*. Hence

צִפְתָּ f. *chapiter, capital*, sc. of a  
column, i. q. כִּפְתָּר, 2 Chr. 3: 15.

צִפְתָּ (watch-tower, from r. צַפָּה)  
pr. n. of a Canaanitish city, afterwards  
called חֶרְמֶה Judg. 1: 17.

צִפְתָּה (id.) pr. n. of a valley at  
Maresha in the tribe of Judah, 2 Chr.  
14: 9.

צָצִים see צִיץ.

\* צַקֵּל obsol. root, perh. i. q. עָקַל,  
עָקַל, to bind together, to tie. Hence  
צַקֵּלֶן.

צַקֵּלֶן see צִקְלָג.

צַקֵּלֶן ἄπ. *λεγόμε*. 2 K. 4: 42, *sack*,  
*bag, scrip*, from being drawn up and  
tied. Talmud. עָקַל sack for straining;  
comp. also Gr. *τύλακος* sack.

צַר, with distinct. accents and art.  
הַצַּר, c. Suff. צָרִי, plur. צָרִים. R. צָרִי.  
R. צָרִי.

1. *an adversary, enemy, persecutor*,

see the root no. 4; i. q. אָרִיב, but ex-  
cept Num. 10: 9 only poetic, as Job  
16: 9. Deut. 32: 27. Ps. 81: 15. Lam. 1:  
7. Is. 9: 10, and in the later books,  
Esth. 7: 4, 6. Neh. 9: 27.

2. *straits, distress, affliction*, see the  
root no. 5. Ps. 4: 2. 44: 11. 78: 42.  
לִי בְצָר in my distress Ps. 18: 7. 66:  
14. 106: 44. 102: 3 לִי צָר in the  
time of my distress. Fem. צָרָה id.  
q. v.

3. *a stone*, so called as being com-  
pact and solid, i. q. צִיר no. 1, Is. 5:  
28.

צָר (r. צָרַר no. 5, like חָם from  
הָמָה) adj. *strait, narrow*, Num. 22: 26.  
Job 41: 7. Fem. צָרָה Prov. 23: 27.

צָר (strait) pr. n. of a place in  
Naphtali, Josh. 19: 23.

צֵעַ m. 1. *a rock*, i. q. צִיר no. 2.  
Ez. 3: 9.

2. *a knife* Ex. 4: 25. Comp. צִיר  
no. 3.

3. i. q. צִיר Tyre, q. v.

\* צָרַב in Kal not used, prob. i. q.  
גָּרַב to *scratch, to be scabby, mangy*,  
*rough*. For the affinity of the letters  
ג and צ, see lett. צ ult. Hence  
צָרַב no. 1.

2. *to be dry, scorched*; for the con-  
nexion of this signif. with no. 1, see un-  
der חָרַר. Kindr. are שָׂרַב, שָׂרַב,  
Chald. צָרַבָּה a *burning*. — Hence  
צָרַבָּה no. 2.

NIPH to *be scorched, burned*, Ez. 21:  
3 [20: 47].

צָרַבָּת 1. pp. *a scab, rough spot*  
on the skin left by a sore Lev. 13: 23,  
or from a burn v. 28, i. e. *a scar, cicat-*  
*rix*, as Sept. Vulg. Chald. well. See  
the root צָרַב no. 1. Others derive it  
from Arab. ضرب to *smite*.

2. adj. fem. *scorching, burning*, of a  
fire Prov. 16: 27. R. צָרַב no. 2.

\* צָרַד obsol. and doubtful root,  
Arab. صر to *cool, to be cool*.  
Hence.

צָרָדָה (cooling) pr. n. of a city in

Manasseh near Scythopolis, 1 K. 11: 26. 2 Chr. 4: 17. For the same we find צָרָה Judg. 7: 22, where צָרָה is to be restored. The same is also doubtless intended by צָרָתָן Josh. 3: 16. 1 K. 4: 12. 7: 46.

\* צָרָה obsol. root 1. i. q. Syr. and Chald. *to cleave, to make fissures,* and hence

2. i. q. Arab. *ضری* *to flow, to run,* as a wound; hence צָרִי and pr. n. צָרוּיָה.

צָרָה (Kamets impure) f. of masc. צָר. R. צָרָר.

1. *a female adversary, enemy, espec. a rival*, 1 Sam. 1: 6. R. צָרָר no. 4.

2. *straits, distress, c.* He parag. Ps. 120: 1 *בַּצָּרָה לִי* *in my distress*, when I was in distress, comp. Jon. 2: 3. R. צָרָר no. 5.

צָרוּיָה and צָרוּיָה (fissa) Zeruiah pr. n. of a daughter of Jesse, mother of Joab, 1 Sam. 26: 6. 2 Sam. 2: 13. 1 Chr. 2: 16.

צָרוּעָה (leprous) pr. n. of the mother of Jeroboam, 1 K. 11: 26.

צָרוּר see צָרָר.

\* צָרָה obsol. root 1. i. q. Arab.

II *to be clear, open, manifest*, whence *صَرْحَة* high ground, elevated land,

*صَرْح* high building, tower, Heb. צָרִיָּה. Cogn. are צָהָר, צָהָר.

2. trop. of the voice, comp. *צָהָל*, *to cry aloud* i. e. with a clear and loud voice, Zeph. 1: 14. Arab. *صرخ*, Aeth.

ἄλκις. Kindr. is *צָהָל*.

ἄλκις. *to lift up a cry, to shout*, sc. for battle, Is. 42: 13.

צָרִי *a Tyrian, gentile n. from צָר* Tyre, 1 K. 7: 14. Ezra 3: 7.

צָרִי Gen. 43: 11. Jer. 8: 22. 46: 11.

51: 8, in pause צָרִי Ez. 27: 17, once c. Vav copul. וְצָרִי Gen. 37: 25, m. *opobalsamum, balsam of Gilead*, distilling from a tree or shrub growing in Gilead, and used for healing wounds, from the root צָרָה q. v. The exact species of tree has never been fully ascertained. See Bochart Hieroz. T. I. p. 628. Celsii Hierobot. II. 180—185. Against this view, see J. D. Michaëlis Supplem. p. 2142. Warnekros in Repertorium für morgenl. Litt. XV. p. 227. Jahn Archaeol. Vol. I. p. 83.

צָרִי pr. n. see וְצָר no. 3.

צָרוּיָה see צָרוּיָה.

צָרוּיָה m. *a high building*, which may be seen far and wide, e. g. *a tower* Judg. 9: 46, 49, *a watch-tower* 1 Sam. 13: 6. R. צָרוּיָה no. 1.

\* צָרָה obsol. root, Talmud. Ithpe. *to need*, Syr. and Arab. *to be needy, poor*. Hence

צָרָה m. *need*, 2 Chr. 2: 15. Chald. and Rabb. id.

\* צָרַע, Arab. *صَرَعَ*, *to strike down, to prostrate*, whence *صَرِيع*

scourge; then trop. of diseases, as *صَرِيع* epilepsy, pp. prostration. Hence

is usually derived part. pass. צָרוּעָה Lev. 13: 44. 22: 4, and part. Pu. מְצָרַע 2 K. 5: 1, 27. 15: 5, *leprous*, pp. smitten, scourged of God, since the leprosy was regarded as a special divine infliction; comp. the words נָגַע, נָגַע, Arab. *ضرب*. But since there

is an affinity between the letters צ and ג, (see in let. צ ult.) I would prefer to derive the signif. *leprous* from the idea of being *scabby, mangy*, so that צָרַע may be i. q. גָּרַע q. v.

Deriv. צָרַעַת and

צָרַעָה f. Ex. 23: 28. Deut. 7: 20. Josh. 24: 12, according to the ancient versions and Rabbins, *a hornet*, c. art.

collect. *hornets*, *wasps*, perh. so called from their striking i. e. stinging, from *צָרַע*; Arab. <sup>5</sup> <sup>1</sup> *صَرْيَع* scourge, comp.

נָחֵה, *צָרַב*. But the *hornets* by which the Canaanites (ll. cc.) are said to have been driven out of their land, can hardly be understood in the literal sense, as is done by Bochart in Hieroz. T. III. p. 407 ed. Lips. Rosenm. bibl. Alterthumsk. IV. ii. p. 430; but rather with Le Clerc and Rosenm. ad Ex. l. c. metaph. of *evils*, *calamities*, *misfortunes* of every kind, comp. Josh. 24: 12, and c. 10.

*צָרְעָה* (*hornets'-town*) pr. n. of a city in the plains of Judah, but reckoned to Dan, Josh. 15: 33. 19: 41. Judg. 13: 2. Gentile n. *צָרְעִי* 1. Chr. 2: 54, and *צָרְעָתִי* v. 53. 4: 2.

*צָרַעַת* f. for the etymol. see under *צָרַע*, *leprosy*, e. g. of persons, (i. e. the *white* leprosy Ex. 4: 6. Num. 12: 10; the *black* leprosy is the *elephantiasis*, see *שָׁחִין*,) Lev. 13: 2 sq. Also of houses, prob. a nitrous scab or crust; and likewise of garments, prob. mouldiness, spots contracted from lying shut up. Lev. 13: 47—59. 14: 34—37.

\* *צָרַח* fut. *יִצְרַח* 1. to melt, to smelt, sc. metals, kindr. with *כָּרַח*, *שָׂרַח*. Spec. of gold and silver, to purify with fire and thus separate from scoria, Ps. 12: 7. Is. 1: 25. Part. *צָרַח* a founder, goldsmith, Judg. 17: 4. Is. 40: 19. Prov. 25: 4.

2. metaph. to try, to prove any one, *δοκιμάζειν*, Ps. 17: 3. 26: 2. 105: 19. Also to purify Dan. 11: 35. Part. pass. *צָרוּהָ* tried, sincere, pure, Ps. 18: 31. 119: 140.

NIPH. to be tried, purified, Dan. 12: 10.

PIEL part. *מִצְרֵף* a refiner, goldsmith, Mal. 3: 2, 3.

*צָרָפִי* (goldsmith) pr. n. m. (c. art.) Neh. 3: 31.

*צָרְפֶּת* (perh. smelting-house) *Zarepheth*, *Sarepta*, c. הָ parag. *צָרְפֶּתָהּ*,

pr. n. of a Phenician town between Tyre and Sidon, 1 K. 17: 9, 10. Obad. 20. Gr. *Σάρεπτα* Luke 4: 26. Now *Surfend*.

\* *צָרַר* to press, to compress, kindr. with *צָוַר*. Hence

1. to bind up, to bind together, Arab.

<sup>5</sup> <sup>1</sup> *ص*, seq. *ב* to bind or roll up in a cloth, bundle, etc. Ex. 12: 34. Job 26: 8. Is. 8: 16. Prov. 30: 4. Metaph. 1 Sam. 25: 29 the life of my lord shall be bound up in the bundle of lives with God, i. e. will be under God's protection. But in a different sense, Hos. 13: 12 the iniquity of Ephraim is bound up sc. in a bundle, is reserved against the day of vengeance, comp. Job 14: 17. Hence *צָרַר*.

2. to lay fast hold of, to seize fast, Hos. 4: 19.

3. to shut up, 2 Sam. 20: 3.

4. to press upon, to persecute, to be hostile, Arab. <sup>5</sup> <sup>1</sup> *ص*, seq. acc. Num. 33:

55. Is. 11: 13; seq. dat. Num. 25: 18. Part. *צָרַר* i. q. *צָר* adversary, enemy, Ps. 6: 8. 7: 5. 23: 5. Is. 11: 13. Also to rival, to be jealous of, Lev. 18: 18.

Arab. <sup>5</sup> <sup>1</sup> *ص* Conj. III.

5. intrans. to be pressed, straitened, distressed, in which is chiefly used the monosyll. praet. *צָר* (fully *צָרַר*) f. *צָרָה* Is. 49: 20. Impers. *צָר לִי* lit. it is strait to me i. e. a) I am in a strait, in trouble, Ps. 31: 10. 69: 18. Judg. 11: 7. b) I am in distress, in anguish, 1 Sam. 28: 15. 2 Sam. 24: 14. c) seq. *עָלַי*, wo is me for any thing! I grieve, etc. 2 Sam. 1: 26. In the same connexion the fut. *יִצְרָה לִי*, is also used, see *יִצָּר* no. II.

PUAL part. *מִצְרָר* bound up Josh. 9: 4.

HIPH. *הִצָּר*, inf. *הִצְרַר*, fut. *יִצָּר* 1 K. 8: 37, to press upon, to straiten, Jer. 10: 18; with siege, to besiege, Deut. 28: 52. 1 K. 8: 37; to persecute, to afflict, to vex, Neh. 9: 27. To the active signif. we may also refer: a) 2 Chr. 28: 22 *בְּיַד הִצָּר לֵוִי* in the time of [their] distressing him. 33: 12. b)

אִשָּׁה מְצַרָה a woman in her pains, throes, pp. *pressing* upon the foetus, Jer. 48: 41. 49: 22.

Deriv. מְצַר, צָרָה, צָרָר.

צָרָר and צָרָר, m. plur. צָרָרִים Gen. 42: 35.

1. a bundle 1 Sam. 25: 29. Cant. 1: 13. Spec. a bundle of money, and so a purse, Gen. 42: 35. Prov. 7: 20. For Prov. 26: 8 see מְרִיגָה.

2. i. q. צִוָּר no. 1, a stone, small

stone, 2 Sam. 17: 13. Am. 9: 9 where others understand a grain, kernel.

3. pr. n. m. 1 Sam. 9: 1.

צָרָה see צָרָה.

צָרָה (perh. for צָהָרֶת splendour) pr. n. m. 1 Chr. 4: 7.

צָרָה הַשְּׁחָר (splendour of dawn, see preced. art.) pr. n. of a city in Reuben, Josh. 13: 19.

צָרָה see צָרָה.

## ק

*Koph*, the nineteenth letter of the Hebrew alphabet, as a numeral denoting

100. The name קָוָה, Arab. قَوْفٌ, denotes *hole* or *eye of an axe*, and accords well with the figure of this letter in the Phenician and Hebrew alphabets. Its pronunciation differs from כ with or without Dag. lene, in that the sound of ק is produced from the back part of the palate near the throat, and with a stronger effort, in the same manner as ט, where see.

Koph is interchanged with the other palatals ג, ב, see those letters; and also passes over into the gutturals, so that we find as kindred roots e. g. קָטַר, Chald. יָטַר, to burn incense. Besides this, in the primary elements of the language at least, the sound of *k* appears to have passed over into that of *t*, just as children often substitute for *k* the sound of *t*, as being more easily pronounced; and in this way has arisen the affinity of the roots פָּקַח and פָּתַח to open, שָׁקַח and שָׁתַּח to drink, פָּתַר Aeth. פָּכַר to interpret, אָתַח and the lost אָתַח (whence suff. תָּךְ) thou; comp. κόπτω and τέττα, quadrator and τέτταρες.

קָא m. (r. קוֹא) vomit, Prov. 26: 11.

\* קָאָת f. c. art. הַקָּאָת Lev. 11: 18. Deut. 14: 17, constr. קָאָת, a water-fowl (Lev. and Deut. l. c) inhabiting al-

so desert places Is. 34: 11. Zeph. 2: 14. Ps. 102: 7; according to the ancient versions the *pelican*, Aram. and Arab.

קָוָה, قَوْفٌ, قَوْفٌ, prob. so called from its vomiting the shells and other things which it has too voraciously swallowed.

קָב m. (r. קָבב no. 1,) pp. a hollow or concave vessel, comp. *cupa*, Engl. *cup*; then, a measure for things dry, cab, 2 K. 6: 25, according to the Rabbins the sixth part of a seah, קָבָה. Comp. Gr. κάβος i. e. χοῖνιξ.

\* קָבב kindr. with the roots קָבב, קָבָה no. II, to curve, to make convex or concave; hence

1. i. q. נָקַב, to hollow out, and also to arch, to vault, (comp. קָבב, קָבָה =

קָבָה.) i. q. Arab. قَبَّ Conj. II, Chald. קָבָה. Hence קָב, קָבָה.

2. metaph. i. q. נָקַב no. 3 q. v. to curse, pp. to pierce with words, to perforate. Hence praet. inf. imp. Num. 23: 8 sq. Imper. c. Suff. et Nun epeneth. קָבָה 23: 13.

קָבָה f. maw, ventricle, i. e. the rough prickly stomach of ruminating animals, *echinus*, Deut. 18: 3. It is for קָבָה i. e. a hollow cavity, from r.

קָבָה. Arab. قَبْأٌ and قَبْأٌ id.



קָבָה (for קָבָה) c. Suff. קָבָה Num. 25 : 8, either *anus* i. q. Chald. קָבָה from r. נָקַב to perforate; or *vulva, womb*, comp. קָבָה, as Sept. and Vulg.

קָבָה f. *tent, bed-chamber*, so called from its vaulted form, once Num. 25: 8. Arab. قُبَّة id. also vault, whence Span. *alcova*, Engl. *alcove*. R. קָבַב no. 1.

קְבוּץ m. *a gathering, throng*, Is. 57: 13 קְבוּצֵי־ךָ thy throngs sc. of idols. Comp. v. 9. R. קָבַץ.

קְבוּרָה f. (r. קָבַר) 1. *sepulture, burial*, Jer. 22: 19.

2. *a sepulchre* Gen. 35: 20. 47: 30.

\* קָבַל in Kal not used, pp. to *bè before, in front, over against*. Arab. قَبِل front, قَبْلُ before. — Hence, to come from an opposite direction, *to meet* any one, Arab. قَبِلَ.

PIEL קָבַל 1. pp. *to receive* sc. a person who comes to meet one, (Arab. قَبِلَ) 1 Chr. 12: 18. Also of things, *to take*, i. q. לָקַח, but only in the later Hebrew, 2 Chr. 29: 16, 22. Ezra 8: 30. Job 2: 10. Esth. 4: 4. 9: 23, 27. So of instruction, *to receive, to admit*, Prov. 19: 20.

HIPH. intrans. *to stand over against each other*, Ex. 26: 5. 36: 12. Arab. Conj. III id.

Deriv. קָבַל, קָבַל.

קָבַל only in Pa. *to receive* Dan. 2: 6. 6: 1. 7: 18. Hence

קָבַל and קָבַל Chald. pp. *the front*. Hence קָבַל Prep. c. Suff. קָבַל.

1. *over against* Dan. 5: 5.
2. *before*, Dan. 2: 31. 3: 3. 5: 1.
3. *on account of, because of, propter*,

i. q. מִפְּנֵי, Dan. 5: 1. Ezra 4: 16. Seq. יִי it becomes a conjunction, *because, propterea quod*, Ezra 6: 13. More frequently, in the diffuse Chaldean manner of expressing particles, it is written more fully and pleonastically קָבַל-יִי, pp. on this account because, *forasmuch as*, Germ. *alldieweil*, for the simple *because, since*, Dan. 2: 40. 6: 5, 11, 23. With relat. *for which cause, wherefore*, 2: 10. The ancient intpp. and also some moderns, as Rosenmueller, render this phrase in some passages, as Dan. 2: 40, 41, 45, *in the manner that*, i. q. *as*; but this signification cannot be supported, nor does it suit the context better than the former — קָבַל-יִי for *this cause* Dan. 2: 12, 24. Comp. Chald. כַּל no. 4.

קָבַל (of the form קָבַל) or according to other copies קָבַל (read kōbal) i. q. preced. Chald. *before*, 2 K. 15: 10 קָבַל-יִי *before the people*.

קָבַל *something over against*, Arab. قَبِلَ, whence Ez. 26: 9 מַחֲי קָבַל-יִי *the stroke of what is over against*, i. e. of the battering-ram for battering down walls. Other copies read קָבַל-יִי kōbello, which is also admissible, see קָבַל; but the form קָבַל-יִי, found in J. H. Michaëlis and Van der Hooght, is contrary to the laws of grammar.

\* קָבַע 1. i. q. קָבַע, קָבַע, *to be high and rounded off*, like a mound, hump, the head, Arab. قَبَعَ gibbosus fuit. Hence קָבַע i. q. קָבַע helmet, קָבַע cup, comp. מִגְבֵּעָה tiara, turban. Comp. Gr. κυβή. — From these nouns, which all designate things serving to cover, comes the signification:

2. *to cover, to hide*, Arab. قَبَعَ to hide, e. g. the head in one's garment, or of a flower hiding itself in the calix. Hence trop. *to defraud, to rob* any one covertly, comp. בָּגַד, Mal. 3: 8, 9; seq. dupl. acc. *to rob* one of any thing, Prov. 22: 23.

Deriv. see in no. 1.

**קִבְּעַת** f. *cup, calix*, both of a flower, *κύλιξ*, Arab. *قوبع*, comp. *קִיבֵּעַ* and *קִיבֵּעַ*; and also for drinking, *κύλιξ*, whence *Is. 51: 17, 22 קִבְּעַת בֹּשֶׁת* pleonast. *the goblet-cup*. Abulwalid understands 'the froth and dregs of the cup,' from the idea of covering; but the former sense is preferable.

\* **קָבַץ** fut. *יִקְבֹּץ* pp. *to take or grasp in the hand*. Arab. *قبض* to take with the fingers, *قبض* to grasp with the hand, *قبط* id. Comp.

Aram. *קִבֵּץ*, *קִבֵּץ*, to compress, and Heb. *קָבַץ*, *קָבַץ*. — Hence, *to gather, to collect*, *Gen. 41: 48*. a) things *Deut. 13: 17*. *Prov. 13: 11*. b) persons, *to assemble* *2 Sam. 3: 21*. *1 K. 18: 19*. *20: 1*. Metaph. *Ps. 41: 7 his heart* (i. e. of the enemy who visits me) *יִקְבֹּץ-אֵינָן* *gathereth iniquity to itself* i. e. matter for slander.

*NIPH.* *to be gathered, collected*, *Ez. 29: 5*; of persons, *to be gathered together, to assemble*, *Is. 34: 15*. *43: 9*. *49: 18*. *60: 4*. al. saepe.

*PIEL* 1. *to take with the hand, to take up, to receive*, *Is. 54: 7*, opp. *קָיַב*.

2. *to gather, to collect*, a) things, as grapes *Is. 62: 9*, water *22: 9*. b) persons, *to assemble*, *Deut. 30: 3, 4*. *Jer. 31: 10*; often of Jehovah recalling and assembling exiles, *Jer. 23: 3*. *Is. 40: 11*.

3. i. q. *אָסַף* no. 3, *to gather to oneself*, i. e. *to draw in, to withdraw*, *Joel 2: 6*. *Nah. 2: 11*. See *פִּאֲרוּר*.

*PUAL* part. f. *gathered, assembled*, *Ez. 38: 8*.

*HIPH.* plur. *to gather themselves together, to assemble*, *Josh. 9: 2*. *Judg. 9: 47*.

Deriv. *קִבְּעָה*, *קִבְּעָה*, and the three here following.

*קִבְּעָה* see *קִבְּעָה*.

*קִבְּעָה* f. *a gathering, heap, hoard*, *Ez. 22: 20*.

*קִבְּעָה* (two heaps) pr. n. of a city in Ephraim, *Josh. 21: 22*.

\* **קָבַר** fut. *יִקְבֹּר*, *to bury*, e. g. one person *Gen. 23: 4, 19*. *25: 9*, or several *Ez. 39: 12*, i. q. *Pi.* Arab. Aram. Aeth. id. The primary idea is that of heaping up a tumulus, see *Zab. קָבַר* to heap up, comp. *קָבַר*. The biliteral stock is *קָב*, comp. *קָבַב*, *קָבַב*, also, *קָבַב*, *קָבַב*. *NIPH.* pass. *Ruth. 1: 17*. *Judg. 8: 32*.

*PIEL* *to bury* e. g. several (comp. *קָבַל* and *קָבַל*, *Lehrig. 241*) *Num. 33: 4*. *1 K. 11: 15*. *Jer. 14: 16*. *Ez. 39: 14*. *Hos. 9: 6*. — *PUAL* pass. *Gen. 25: 10*.

Deriv. *קִבְּרָה* and

*קָבַר* m. c. Suff. *קִבְּרִי*, plur. *קִבְּרִים* constr. *קִבְּרֵי*, and *קִבְּרוֹת* constr. *קִבְּרוֹת* m. place of burial, *sepulchre, grave*, *Gen. 23: 9, 20*. *Ex. 14: 11*. *Num. 11: 34, 35*. *Job 21: 32*. *Jer. 26: 23*. al. — *Job. 17: 1 קִבְּרֵי מֵי* *the sepulchres are ready for me*, i. q. Engl. *the graveyard awaits me*.

*קִבְּרוֹת-הַחַמָּה* (graves of lust) pr. n. of a place in the desert of Sinai, for which see *Num. 11: 34*. Comp. also *33: 16*. *Deut. 9: 22*.

\* **קָדַד** 1. i. q. Arab. *قَدَّ*, *قَدَّ*, *to divide, to cleave*, kindr. with the roots *קָדַד*, *קָדַד*, and the like, see *קָדַד*. Comp. also Gr. *καδάω*, *καδάζω*, *καδάσσω*. Hence *קָדַד* cassia, and *קָדַד* vertex.

2. denom. from *קָדַד*, *to bow the head*, and hence *to bow down, to incline oneself*, sc. in honour and reverence; found only in fut. of the Chaldee form, *יִקְדַּד*, plur. *יִקְדַּדוּ*. Followed often by *הִשְׁתַּחֲוָה*, which is then stronger, *Gen. 24: 26 יִקְדַּד הָאִישׁ וַיִּשְׁתַּחֲוֶה לַיהוָה* and the man bowed his head and prostrated himself before Jehovah. *Ex. 12: 27*. *34: 8*. *Num. 22: 31*. *1 K. 1: 16*. In other passages *קָדַד* in a wider signification includes both, *1 Sam. 24: 9 יִקְדַּד דָּוִד אֶפְסִים אֲרָצָה*. *28: 14*. *1 K. 1: 31*.

*קָדַה* f. *Ex. 30: 24*. *Ez. 27: 19*, according to the Syr. Chald. Vulg. *cassia*, a species of aromatic bark resembling cinnamon, but less fragrant and less

valuable, so called from its rolls being split; see Dioscor. 1. 12. Theophr. Hist. Plant. 9. 5. Celsii Hierob. II. 186. Comp. קַצִּיעָה.

קְדוּמִים m. plur. found only Judg.

5: 21 בְּחַל קְדוּמִים, i. e. either stream of ancient days, renowned of old, as Sept. Vatic. χειμάζοντες ἀρχαίων, Targ. rivus in quo facta sunt Israeli signa et fortia facta ab antiquis; or, stream of battles, i. e. fierce, raging, the ally of Israel in battle. Comp. קָדַם no. 3,

and Arab. قَدِمَ to be fierce, brave.

קָדוֹשׁ and קֹדֶשׁ adj. holy, sacred, sanctus, ἅγιος, ἁγνός, pp. pure, clean, free from the defilement of vice, idolatry, and other impure and profane things. In fixing the primitive signification of this word the following are classical passages: Lev. 11: 43 sq. where after the law respecting unclean meats it is said, *ye shall not pollute yourselves with these, that ye should be defiled therewith*, 44... יְהִי יְהִיְתָם and be ye holy (sanctus, pure), for I am holy. v. 45. So 19: 2 et 20: 26, where the same formula: *be ye holy, for I am holy*, is placed at the beginning and end of a section (c. 19, 20) containing various laws against fornication, adultery, incest, idolatry, and other like crimes. In Deut. 23: 15 after the law for removing human filth out of the camp, it is added: *for Jehovah thy God walketh in the midst of thy camp.... יְהוָה בְּמִתְנֶהךָ קָדוֹשׁ wherefore let thy camp be holy* (sanctus, clean), *that he (God) behold no unclean thing in thee and turn away from thee.* — In a sense somewhat varied it is applied a) to God as abhorring every kind of impurity both physical and moral, see Lev. II. cc. Also as the avenger of right and justice, Ps. 22: 4 coll. v. 2, 3. Is. 6: 3 coll. v. 5 sq. and the object of fear and reverence to men Ps. 99: 3, 9. 111: 9 where it is coupled with נֹרָא. Sometimes God is κατ' ἔξοχον called קָדוֹשׁ, Holy, the Holy One, Job 6: 10. Is. 40: 25. Hab. 3: 3; and more frequently also יִשְׂרָאֵל קָדוֹשׁ the Holy One of Israel, espec. by Isaiah, as Is. 1:

4. 5: 19, 24. 10: 17, 21. 12: 6. 17: 7. 29: 19, 23. 30: 11, 12, 15. 41: 14, 16, 20. 43: 3, 14. 45: 11. 47: 4. 48: 17. al. elsewhere rarely, Ps. 18: 41. 89: 19. — b) to priests, seq. dat. of the divinity, as Lev. 21: 6 יְהוָה יִקְדָּשׁוּ let them be holy (i. e. pure, clean) unto their God, in his sight, and not profane etc. v. 7. Ps. 106: 16 and Aaron קָדוֹשׁ יְהוָה holy unto Jehovah. Also seq. dat. of other men, unto whom the priest should be holy, Lev. 21: 8. Of a Nazarite Num. 6: 5. — Spoken c) of pious men, who are pure and clean from the defilement of guilt and sin, so far as is possible for erring mortals, Is. 4: 3; then of the people of Israel, who were bound to abstain from and avoid every kind of impurity Lev. 11: 43—45. 19: 2 see above. Deut. 7: 6 coll. v. 5; seq. dat. holy to Jehovah 14: 2, 21. 26: 19. — d) of places, consecrated, holy, Ex. 29: 31. Lev. 6: 9, 19. al. Of days consecrated to God, seq. אֲנִי־קָדוֹשׁ Neh. 8: 10, 11. — Hence קָדוֹשׁ holy place, sanctuary, Is. 57: 15. Ps. 46: 5 קָדוֹשׁ מִשְׁכְּנֵי עֲלִיוֹן the holiest of the dwellings of the Most High.

PLUR. קְדוֹשִׁים 1. as plur. majest. for the sing. the Most Holy, for Jehovah Hos. 12: 1. Josh. 24: 19. Prov. 9: 10. 30: 3.

2. pp. holy ones, i. e. a) angels, espec. in the later books, (see in קְדִישׁ) Dan. 8: 13. Job 5: 1. 15: 15. Zech. 14: 5. Ps. 89: 6, 8. perh. Deut. 33: 3. b) the pious sc. worshippers of God, saints, Ps. 16: 3. 34: 10. Deut. 33: 3; spec. the Jewish people (see קְדִישׁ) Dan. 8: 24.

\* קִדְּהָ 1. to kindle a fire, Jer. 17: 4. Is. 50: 11. 64: 1. Arab. قَدَحَ to strike fire. The verb קָדַד would seem also to be of the same stock.

2. to be kindled, to burn, Deut. 32: 22. Jer. 15: 14.

Deriv. אֶקְדֶּה and

קִדְהָת f. burning fever, Lev. 26: 16. Deut. 28: 22.

קְדָיִם m. 1. the front, the part or region over against any one. Hab. 1: 9 קְדִימָה forwards.

2. *the east*, the eastern quarter of the heavens, i. q. קָדָם, Ez. 47: 18. 48: 1. Comp. אַחֲזֹר no. 2. Hence poet. for the fuller רוח קָדָים *the east wind*, the most vehement of all in western Asia and the adjacent seas, Ps. 48: 8. Job 27: 21. Is. 27: 8. Jer. 18: 17. Ez. 27: 26; as scorching and withering plants and herbage Gen. 41: 6, 23. Jon. 4: 8. Metaph. i. q. רֵדָה, of any thing vain and empty, and at the same time noxious, Hos. 12: 2. Job 15: 2.

קָדִישׁ Chald. adj. i. q. Heb. קָדֹשׁ *holy, sanctus*, spoken a) of God and false deities, אֱלֹהֵי קָדִישִׁין *the holy gods* Dan. 4: 5, 6. 5: 11. b) of angels, Dan. 4: 10 עֵיר וְקָדִישׁ *a watcher [angel] even a holy one*. Plur. קָדִישִׁין *holy ones* i. e. angels, 4: 14 [17]. See קְדוּשִׁים no. 2. a. c) of the Jews Dan. 7: 21; fully קְדִישֵׁי עֲלִיזִין *the holy ones, saints, of the most High*, Dan. 7: 18, 22, 25, comp. Esdr. 8: 70 τὸ σπέντα τοῦ ἁγίου.

\* קָדָם in Kal not used. Arab. قَدِمَ to go before, to precede; med.

Damm. to precede in time, to be of old.

PIEL קָדַם 1. to go before, to precede, Ps. 68: 26. Seq. acc. of pers. 89:

15. Arab. قَدِمَ id.

2. to come or get before any one, to anticipate, φθάνειν, seq. acc. Ps. 17: 13. 119: 148 קָדַמְנוּ עֵינַי אֲשֶׁמְרוֹת *my eyes anticipate the night-watches*, i. e. I wake ere the night-watches are gone. Absol. Jon. 4: 2 *therefore I anticipate [this danger, avoided it] by flying to Tarshish*. — Hence, to do be-

fore, Arab. قَدِمَ, also to do early, in the morning, Chald. קָדָם, ܩܕܡܐ, for Heb. הֶשְׁקִים. Ps. 119: 147 קָדַמְתִּי בִבְשָׁה *I rise early with the dawn*. Others 'I anticipate the dawn,' but this is rather forced. — Hence

3. to rush upon, suddenly and unexpectedly, to seize, Ps. 18: 6, 19.

4. to go to meet any one, seq. acc. of pers. espec. in order to help him, i. q.

to succour, Ps. 59: 11. 79: 8. Job 3: 12. In a different sense, Is. 37: 33 לֹא יִבָּנֶה מִגְדָּן נֹכַח הָעִיר *no shield shall come up against her*, the city, i. e. shall not be turned towards her. Job 30: 27. Seq. ב of thing, to come to meet any one with any thing, to offer, Ps. 95: 2; hence to succour one with any thing, to aid with, (see א C. 1. a.) Deut. 23: 5. Mic. 6: 6. Neh. 13: 2; seq. dupl. acc. Ps. 21: 4.

HIPH. 1. to come before, to anticipate, sc. in doing a kindness, in bestowing a favour on any one, so as to make him a debtor, Job 41: 3. Comp. قَدِمَ

spoken of such a kindness, see Schult. ad Job. pag. 1183.

2. i. q. Pi. no. 3, to rush upon, to fall upon, as calamity, Am. 9: 10, seq. בָּעַד.

Deriv. קְדוּמִיּוֹת, קְדָמִיּוֹת — קָדָם, קָדָם.

קָדָם m. 1. pp. the front, what is before, as adv. before Ps. 139: 5. Hence

2. the east, the eastern quarter, see in אַחֲזֹר. Job 23: 8. מִקְדָּם at the east, eastward, Gen. 2: 8. 12: 8. קָדָם לְ prep. at the east of, eastward of, 3: 24. Num. 34: 11. Josh. 7: 2. Judg. 8: 11. Hence בְּנֵי קָדָם *sons of the east* are the inhabitants of the Arabian desert, which lies eastward of Palestine and extends to the Euphrates, now بَدِيَّةُ الشَّام desert of Syria, Job 1:

3. Is. 11: 14. Jer. 49: 28. Ez. 25: 4. 1 K. 5: 10. Judg. 6: 3 sq. Also אֶרֶץ קָדָם Gen. 25: 6, and אֶרֶץ בְּנֵי קָדָם 29: 1, i. e. Arabia deserta; הַר הַקָּדָם mountains of Arabia Gen. 10: 29, see under מִשְׁעָה. Sometimes קָדָם includes also Mesopotamia and Babylonia, Num. 23: 2. Is. 2: 6 מְלֵא בְּמִקְדָּם *they are filled full from the east* i. e. with superstitions and sorceries brought from the east or Babylon.

3. of time, olden time, times of old, ancient days, poet. i. q. עוֹלָם no. 1.

Arab. قَدِمًا olden time, قَدِمًا before-time, of old. Thus Ps. 44: 2. Is. 23: 7.



מִקְדָּם from ancient times, of old, Ps. 74: 12. 77: 6, 12. מִלְכֵי קָדָם kings of old, ancient kings, Is. 19: 11; רֵמִי קָדָם times of old Ps. 44: 2. Spoken also of eternity, at least that which is without beginning, e. g. אֱלֹהֵי קָדָם Deut. 33: 27, יֵשֵׁב קָדָם who sitteth upon his throne from everlasting Ps. 55: 20. — Used also a) adverbially for *aforetime*, of old, Jer. 30: 20. Lam. 5: 21, i. q. מִלְפָּנִים, לְפָנִים. b) as a preposition, *before*, Prov. 8: 22. — Plur. constr. קְדָמִי *primordia, beginnings*, Prov. 8: 23.

קָדָם id. whence קְדָמָה toward the east, eastward, Gen. 25: 6. Ex. 27: 13.

קָדָם, קָדָם, Chald. pp. the front, anterior part, Arab. قَدَامٌ. Hence as preposition, *before*, i. q. Heb. לְפָנַי, Dan. 2: 9, 10, 11. 3: 13. al. saep. Also of time Dan. 7: 7. — The suffixes are appended in the plural form, as קְדָמֶיךָ 5: 23, קְדָמוֹהִי 4: 5, קְדָמֵיהֶן 4: 4, comp. Syr. سَمَاحَت. The form מִן-קָדָם corresponds to Heb. מִמֶּנּוּ, מִפְּנֵי, and is put after verbs of receiving, and commanding, Dan. 2: 6, 15. 6: 27. 5: 24 *the hand was stretched out מִן-קְדָמוֹהִי from before him, from him.*

קְדָמָה f. *beginning, origin*. Is. 23: 7 קְדָמָהּ מִימֵי קָדָם *her beginning is from ancient days*, i. e. of Tyre. Also *former state*, Ez. 16: 55. — In the construct state it becomes a preposition, and with וְאֲשֶׁר impl. a conjunction, *before*, Ps. 129: 6.

קְדָמָה Chald. *former time*; hence מִן-קְדָמָהּ דָּנָה Dan. 6: 11, *in former times*, Ezr. 5: 11, *in former times, aforetime, formerly*.

קְדָמָה (eastward) pr. n. of a son of Ishmael, Gen. 25: 15.

קְדָמָה i. q. קָדָם no. 1, 2, only in constr. *on the east of, eastward of* a place, Gen. 2: 14 comp. אֲשֶׁר 4: 16. 1 Sam. 13: 5. Ez. 39: 11.

קְדָמוֹן f. הָ- adj. (fr. קָדָם) *eastern, oriental*, Ez. 47: 8.

קְדָמוֹת (beginnings) pr. n. of a city in Reuben, Josh. 13: 18. 21: 37. 1 Chr. 6: 64. An adjacent desert bore the same name Deut. 2: 26.

קְדָמוֹנִי m. הָ- f. adj. 1. *front, anterior*, Ez. 10: 19. 11: 1. Hence

2. *eastern, oriental*. הַיָּם הַקְדָּמוֹנִי *the east sea*, i. e. the Dead sea, opp. to the western sea or Mediterranean, Ez. 47: 18. Joel 2: 20.

3. *former, ancient*, Ez. 38: 17. Plur. קְדָמוֹנִים *older persons, the aged*, Job 18: 20. Sing. collect. 1 Sam. 24: 14 מִשֵּׁל הַקְדָּמוֹנִי *proverb of the ancients*. Plur. f. קְדָמוֹנִיּוֹת *former things, things of old*, Is. 43: 18.

4. *Kadmonite*, collect. pr. n. of a Canaanitish tribe, Gen. 15: 19.

קְדָמִי Chald. *first*. Plur. Dan. 7: 4. Fem. st. emphat. קְדָמֵיָהּ 7: 4. Plur. קְדָמֵיהֶן 7: 8.

קְדָמִיאל (one before God, i. e. minister of God) pr. n. m. Ezra 2: 40. 3: 9. Neh. 7: 43. 9: 4. 10: 10. 12: 8.

קְדָקֵד m. c. Suff. קְדָקֵדוֹ Job 2: 7, and קְדָקֵדוֹ Ps. 7: 17 (where however other copies read קְדָקֵדוֹ), *vertex, top, crown*, sc. of the head, so called because the hair there *divides* itself, comp. Germ. Scheitel, die Haare scheiteln, (r. קָדָד no. 1.) Gen. 49: 26. Dent. 33: 16; fully קְדָקֵד שֵׁער the crown of hair (pp. the dividing of the hair) Ps. 68: 22.

Arab. مَعْدٌ is the part of the head from the vertex to the neck behind.

\* קָדָר 1. *to be turbid, foul*, spoken of a torrent Job 6: 16. Hence, *to go about in filthy garments*, like mourners, i. q. *to mourn*, Job 5: 11. Jer. 14: 2. Part. קָדָר Ps. 35: 14. 38: 7. 42: 10.

Arab. قَذِرٌ, قَذْرٌ to be squalid, and كَذِرٌ to be turbid, turbulent. Comp. פָּדָר.

2. *to be of a dirty, dusky colour, to be dark coloured*, e. g. the skin as scorched by the sun Job 30 : 28 ; *to be darkened, to become dark*, as the day, the sun, the moon, Jer. 4 : 28. Joel 2 : 10. 4 : 15. Mic. 3 : 6.

HIPH. 1. *to cause to mourn*, Ez. 31 : 15.

2. *to darken, to obscure*, e. g. the sun, stars, Ez. 32 : 7, 8.

HITHP. *to be darkened, obscured*, e. g. the heavens 1 K. 18 : 45.

Deriv. קָדַר — קָדְרָהּ .

קָדַר (dark skin, dark-skinned man) Kedar pr. n. of a son of Ishmael Gen. 25 : 13. Also of an Arabian tribe descended from him Cant. 1 : 5. Is. 42 : 11 (where it is joined with a fem.) 60 : 7. Jer. 49 : 28. Ez. 27 : 21 ; called more fully קָדַר בְּנֵי Is. 21 : 17 ; the *Cedrei* of Pliny, H. N. 5. 11. The Rabbins call all the Arabs by this name, whence Rabbinic לשון קָדַר for the Arabic tongue.

קָדְרוֹן (turbid, comp. Job 6 : 16) Kidron pr. n. of the brook or torrent flowing through the valley of like name between Jerusalem and the Mount of Olives, and emptying itself into the Dead Sea, 2 Sam. 15 : 23. 1 K. 2 : 37. 15 : 13. 2 K. 23 : 4. Jer. 31 : 40.

קָדְרוֹת darkness, obscurity, sc. of the heavens, Is. 50 : 3.

קָדְרָהּ adv. in mourning, mournfully, Mal. 3 : 14.

\* קָדַשׁ and קָדַשׁ Num. 17 : 2, fut.

קָדַשׁ. 1. *to be pure, clean*, pp. of physical purity and cleanness, see Hithpa. no. 1, and adj. קָדוֹשׁ. — Hence 2. *to be holy, sacred, sanctus* ; so in all the kindred dialects, Arab. قَدَسَ

id. a) of a person who consecrates himself to God and then regards himself as holier than the profane vulgar, Is. 65 : 5 קָדַשְׁתִּיךָ I am holy unto thee, for קָדַשְׁתִּיךָ ; or of those who are consecrated by touching sacred things, Ex. 29 : 37. 30 : 29. Lev. 6 : 11, 20. b)

of things destined for the sacred worship Num. 17 : 2, 3. Ex. 29 : 21 ; or which are consecrated by the contact of sacred things 1 Sam. 21 : 6. Hagg. 2 : 12 ; or which are devoted to the sacred treasury Deut. 22 : 9.

NIPH. 1. *to be regarded and treated as holy*, to be hallowed, sanctified, sc. God, seq. בָּ Lev. 10 : 3. 22 : 32. Also *to show oneself holy, glorious, in any one*, either by bestowing favours Ez. 20 : 41. 28 : 25. 36 : 23. 38 : 16. 39 : 27 ; or by inflicting judgments Ez. 28 : 22. Num. 20 : 13. comp. Is. 5 : 16.

2. *to be consecrated*, e. g. the sacred tabernacle Ex. 29 : 43.

PIEL קָדַשׁ *to make holy, to sanctify, to hallow*, i. e.

1. *to regard and treat as holy*, e. g. God Deut. 32 : 51, a priest Lev. 21 : 8, the sabbath Gen. 2 : 3, a people Lev. 20 : 8. 21 : 8. Also *to institute any holy thing, to appoint*, e. g. a fast Joel 1 : 14. 2 : 15 (parall. with קָרָא), a festival 2 K. 10 : 20.

3. *to consecrate* e. g. a priest Ex. 28 : 41. 29 : 1. 1 Sam. 7 : 1 ; altars, the temple, Ex. 29 : 36. 1 K. 8 : 64 ; the people of Israel Ex. 19 : 10, 14. Josh. 7 : 13 ; a building when completed Neh. 3 : 1 ; a mountain, as separate and distinguished from all others, Ex. 19 : 23. Hence *to consecrate or sanctify with solemn rites, to dedicate*, e. g. a sacrifice Ex. 13 : 2, troops for battle Jer. 51 : 27. Comp. Hiph. Also מִקְדָּשָׁם *to consecrate or inaugurate a war, battle*, (i. e. with sacred rites, comp. Ps. 110 : 3. 1 Sam. 7 : 9, 10.) Joel 4 : 9. Jer. 6 : 4. Mic. 3 : 5.

PUAL part. *consecrated*, spoken of priests and sacred things, Ez. 48 : 11. 2 Chr. 26 : 18. 31 : 6. — Is. 13 : 3 מִקְדָּשֵׁי my consecrated ones, i. e. soldiers whom I have consecrated to war, comp. Jer. 51 : 27.

HIPH. 1. i. q. Pi. no. 1, Is. 8 : 13. 29 : 23. Num. 20 : 12.

2. i. q. Pi. no. 2, *to pronounce holy, to sanctify*, Jer. 1 : 5. 1 K. 9 : 3.

3. i. q. Piel no. 3, *to consecrate to God* Lev. 27 : 14 sq. Judg. 17 : 3. 2 Sam. 8 : 11.

HITHP. 1. *to cleanse or purify oneself*, sc. by sacred ablutions and ob-

servances. 2 Sam. 11: 4 **וְהָיָא מִתְקַדְּשָׁתָּהּ** *for she was purified from her uncleanness.* Ex. 19: 22. 2 Chr. 5: 11. 29: 15. Comp. Kal no. 1.

2. *to show oneself holy*, to sanctify oneself, Ez. 38: 23.

3. *to be celebrated, kept*, e. g. a festival Is. 30: 29.

Deriv. **קָדַשׁ**, **קָדַשׁ**, **קָדַשׁ**, **קָדַשׁ**, **קָדַשׁ**.

**קָדַשׁ** m. 1. *a male prostitute, sodomite*, pp. one consecrated sc. to Astarte or Venus, prostituting chastity in honour of her. Deut. 23: 18. 1 K. 14: 24. 15: 12. 22: 47. Job 36: 14. Fem. **קָדְשָׁהּ** consecrated sc. to Venus, hence *prostitute, harlot*, Gen. 38: 21, 22. Deut. 23: 18. Hos. 4: 14. — On the licentious worship of Venus among the Syrians and Babylonians, see Lucian de dea Syra, comp. Num. 25: 1 sq.

2. **קָדַשׁ** Gen. 14: 7. 16: 14, and fully **קָדַשׁ בְּרִיגֵז** Num. 34: 4. Deut. 1: 2, 19. 2: 14, *Kadesh, Kadesh-barnea*, pr. n. of a city in the desert south of Palestine. See Relandi Palaestina p. 114. [Bibl. Repos. II. p. 791.] Hence **מִדְבַּר קָדַשׁ** Ps. 29: 8.

**קָדַשׁ** (sanctuary) *Kedesh* pr. n. a) of a city in the southern part of Judah, Josh. 15: 23. — b) another in Naphthali, Josh. 12: 22. 19: 37. 21: 32. Judg. 4: 6. 1 Chr. 6: 61; c. He parag. **קָדְשָׁהּ** Judg. 4: 9, and **קָדְשָׁהּ** 4: 10. — c) a third in Issachar 1 Chr. 6: 57, also called **קָשְׁיוֹז** Josh. 19: 20. 21: 28.

**קָדַשׁ** m. once **קָדַשׁ** Dan. 11: 30, c. Suff. **קָדְשֵׁי**; plur. **קָדְשִׁים** (read *kōdashim*), c. art. and pref. **הַקָּדְשִׁים**, **בְּקָדְשִׁים** Lev. 22: 4, **לְקָדְשִׁים** Neh. 10: 34, but c. Suff. **קָדְשֵׁי** Ez. 22: 8, **קָדְשֵׁי** 2 Chr. 15: 18 (comp. Ewald's Gramm. p. 335), and **קָדְשֵׁי** Num. 5: 10.

1. *holiness, sanctity*, Ps. 60: 8. 89: 36. Am. 4: 2. Often in the genitive after another noun, instead of an adjective, as **שֵׁם קָדְשִׁי** my holy name Lev. 20: 3. 22: 2. **הָרַק קָדְשִׁי** Ps. 2: 6. Is. 11: 9. **שִׁמְעוּ קָדְשִׁי** Ps. 89: 21. **בְּגִדֵי**

**רֹחַת** **קָדְשׁ** holy vestments Ex. 28: 2, 4. **אֲבִירֵי קָדְשְׁךָ** thy holy Spirit Ps. 51: 13. **קָדְשׁ** Lam. 4: 1 *the holy gems*, fig. for the nobles of the people, in allusion to the gems on the breastplate of the high-priest.

2. *concr. a holy thing, something sacred.* Lev. 12: 4. 21: 6 **קָדְשׁ וְהָיָה** and let them (the priests) be holiness i. e. holy. Jer. 2: 3. Also *something consecrated to God*, mostly in plur. **הַקָּדְשִׁים** dedicated things Lev. 21: 22. 22: 2, 3, 15. **כֶּסֶף הַקָּדְשִׁים** the silver dedicated to the temple 1 Chr. 26: 20.

3. *a holy place, sanctuary*, as the tabernacle Ex. 28: 43. 29: 30. 35: 19. 39: 1, and temple Ps. 20: 3. Dan. 8: 14. Spec. of the temple itself, as distinguished from the courts etc. i. e. the **הַיִּכָּל**, *naós*, 1 K. 8: 8. 2 Chr. 29: 7; once of the inner sanctuary for **קָדַשׁ** **קָדְשִׁים** Ez. 41: 23.

4. **קָדַשׁ קָדְשִׁים**, *holy of holies*, i. e. a) something *most holy*, as the altar, sacred utensils, oblations, etc. Ex. 29: 37. Plur. **קָדְשֵׁי הַקָּדְשִׁים** id. Lev. 21: 22. 2 Chron. 31: 14. Ez. 42: 13. 44: 13. b) *the inner sanctuary* of the temple, i. q. **דְּבִיר** Ex. 26: 33, 34; fully **בֵּית קָדְשׁ הַקָּדְשִׁים** 2 Chr. 3: 8, 10.

\* **קָדְהָהּ** (kindr. with **בָּדְהָהּ**) *to become dull, to be blunted*, e. g. the teeth Jer. 31: 29, 30. Ez. 18: 2.

**קָדְהָהּ** id. intrans. of iron Ecc. 10: 10.

Deriv. pr. n. **קָדְהָהּ**.

\* **קָחַל** in Kal not used, prob. *to call, to convoke*, kindr. with **קָחַל**.

**קָחַל** *to call together, to convoke*, e. g. a people Num. 8: 9. 10: 7. 20: 8; a tribunal Job 11: 10.

**קָחַל** *to be convoked, to assemble*, e. g. a people Num. 16: 3. al.

Deriv. **מִקְהָלִים**, **מִקְהָלוֹת**, and the four nouns here following.

**קָהָל** m. *assembly, congregation*, as **קָהָל גִּזְרֵים** Gen. 35: 11, and **קָהָל גִּזְרֵים** 28: 3. 48: 4, an assembly or multitude of nations. Espec. *convocation, assembly*, of the people of Israel, fully written **קָהָל יִשְׂרָאֵל** Deut. 31: 30, **קָהָל**

יְהוָה Num. 16: 3. 20: 4. קְהֵל הָאֲלֹהִים, Neh. 13: 1, and κατ' ἐξοχήν הַקְהֵל Exod. 16: 3. Lev. 4: 13.

קְהֵלָה (convocation) pr. n. of a station of the Israelites in the desert, Num. 33: 12.

קְהֵלָה f. assembly, congregation, Deut. 33: 4. Neh. 5: 7.

קֹהֶלֶת *Kohleth*, pr. n. by which Solomon is designated in the book thus inscribed, i. e. the book of Ecclesiastes. It is usually of the masc. gen. and without the article, Ecc. 1: 1, 2. 12: 9, 10; c. art. 12: 8, see Lehrs. pag. 656, 657; once fem. 7: 27, on account of the fem. termination, which is not infrequent in words designating office, station, etc. (see חֲלִיעָה, בְּנֵת, בְּרָה, and

Lehrs. p. 468, 469, 878, 879,) and also in later Hebrew even in proper names of men, see סִבְרָה, סִבְרָה. As to the signification, the only true one seems to be that given by the earliest versions, e. g. Sept. and Vulg. ἐκκλησιαστής, ecclesiastes, i. e. preacher, one addressing a public assembly and discoursing of human things, i. q. בַּעַל בְּרִית 12: 9, pp. convoker; unless one chooses to derive the signif. of preacher or orator from the primary notion of calling and speaking, קוּל=קוּל, قال. Symmachus translates it παραμυστήης i. e. a collector of proverbs, but קוּל is never used in reference to collecting things. Other opinions of less weight are reviewed by Bochart, Hieroz. T. I. p. 88. Jahn, Einleit. in das A. T. T. II. p. 828. Rosenmüller Scholia P. IX. Vol. II. § 1.

\* קְהֵלָה a root of doubtful authority, found once in Cod. Samarit. Gen. 49: 10 וְלִבּוֹ יִקְהֵלוּ צִמְיָם, Chald. Sam. et ad eum congregantur gentes. It seems therefore to have been i. q. Chald. קְהֵלָה to assemble. Hence

קְהֵלָה (assembly) pr. n. of a son of Levi, Gen. 46: 11. Ex. 6: 16. Hence

patronym. קְהֵלָה Num. 3: 27. Josh. 21: 4.

קו and קו, c. Suff. קוּמָה, for קוּמָה, r. קוּה q. v.

1. a cord, line, Arab. قَوْصٌ, 1 K. 7: 23. Spec. a) a measuring line Ez. 47: 3. נָטָה קוֹ עַל to stretch a line upon any thing, sc. in order to measure it, Job 38: 5. Is. 44: 13; espec. any thing to be built Job 1. c. Zech. 1: 16, or to be destroyed Lam. 2: 8. 2 K. 21: 13, comp. Is. 34: 11. Hence metaph. for rule, law, norm, Is. 28: 10. קוֹ לְקוֹ line upon line, line upon line, see under צוּ. b) cord, string, sc. of a lyre etc. and hence sound, Ps. 19: 5. Sept. φθόγγος, Symm. ἤχος.

2. strength, might, Arab. قُوَّة see the root קוּה no. 2. Is. 18: 2 גִּיּוֹרֵי-קוּרֵי a nation most mighty. The repetition is intensive.

\* קוּא to spew out, to vomit forth, Arab. med. Je. id. It would seem to have been formed by softening down by degrees the final letter of the onomatopoeic קוּי, קוּי, to which perhaps was once added קוּע, comp. under the letter ע p. 727.—Metaph. Lev. 18: 28 that the land spew you not out, reject you.

Hiph. id. Prov. 23: 8. Trop. Lev. 18: 28. Job 20: 15 where comp. Cic. in Pis. 37, 'devoratum pecuniam evomere.'

Deriv. קוּא, קוּא, קוּא.

קוּבָה in pause Ez. 23: 24 (Milra), constr. קוּבָה (Milèl) 1 Sam. 17: 38, i. q. קוּבָה, helmet, where see remarks on the form and tone of the present word. R. קוּבָה no. 1.

\* קוּה 1. pp. like Arab. قَوَّى, to twist, to wind, to bind, whence قَوْصٌ cord,

Heb. קוּ and קוּה. Hence

2. to be strong, robust, the notion of binding fast, girding, being tropically referred to strength. See קוּה, חוּק no. 3. Comp. Germ. *Stränge* i. e. cords, *strenge*, (whence Engl. *strength*, *strong*,) also an-



*strengen*, all which come from the notion of binding fast, Lat. *adstringere*. Hence קו no. 2.

3. *to wait for, to await*, (perh. from the notion of enduring, holding out, which is kindred with that of strength, comp. קו no. 7,) c. acc. Part. Kal קוה Ps. 25: 3. 37: 9. 69: 7. See Pi.

PIEL קוה i. q. Kal no. 3, *to wait for, to expect* any thing, seq. acc. Job 30: 26; אה Ps. 27: 14. 37: 34; ה Jer. 8: 15. 14: 19. Spec. a) קוה את־יהוה קוה Ps. 25: 5. 39: 8. 40: 2, בִּיהוה קוה Prov. 20: 22, or on Jehovah, i. e. for his help, to rest one's hope on him. — b) *to lie in wait for* any one, seq. dat. Ps. 119: 95, accus. נפש 56: 7.

NIPH. *to gather themselves together, to assemble*, (pp. mutually to await each other, see Piel; or, as others prefer, to be wound together, see Kal no. 1,) spoken of nations Jer. 3: 17, of waters Gen. 1: 9.

Deriv. קוה, מקוה, מְקוֹה, and

קוה 1 K. 7: 23 Cheth. for קו.

קוה Is. 61: 1, see פְּתַח־קוֹחַ.

\* I. קוט i. q. קוץ and נָקַט *to loathe, to nauseate*, trop. seq. בִּ of thing. Praet. Ez. 16: 47. Fut. קוט Ps. 95: 10.

NIPH. id. seq. פָּתַח Ezra 20: 43. 36: 31. Once נָקַטוּ for נָקַטוּ 6: 9.

HITHPAL. הִתְקַטַּט id. Ps. 119: 158; seq. בִּ 139: 21.

\* II. קוט or קוט i. q. Arab. قَطَّ, *to be cut off*. Job 8: 14 אֲשֶׁר יִקוּט בְּסֻלוֹ whose hope shall be cut off, disappointed.

\* קוה obsol. root, which doubtless had the signif. *to call*, Arab. قَال *to speak, to say*. Corresponding roots are Sanscr. *kal* to sound, Gr. *καλέω*, comp. *κέλομαι, κελύω*, Lat. *calo, calare*, whence *calendae*, Engl. *to call*. Kindred is also apparently קוה q. v. — Hence

קוה m. plur. קוהות and קוהות.

1. *voice*, of animals Job 4: 10; of men both as speaking Gen. 27: 22, and as crying out either for joy or grief, see קוה p. 691 col. A; also of God either as speaking Gen. 3: 8, 10, or as causing thunder, whence קוה יהוה often for thunder Ps. 29: 3 sq. — בקוה Gen. 39: 14, and in acc. קוה גדול Ez. 11: 13. Ezra 10: 12, *with a loud voice*. קוה אהר Ex. 24: 3 with one voice. קוה with my [whole] voice Ps. 3: 5. 142: 2. Spec. in the phrases: a) קוה to give forth the voice, i. e. to utter a sound, cry, etc. Gen. 45: 2. Ps. 104: 12: of Jehovah, *to thunder*, Ps. 77: 18. Seq. ה *to call unto or after* Prov. 2: 3. בִּ קוה to proclaim in any country 2 Chr. 24: 9. b) קוה pp. to utter (any thing) with the voice. i. q. the preceding, (comp. פָּרַשׁ בְּיָדַיִם and the remarks under art. פָּרַשׁ Piel,) hence for *to cry out against* Jer. 12: 8; of thunder Ps. 46: 7. 68: 34. c) שָׁמַע בקוה sec שָׁמַע. — Sometimes קוה stands ellipt. e. g. *a voice* sc. is heard! or 'hark, a voice!' Is. 52: 8. 66: 6. Jer. 50: 28. Job 39: 24. Meton. for *words, discourse*, comp. קוה, Ecc. 5: 2, 5.

2. *rumor, report*, Gen. 45: 16. Jer. 3: 9.

3. of inanimate things, *sound, noise*, as of waters, rain, a trumpet, a confused multitude, etc. 2 Sam. 15: 10. Ez. 1: 24. 33: 34. Is. 13: 4. 33: 3. בקוה גדול 29: 6 with great noise.

קוה (prob. i. q. קוה voice of Jehovah) pr. n. m. a) Jer. 29: 21. b) Neh. 11: 7.

\* קום fut. יָקוּם, apoc. יָקָם, קָאם praet. once in the Arabic form קום Hos. 10: 14.

1. *to rise up*, Arab. قَامَ, Syr. سَمِعَ id. E. g. from a seat, bed, etc. Gen. 19: 1. 23: 3. Lev. 19: 32. al. By a species of oriental pleonasm it is sometimes used before verbs of going, of doing or undertaking any thing with impetus, as Gen. 22: 3 וַיָּקָם וַיֵּלֶךְ and he rose up and went. Job 1: 20 he arose and rent his garments. 2 Sam. 13: 31. 1 Sam. 24: 5. See Schult. ad Job. l. c. Imper.

**קוּמָה** *rise up! arise!* often as a word of incitement, espec. to Jehovah that he may afford help, Num. 10: 35. Ps. 3: 8. 7: 7. 9: 20. 17: 13, comp. 68: 2; c. dat. pleon. **קוּמֵי ה'** Cant. 2: 10.—Spec. a) *to rise up against* any one, seq. **עַל** Ps. 3: 2. 54: 5. 86: 14. Is. 31: 2, **אֶל** Gen. 4: 8; also to rise up as a witness against any one, seq. **ב** Ps. 27: 12. Job 16: 8. Comp. **עֵדָה ב**. Particip. c. suff. **קוּמֵי** those rising up against me Ps. 18: 40, **קוּמֵי** Deut. 33: 11. Comp. **קִים** —b) *to arise, to go forth, to appear, to be*, e. g. the light Job 25: 3, a star Num. 24: 17, life as compared to noonday Job 11: 17; of a king or prophet arising, appearing, existing, Ex. 1: 8. Deut. 34: 10; of future time Gen. 41: 30.—c) *to grow up* sc. to manhood, spoken of youth Ps. 78: 6. Hence *to grow in wealth, to rise in the world, to flourish* Prov. 28: 12.

2. *to stand*, i. q. **עָמַד** no. 1, 2. a) seq. **לְפָנַי** *to stand before* any one, *to resist* him, Josh. 7: 13. b) *to stand fast, firm*, i. e. *to endure, to last*, Job 15: 29. Am. 7: 2, 5. 1 Sam. 24: 21. 13: 14. Comp. **תִּקְוָה**. Seq. **ל**, *to remain* to any one, Lev. 25: 30; seq. **עַל** *to persist, to persevere in* any thing, Is. 32: 8. c) *to be confirmed, established*, e. g. of a purchase Gen. 23: 17, 20; of counsel or purpose Is. 8: 10. 14: 24. Prov. 19: 21, once seq. **ל**, *to be established* to any one, i. e. *to be successful*, Job 22: 28; of a prediction, i. q. **בּוֹא** no. 2. e. Jer. 44: 28, 29, opp. **נָפֵל** no. 1. h. So *to be valid, to stand good*, e. g. of testimony Deut. 19: 15, of a vow Num. 30: 5 sq. d) *to stand by* any one, i. e. *to aid, to assist*, seq. **ב** Ps. 94: 16. Arab. **قَامَ**

seq. **י** id. e) **קָמַי עֵינַי** 1 K. 14: 4, comp. 1 Sam. 4: 15, *his eyes were set, fixed*, spoken of a person afflicted with a disease of the eye, in which the pupil becomes fixed, so as no longer to contract and dilate.

3. like Samar. **קָעַם**, *to live*; see Pi. no 2, and the noun **קָעָם**.

PIEL **קָמַם**, chiefly in the later books, like Aram. **קָמַם**, **קָמַם**.

1. causat. of Kal no. 2, in various

connexions: a) *to confirm, to establish*, Ruth 4: 7. Esth 9: 29, 31 init. Of a prophecy, *to confirm by* the event, Ez. 13: 6. b) seq. **עַל** *to enjoin* any thing upon one, pp. *to cause* to be imposed upon any one, Esth. 9: 21, 31 med. comp. Chald. **עַל קָאָם** to bind by an oath. Hence **עָלִי קָאָם** *to take upon oneself*, pp. *to enjoin upon oneself*, Esth. 9: 27, 31 fin. c) *to make stand good*, i. e. *to perform, to fulfil*, sc. an oath Ps. 119: 106.

2. trans. of Kal no. 3, *to preserve alive* Ps. 119: 28. Frequent in the Targums.

PIEL **קוּמָם** 1. causat. of Kal no. 1, *to raise up, to build up*, e. g. ruins Is. 44: 26. 58: 12. 61: 4.

2. intrans. *to rise up*. Mic. 2: 8 *long since hath my people יָקוּמָם risen up as an enemy*, Vulg. *consurrexit*. Others, *long since hath my people set (me) up as an enemy* sc. to them.

PIEL **הִקָּיַם** 1. causat. of Kal no. 1, *to raise up*, i. e. a) *to lift up, to help up*, e. g. one fallen Deut. 22: 4, the afflicted Job 4: 4. Ps. 41: 11. b) *to set up, to rear up, to erect*, e. g. a tent Ex. 26: 30, a statue Deut. 16: 22, an altar 1 K. 16: 32, towers Is. 23: 13. Also *to set up again, to restore*, sc. a tent fallen down Am. 9: 11; hence **הִקָּיַם אֶרֶץ**, **הִקָּיַם שְׁבֵטֵי יִשְׂרָאֵל** to restore the land, the tribes of Israel, Is. 49: 6, 8. So **הִקָּיַם בְּרִית** *to set up* i. e. *make a covenant* Gen. 6: 18. 9: 11. 17: 7. c) *to raise up* i. e. *to cause to exist* or *appear*, e. g. judges Judg. 2: 18, a prophet Jer. 29: 15, a priest 1 Sam. 2: 35, an enemy Mic. 5: 4. Spec. **הִקָּיַם שֵׁם** Deut. 25: 7. Ruth 4: 5, 10, and **הִקָּיַם זֶרַע** Gen. 38: 8, *to raise up* to any one a name, seed or offspring, i. e. by marrying his widow to raise up to him children that shall bear his name.

2. *to cause to stand*, Ps. 40: 3. a) *to constitute* any one king, Deut. 28: 36. b) *to make stand still, to restrain*, Ps. 107: 29. c) *to confirm, to establish* any thing Num. 30: 14, 15; *to perform, to fulfil*, e. g. a promise 1 Sam. 1: 23, an oath Gen. 26: 3.

HOPH. **הִקָּיַם** 1. *to be raised up, erected*, Ex. 40: 17.

2. to be constituted, 2 Sam. 23: 1.

3. to be confirmed, established, performed, Jer. 35: 14.

HITHP. **קוּמָה**, to rise up in a hostile sense Ps. 17: 7; seq. **ל** upon or against any one Job 20: 27. Part. c. Suff. **מִתְקוּמָמִי** my adversary, enemy, Ps. 59: 2. Job 27: 7.

Deriv. **קוּמָה**, **קוּמָמִיּוֹת**, **קוּמָמִיּוֹת**, **קוּמָמִיּוֹת**, **קוּמָמִיּוֹת**, **קוּמָמִיּוֹת**, and the pr. names **קוּמָמִיּוֹת**, **קוּמָמִיּוֹת**.

**קוּמָה** Chald. 1. to rise up Dan. 3: 24; 2. to arise, i. e. to come forth, to exist, 2: 39. 7: 17.

2. to stand Dan. 3: 3. 7: 17; also to endure, to remain, 2: 44.

PA. **קָמָה** to raise up, to set up; hence **קָמָה** to make a decree, to give command, Dan. 6: 8.

APH. **קָמָה**, once **קָמָה** Dan. 3: 1. Plur. **קָמָה**, part. **קָמָה**, fut. **קָמָה**, and **קָמָה**.

1. to set up, to erect, e. g. a statue Dan. 3: 1 sq.

2. to constitute, to appoint, e. g. a priest Ezra 6: 18; seq. **עַל** to set over Dan. 4: 14. 6: 2.

HOPH. **קָמָה** in the Heb. form, to be made to stand, to stand Dan. 7: 4.

Deriv. **קָמָה**, **קָמָה**.

**קוּמָה** f. (ר. קוּמָה) 1. stature of a person, tallness, 1 Sam. 16: 7. 28: 20 **קוּמָהּ** his full stature, full length. Ez. 13: 18 **בְּלִי-קוּמָה** every stature, i. e. men of every stature.

2. height, tallness, of cedars Is. 37: 24, of Noah's ark Gen. 6: 15.

**קוּמָמִיּוֹת** adv. upright, erect, Lev. 26: 13.

\* **קוּ** or **קוּ** in Kal not used, prob.

to sing, Arab. **قَوَّيْنَة** female minstrel, singer, also maid, which sense however may come from the notion of possessing, comp. **قَوَّيْنَة** servant, slave.

PIEL **קוּנָה** to chant a mournful song, to lament, 2 Sam. 1: 17; seq. **עַל** and **אֵל**

over or upon any person or thing 2 Sam. 3: 33. Ez. 27: 32.

Deriv. **קוּנָה**.

**קוּנָה** see **קָנָה**.

\* **קוּנָה** obsol. root, Arab. **قاع** med.

Vav Conj. I, VIII, to mount, to leap, to cover, spoken of the camel in copulation. Hence

**קוּנָה** Ez. 23: 23, pp. as it would seem he-camel, stallion, then trop. prince, noble, as the Vulg. and Rabbins correctly. This metaphor is common among the Hebrews and Arabians, comp. **עֲתוּד**, and Arab. **قَرْيَع**, **قَرْيَم**, **فَحْل**, all

which denote a he-camel for breeding, espec. of a nobler race, and also a prince. It is joined for the sake of paronomasia with **שׂוֹעַ** happy, wealthy. Others take **שׂוֹעַ** as an antithesis, high and low, noble and ignoble, as if from **سَوَعَ**, some of whose derivatives signify humble, ignoble.

\* **קוּנָה** obsol. root, i. q. **נָקַח** no. 3, to move in a circle, whence **תְּקוּפָה** circuit.

**קוּנָה** m. an ape 1 K. 10: 22, Sanscr. and Malabar **kapi** ape, (pp. swift,) a word of Indian origin, whence also Gr. **ἄπρος**, **ἄπρος**, **ἄπρος**, which are used of various species of apes and monkeys.

\* **קוּנָה** obsol. root, i. q. **קָצַץ** to cut off, whence **תְּקוּפָה**.

\* I. **קוּנָה** i. q. **קָנָה** 1. to loathe, to feel disgust, to abhor any thing. The primary idea is prob. to feel nausea, to vomit, as a sort of onomatopoetic verb, comp. **קָנָה** of pers. Lev. 20: 23. Num. 21: 5.

2. to fear, seq. **מִפְּנֵי** Ex. 1: 12. Num. 22: 3. Is. 7: 16. — These two significations are also found conjoined in the verbs **קָנָה**, **מָלַח**, comp. also Germ. **Grauen haben vor etwas**, Engl. to feel horror.

HIPH. **הִקְיָץ** to put in fear e. g. a city, i. e. to besiege it, Is. 7: 6. Comp. Arab. **ضجى** Conj. III, timorem inject, oppugnavit.

\* II. **קוץ** only in

HIPH. **הִקְיָץ** intrans. to awake, i. q. **קָץ**, from sleep Ps. 3: 6. 73: 20, from the sleep of death Job 14: 12. Dan. 12: 2. Imp. **עֲוֶרָה** i. q. **עֲוֶרָה**, awake, arise, sc. O Lord, Ps. 35: 23.

\* III. **קוץ** 1. i. q. **קָצַץ** to cut, to cut up or off. Hence **קוץ** thorn, so called from cutting, wounding; also **קוץ** harvest, summer, pp. the cutting up or off of fruits. From this noun comes

2. denom. to summer, Arab. **قَطَا** med. Je, id. Is. 18: 6. See **חָרַף** no. 2.

**קוץ** m. (r. **קוץ** no. III,) 1. a thorn, collect. thorns, thornbush, briars, Gen. 3: 18. Is. 32: 13. Plur. **קוֹצִים** Jer. 4: 3.

2. pr. n. m. a) 1 Chr. 4: 8. b) c. art. **הַקּוֹץ** Ezra 2: 61. Neh. 3: 4, 21. 7: 63. 1 Chr. 24: 10.

**קְצוֹת** f. plur. locks sc. of hair, so called from being cut, shorn, Cant. 5: 2, 12. Syr. **قَصَّ** id. Arab. **قَصَّ** fore-locks. Comp. Schultens Opp. min. p. 246. R. **קָצַץ**.

\* **קוּר** to dig, espec. for water Is. 37: 25. Arab. **قَار** med. Vav, excidit e medio. Kindr. are **בּוּר** q. v. **בָּקַר**. Deriv. **מְקוּר**.

HIPH. to let flow forth, as a fountain its waters Jer. 6: 7.

PIL. **קָרַקַר** to dig under, to undermine a wall, as in Chald. So in paronomasia Is. 22: 5 **מְקַרְקַר קַר** undermining the wall. Talmud. **קַרְקוּרָא** destruction of the wall. — Hence to destroy, Num. 24: 17 **קַרְקַר בְּנֵי-שֵׁת** and destroy all the sons of pride, Sept. **παρανομεύσαι**, Vulg. **vastabil**.

**קוּרָא** see **קָרָא**.

**קוּרִים** m. plur. fine threads, spi-

der's webs, Is. 59: 5, 6. Arab. **قور**

thread of cotton. Comp. Gr. **αἰθρας** the cross threads in weaving, whence **καίρω**, **καίρωσις**. The etymology is obscure; but not improbably **קוּרִים** is kindred with **קוֹרָה** a cross-beam.

**קוֹרָה** m. a beam, joist, pp. a cross-beam, see **קָרָה** Pi. 2 K. 6: 2, 5. Cant. 1: 17. By synecd. house, like Gr. **με-λαθρον**, Gen. 19: 8.

\* **קוּשׁ** 1. i. q. Arab. **قاس** to be curved, bent, as a bow, circle, the back; II, to curve, to bend, as a bow, compare Gr. **γαῦσος** curved. Hence **קוּשׁ**, **קוּשׁ**, bow, and pr. n. **קוּשׁוֹן**.

2. i. q. **קָשׁ**, to lay snares, once in fut. Is. 29: 21 **קָשׁוֹן**, or, as other Mss. read, **קוּשׁוֹן**.

Deriv. see in no. 1, also pr. n. **קוּשׁ**, **אֶלְקוּשִׁי**, and

**קוּשׁוֹה** (bow of Jehovah, i. e. rain-bow) pr. n. m. 1 Chr. 15: 17, called in 6: 29 **קוּשִׁי**.

**קַט** Ez. 16: 47, see **קוּט**.

\* **קַטַּב** obsol. root, Chald. and Arab. **قَطَب** to cut, and hence to cut off, to destroy. Kindred verbs are **חָטַב**, **חָצַב**, **קָצַב**. The biliteral root **קַט** has usually this sense of cutting, cutting off, like the cognate **קָץ**, **חָץ**, see the verbs **קָטַל**, **קָטַן**, Arab. **قَتَلَ**, and comp. under **קָצַץ**, **قَطَعَ**, and comp. under **קָצַץ**, **قَطَعَ**. See also the remarks of Klaproth in Merian de l'Etude comparative des Langues, p. 216. — Hence **קָטַב**, **קָטַב**.

**קָטַב** m. 1. a cutting off, destruction, Is. 28: 2 **שֵׁעַר קָטַב** a destroying storm. Espec. 2. contagion, pestilence, Deut. 32: 24. Ps. 91: 6.

**קָטַב** c. Suff. **קָטַבְךָ** m. id. spec. contagion, pestilence, Hos. 13: 14.



קטורה f. *incense*, Deut. 33 : 10.

R. קטר.

קטורה (incense) *Keturah* pr. n. of the wife whom Abraham took after the death of Sarah, Gen. 25 : 1. 1 Chr. 1 : 32.

\* קטל fut. יקטל, *to kill, to slay*, a poetic verb, Ps. 139 : 19. Job 13 : 15. 24 : 14. Syr. and Chald. id. Arab. قتل,

Aethiop. ቀተለ : The primary idea is that of cutting, see in קטב. Comp. the Gr. Κτελλω.

Deriv. קטב.

קטל Chald. id. Part. act. קטל Dan. 5 : 19. Part. pass. קטיב Dan. 5 : 30. 7 : 11.

PA. קטל intens. *to kill* sc. many, more than one, like Syr. Pa. and Arab.

قَتَلَ, Dan. 2 : 14. 3 : 22.

ITHPE. and ITHPA. Dan. 2 : 13, pass.

קטל m. *slaughter* Ob. 9.

\* קטן fut. יקטן *to be little, small*, (pp. to be cut off, docked, from the biliteral root קט, comp. קטב, קטב, 2 Sam. 7 : 19. Trop. *to be of no account, unworthy*, Gen. 32 : 11.

HIPI. *to make small*, Am. 8 : 5.

Deriv. קטן, קטן, קטן, and pr. n. יקטן.

קטן c. Suff. קטני, f. קטנה, plur. קטנים constr. קטני, also

קטן constr. קטן, 1. adj. *little, small*, (opp. גדול,) Gen. 1 : 16. Ps. 104 : 25. al. saep. Neut. abstr. *smallness*, whence יקטן בגלי vessels of smallness, i. e. smaller vessels Is. 22 : 24. Spec. spoken a) of age, *young, younger*, Gen. 9 : 24. 27 : 15. 1 K. 3 : 7. אזכי נצר קטן *I am but a little child*, spoken of Solomon by himself on his accession to the throne. b) of authority or importance, *small, least, unimportant*, of persons Is. 31 : 9, things Ex. 18 : 22, 26.

2. קטן pr. n. m. c. art. Ezra 8 : 12.

קטן m. *smallness*, then *little finger*; whence קטני *kotoni* my little finger 1 K. 12 : 10. 2 Chr. 10 : 10. Other Mss. read in 2 Chr. 1. c. קטני *k'tonni*, from a form קטן with dag. impl. in י, the moveable Sheva being changed into Kamets-Hateph, see J. H. Michaelis ad h. l. But it would seem inadmissible to read with Van der Hooght in 1 K. 1. c. קטני. Comp. קבל.

\* קטף fut. יקטף, *to pluck off, to break off*, e. g. ears of grain, branches, etc. Deut. 23 : 26. Job 30 : 4.

NIPI. pass. Job 8 : 12.

\* I. קטר in Kal not used, Arab. قَتَرَ to emit odour, to be fragrant. Kindr. Chald. עטר.

PIEL קטר *to cause odours, to burn incense* in honour of a divinity, seq. ה of the deity, the acc. of incense being omitted, Jer. 1 : 16. 7 : 9. 11 : 13. 19 : 4, only of idol-worship. Part. fem. מקטרת altars of incense, on which incense was burned, pp. diffusing odours, 2 Chr. 30 : 14. — PUAL part. מקטרת incense Cant. 3 : 6.

HIPI. *to burn incense*, spoken of sacrifices, both lawful 1 Chr. 6 : 34 [49], and unlawful 1 K. 3 : 3, seq. ה of the deity 11 : 8; often also seq. acc. of the incense or victim Ex. 29 : 18. Lev. 1 : 9, 17. 2 : 2, 16. — HOPH. הִקְטַר pass. Lev. 6 : 15. Part. Hoph. מִקְטַר incense Mal. 1 : 11.

Deriv. קטרה, קטרה, קיטר, מִקְטַר, and pr. n. קטורה.

\* II. קטר i. q. Chald. קטר, Heb. קָשַׁר, *to bind*. Part. pass. Ez. 46 : 22 חֲצֵרוֹת קָשֻׁרוֹת *courts bound* i. e. prob. arched, roofed.

קטר only in plur. קטרין Chald. *knots*, espec. a) *joints* of the bones Dan. 5 : 6. b) metaph. *knotty questions*, difficult problems, Dan. 5 : 12, 16.

קטרון (band, bond, see קטר no. II,) pr. n. of a town in Zebulun Judg. 1 : 30,

called in Josh. 19: 15 קטח, for קטח, small.

קטרת f. c. Suff. קטרתי 1. *incense* Ex. 30: 1 sq. Lev. 4: 7, 10: 1.

2. the part of a victim usually burned, *the fat*, Ps. 66: 15 קטרת אילים *the fat of rams*.

קטח see קטרון.

קיא m. *vomit* Is. 28: 8. R. קיא to vomit.

\* קיה a doubtful root, i. q. קיא to vomit. Imper. קיי Jer. 25: 27, unless better pronounced קיי for קיאו.

קיט Chald. i. q. Heb. קיץ *summer* Dan. 2: 35.

קישור m. (r. קשר) 1. *smoke* Ps. 119: 83.

2. *vapour, cloud*, Ps. 148: 8.

קים (r. קים) *a rising up against* any one in a hostile sense, see part. קם Ps. 18: 40, 49. Jer. 51: 1; hence collect. for קימים, Job 22: 20 קימנו *our adversaries, enemies*. Others take it as a verbal pass. for intrans. comp. ימים for ים.

קים m. Chald. *statute, edict*, Dan. 6: 8. Syr. كيم. R. קים.

קים Chald. *enduring, sure*, Dan. 4: 23. R. קים.

קימה f. *a rising up*, Lam. 3: 63. R. קים.

קימוש see קמוש.

\* קין obsol. root, i. q. Arab. قان med. Je, to form, to adapt, to prepare, comp. קנה no. 1; spec. to forge iron. Hence

קין m. 1. *a lance, spear*, 2 Sam. 21: 16.

2. *Cain*, pr. n. a) of the son of Adam, the murderer of his brother

Abel. The etymology is so alluded to in Gen. 4: 1, that קין would seem to be i. q. קנה: *she bore Cain* (a creature) and said: *I have created a man by the help of the Lord*.—b) of the tribe of the Kenites Num. 24: 22. Judg. 4: 11, see קיני. —c) of a town in the tribe of Judab, c. art. Josh. 15: 37.

קינה f. (r. קין) plur. ים and זה, 1. *song of mourning, lamentation*, Jer. 7: 29. 9: 9, 19. Josh. 15: 22.

2. pr. n. of a town in Judab Josh. 15: 37.

קיני Gen. 15: 19. Judg. 4: 11, 17, 2 Sam. 27: 10, קיני 1 Chr. 2: 55, gentile n. *Kenite*, collect. *the Kenites*, a Canaanitish tribe dwelling among the Amalekites, 1 Sam. 15: 6, coll. Num. 24: 20, 21. They were descended from Hobab, the father-in-law of Moses, Judg. 1: 16. 4: 11. See קין no. 2. b.

קינן (perh. i. q. קינן possession) *Kenan or Cainan* pr. n. of an antediluvian patriarch, Gen. 5: 9. 1 Chr. 1: 2.

קיץ m. 1. *harvest*, pp. cutting off, gathering of fruits, from r. קיץ no. III i. q. קצץ. Is. 16: 9. 28: 4. Also meton. *fruits*, i. e. ripe or summer fruits, espec. as it would seem *figs* Jer. 40: 10, 12. Am. 8: 1, 2. 2 Sam. 16: 1. Comp. Faber on Harmar's Observat. I. p. 387 sq.—Hence

2. *summer*, as the season of gathering fruits, (comp. חרף) Arab. قَيْظ. Gen. 8: 22. Ps. 74: 17. The Arabic verb قَاط to be hot, as a day in summer, is secondary.

קיצון f. קיצונה (for קצון fr. קץ end, comp. קצה for נדה, מורגים, מורגים, Lehrs. 145) *the last, the extreme*, Ex. 26: 4, 10. 36: 11, 17.

קיקיון m. Jon. 4: 6—10, according to the Syr. Jerome, and other authors, *ricinus*, palma Christi, Arab. الكزبرة, el-kheroa, Egyptian *alnu, kounu*, Diod.

Sic. 1. 34, a tall biennial plant still cultivated in gardens, of an elegant appearance and rapid growth, with a soft and juicy stalk or trunk, a slight injury of which causes the plant to wither and die. Sept. *κολοκυνθα*, gourd. But see Bochart Hieroz. T. II. p. 293, 623. Celsii Hierob. P. II. p. 273—282. Faber on Harmar's Observat. I. p. 140—151. [Calmet art. *Gourd*.]

**קִיכְלוֹן** m. (for **קִיכְלוֹן**, as **טִיכְפּוֹת** for **טִיכְפּוֹת**,) *ignominy, shame*, Hab. 2: 16. Vulg. *vomit* *ignominiae, shameful vomit*, as if compounded from **קִי** for **קִיא** vomit, and **כְּלוֹן** ignominy, in which sense also nine Mss. write it in separate words, **קִי כְּלוֹן**.

**קִיר**, once **קִר** Is. 22: 5, plur. **קִירוֹת**, m. not of comm. gend. for in 2 K. 4: 10 **קִטְנָה** refers to **עֲלִיָּת**, not to **קִיר**.

1. *wall*, e. g. of a house, the inner wall, Lev. 14: 37, 39. 1 K. 6: 15; of a city Num. 35: 4. Josh. 2: 15. The etymology is doubtful. A wall might be so called from the lime or the mortar with which it is plastered, comp. **גִּיר** lime; or also from the transverse beams, comp. **קִירָה**, **קִיר**; but neither of these is satisfactory. Prob. from **קִיר** in signif. 2 comes **עִיר** city. — Is. 25: 4 **קִיר** **זָרַם** *a storm overthrowing walls*. Of the sides of the altar Lev. 1: 15. 5: 9; of the walls of the heart Jer. 4: 19.

2. *a walled place*, like Gr. *τείχος* Herod. Xen. *a fortress, citadel*, whence **קִיר מוֹאָב** Is. 15: 1 (fortress of Moab, Chald. **כְּרִכָּא דְּמוֹאָב**) pr. n. of a fortified city in the territory of Moab, now called *Kerrek* or *Karrak*, which name is also applied in a wider sense to the whole district. The same is called in Jer. 48: 31, 36 **קִיר חֶרֶשׁ** (wall of bricks, or brick fortress), and in Is. 16: 7, 11. 2 K. 3: 25, **קִיר חֶרֶשֶׁת** id.

3. *Kir* pr. n. of a people and region subject to the Assyrian empire, Is. 22: 6. 2 K. 16: 9. Am. 1: 5. 9: 7, prob. the tract on the river Cyrus, between the Euxine and Caspian seas, called at the present day in Armenian, *Kur*.

**קִירֶס** (from the Chald. a weaver's comb) pr. n. m. Neh. 7: 47, for which **קִרֶס** Ezra 2: 44.

**קִישׁ** (a snaring, r. **קִישׁ**) *Kish* pr. n. m. a) of the father of king Saul 1 Sam. 9: 1, 14, 51. 1 Chr. 8: 33. b) 1 Chr. 3: 30. 9: 36. c) 1 Chr. 23: 21, 22. 24: 29. d) 2 Chron. 29: 12. e) Esth. 2: 5.

**קִישׁוֹן** (curved, winding, r. **קִישׁ** no. 1,) *Kishon* pr. n. of a stream which rises in or near Mount Tabor and empties itself into the bay of Ptolemais, Judg. 4: 7. 5: 21. 1 K. 18: 40. Ps. 83: 10. [See Bibl. Repos. I. p. 601.]

**קִישִׁי** see **קִישְׁיָהוּ**.

**קִיֹּתָרִס** Chald. i. q. Gr. *κίθαρῆς*, *cithara, a harp, lyre*, Dan. 3: 5. 7: 10 Cheth. In Syriac also the Greek ending *ης* is commonly changed to *ος*.

**קָל**, f. **קֶלָה**, plur. **קֶלִים**, (r. **קָלַל**) adj. *light, swift*, Is. 19: 1. Am. 2: 14, 15; fully **קָל בְּרַגְלָיו** 2 Sam. 2: 18. Poet. spec. *a fleet horse* Is. 30: 16. Adv. *swiftly*, Joel 4: 4. Is. 5: 26.

**קֶל** m. Chald. i. q. Heb. **קוֹל** *voice*, Dan. 3: 5.

**קָל** see **קוֹל**.

\* **קָלָה** a root of doubtful authority, for **קָהַל**, **קָהַק**, to convoke, to assemble. Hence fut. Niph. **יִקְלְהוּ** 2 Sam. 20: 14 Chethibh, but Keri has **יִקְהַלְהוּ**.

\* I. **קָלָה** to roast, to parch, as fruit, grain, etc. Lev. 2: 14. Josh. 5: 11; a person as a species of torture Jer. 29: 22. (Arab. **قلى**, Aeth. **ΦΛΩ**: id. Comp. **צָלָה** and see under **צ** p. 853.) Part. pass. **קָלוּי** Lev. 2: 14. Josh. 5: 11.

NIPH. part. *scorched, burned*, hence *burning, inflammation*, Ps. 38: 8.

Deriv. **קָלִי**, and pr. n. **מִקְלָהוֹת**.

\* II. **קָלָה** i. q. **קָלַל**, in Kal not used.

NIPH. *to made light of, to be contemned*, Is. 16: 14; *to be despised, despicable*, Deut. 25: 3. Part. קָלָה *despised, ignoble, low*, 1 Sam. 18: 13. Is. 3: 5. Prov. 12: 9.

HIPH. *to make light of, to lightly esteem*, Deut. 27: 16. — Hence

קָלוֹן m. 1. *contempt, shame, dishonour*, Prov. 3: 35. 6: 33. 13: 18. 22: 10. Is. 22: 18.

2. *shame* i. e. *shameful deed* Prov. 18: 3.

3. *shame* i. e. *parts of shame* Nah. 3: 5. Jer. 13: 26.

\* קָלַח obsol. root, prob. i. q. קָלַח *to roast, to parch*. Verbs לָח very often have this affinity with verbs לָח, as קָשָׁה and קָשָׁה, פָּתַח and פָּתַח, פָּצָה and פָּצָה, פָּצַח and פָּצַח, פָּצָה and פָּצָה. For the ground of this interchange, see Heb. Gramm. § 74. 4, note. — Hence

קָלַח f. *a pot, kettle*, 1 Sam. 2: 14. Mic. 3: 3.

\* קָלַט 1. *to contract, to draw together*, nearly i. q. קָצַט, Arab. قَلَص, the letters ט and צ being interchanged. Part. pass. קָלֻט *contracted, shrunk*, i. e. *dwarf*, any thing of diminutive stature, *pumilio*, Lev. 22: 23.

Arab. قَلَطِي, قَلَطِي, *pumilio*, see

Camoos p. 965, קָלֻט small stature,

קָלֻט [Saad. l. c.] *afflicted with*

*hernia*.

2. *to take in unto oneself, to receive a fugitive*, i. q. Chald. קָלַט.

Deriv. מְקַלֵּט, and pr. n. קָלִיטָה.

קָלִי m. (r. קָלַח no. I) and קָלִיָּה c. n. in otio, (as קָלִי, קָלִי) 1 Sam. 17: 17 m. *roasted or parched grain*, i. e. *wheat or barley roasted in the ears and then rubbed out*, as is still common among the Bedouin Arabs; see Mac-michael's Journey p. 235. [Bibl. Repos. III. p. 643.] Lev. 23: 14. 1 Sam. 25: 18. 2 Sam. 17: 28. Ruth 2: 14.

קָלִי (perh. for קָלִיָּה the swift sc. servant of Jehovah) pr. n. m. Neh. 12: 20.

קָלִיָּה pr. n. of a Levite, called also

קָלִיָּה (Chald. assembly, see קָלַט no. 2) Ezra 10: 23. Neh. 8: 7. 10: 11.

\* קָלַל fut. קָלַל, קָלַל 1. *to be light, not heavy*, see Hiph. Aeth.

קָלַל: id. קָלַל, קָלַל: light. — Hence trop.

2. *to be lessened, diminished*, Arab.

קָלַל Gen. 8: 11 קָלַל הַמַּיִם מִעַל הָאָרֶץ *the waters were diminished* i. e. *had abated, flowed off, from the earth*. v. 8.

3. *to be light in estimation, to be low, despised, mean*, Job 40: 4. Nah. 1: 12. Comp. קָלַח no. II. Infin. as a noun קָלַח *lightness* i. e. *shame, disgrace*, Jer. 3: 9, where however others take קָלַח as i. q. קָלַח.

4. *to be swift, fleet*, 2 Sam. 1: 23. Hab. 1: 8. Job 7: 6. 9: 25. Or possibly this may be the primary signification, comp. קָלַל to roll swiftly.

NIPH. קָלַל and קָלַל, fut. קָלַל Is. 30: 16.

1. *to be light*. קָלַל-קָלַל lightly, slightly, Jer. 6: 14. 8: 11. Seq. dat. of pers. *to be light, easy to any one*, Prov. 14: 6. 2 K. 20: 10.

2. trop. *to be light, trifling, unimportant*, seq. בְּעֵינַי 1 Sam. 18: 23. Impers. קָלַל is it a light thing, that etc. Is. 49: 6. Ez. 8: 17.

3. *to be lightly esteemed, contemned*, 2 Sam. 6: 22. Gen. 16: 4, 5.

4. *to be swift* Is. 30: 16.

PIEL קָלַל *to curse, to utter maledictions, to revile*, 2 Sam. 16: 7; seq. acc. Gen. 8: 21. 12: 3. Ex. 21: 17. Lev. 19: 14. 20: 9; once seq. בְּ Is. 8: 21. So קָלַל reflex. *to curse oneself*, i. e. *to bring a curse, malediction upon oneself*, 1 Sam. 3: 13 *because he knew*, כִּי בָנָיו מְקַלְלִים לָהֶם *that his sons were bringing a curse upon themselves*.



PUAL to be cursed, accursed, Is. 65: 20. Job 24: 18. Part. one accursed, pass. Ps. 37: 22.

HIPH. קָלַךְ, inf. קָלַךְ, fut. קָלַךְ, 1. to make light, to lighten, a) seq. acc. of thing and מַעַל of pers. to lighten any thing from off any one, to take it away, 1 K. 12: 10. 1 Sam. 6: 5. b) c. acc. impl. Ex. 18: 22 מַעַלְךָ קָלַךְ lighten from off thee sc. the burden, business, make thy business lighter. Jon. 1: 5. c) Seq. מַעַל of thing 1 K. 12: 4 קָלַךְ מַעַלְךָ אֲבִיךָ lighten (something) from the service of thy father, i. e. remit something of the service which thy father imposed upon us. v. 9.

2. to make light of, to despise, 2 Sam. 19: 44. Ez. 22: 7; to make despised, to bring into contempt, Is. 8: 23.

PILP. קָלַךְ 1. to move to and fro, up and down, to shake together, Ez. 21: 16. Arab. قَلَّخَ, Aeth. ለንቀልቀል: to be moved, shaken.

2. to make smooth, to polish, and hence to sharpen Ecc. 10: 10. — The notion of smoothness, which seems not to differ in origin from that of lightness, exists also in the adj. קָלִי.

HITHPALP. to be moved, shaken, Jer. 4: 24.

Deriv. קָלִי, קָלִי, קָלִי, קָלִי, קָלִי, קָלִי, pr. n. קָלִי, and

קָלִי m. adj. smooth, polished, of brass Dan. 10: 6. Ez. 1: 7. See קָלִי Pilp. no. 2. Comp. Chald. קָלִי polish. Vulg. aes candens.

קָלַל f. constr. קָלַל 1. cursing, reviling, 2 Sam. 16: 2.

2. a curse, imprecation, 1 K. 12: 8. Gen. 27: 13 קָלַלְתָּ thy curse, pass. i. e. which lights on the. Concr. one accursed Dent. 21: 23. Plur. קָלִילִים Deut. 28: 15, 45.

\* קָלַס in Kal not used.

PIEL to scoff at, to scorn, to deride. Ez. 16: 31 thou art not as a harlot, הָקַסְתְּ who scoffeth at her hire, sc. in order to get more. Vulg. well, nec factu

es sicut meretrix fastidio augens pretium.

HITHP. id. seq. 2 K. 2: 23. Ez. 22: 5. Hab. 1: 10. — Hence

קָלַס m. scorn, derision, Ps. 44: 14. Jer. 20: 8 and

קָלַס f. id. Ez. 22: 4.

\* קָלַע 1. to sling, to throw with a sling. Part. קָלַע a slinger, Judg. 20: 16. Trop. to sling out, i. e. eject a people from a land Jer. 10: 18.

2. to cut in, to carve, to engrave, 1 K. 6: 29, 32, 35. Prob. pp. to make slings i. e. hollows, indentations, carved work resembling slings.

PIEL i. q. Kal no. 1, 1 Sam. 17: 49. 25: 29.

Deriv. מַקְלָעִים, also

קָלַע m. 1. a sling, Arab. مِغْلَال 1 Sam. 17: 40.

2. curtain, hanging, Ex. 27: 9 sq. 35: 17. Num. 3: 26. Chald. id. Arab.

קָלַע sail of a ship. IV, to sail, to navigate. Aeth. ቀለ: the sail is furled. But how this signification is connected with that in no. 1, is not yet made out. — In 1 K. 6: 34 for קָלַעִים, we ought prob. to read קָלַעִים leaves of the door, which stands in the first clause and in cod. Kennic. no. 150.

קָלַע m. a slinger 2 K. 3: 25.

קָלַק (r. קָלַק, as קָלַק fr. קָלַק, comp. Arab. conj. XII.) m. light, mean, vile, of food Num. 21: 5. Luth. lose Speise.

\* קָלַשׁ obsol. root, perh. i. q. transp. קָלַשׁ to gather. Hence

קָלַשׁ m. 1 Sam. 13: 21 in apposit. קָלַשׁ שְׁלֹשׁ three-pronged fork, with which hay, straw, and the like are gathered up. — Spoken of a pointed instrument Ecc. 12: 11 Targ.

\* קָמַה obsol. root, perh. i. q. Arab. قَامَ to heap together, to collect; kindr.

roots are עמם, גמם. Hence the pr. names קמואל, רקמיה, ריקמזם, ריקמזם.

קמה f. (ר. קים) pp. stalk of grain, collect. stalks, for standing grain Ex. 22: 5. Deut. 16: 9. 23: 26. Plur. Judg. 15: 5.

קמואל (assembly of God) pr. n. m. a) of a son of Nahor Gen. 22: 21. b) Num. 34: 24. c) 1 Chr. 27: 17.

קמון (perh. fr. קמה, full of stalks) pr. n. of a place in Gilead Judg. 10: 8.

קמוש m. Is. 34: 13, קימזש Hos. 9: 6, and plur. קמשזים Prov. 24: 31, a prickly weed, e. g. nettle, thistle, Celsii Hierob. T. II. p. 206. — The Arab. root قمش is to heap together espec. small things upon the ground; but this noun has perhaps a different origin.

\* קמה obsol. root, perh. i. q. צמה to sprout, to spring up as a plant, comp. under צ p. 853; or Talmud. קמה to grind. Hence

קמה m. meal, flour, Gen. 18: 6. Num. 5: 15. Arab. قمح grain, wheat. Aeth. ቀፀሐ: autumnal fruits, pulse, ቀፀሐ: talia comedit pecus.

\* קמט to lay fast hold of with the hands, to seize firmly, Job 16: 8. Chald. id. Arab. قبط to bind. Kindr. are קמץ, קמץ, קמץ.

Pual pass. Job 22: 16.

\* קמל to pine away and die, of a tree, plant, Is. 19: 6. 33: 9. Arab. قمل pp. to be thick set with insects, lice, [قمل, قمل:] and so to languish, spoken of a plant. Syr. ܩܡܠ to languish, spoken of persons.

\* קמץ pp. to press together, to compress, comp. קפץ; hence to take with

the hand e. g. a handful, Lev. 2: 2. 5: 12. Num. 5: 26. Hence

קמץ m. c. Suff. קמצו 1. a handful, Arab. قُمْز, Lev. 2: 2. 5: 12. 6: 8.

2. a sheaf, bundle, Arab. قُمْز, Gen. 41: 47 לקמצים in sheaves, i. e. abundantly.

\* קמש see קמזש.

קמשון see ibid.

קן m. constr. seq. Makkeph. קן Deut. 22: 6, c. Suff. קנז. R. קנן.

1. a nest Is. 10: 14. Meton. a nest of young birds, nestlings, Deut. 32: 11. Is. 16: 2.

2. metaph. a dwelling, esp. one built upon a lofty rock like an eagle's nest, Num. 24: 21. Jer. 49: 16. Obad. 4. Hab. 2: 9; or as being pleasant and comfortable, Gr. καλία, Job 29: 18. Plur. קנים cells, chambers, in the ark, Gen. 6: 14.

\* קנא in Kal not used, Arab. قنأ to become very red. Hence

PIEL קנא 1. to be jealous, from the redness or flush by which the face is suffused. Seq. acc. of one's wife Num. 5: 14; seq. א of a female rival Gen. 30: 1. Causat. i. q. Hiph. to excite to jealousy and anger, seq. א by or with any thing, Deut. 32: 21. 1 K. 14: 22.

2. to envy any one, seq. א of pers. Gen. 37: 11. Ps. 37: 1. 73: 3. Prov. 23: 17. 24: 1, 19; seq. acc. Gen. 26: 14. Is. 11: 13; seq. ה Ps. 106: 16.

3. to be zealous towards any person or thing, to burn with zeal, ζηλόω, a) seq. ה to be zealous for any one, for his cause, Num. 25: 11, 13. 2 Sam. 21: 2. 1 K. 19: 10. b) to emulate any one, seq. א Prov. 3: 31.

HIPH. causat. to provoke to jealousy, see Piel no. 1, Deut. 32: 16, 21. Ps. 78: 58.

Deriv. קנא, קנז, קנזיה.

קנח Chald. to buy, Ezra 7: 17, i. q. Heb. קנה.

קנח m. jealous, spoken of God as

impatient of a rival, and the severe avenger of defection from himself, Ex. 24: 5. 34: 14. Deut. 4: 24. 5: 9. 6: 15.

**קנאות** f. 1. *jealousy*, e. g. of a lover Prov. 6: 34. 27: 4; of God Ezra 8: 3; of rival nations Is. 11: 13. Plur. **קנאות** Num. 5: 15.

2. *envy*, as excited by the prosperity of others Job 5: 2. Meton. the object of envy Eccl. 4: 4.

3. *zeal, ardour* towards any one, ζῆλος, 2 K. 10: 16. Is. 9: 6 **קנאות יהוה צבאות** the zeal of Jehovah of hosts, sc. in behalf of his people. **קנאת-עם** zeal (of God) towards the people Is. 26: 11. Genr. ardent love, Cant. 8: 6.

4. *ardour*, i. q. *anger, indignation*, Deut. 29: 19. Ps. 79: 5.

\* **קנה** fut. **יקנה**, apoc. **יקן**, pp. to set upright, to erect, i. q. **הכין**, cogn. **קנן**, whence **קנה**, **קנה**, *canna*.

1. to found, to create, e. g. the heavens and earth Gen. 14: 19, 22; mankind Deut. 32: 6. Ps. 139: 13. Prov. 8: 22. Arab. **قنا** i. q. **خلق** God created, see Camoos p. 1937.

2. to get for oneself, to gain, to acquire, Prov. 4: 7. 15: 32. 16: 16. 19: 8. Ruth 4: 9, 10; to obtain Gen. 4: 1. Aethiop. **ቀረ** to possess, to be master of. — Spec.

3. to buy, to purchase, (comp. Lat. *conciliare* for *emere* Ter. Eun. 4. 4. 2.) Gen. 25: 10. 47: 22 sq. Also to redeem a people from captivity Is. 11: 11. Neh. 5: 18.

**קנה** to be acquired, bought, Jer. 32: 15, 43.

**קנה** Zech. 13: 5 prob. i. q. Kal no. 3, to buy. But **מקנה** Ezra 8: 3 is for **מקנה** provoking (God) to jealousy or anger.

**קנה** m. pp. 1. *cane, reed, calamus*, see the root **קנה**, and comp. Gr. and Lat. *cánna, cánny, cánh, canna*. Spec. a reed growing in wet or marshy ground Is. 42: 3. 36: 6. Ps. 68: 31 **קנה** הית the beast of reeds i. e. the crocodile. Also sweet cane, *calamus aromaticus, achorus calamus* of Linn. Is. 43: 24, fully **קנה בשם** Ex. 30: 23, and **קנה** השוב Jer. 6: 20.

2. *stalk of grain* Gen. 41: 5, 22.

3. **קנה**, a measuring reed or rod, fully **קנה המדה**, Ez. 40: 3, 5. Also a measure of six cubits Ez. 41: 8.

4. *rod or beam* of a balance, hence for a balance, Gr. *κωνόν*, Is. 46: 6.

5. the upper bone of the arm, pp. tube, comp. Germ. *Rohr*, and *Röhre*, *Armöhre*, Job 31: 22. Hence *arm* or *branch* of a chandelier Ex. 25: 31. Plur. **קנים**, arms, branches, tubes bearing its lights Ex. 25: 31 sq. also **קנות** 25: 36. 37: 22.

**קנה** (place of reeds) pr. n. *Kanah*

a) of a stream on the borders of Ephraim and Manasseh Josh. 16: 8. 17: 9. — b) of a city in Asher Josh. 19: 28.

**קנה** m. i. q. **קנה** *jealous*, spoken of God Josh. 24: 19. Nah. 1: 2.

\* **קנז** obsol. root, perh. i. q. **قنص** to hunt. Hence

**קנז** (hunting) pr. n. *Kenaz* a) of an Edomite descended from Esau, and of a tract of Arabia named from him Gen. 36: 11. 15: 42. — b) of the father, or rather the grandfather, of Othniel the brother of Caleb, Josh. 15: 17. Judg. 1: 13. 1 Chr. 4: 13. See **קנזי**. — c) of a grandson of Caleb 1 Chr. 4: 15.

**קנזי** (hunter) pr. n. *Kenizzite* a) of a Canaanitish tribe, of which nothing further is known Gen. 15: 19. — b) patronym. of the name **קנז** no. 2, Num. 32: 33. Josh. 14: 6.

**קנין** m. 1. *creature*, from **קנה** no. 1. Ps. 104: 24. Sept. *κτίσις*.

2. *a getting, acquisition, purchase*, Prov. 4: 7. Lev. 22: 11.

3. *possession, substance, wealth*, Gen. 34: 23. 36: 6. Ps. 105: 21.

**קנמון** constr. **קנמון** Ex. 30: 23, *cinnamon*, Gr. *κινναμον, κιννάμωμον*, according to Hdot. 3. 111 a word of Phœnician origin, Prov. 7: 17. Cant. 4: 14. — The etymology is doubtful. The most simple would be from the root **קנה**, whence **קנז** = **קנה** *calamus*,

קַלָּמּוּס calamus-like. Others differently.

\* קָנַן pp. i. q. קָלַן med. Je, and קָנָה, to build, to form, to prepare, whence קָן nest. Thence

PIEL קָנַן denom. to nest, to build a nest, as a bird Ps. 104: 17, a viper Is. 34: 15.

PUAL to have a nest built, to nest, Jer. 22: 23.

קָנִי Job 18: 2, see קָץ.

קִנְתָּ (possession) Kenath pr. n. of a city beyond Jordan, situated in Auranitis (Hauran) N. E. from Bostra, Num. 32: 42. 1 Chr. 2: 23. Gr. *Kavá-θa*, *Kavóθa*, now called *قذوات* *Kanuāt*. See Reland Palestina p. 681. Burckhardt's Travels in Syria etc. p. 83, or p. 157, 504. Germ. ed.

\* קָסַם fut. יִקְסֹם to divine, to practise divination, used in the verb only of false prophets etc. e. g. of the Hebrews Deut. 18: 10, 14. 2 K. 17: 17. Mic. 3: 6, 7, 11. Is. 3: 2; of necromancers 1 Sam. 28: 8; of foreign prophets, as of the Philistines 1 Sam. 6: 2, of Balaam Josh 13: 22. — It corresponds to the Syr. *ܩܣܝܢ* to divine. The primary idea seems to be that of cutting up, comp. *قَسَمَ*, *قَسَمَ*, which is then transferred to divination, comp. Chald. *ܩܝܪ* no. 2.

Deriv. מִקְסָם and

קָסָם m. 1. divination, Ez. 13: 6, 23. 21: 26. 1 Sam. 15: 23. Meton. reward of divination Num. 22: 7. Comp. *פָּעַלָה*.

2. in a good sense, an oracle, divine sentence, Prov. 16: 10.

\* קָסַם in Kal not used.

Po. קוֹצֵץ i. q. קוֹצֵץ, to cut off, Ez. 17: 9.

קֶסֶת f. any vessel, a dish, cup, i. q.

קֶשֶׁת q. v. הַסֵּפֶר a writer's vessel i. e. ink-horn, ink-stand, worn in the

girdle, Ez. 9: 2, 3, 11. Aethiop. *ቀሐት*: a water-vessel, water-pot.

קַיִלָּה (i. q. *قَلْعَة* arx) Keilah pr. n. of a city in Judah Josh. 15: 44. 1 Sam. 23: 1. 1 Chr. 4: 19. See Reland Palestina, p. 698.

\* קַעַל see קַיִלָּה.

\* קָעַע or קָעַע, קָעַע, obsol. root, to burn, to burn in, cogn. *בָּרַה*, *kalaw*. Talmud. קִיעֵקַע and קִיעֵקַע to mark with a brand, to cauterize. Hence

קַעֲקַע m. a brand, stigma, mark burnt in, Lev. 19: 28.

\* קָעַר obsol. root, Arab. *قَعَرَ* to be deep, whence

קַעֲרָה plur. constr. קַעֲרֹת, but c. Suff. קַעֲרֹתֵי f. a dish, bowl, charger, Num. 7: 13 sq. Arab. *قَعْرَان* deep dish.

\* קָפַח to draw in oneself, to contract, cogn. *גָּבַח*, synonym. *גָּבַן*. Spec.

1. to draw in the feet, to sit with the feet drawn in, contracted, in the oriental manner, Zeph. 1: 12, comp. Jer. 48: 11.

2. to congeal, to coagulate, as milk, see Hiph. Poetically of the sea Ex. 15: 8.

HIPH. causat. of no. 2. Job 10: 10. Talmud. id. Arab. and Syr. *قَفَفَ*, id. — Hence

קַפְאוֹן m. congelation, ice, Zech. 14: 6.

\* קָפַד to draw together, to shrink, to roll up. Arab. *قَفَدَ* id. Hence קַפְדֹּר hedge-hog.

PIEL, to make shrink, and hence to cut off, to cut short, as in Chald. Is. 38: 12 *קָפַדְתִּי כְּאַרְגָּה חַיִּי* I cut off like a weaver my life. Vulg. *præcisa est, velut a texente, vita mea.* — Hence

קָפַד or קָפַד, c. He paragog.



קפדה *a cutting off, destruction*, Ez. 7: 25.

קפד m. *hedge-hog*, so called from his shrinking together, rolling himself up, Is. 14: 23. 34: 11. Zeph 2: 14. —

Arab. resolving the Dagesh <sup>5</sup>قَنَّذ and <sup>5</sup>قَنَّذ, Syr. <sup>5</sup>ܩܢܕܐ id. Aeth. <sup>5</sup>ቀንዳ: porcupine.

קפז m. Arab. <sup>5</sup>قَفَّاز, *serpens*

*jaculus*, q. d. *arrow-snake*, so called from its darting, springing, in the manner of the rattle-snake. Is. 34: 15. See Bochart Hieroz. II. p. 408. From

\* קפז obsol. root, pp. i. q. קפד, קפץ, (comp. קבץ, קמץ,) *to draw oneself together, to contract*, esp. in order to make a spring, in the manner of a cat, lion, deer, etc. Hence Arab. <sup>5</sup>قَفَز and Chald. קפץ *to leap, to spring* upon. Comp. Syr. <sup>5</sup>ܩܦܝ locust, grasshopper, from r. קמץ.

\* קפץ fut. יקפץ, i. q. קפז, *to draw together, to contract, to shut*, e. g. the mouth Job 5: 16. Ps. 107: 42; the hand i. e. to be illiberal, niggardly, Deut. 15: 7; trop. one's compassion, sympathy, Ps. 77: 10.

NIPH. *to be gathered* sc. to one's forefathers, i. q. נָאֵסָה, i. e. to die, Job 24: 24. Comp. <sup>5</sup>قَفَس and <sup>5</sup>قَفَس to die. Schultens ad Job. l. c. places the primary signification of these verbs in the idea of leaping, springing, see Piel; and this he remarks is transferred to sudden death.

PIEL *to leap, to spring*, comp. קפז, Cant. 2: 8. Chald. id.

קץ c. Suff. קצי (r. קבץ) m. *end, extremity*, either of space Is. 37: 24. Jer. 50: 26; or of time, whence מִקֵּץ *at the end of, after*, (see מִן no. 3. c.) e. g. יום מִקֵּץ אַרְבָּעִים יום after forty days Gen. 8: 6. 16: 3. 41: 1; also in later writers לקץ 2 Chr. 18: 2. Dan. 11: 6, 13. So

too of actions etc. Job 16: 3, or of a state or condition of things Is. 9: 6. קָץ adv. without end Ecc. 12: 12. Spec. a) *end* i. e. *destruction* of a people Gen. 6: 13. Ez. 7: 12. Am. 8: 2. קָץ iniquity causing destruction Ez. 21: 30, 34. 35: 5. b) *event, fulfilment* of a prophecy Hab. 2: 3. c) יָחַד Dan. 8: 17, מִיָּוֶד קָץ v. 19, time of the end, also הַיָּמִים קָץ Dan. 12: 13 end of days, i. e. times of calamity immediately preceding the advent of the Messiah; see Bertholdt Christologia Judaeorum p. 38.

Plur. once in the constr. state, Job 18: 2, where קָצִי is for קָצִי the Dagesh forte being resolved in the Chaldee manner, see Lehrs. p. 134. The words are: עַד-אַנְהָה תְּשִׁימוּן קָצִי לְמַלִּין *how long i. e. when will ye put an end to words?* Elsewhere for plur. absol. we find the form קָצִי, see קָצִי; for the constr. and c. Suff. קָצִי, קָצִי, קָצִי, from קָצִי, קָצִי, קָצִי. — A denom. is קָצִי, for קָצִי.

\* קָצַב fut. יקָצַב. 1. *to cut off, to cut down*, e. g. wood, a tree, 2 K. 6: 6. 2. *to shear sheep* Cant. 4: 2. — Kindr. roots are קָצַב, קָצַב. But all verbs beginning with the letters קָצ have the notion of cutting, cutting off, which appropriately belongs to this biliteral root, e. g. קָצַב, קָצַב, קָצַב, קָצַב; and this is then easily transferred to the ideas of scraping, see קָצַב, and of deciding, judging, see קָצִין. The same force belongs also to the syllables קָצ, קָצ, קָצ; see קָצַב, קָצַב, קָצַב. — Hence

קָצַב m. 1. *cut, i. e. form, shape*, Comp. French. *taille*, Germ. *Zuschnitt*, 1 K. 6: 25. 7: 37.

2. plur. constr. קָצִי הָרִים Jon. 2: 7, prob. *cuttings off* i. e. *extremities, foundations, of the mountains* sc. in the depths of the sea. Vulg. *extrema montium*.

\* קָצַה 1. i. q. קָצַץ, *to cut off*, see under קָצַב; hence *to destroy nations* Hab. 2: 10. Arab. <sup>5</sup>قَصَى Conj. II id.

2. to decide, to judge, Arab. قاضی, whence קָצֵץ judge.

3. to finish, whence קָצַח end.

PIEL i. q. Kal no. 1. Prov. 26: 6 מְקַצֵּחַ רַגְלֵם *who cutteth off the feet* i. e. whose feet are cut off. The whole verse I render thus: he, whose feet are cut off, drinketh (suffereth) damage; so is he who sendeth a message by the hand of a fool i. e. uses a fool as messenger. 2 K. 10: 32 Jehovah began לְקַצֹּחַ בְּיִשְׂרָאֵל to cut off in Israel i. e. to remove one part after another.

HIPH. to scrape off or away, i. q. קָצַע, Lev. 14: 41, 43.

Deriv. קָצַח — קָצֵץ, קָצֵץ, קָצַח.

קָצַח Ex. 26: 4. 36: 11, elsewhere only in plur. constr. קָצוֹת, c. Suff. קָצוֹתָם, f.

1. end, extremity, of space Ex. 25: 19. 28: 23. 24: 26. קָצוֹת הָאָרֶץ ends of the earth, i. e. remote nations Is. 40: 28. 41: 5. אַרְבַּע קָצוֹת הַשָּׁמַיִם the four extremities, quarters, of the heavens, Jer. 49: 36. מְקַצֵּחַ at the extreme part Ex. 26: 4. 36: 11. — Metaph. Job 26: 14 קָצוֹת דְּרָכָיו the extremities of his ways, i. e. a small part, the extreme outlines as it were of the divine operations.

2. the sum, mass, 1 K. 12: 31. 13: 33. See in קָצַח no. 1. a, ult.

קָצַח m. constr. קָצַח, c. Suff. קָצַח, once plur. c. Suff. קָצִיחָם Ez. 33: 2.

1. i. q. קָץ end, extremity, a) of space, e. g. of the desert Ex. 13: 20, of a camp Num. 11: 1, of a country 33: 37, of the earth, Is. 5: 26, of the heavens 13: 5. Ps. 19: 7. Is. 7: 18 בְּקָצֵהּ יְאִרִי מַצְרִים in the extremity i. e. the shore, margin, of the rivers of Egypt. — Gen. 19: 4 all the people מִקְצֵהּ מִן הָעֵדֶן from the end, i. e. from one end to the other, one and all, the whole, Gen. 19: 4. Jer. 51: 31. Comp. Arab. عَنْ أَقْصَا, see Schult. Opp. min. p. 121. See no. 2. — b) of time, often in the construction מִקְצֵה שְׁלֹשֶׁת יָמִים at the end of three days, after three days, Josh. 3: 2. 9: 16. Gen. 8: 3. 1 K. 9: 10.

2 K. 8: 3. 18: 10. Ez. 39: 14. So also קָצַח, see קָץ.

2. the sum, the whole, the mass, Gen. 47: 2 מִקְצֵה אָחִיו from the whole number of his brethren. Ez. 33: 2. Comp. Num. 22: 41. Is. 56: 11. The origin of this signification see in no. 1. a, ult.

קָצַח m. i. q. קָצַח no. 1, end Is. 2: 7. Nah. 2: 10.

קָצֵץ or קָצֵץ m. only in plur. constr. קָצֵץ אֲרָץ ends of the earth Ps. 48: 11. 65: 6.

קָצֵץ or קָצֵץ, only in plur. קָצוֹת ends, extremities, Ex. 38: 5; καὶ ἔξοχόν of the ends of the earth Ps. 65: 9, comp. v. 6. C. Suff. קָצוֹתָיו Ex. 37: 8. 39: 4 Chethibh. In Keri קָצוֹתָיו.

\* קָצַח obsol. root, prob. i. q. קָצַח to cut up or off, to prune. Hence

קָצַח m. Is. 28: 25, 27, according to Sept. Vulg. and the Rabbins, nigella, melanthium, i. e. fennel-flower, black cummin. See Celsii Hierobot. P. II. p. 70.

קָצֵץ m. 1. a judge, magistrate, 1: 10. 3: 6, 7. Mic. 3: 9. R. קָצַח no. 2. Arab. قاضی judge.

2. a leader, chief, in war Josh. 10: 24. Judg. 11: 6, 11. Dan. 11: 18. Comp. שָׂפֵט.

3. prince, Prov. 6: 7. 25: 15.

קָצִיעָה f. (קָצַע) 1. cassia, Gr. κασία, Laurus Cassia of Linn. a bark resembling cinnamon, but less aromatic, so called from being scraped or stripped off, plur. קָצִיעוֹת Ps. 45: 9. See Celsii Hierobot. T. II. p. 360. Arab. قَصِيْعَة id. Castell.

2. Keziah pr. n. of one of Job's daughters Job 42: 14.

**קָצִיר** m. (r. קָצַר) 1. *harvest* Gen. 8: 22. 30: 14. 45: 6; then a) *the grain harvested* Lev. 19: 9. 23: 22. b) poet. for **קָצִיר אֲנָשִׁי** *harvest-men*, Is. 17: 5.

2. *branch, bough*, from the notion of cutting off, (unless perhaps it is put for **חֲצִיר**, from the notion of greenness,) Ps. 80: 12. Job 14: 9. 18: 16. 29: 19.

\* **קָצַע** in Kal not used. 1. i. q. Arab. **قَطَعَ** *to cut, to cut off, to cut out*, whence **מִקְצָעָה** chisel, carving-tool, **מִקְצָע** angle.

2. *to scrape, to strip off bark*, whence **קָצִיעָה** cassia.

HIPH. *to scrape off*, i. q. **קָצָה** Hiph. Lev. 14: 41.

HOPH. part. **מִקְצָעִים** i. q. **מִקְצָעוֹת** angles, corners, Ez. 46: 22, pp. places cut off, cut away.

Deriv. **מִקְצָע**, **מִקְצָעָה**, **קָצִיעָה**.

\* **קָצַח** fut. **יִקְצַח** 1. i. q. Arab. **قَصَفَ** *to cut up, to break in pieces*, comp. under **קָצַח**. Hence **קָצָח** no. 1, and **קָצָחָה**.

2. *to break out or forth with anger*, Gr. **ἐφύγνυμι**, hence *to be angry, wrath*, Is. 57: 16. 64: 8; seq. **עַל** of pers. Gen. 40: 2. 41: 10. Ex. 16: 20; seq. **אֵל** Josh. 22: 18.

HIPH. *to provoke to anger* e. g. Jehovah Deut. 9: 7, 8, 22.

HITHP. i. q. Kal no. 2, Is. 8: 21.

**קָצַח** Chald. i. q. Heb. no. 2, Dan. 2: 12.

**קָצֵץ** m. c. Suff. **קָצֵצִי** 1. *chips, twigs, splinters*, comp. the root no. 1. Hos. 10: 7. Sept. **φρύγανον**.

2. *anger, wrath*, from the root no. 2, Ecc. 5: 16; espec. of Jehovah, Josh. 9: 20. 22: 20. Is. 34: 2. 54: 8. 60: 10. Zech. 1: 2. 2 Chr. 19: 10. Also *strife, altercation*, Esth. 1: 18.

**קָצֵפָה** f. *fragment, a broken thing*, Joel 1: 7. Sept. **συγκλασμός**. R. **קָצַף** no. 1.

\* **קָצַץ** *to cut off*, e. g. the hand Deut. 25: 12, the beard Jer. 9: 25. 25: 23. Arab. **قَصَّ** *to trim the nails and locks*. See under **קָצַב**.

PIEL **קָצַץ** and **קָצַץ** 1. *to cut off*, e. g. a cord Ps. 129: 4, the hand, the thumbs, Judg. 1: 6. 2 Sam. 4: 12, a spear Ps. 16: 10.

2. *to cut up sc. into threads* Ex. 39: 3.

3. *to cut away, to cut loose*, 2 K. 18: 16. 24: 13.

PUAL part. **מִקְצָצִים** pass. of Pi. no. 1, Judg. 1: 7.

Deriv. **קָצַץ**, whence the denom. **קָצוֹן** for **קִיצוֹן**.

**קָצַץ** Chald. PA. *to cut off*, Dan. 4: 11.

\* **קָצַר** and **קָצַר** 1. med. A, fut. **יִקְצַר**, *to cut off or down*, espec. fruits, grain, whence *to harvest, to reap*, Jer. 12: 13. Lev. 19: 9. 25: 5. Part. **קוֹצֵר** *harvest-man, reaper*, Ruth 2: 3 sq. Metaph. Job 4: 8 *they who sow trouble, reap the same*. Prov. 22: 8. Comp. **יָרַע**.

2. med. E (comp. adj. **קָצַר**) fut. **יִקְצַר**, once **יִקְצַר** Prov. 10: 27, intrans. *to be cut off*, and hence *to be shortened, short*, Is. 28: 20. Spec. a) **קָצַרְהָ יָדִי** *my hand is (too) short*, i. e. I have no power, am weak, feeble, Num. 11: 23. Is. 50: 2. 59: 1. Comp. Arab. **قاصر**.

**قاصر اليد** short of hand, and **قصر الذراع** short of arm, spoken of a person without strength or power, and vice versa **اليد الطولى** a long

hand, for strength, power; see more in Comm. on Is. 50: 2. b) **קָצַרְהָ רִיחִי** **בְּפָשִׁי**, *my soul, spirit, is short*, i. e. I am impatient, grieved, vexed, Num. 21: 4, 5. Judg. 16: 16; seq. **בְּ** *for*, on account of, any thing, 10: 16. Comp. **אָרַךְ** **אָרַךְ** under **אָרַךְ**.

PIEL *to cut off, to shorten*, Ps. 102: 24.

HIPH. 1. *to harvest, to reap*, Job 24: 6 Cheth.

2. i. q. Pi. Ps. 89: 46.

Deriv. **קָצִיר**.

**קָצֵר** m. *short* Ez. 42: 5. Spec. a) **יָד קָצֵר** *short of hand*, i. e. weak, feeble, Is. 37: 27. b) **קָצֵר רוּחַ** Prov. 14: 29, and **קָצֵר אַפָּס**, v. 17, *short of spirit* etc. i. e. impatient, prone to anger. c) **קָצֵר יָמִים** *short of days*, i. e. of few days, short-lived, Job 14: 1.

**קָצֵר** m. only **קָצֵר רוּחַ**, *shortness of spirit*, i. e. *impatience* Ex. 6: 9.

**קָצֵת** for **קָצָה**, fr. **קָצָה**, like the form **מָנָה** fr. **מָנָה**, by Chaldaism.

1. *end*, always with pref. **מִן**, i. e. **מִן קָצֵת** for **מִקְצֵת** *at the end of, after*. Dan. 1: 15 **מִקְצֵת יָמִים עֲשָׂרָה** *at the end of ten days*. v. 5 and 18 **לְמִקְצֵת יָמֵינוּ** *at the end of the days*, see **יָמֵינוּ** p. 588. Comp. Heb. **מִקְצֵת** for **מִקְצֵה** Josh. 3: 2.

2. *the sum, the whole number*, i. q. **מִקְצֵת** and **קָצָה** no. 2. Dan. 1: 2 **מִקְצֵת כָּל בְּיֵית הָאֱלֹהִים** *some of the whole number of the sacred vessels*; here **מִקְצֵת** is used partitively, like **מִן** no. 1. Neh. 7: 70 **מִקְצֵת רֹאשֵׁי הָאֲבוֹת** *some of the number of the phylarchs*, i. e. a part of the heads of tribes. Comp. **מִקְצֵה** **אֲחֵרֵי** Gen. 47: 2. — Some of these examples, as Dan. 1: 2, 18. Neh. 1. c. are referred by commentators to a noun of the form **מִקְצֵת**, to which they give the signification of *part*. But the Chaldee, which is of special authority in all these examples, is clearly destitute of any such form, (since the passage in the Targ. Gen. 47: 2, is of the same character with those above cited,) and we cannot therefore doubt but that **מִקְצֵת**, whenever it occurs, is to be explained in one and the same manner.

**קָצֵת** constr. **קָצָה** Chald. 1. *end*. Dan. 4: 31 **לְקָצֵת יוֹמָיָא** *at the end of the days*.

2. *the sum, the whole*. Dan. 2: 42 **מִן קָצֵת מַלְכוּתָא** *a part of the whole kingdom* i. e. a part of the kingdom. Parall. is **מִנָּה** *a part of it*.

**קָר**, plur. **קָרִים** (r. **קָרַר**) adj. 1. *cold, cool*, Prov. 25: 25. Jer. 16: 14.

2. *quiet*, Prov. 17: 27 Cheth. **קָר רוּחַ** *quiet in spirit*. See **יָקַר** no. 6.

**קָר** see **קָרִי**.

**קָר** m. *cold* Gen. 8: 22. R. **קָרַר**.

\* **קָרָא** fut. **יִקְרָא** 1. *to cry out, to call out*, **קָרָא**. It is an onomatopoeic verb, used also of animals, see **קָרָא**; comp. Gr. **κράζω** [**κραγ**], **κηρύσσω** [**κηρυγ**], in the Germanic tongues *charen* to cry out, *charo* clamour, wailing; often of the cry of animals, as *krähen*, *krächzen*, French *crier*, Engl. *to cry*; with a sibilant prefixed *skreian*, Swed. *skria*, Germ. *schreien*; and with a sibilant added at the end *kreischen*, **כָּרַז** q. v. See Fulda's *Deutsche Wurzelwörter* p. 115, 227. — Spoken absol. of any cry or clamour, even inarticulate, like **צָעַק**, Gen. 39: 14 **וַיִּקְרָא בְּקוֹל גָּדוֹל** *I cried with a loud voice*, Sept. **ἐβόησα φωνῇ μεγάλῃ**. v. 15 **וַיִּקְרָא קוֹלִי וַיִּשְׁמָע**. Often followed by the words thus uttered with a loud cry, i. q. either immediately, Gen. 45: 1 **וַיִּקְרָא הוֹצִיאוּ** *and Joseph cried, Cause every one to go out* etc. 41: 43 **וַיִּקְרָא לְפָנָיו אֶבְרָהָה** Lev. 13: 45. Judg. 7: 20. 2 Sam. 20: 16. 2 K. 11: 14. Esth. 6: 9, 11; or also with a word interposed, as **וַיִּקְרָא** Ez. 9: 1, **וַיֹּאמֶר** 2 Sam. 18: 28; comp. 2 K. 18: 28 **וַיִּקְרָא בְּקוֹל גָּדוֹל יְהוֹנָדָה** **וַיֹּאמֶר** **וַיִּדְבֵּר** *and cried with a loud voice in the Jewish dialect and spake and said*. Spec. a) seq. **אֵל** of pers. *to cry out to any one, to call to any one*, Judg. 18: 23; and with the words uttered, preceded by **וַיֹּאמֶר** 1 Sam. 26: 14, and **וַיֹּאמֶר** Judg. 9: 54. 1 Sam. 17: 8. 1 K. 17: 11. Also seq. **עַל** of pers. Is. 34: 14 *the satyrs shall cry to each other*. Seq. **אַחֲרֵי** of pers. *to cry after any one* i. e. as he departs 1 Sam. 20: 37, 38. 24: 9. — b) Often i. q. *to cry for help, to implore aid*, espec. from God, absol. Ps. 4: 2 **בְּקִרְאִי עֲנֵנִי** *when I cry, hear thou me*. 22: 3. 34: 7. 69: 4; seq. **אֵל** **יְהוָה** Ps. 4: 4. 28: 1. 30: 9. 55: 17. 61: 3. Judg. 15: 18. 16: 29. 2 K. 20: 11. Hos. 7: 7; **לְאַחֲרֵיהֶם** Ps. 57: 3; c. Suff. 17: 6. 88: 10. 91: 15. Also with **עַל** of pers. *on account of, against whom one cries to God for help*, Deut. 15: 9. — c)



i. q. *κηρύσσειν*, which the LXX. often put for it, *to cry, to proclaim*, in the manner of a herald or prophet. Absol. Prov. 1: 21 *wisdom crieth in the public places*. 8: 1; c. acc. 20: 6. Is. 40: 6 *the voice said, Cry. And he said, What shall I cry?* 58: 1. Zech. 1: 14, 17; seq. *על* of the object Jon. 1: 2. Followed also by the words cried, Ex. 32: 5. Jer. 2: 2. 7: 2. 19: 2. 51: 61; or as joined with an acc. Zech. 7: 7. Is. 44: 7. Joel 4: 9 *קראו זאת בגוים* *proclaim ye this among the Gentiles*; or seq. *ב* Is. 40: 2. *קרא דרור* *to proclaim or announce liberty* sc. to slaves, captives, Jer. 34: 8, 15, 17. Is. 61: 1. *קרא צום* *to proclaim a fast* sc. to the people, Jer. 36: 9. Jon. 3: 5. Ezra 8: 12. — From the sense of proclaiming comes the signif. of reading aloud, reciting, see in no. 4.

2. *to call*, *καλεῖν*, spec. a) *to call any one to oneself*, i. e. to bid him come, to call or send for, seq. acc. Gen. 27: 1. Ex. 2: 8. 1 Sam. 3: 16. Hos. 7: 11; seq. *ל* Gen. 20: 9. Lev. 9: 1. Hos. 11: 1. Is. 46: 11; seq. *אל* Gen. 3: 9. Ex. 3: 4. 1 Sam. 3: 4. *קרא אלי* *to call to oneself* 2 Sam. 15: 2. Metaph. Prov. 18: 6 *his mouth calleth for blows*, i. e. deserves and invites them. Ruth 4: 11 *קרא שם בבית-לָהֶם* i. e. *call to thee* [acquire] *a name in Bethlehem*, become thou famous. — b) as referring to several or many, *to call together, to convoke*, seq. acc. Gen. 41: 8; seq. dat. Gen. 20: 8. 39: 14. *אל* 49: 1. Hence *קרא עצרה* *to call a solemn assembly, to convoke*, Joel 1: 14, comp. Is. 1: 13; a festival or holy convocation Lev. 23: 2, 4. *קראי העדה* *those called, convoked to an assembly* Num. 1: 16. — c) *to call* i. e. *to invite, to bid*, sc. to a repast, banquet, comp. *καλεῖν ἐπὶ δεῖπνον*, 1 Sam. 9: 13, 22. 1 K. 1: 9, 10, 41, 49. Trop. *קרא לשלום* *to invite to peace, to propose an alliance*, Deut. 20: 10. Judg. 21: 13. — d) *to call, to summon*, sc. before a judge, *καλεῖν, καλεῖν εἰς δίκην*, Job 5: 1. 1: 13, 22. (14: 15.) Is. 59: 4, parall. *בְּשֹׁפֵט*. — e) *to call out* soldiers Is. 13: 3. — f) *to call any one to an office*, i. q. *בחר* *to choose*, seq. acc. Is. 43: 6, 48: 12. 49: 1. 51: 2, seq.

*ל* 22: 20. In the same sense, but stronger, is *קרא בשם פ'* *to call one by his name*, i. e. *to the name and character* which he bears, Is. 43: 1. 45: 3, 4. Comp. Ex. 31: 2. — g) *קרא בשם יי* *to call upon the name of God, to invoke his name*, i. e. *to praise, to celebrate, to implore the help of God*, Gen. 4: 26. 12: 8. Ex. 33: 19. Ps. 79: 6. 105: 1. Is. 64: 6. Jer. 10: 25. Zeph. 3: 9. Comp. *ק' בשם יי* *הזכיר בשם יי*. Also *ק' בשם יי* 1 K. 18: 26. In the same sense *ב* being omitted, we find *קרא שם יי* (which differs from the formula in no. 1. h.) Deut. 32: 3. Ps. 99: 6. Lam. 3: 55. — A different sense occurs in Ex. 3: 10 [19] where God himself says: *קראתי בשם יהוה לפניך* *and I will proclaim by name before thee, Jehovah!* sc. is present, i. e. in order that thou mayest know that God indeed is here, I will myself be the herald to announce my coming. Comp. Gen. 41: 49. — h) more rarely *to celebrate men, to praise*; Ps. 49: 12 *קראו בשמותם* *they laud their names* i. e. of the rich. Prov. 20: 6 *יקרא איש חסדו* *they praise every one his own goodness*. A somewhat different turn of this sense occurs in Is. 44: 5 *זה יקרא בשם יעקב* *another lauds the name of Jacob* i. e. follows and praises the side or party of Jacob.

3. *to call*, i. e. *to name, fully* *קרא שם יי* *to give a name to any one*, Gr. *καλεῖν τινα τι* Il. 5. 306. Od. 8. 550. So Gen. 26: 18. Ruth 4: 17. Ps. 147: 4. Construed a) seq. acc. of name and dat. of that to which the name is given, Gen. 1: 5 *ויקרא אלהים לאור יום* v. 8: 10. 31: 47. 1 Sam. 4: 21. Ruth 1: 20, 21. Is. 47: 1. al. saepe. — b) seq. dupl. acc. Num. 32: 41. Is. 60: 18. — c) Oftener as follows: Gen. 4: 25 *וַתִּקְרָא אֵת* *and she called his name Seth*. 4: 26. 5: 2, 3, 29. 11: 9. 19: 22. 27: 36. 29: 34.

4. *to read aloud*, sc. before an assembly etc. *to recite*, (pp. from the signification of crying or calling out, see no. 1, at the end,) c. acc. of thing Ex. 24: 7. Josh. 8: 34, 35. 2 K. 23: 2; also *קרא בספר* *to read in a book*, i. e. what is written in it, (comp. *שָׁתה* *to drink*

what is in a vessel,) Neh. 8: 8, 18, 9: 3. Is. 36: 14 sq. Often with the adjunct **בְּאֵזְרִי פ'** Ex. 1. c. Josh. 1. c. **בְּגֵד פ'** Deut. 31: 11. — Hence *genr. to read* Deut. 17: 19. 2 K. 5: 7. 19: 14. 22: 8. Is. 29: 11. — Arab. **قَرَأَ**, Syr. **قَرَأَ** to read.

**NIPH. קָרָא** 1. *to be called* i. e. bid to come, *to be called together, convoked*, Jer. 44: 26. Esth. 3: 12. 6: 1. 8: 9. **שֵׁם קָרָא** the name of any one is celebrated, becomes famous. Ruth 4: 14.

2. *to be called* i. e. named. Construed a) seq. dat. of pers. or thing to which the name is given. Gen. 2: 23 **יִקְרָא** **אִשָּׁה** *she shall be called Woman*.

1 Sam. 9: 9. Is. 1: 26. 32: 5. 62: 4, 12. — b) c. dupl. nominat. Zech. 8: 3

**יְרוּשָׁלַם יִקְרָא** *Jerusalem shall be called a city of truth*. Is. 48: 2. 54: 5. 56: 7. — c) with **שֵׁם** added, Gen.

17: 5 **וְיִקְרָא עוֹד אֶת-שְׁמִי אַבְרָם** *no longer shall thy name be called Abram*. 35: 10. Deut. 25: 10. Dan. 10: 1. —

For this threefold construction comp. in Kal. no. 3. — The following phrases are also to be noted: (α)

**יִקְרָא בְּשֵׁם פ'** *to be named by the name*

of any one, i. e. to be reckoned to his family, tribe, etc. Is. 48: 1; seq. **בְּ** Gen. 21: 12; and in like manner **עַל שֵׁם** 48: 6

**יִקְרָא** *shall be called after the name of their brethren*, i. e. shall be reckoned to them, as belonging to

Ephraim and Manasseh, and not as distinct tribes, nor as sons of Jacob. Also seq. **מִן** Is. 48: 2 **יִקְרָא**

*i. e. they call themselves inhabitants of the holy city*. — (β)

**יִקְרָא** *my name is called upon any thing*, i. e. my name is given to it, it is

called *mine*, implying property, relation, etc. Is. 4: 1. 2 Sam. 12: 28. So of the

people of Israel to whom the name of God is given, i. e. who are called the

people of God, Deut. 28: 10. Is. 63: 19. Jer. 14: 9. Am. 9: 12. 2 Chr. 7: 14; of

the temple 1 K. 8: 43. Jer. 7: 10, 11, 14, 30. 34: 15; of Jerusalem Dan. 9: 18, 19; of prophets Jer. 15: 16. —

(γ) Further, *to be called* is often i. q. to *be*, since men and things are called that

which they are, or at least seem to be; e. g. Is. 1: 26 *afterwards thou shalt be called, the city of righteousness*, i. e. this

will be thy name because thou wilt be so in reality. 9: 5. 30: 7. 35: 8. 47: 1,

5. 48: 8. 56: 7; comp. 4: 3. 19: 18. See Comm. on Isaiah, III. p. 29. So

Gr. **καλεσθαι** Il. 4. 61. Od. 7. 313. Monk ad Eurip. Hippolyt. 2. Porson

ad Phoeniss. 576.

3. *to be read aloud, recited*, Esth. 6: 1; seq. **בְּ** in a book Neh. 13: 1.

**PUAL** 1. pass. of Kal no. 2. f, *to be called* i. e. chosen Is. 48: 12.

2. *to be called* i. e. named Is. 65: 1; often **לְ** **קָרָא** 48: 8. 58: 8, 12. 61: 3.

62: 2. Ez. 10: 13. But see in Niph. no. 2. fin.

Deriv. **קָרָא**, **קָרִיא**, **קָרִיָּה**, **מִקְרָא**.

\* II. **קָרָא** i. q. **קָרָה** *to meet*, and hence *to befall*, *to happen* to any one,

e. g. either good or evil, seq. acc. of pers. Gen. 42: 4, 38. 49: 1. Lev. 10: 19. — Inf. **קָרָה** (after the form **יָרָה**)

*meeting*, whence **לְקָרָה**, which is everywhere by Syriasm contracted into

**לְקָרָה**, c. Suff. **לְקָרָהּ**, *and thus becomes a preposition, viz.*

1. *obviam*, i. e. *towards*, Engl. *to meet*, Gen. 46: 29. Ex. 4: 27. 18: 7; in a

hostile sense, *against*, Judg. 7: 24; praegn. Josh. 11: 20 *to harden their*

*heart לְקָרָה הַמִּלְחָמָה to go into battle* etc.

2. *over against, opposite to*, Gen. 15: 10. 1 Sam. 4: 2.

**NIPH.** 1. *to be made to meet*, i. q. *to meet* any one, seq. **עַל** Ex. 5: 3, **לְפָנַי** 2

Sam. 18: 9; of things Deut. 22: 6.

2. *to be by chance, to happen*, 2 Sam. 1: 6. 20: 1.

**HIPH.** *to cause to happen* or *befall*, e. g. evil to any one, c. dupl. acc. Jer. 32: 23.

**קָרָא** Chald. fut. **יִקְרָא**, **יִקְרָה** 1. *to cry, to call out*, as a herald, Dan. 3: 4.

4: 11. 5: 7.

2. *to read aloud, to recite*, Ezra 4: 18, 23; *to read* Dan. 5: 8, 16, 17. Part.

pass. **קָרִי** Ezra 1. c.

**קָרָא** m. 1. *a partridge*, pp. the

crier, caller; so in German it is said of the partridge, "das Rebhuhn ruft," comp. *Krāhe* from *krāhen*, and the Arab.

קָטָה, *Katta*, i. e. a species of partridge so called from its cry, see Burckhardt's *Travels in Syria* p. 406, or Germ. ed. p. 503, 1067. — 1 Sam. 26: 20. Jer. 17: 11, in which last passage there is an allusion to the fable of ancient naturalists, that the partridge steals the eggs of other birds and sits upon them.

2. pr. n. m. *Kore* 1 Chr. 9: 19. 2 Chr. 31: 14.

\* קָרַב and קָרַבָּ 1 Sam. 17: 41. 2 Sam. 18: 25. Zeph. 3: 2, fut. קָרַבָּ, inf. קָרַב and קָרְבָה Ex. 36: 2, to draw

or come near, to approach, Arab. قَرَبَ,

Syr. سَوَّك, spoken of persons Josh.

10: 24, and poet. of things Ez. 37: 7; espec. of time Deut. 15: 9. Gen. 47: 29

וַיִּקְרְבוּ יָמֵי יִשְׂרָאֵל לָמוּת and the time drew near for Israel to die. 1 K. 2:

1. Seq. קָרַב of pers. or thing Gen. 37: 18. Ex. 14: 20; rarely קָרַב Job 33: 22;

seq. קָרַב Ps. 91: 10. Spec. a) God is said to draw near to men, when he af-

fords help to the afflicted, Ps. 69: 19. Lam. 3: 57; so too of men, seq. קָרַב 1

K. 2: 7. — Vice versa b) men are said to draw near to God who worship him

sincerely, Zeph. 3: 2; also those who minister in the temple Lev. 16: 1 where

קָרַב is particip. Ez. 40: 46 seq. קָרְבִי.

— c) קָרַב אֶל-אִשָּׁה to approach a woman sc. in conjugal intercourse, Gen.

20: 4. Is. 8: 3; comp. Gr. πλησιάζειν, see Gatacker Opp. crit. p. 78, Arab. قَرَبَ.

— d) in a hostile sense, to draw near, to advance, seq. קָרַב אֶל-הַמִּצְדָּה, to or for battle Deut. 20: 2, 3, קָרַב

אֶל עִיר against a city Deut. 20: 10. Josh. 8: 5, קָרַב

עַל against any one Ps. 27: 2. Comp. קָרַב.

— e) Is. 65: 5 קָרַב אֶל-יָדָי come near to thyself sc. and not to me, i. e. stand

back, approach me not; comp. Hiph. no. 2, and in נָגַשׁ no. 2.

NIPH. i. q. *Kāl* to come near, to approach, Ex. 22: 7. Josh. 7: 14.

PIEL קָרַב 1. causat. to bring near or forth, to cause to approach, Hos. 7: 6.

Is. 41: 21. 46: 13; to oneself, i. e. to admit, to receive, Ps. 65: 5; to bring near to one another, to join together, Ez. 37: 17, where קָרַב is imper. for קָרַבָּ.

2. intrans. and intensive, to be very near Ez. 36: 8, seq. קָרַבָּ c. infin.

HIPH. 1. to bring near, to cause or command to approach, i. e. a) of persons, seq. קָרַב to any one Ex. 28: 1. 29:

4; times, to bring on Ez. 22: 4; to admit to oneself, to give access, Num. 8:

9, 10. Jer. 30: 21. b) to bring near, to offer a gift, present, Judg. 3: 18. 5: 25;

a sacrifice, oblation, Lev. 3: 1. 7: 8. Num. 9: 13. Comp. קָרְבָּן.

Also to bring a cause before a judge, Deut. 1: 17. c) to bring together two things, to

join, Is. 5: 8.

2. seq. קָרַב, to bring away from one place to another, to remove, 2 K. 16:

14 וַיִּקְרַב מִצְבַּח פְּנֵי הַיְּהוּדָה and he removed the brazen altar from the front of

the temple. Comp. נָגַשׁ no. 2, where add Sanscr. āgam to approach and recede.

3. intrans. to draw nigh, to approach, Ex. 14: 10; seq. gerund, to be near (i. e.

about) to do any thing, Gen. 12: 11. Is. 26: 17.

Deriv. קָרַב — קָרְבָּן — קָרֹב.

קָרַב m. adj. verbal, drawing nigh, approaching, Deut. 20: 3. 1 K. 5: 7.

קָרַב Chald. plur. קָרְבוּ to draw near, to approach, Dan. 3: 26. 6: 13.

PA. to bring, to offer, Ezra 7: 17.

AFH. 1. to bring near Dan. 7: 13.

2. to bring, to offer, Ezra 6: 10, 17.

קָרַב m. (Kamets impure) encounter, battle, war, from r. קָרַב d; found,

except 2 Sam. 17: 11, only in poetic style, (Syr. سَوَّك id.) Ps. 27: 2. 55:

19, 22. Job 38: 23. Plur. קָרְבוֹת Ps. 68: 31.

קָרַב Chald. id. Dan. 7: 21.

קָרַב m. c. Suff. קָרְבִי (Arab. قَرَبِي)

the letter ر being softened into ر

plur. c. Suff. קָרְבֵי once Ps. 103: 1.

1. the midst, middle, inner part; hence

בְּקָרֵב *in the midst of* becomes almost a preposition, like בְּחוּץ. Thus בְּקָרֵב in the midst of the land, i. e. *in the land* Gen. 45: 6. Ex. 8: 18. Is. 7: 22. 10: 23. בְּקָרֵב הַצֹּחוֹת *in the middle of the streets* Is. 5: 25. בְּקָרֵב הַפְּנִיעִי among the Canaanites Judg. 1: 32. Also after verbs of motion, as בְּקָרֵב הַמִּלְחָמָה into the [midst of the] battle 1 K. 20: 39; to pass בְּקָרֵב הַמַּחֲנֶה through the [midst of the] camp Josh. 1: 11. Of time, בְּקָרֵב שָׁנִים within the years Hab. 3: 2.

2. Spec. the interior of the body, a) *the bowels* Gen. 41: 21. Ex. 29: 13, 22. b) *the heart, mind*, as the seat of thought and affection, Ps. 5: 10. 49: 12. 64: 7.

קָרַב f. constr. קִרְבַּת *a drawing near, approach*, Ps. 73: 28. Is. 58: 2.

קָרְבַּן m. constr. קִרְבָּן plur. קִרְבָּנִים Lev. 7: 38 (in other copies קִרְבָּנִיתָם) *an offering, oblation, sacrifice*, either bloody or without blood, Lev. 2: 1. 4: 12, 13. 7: 13. 9: 7, 15. See the root קָרַב Hiph. no. 1. b. — Some writers, as Kimchi, Ewald, needlessly regard the form קִרְבָּן in Ez. 40: 43 as a different word, which they suppose is to be pronounced *kârêban* and to be derived from Piel; although this conjugation manifestly never has the signification of *offering*. Notwithstanding the Metheg, it is to be pronounced *korban*; so Abulwalid, and see Lehrgeb. p. 43. Comp. Arab. قَرَبَان, and also the next article.

קָרְבַּן m. *offering, oblation*, Neh. 10: 35. 13: 31.

קָרֵב m. *an axe*, c. Suff. קִרְבָּנוֹ 1 Sam. 13: 20. Plur. קִרְבָּנִים v. 21, and קִרְבָּנוֹת Ps. 74: 5. Jer. 46: 22, also קִרְבָּנוֹת without Dag. Judg. 9: 48. Arab. قَرْدَم, Talmud. קורדום id. But the Heb. קָרֵב prob. comes from the verbal Pi. קָרַב, (the letter ה being in-

serted,) from the root קָרַם with the primary signif. of sharpening, being sharp, comp. קָטַט, גָּיַט. Another and softer form of the same word would seem to be גָּרַזָן, where see, and comp. the Arabic forms.

קָרַה f. (r. קָרַר) *cold* Prov. 25: 20.

\* קָרַה fut. יִקְרַה, apoc. יִקְרַר, i. q. קָרַה no. 11.

1. *to meet, to go or come to meet* any one, in a hostile sense, seq. acc. Deut. 25: 18. See Niph.

2. *to befall, to happen* to any one, Is. 41: 22; seq. acc. of pers. Gen. 44: 29, 1 Sam. 28: 10. Esth. 4: 7. 6: 13. Ecc. 2: 14. 9: 11; seq. לְ Dan. 10: 14. So Ruth 2: 3 וַיִּקְרַח מִקְרָהּ חֶלְקֵת הַשָּׂדֶה וַיְהִי לְבִעֲזוֹ lit. *and her hap happened upon a part of the field belonging to Boaz*; Engl. Vers. well, *her hap was to light upon* etc.

NIPH. 1. *to meet, to fall in with* Num. 23: 15; seq. עַל, like Eng. *to light upon* any one, Ex. 3: 13 coll. 5: 3; seq. אֶל Num. 23: 4, 16; sq. יִקְרָאת v. 3.

2. *to be by chance, to happen*, 2 Sam. 1: 6. Comp. קָרַה Niph.

PIEL. קָרַה *to lay beams or joists, contrignare*, to make them meet and fit into each other, (comp. קִוְרָה beam,) 2 Chr. 34: 11. Neh. 2: 8. 3: 3, 6; hence *to frame, to build*, Ps. 104: 3.

HIPH. 1. *to cause to meet, to let occur* to any one, seq. לְפָנַי, Gen. 27: 20. 24: 12. וַיִּקְרָה־נָא לְפָנַי הַיּוֹם let occur to me this day sc. what I seek.

2. *obvium facere, to make opportune, convenient, ready of access*, e. g. to select convenient cities, Num. 35: 11.

Deriv. קָרַה, קִוְרָה, קָרִי, קָרִיָּה, קָרִיָּה, מִקְרָה, מִקְרָה, and the pr. names קָרִיתָה, מִקְרָתָה, קָרִיָּה.

קָרַה m. *hap, chance, accident*. Deut. 23: 11 וַיִּקְרָה לַיְלָהּ by reason of any hap by night, an euphemism for nocturnal pollution. So in Talmud. the noun קָרִי.

קָרִיב m. adj. 1. *near, nigh*, spoken



a) of place Gen. 19: 20; seq. אֶל 45: 10. Deut. 22: 2. Esth. 1: 14 where place includes also the idea of dignity. Hence קְרִיבֵי יי for the Levites, who were permitted to approach Jehovah, Lev. 10: 3. Ezra 42: 13. מִקְרֹב from near, from the vicinity, Deut. 32: 17. b) of time, v. 35. Is. 13: 6. Ez. 7: 7; seq. מִפְּנֵי (comp. Lat. *prope abesse ab*, Arab. *قرب* seq. *من*), Job 17: 12. אֹרֶךְ קְרֹב מִפְּנֵי חֹשֶׁךְ the light is near before the darkness, i. e. will soon be changed into darkness. c) of kindred and affinity, seq. אֶל Num. 27: 11, and הֵן Ruth 2: 20. d) of friendship, intimate acquaintance, e. g. קְרִבֵי my near familiar friends Ps. 38: 12. Job 19: 14. Ps. 75: 2 קְרֹב שְׁמֶךָ thy name is near, is familiar to us, is ever in our mouths, comp. Arab. *قرب* notus fuit. Jer. 12: 2. e) of one ready to help, nigh at hand, Ps. 34: 19 קְרֹב יי לְנִשְׁפָּרִי יָב 119: 151. 148: 14.

2. short, brief, Arab. *قريب*, and

concr. shortness, briefness. Job 20: 5 the triumph of the wicked מִקְרֹב is short, i. e. of brief duration. But מִקְרֹב is also 'within brief space', i. e. shortly, soon, Arab. *عن قريب, من قريب* Ez. 7: 8.

\* קָרָה pp. to make smooth, see קָרַח ice; spec. to make bald, קָרְחָה to make a bald place Lev. 21: 5. Mich. 1: 16. — Hence, by softening the letters, comes the root קָרַח q. v.

NIPH. to be made bald, a bald place is made, seq. הֵן for any one, e. g. the dead, Jer. 16: 6.

HIPH. i. q. Kal, Ez. 27: 31.

HOPH. pass. מִקְרָה made bald, shorn, Ez. 29: 18.

Deriv. קָרַח — קָרַחָה.

קָרַח (bald-head) pr. n. m. 2 K. 25: 23. Jer. 40: 8.

קָרַח m. a bald-head, having a bald spot on the crown or hinder part of the

head, different from קָרַח q. v. Lev. 13: 40. 2 K. 2: 23. Chald. קָרִיחַ id.

קָרַח m. 1. ice, so called from its smoothness, Job 6: 16. 37: 10. 38: 29; hence cold, Gen. 31: 40. Jer. 36: 30.

2. crystal, like Gr. *κρύσταλλος*, as resembling ice, Ez. 1: 22.

קָרַח m. 1. i. q. the preced. no. 1, ice, poet. for hail Ps. 147: 17.

2. Korah pr. n. 'a) of a son of Esau Gen. 36: 5, 14. — b) of a son of Eliphaz, and of an Edomitic tribe descended from him, ib. v. 16. — c) of a Levite who conspired against Moses, Ex. 6: 21. Num. 16: 1 sq. Of the same stock are the קְרָחִים, sons of Korah, Korahites, a family of Levites and singers in the time of David (see קָרַחִי), to whom ten of the Psalms are attributed, Ps. 42 (43) — 49, 84, 85, 87, 88. — d) 1 Chr. 2: 43.

קָרַחָה, once קָרַחָה Ez. 27: 31, f. baldness, bald place, 'a) on the crown or hinder part of the head, Lev. 21: 1; as shorn in token of mourning, Jer. 47: 5. 48: 37. Ez. 7: 18. b) on the front part of the head, i. q. קָרַחָה, Deut. 14: 1.

קָרַחִי patronym. from קָרַח no. 2. c. Num. 26: 58. 1 Chr. 12: 6. 9: 19. 26: 1.

קָרַחָה f. i. q. קָרַחָה, baldness, bald spot on the crown or hinder part of the head, Lev. 13: 42, 3. Trop. bareness, a thread-bare spot on the wrong side of cloth, Lev. 13: 55.

קָרַי, in pause קָרִי, m. (r. קָרָה) hostile encounter Lev. 26: 28; in the phrase הָיָה קָרִי עִמָּךְ to go into encounter with any one, i. e. to go counter to him, to oppose, to resist him, Lev. 26: 21, 23. בָּקָרִי v. 24, 27, 40, 41.

קָרִיא m. (r. קָרָא no. I) called, chosen, select, Num. 16: 2, and 1: 16 Cheth.

קָרִיאָה a public crying, proclamation, Jon. 3: 2.

**קָרָה** f. *city, town*, i. q. **עִיר**, but used almost exclusively in the poetic style, Is. 1: 21, 26. 22: 2. 25: 2. 26: 5. 32, 13. Ps. 48: 3. Prov. 10: 15. Job 39: 7. But see Deut. 2: 36. 1 K. 1: 41, 45.

Syr. **ܩܪܐ** id. Arab. **قَرَا**, **قَرِيَّة** city, also village. R. **קָרָה** Pi. to frame, to build. Comp. **קָרָה**.

Hence the following pr. names of cities: a) **קָרַת אֲרָבָה** Gen. 23: 2. Josh. 15: 54. 20: 7; c. art. **קָרַת אֲרָבָה** Neh. 11: 25, *Kirjath-Arba*, i. e. city of Arba, one of the Anakins, see **אֲרָבָה**, (not fourfold city,) the ancient name of Hebron, but still used in the time of Nehemiah, Neh. 1. c. — b) **קָרַת בַּעַל** (city of Baal) the same city which is more usually called **קָרַת יַעֲרִים** (see in d), Josh. 15: 10. 18: 14; see also **בַּעַל** no. 2. a. — c) **קָרַת-חֲצוֹת** (city of streets) in Moab Num. 22: 39. — d) **קָרַת-יַעֲרִים** (city of groves) on the confines of Judah and Benjamin Josh. 9: 17. 18: 15. Judg. 18: 12. 1 Sam. 6: 21; c. art. **קָרַת-יַעֲרִים** Jer. 26: 20; contracted **קָרַת-עֲרִים** Ezra 2: 25, and even **קָרַת-יַעֲרִים** Josh. 18: 28; elsewhere also **קָרַת-בַּעַל** see in b. — e) **קָרַת-סִנְיָה** Josh. 15: 49 (city of palms, comp. **סִנְיָה**), and **קָרַת-סִבְיָה** (city of the book), in the tribe of Judah, elsewhere called **דְּבִיר**, Josh. 15: 15, 16. Judg. 1: 11, 12. — f) **קָרַת-עֲרִים** see in d. — g) **קָרַת-חֲצוֹת** i. e. double city, (α) in the territory of Reuben Num. 32: 37. Josh. 13: 19, afterwards subject to Moab Jer. 48: 1, 2, 3. Ez. 25: 9. (β) in the tribe of Naphtali 1 Chr. 6: 5, elsewhere **קָרַת**.

**קָרַה** and **קָרִיָּא** Chald. id. Ezra 4: 10 sq.

**קָרִיּוֹת** (cities) *Kerioth* pr. n. of two cities, one in the tribe of Judah, Josh. 15: 25; the other in Moab, Jer. 48: 24, 41. Am. 2: 2.

**קָרַת** pr. n. see above in **קָרַה** d.

\* **קָרַם** to draw over, to cover, (Syr.

and Chald. to overlay with metal,) seq. **עָלָה**, like other verbs of covering. Ez. 37: 6 **קָרַמְתִּי עִצְבֵּיכֶם עוֹר** *I will cover you with skin*. Intrans. *to be covered*, fut. **יִקָּרַם**, v. 8.

\* **קָרָן** f. 1. *horn* c. g. of an ox, stag, ram, etc. Found in all the kindred dialects; comp. also Gr. *κέρας*, Lat. *cornu*, French *corne*, Goth. *hawrns*, whence Germ. and Engl. *Horn*. Meton. a) *a vessel, flask*, either made of horn, or a horn itself thus used, 1 Sam. 16: 1, 13. 1 K. 1: 39. b) *horn*, as a wind instrument of music, Josh. 6: 5. — — Metaph. *horn* is put as the symbol of *strength, might, power*, the image being drawn from the bull and other animals which push with their horns. Jer. 48: 25 *the horn of Moab is broken*, i. e. her strength, might, is broken, comp. Lam. 2: 3. Ps. 75: 11. **לְהִרִים קָרָן** to lift up, exalt, the horn of any one, sc. God, i. e. to strengthen any one, to increase his power and dignity, Ps. 89: 18. 92: 11. 148: 14. 1 Sam. 2: 10. Lam. 2: 17. Comp. Barhebr. p. 516. Hariri Cons. 43. p. 498, 499, ed. de Sacy, et ibi note; also the Arabic epithet of Alexander the Great, **نور العرفين** *bicornis*, which is doubtless i. q. *the mighty, the powerful*. Hence **קָרַתִּי** my horn is lifted up, exalted, i. e. my strength is augmented, I acquire new courage and spirit, Ps. 89: 25, 112: 9. 1 Sam. 2: 1. In the same sense Am. 6: 13 **לְקַחְנִי קָרְנִי** *we have taken to us horns*. Vice versa, in a bad sense, **לְהִרִים קָרְנוֹ** to lift up one's horn, i. e. to be proud, Ps. 75: 5, 6. Comp. Lat. *cornua sumere*, of those who place too much confidence in their own strength and thus become overbearing; also Hor. Od. 3. 21. 18 "addis cornua pauperi." A similar metaphor is in Job 16: 15, *I have maltreated my horn with dust*, where we should naturally say *my head*. In Ps. 18: 3 David calls God **קָרְנוֹ יְשׁוּעִי** *the horn of my deliverance*, i. e. the instrument, means of deliverance, the image being drawn from animals which use their horns as a defence. 132: 17 *there (in Zion) will I make the horn of David to sprout*, i. e. I will cause the kingdom

of David to flourish in power; or rather, I will raise up to the house of David a powerful offspring. — To express the idea of *horns* in the proper sense, the dual is used, קרניים and קרניים (as if from קרן) Dan. 8: 3, 6, 20; rarely the plur. קרנות Zech. 2: 1, 4. Ps. 75: 11. Ez. 27: 15 *horns of ivory*, i. e. elephant's teeth, so called from a common error among the ancients, comp. Plin. H. N. 18. 1.

2. *horn* of a mountain, i. e. *peak*, *summit*, Is. 5: 1. Comp. the names of Swiss mountains, as *Schreckhorn*, *Wetterhorn*, *Aarhorn*. Arab. id.

3. קרנות המזבח, *horns of the altar*, i. e. projecting points or risings, like horns, on the four corners of the Jewish altars; such are still to be seen on the Egyptian altars dug up by Belzoni. Lev. 4: 7, 18, 25, 30, 34. 8: 15. 9: 9. 16: 18. The corners themselves of the altars cannot be meant, see Ex. 27: 2.

4. Poet. in the dual קרניים for *rays* of light or splendour, Hab. 3: 4. So Arabic poets compare the first rays of the rising sun to *horns*, and hence give to the sun the poetical name of gazelle, see in אֶגְלֵת. — Hence

קרן denom. verb from קרן no. 4, to *emit rays*, to *shine*, e. g. the face of Moses Ex. 34: 29, 30, 35. Aquila and Vulg. absurdly, *cornuta erat*; hence painters and sculptors represent Moses with horns.

НІРН. to *have horns*, (pp. to shoot out horns,) Ps. 69: 32.

קרן, emphat. קרנא, Chald. *horn*, Dan. 3: 5 sq. 7: 8. Dual קרנין also for the plur. ib. v. 8, 20, 24.

קרן השמן (horn for paint) pr. n. f. Job 42: 14.

\* קרס to *bend*, to *bow down*, hence to *sink together*, to *collapse*, i. q. ברע in the other member, Is. 46: 1. — The ancient versions: to *be broken down*, comp. Arab. كسر to *break*. — Hence

קרס plur. קרסים constr. קרסי,

pp. a *curve*, *joint*, comp. קרסל; hence a *hook*, *tache*, to which a loop or eye is fitted, Ex. 26: 6, 11, 33. 35: 11. 39: 33.

קרס see קרס.

קרסל pp. diminut. from קרס (see in p. 511), *joint*, *small joint*, espec. the *ankle*, which also the Germans express by the diminutive *Knöchel*, comp. Engl. *knuckle*. Dual. קרסלים. Ps. 18: 37 קרסלי לא תעדרו *my ankles do not waver*, i. e. my feet stand firm. 2 Sam. 22: 37. Vulg. *tali*. Comp. Targ. Ez. 47: 3. — From this word I do not hesitate to derive, by contracting the quadriliteral into a triliteral form, the Arab. قری to *walk unsteadily*, to *waddle*, as if with weak ankles, comm. to limp, قری a person so walking, one weak in the ankles and legs. Comp. قری.

\* קרע 1. to *rend*, to *tear asunder*, e. g. the garments in grief, Gen. 37: 29, 34. 44: 13. 2 Sam. 13: 31. 2 K. 18: 37; a wild beast the breast of any one Hos. 13: 8; God the heavens Is. 63: 19. בפרך קרע עינים בפרך Jer. 4: 30 to *rend* or *tear open* the eyes with stibium or paint, i. e. by using too much stibium, overpainting, see ברהל פיה.

2. to *tear off* or *away*, to *rend away*, Lev. 13: 56. 1 Sam. 15: 28 *Jehovah hath rent from thee the kingdom of Israel*. 23: 17. 1 K. 11: 11.

3. to *cut out* or *in pieces*, with a knife, Jer. 36: 23.

4. to *cut out* or *through*, e. g. windows in a wall Jer. 22: 14.

5. *verbis proscindere*, as in Engl. to *tear in pieces*, i. e. to *revile*, to *rail at*, Ps. 35: 15. Arab. قرق II, *increpuit*, *corripuit*. Comp. קרק no. 1, 2, 3.

НІРН. pass. to *be rent*, *torn*, of garments Ex. 28: 32. 39: 23; of an altar torn down 1 K. 13: 3. 5.

קרעים m. plur. *torn pieces* of cloth 1 K. 11: 30, 31; *rags* Prov. 23: 21.

\* קרץ 1. nearly i. q. cogn. קרע, to tear or cut asunder, and hence to cut off, to destroy, (Arab. قرض) whence

destruction, and Chald. קרץ piece.

2. spec. to cut with the teeth, to bite, (Arab. قرض) espec. in the phra-

ses: a) קרץ שפתים to bite the lips, as a gesture of malice, mischief-making, Prov. 16: 30. b) כן עין 10: 10. Ps. 35: 19, and בְּעֵינֶיךָ Prov. 6: 13, lit. to bite or pinch the eyes, i. e. to press together the eyelids (in the manner of biting the lips), to wink behind one's back; also a gesture of malice and mischief.

Pual, to be torn or broken off, to be nipped. Job 33: 6 - מִהֶמֶר קִרְצָתִי גַם-אֲנִי I also am nipped from the clay, the image being drawn from a potter, who pinches off a portion of clay from the mass in order to form a vessel.

קרץ m. destruction Jer. 46: 20.

R. קרץ no. 1.

קרץ m. Chald. piece, bit, Syr.

קרץ no. 1. Only in the phrase וְאָכַל קִרְצֵי דִּי to eat the pieces of any one, q. d. to eat him up piece-meal, metaph. for to slander, to accuse falsely, to inform against, as also in Lat. mordere, dente carpere, dente rodere.

Dan. 3: 8. 6: 25. Syr. אֲכַלָּא חֲזָא id.

Arab. أَكَلَ لَحْمًا to eat one's flesh, to slander, and simpl. أَكَلَ to eat,

IV to slander, أَكَلَ slander. — Storr has proposed another way of explaining this expression, Observatt. ad Analog. et Synt. ling. Hebr. p. 4, rendering it thus: 'calumniā pasci i. e. huic operam dare ad explenda animi invidi desideria.'

קרנק m. quadril. 1. bottom, floor,

comp. Arab. قرق and قرق level

ground or floor. a) of the tabernacle and temple, floor, pavement, Num.

5: 17. 1 K. 6: 15, 16, 30. 7: 7 מִן הַקִּרְנֵי וְעַד הַקִּרְנֵי from one floor to the other, from the lower to the upper floor or ceiling, i. e. the floor of the upper story, viz. the walls from the bottom to the top of the room; and not, as De Wette [and others] have it: 'over the whole floor.' b) the bottom of the sea, Am. 9: 3.

2. pr. n. of a place in the south of Judah, Josh. 15: 3.

קרנק (perh. i. q. قرق level and mellow ground) pr. n. of a place beyond Jordan Judg. 8: 10.

\* קרר obsol. root, to be cold, cool, Chald. and Syr. id. Arab. قَرَّ to be cool, quiet.

Deriv. קר, קרה, קרהה.

\* קרש obsol. root, (cogn. with קרש) to cut, to cut up or in pieces. Arab. قَرَش according to the Camoos p. 823 i. q. قطع. Hence

קרש m. c. Suff. קרשך Ez. 27: 6, plur. קרשים, a board, plank, Ex. 26: 15 sq. 36: 20 sq. Collect. deck of a ship Ez. 1. c.

קרנה (r. קרה, of the form קְסַת from קסה) f. a poetic word i. q. קרנה, city, but less frequent, Job 29: 7. Prov. 8: 3. 9: 3. 11: 11. Chald. קרתא id. This word is also preserved in the names of Carthaginian and Syrian cities, as Cirta, Tigranocerta; also on the Phenician-Sicilian coins struck at Panormus, which have on the face the inscription מוֹחַנַת i. e. מוֹחַנַת camps, prob. the domestic name of the city, and on the reverse קרה new city, i. e. חדשה, prob. Carthage, to which Panormus was subject. See Bayer ad Sallust. p. 347. Mionnet Descr. des Medailles, pl. 20.

קרנהה (city) pr. n. of a place in Zebulun Josh. 21: 34.



קָרָתִי (two cities, old dual form from קָרָה) pr. n. of a city in Naphtali, elsewhere קָרָתִים q. v. Josh. 21: 32.

\* קָשָׁה *obsol.* root, according to Simonis i. q. קָשָׁה no. II, *to take off the bark* esp. by turning, hence *to turn*, and genr. *to round off, to bring into a round form*. Hence קָשָׁה, קָשָׁה, also

קֶשֶׂה and קֶשֶׂהָ, only plur.  
קֶשֶׂהָ Ex. 25: 29. 37: 16, constr.  
קֶשֶׂהָ Num. 4: 7, *dishes, bowls*. Chald.  
קֶשֶׂהָ, קֶשֶׂהָ id.

\* קָשַׁט obsol. root, i. q. קָשַׁט, Arab. قَسَطَ to divide out equally, whence قِسْطٌ measure, portion measured out, a balance, and Heb. קָשִׁיטָה.

קֶסִיטָה f. Gen. 33: 19. Josh. 24: 32. Job 42: 11, pp. something measured or weighed out; hence as the name of a certain weight, *Kesitah*, (comp. כֶּסֶת, מִנְהָ, שֵׁקֶל, כִּבְרָה) esp. of gold and silver, by which, as also by the shekel, money was estimated in the time of the patriarchs. It was heavier than the shekel, and contained indeed about four shekels, as appears from a comparison of the passages Gen. 33: 19, and 23: 16. According to Rabbi Akiba, (see Bochart in Hieroz. T. I. 3. c. 43) in a later age also a certain coin in Africa was called *Kesita*. Most of the ancient intpp. understand by it a *lamb*, a sense which has no support either from etymology nor in the kindred dialects, nor is it in accordance with the patriarchal usages; since in their age merchandize was no longer usually exchanged, but actual sales were common for money either by weight or by tale, comp. Gen. 23: 16. 47: 16; see Bochart's triumphant remarks against F. Spanheim in Hist. Jobi, Opp. III. p. 84. The coin bearing the figure of a lamb, in which Münter thought he had found the *Kesita*, (Progr. in Danish on the *Kesita*, Copenh. 1824,) is in m

judgment a coin of Cyprus, of which kind there are several extant.

קִשְׁתָּה plur. קִשְׁתִּים 1 Sam. 17: 5, and קִשְׁתֹּה Ez. 29: 4, f. *scale*, so called from being stripped off like bark, see the root קָשָׁה. Lev. 11: 9 sq. אֲרִיזֹן קִשְׁתִּים *harness of scales*, a scaled coat of mail, i. e. consisting of small plates like scales, 1 Sam. 17: 5.

שׁ m. *straw*, (as being gathered,  
r. שׁפּ,) Ex. 15: 7. Is. 5: 24. 47: 14 ;  
*chaff*, as driven by the wind, Job 13:  
25. Is. 40: 24. 41: 2.

**קָשָׁא**, only in plur. **קָשָׁאִים**, a kind of *cucumbers* or *melons*, of which there are various species in Egypt and Palestine, Num. 11: 5. Arab. **قَصَائِمَ**, Syr. **ܩܫܐܝܬܐ**, whence *Cucumis Chate* of Linn. Gr. by transpos. **σινυός, σινύα**. The Talmudists rightly refer the origin of the name to the difficulty of digestion, from **קָשָׁא** = **קָשָׂה** no. 1; comp. Plin. 19: 5.

Deriv. מְקַשֵּׁה no. II.

\* קָשַׁב fut. יִקְשַׁב *to attend to any thing*, e. g. of the ear, *to listen, to hear*, once in Kal, Is. 32: 3. The primary idea seems to be that of *sharpening*, so that קָשַׁב may be nearly i. q. קָצַב, comp. in Engl. *to point the ears*, a figure drawn from animals; comp. the remarks under קָצַב p. 31.

Hiph. with אָזַן, e.g. הִקְשִׁיב אָזְנוֹ pp.  
 to point the ear, to cause the ear to hear,  
 i. e. to attend to, to hearken, Ps. 10: 17.  
 Prov. 2: 2; also without אָזְנוֹ id. seq.  
 אֶזְרָא Ps. 142: 7. Neh. 9: 34, אֶזְרָא Ps. 5: 3.  
 Is. 48: 18, אֶזְרָא Prov. 17: 4. 29: 12, אֶזְרָא Ps.  
 66: 19, acc. Job 13: 6. — Hence

בְּשֵׁב f. בְּשֻׁבָה adj. *attentive*, Neh.  
1: 6, 11.

קָשֶׁב adj. id. Ps. 130: 2.

הַקָּשִׁיב m. *attention*, Is. 21: 7 קָשַׁב

הֵשִׁיב רַב קָשָׁב *he attended with the greatest possible attention.*

\* I. קָשָׁה 1. i. q. Arab. قَسَا *to be hard, harsh*, e. g. of words 2 Sam. 19: 44.

2. *to be hard, severe, vehement*, of punishment from God 1 Sam. 5: 7, of wrath Gen. 49: 7.

3. *to be hard, difficult*, Deut. 1: 17. 15: 18.

NIPH. part. נִקְשָׁה, *hard bestead, harshly oppressed*, Is. 8: 21.

PIEL, Gen. 35: 16 וַתִּקַּשׁ בְּלִדְתָּהּ *she had hard labour*, it went hard with her in the birth. In v. 17 Hiph. stands in the same phrase. Hence it has been needlessly proposed to take וַתִּקַּשׁ as if for fut. Hiph. וַתִּקְשֵׁן.

HIPH. הִקְשָׁה, fut. apoc. וַיִּקְשֵׁן 1. *to harden, to make hard*, e. g. a) the neck, עֲרָךְ, i. e. *to be stiff-necked, stubborn*, Deut. 10: 16. 2 K. 17: 14; without עֲרָךְ Job 9: 4. b) seq. לִבְּ *to harden the heart of any one*, i. e. *to make him obdurate, wilful, perverse*, Ex. 7: 3. Deut. 2: 30; ה' לִבּוֹ *to harden one's own heart* Ps. 95: 8. Prov. 28: 14.

2. *to make heavy*, e. g. a yoke 2 K. 12: 4.

3. *to make hard, difficult*. 2 K. 2: 10 וְהָיָה כִּי תִשְׁאַלְךָ *thou hast made hard in asking*, i. e. *thou hast asked a hard thing*. Ex. 13: 15 בִּי הִקְשָׁה פֶּרְעֹה *when Pharaoh made it hard to let us go*, would hardly dismiss us.

Deriv. קָשָׁה, קָשִׁי, and the pr. n. קָשִׁיּוֹן; also קָשָׁאִים.

\* II. קָשָׁה i. q. קָשָׂה, Arab. قَشَا, *to take off the bark, espec. by turning*, hence *to turn*, to bring into a round form.

Deriv. מִקְשָׁה, מִקְשָׁה.

קָשָׁה m. adj. קָשָׁה f. 1. *hard, harsh*, spoken of hard bondage Ex. 1: 14. 6: 9. 1 K. 12: 4; of harsh words Gen. 42: 7, 30. Job 30: 25 קָשָׁה-יּוֹם *whose day is hard*, i. e. *whose lot is hard, unhappy*.

2. *firm, fast*, αἰγιόχοις, Cant. 8: 6; also

in a bad sense, *hardened, obstinate*, e. g. קָשָׁה עֲרָךְ *stiff-necked, stubborn*, Ex. 32:

9. 34: 9; קָשָׁה פָּנִים *hard-faced, impudent*, Ez. 2: 4; קָשָׁה לֵב *stiff-hearted, stubborn*, 3: 7, and without לֵב id. Is. 48: 4.

3. *hard, heavy*, a) i. q. severe, vehement, of a wind Is. 27: 8, of a battle 2 Sam. 2: 17. b) i. q. powerful, potent, strong, 2 Sam. 3: 39. c) קָשָׁה רִיחַ *heavy in spirit*, depressed, sorrowful, 1 Sam. 1: 15.

4. *hard, difficult*, Ex. 18: 26.

\* קָשׁוּט Chald. *truth*, i. q. Heb. קָשֵׁט, Dan. 4: 34. מִן קָשׁוּט *of a truth*, i. e. *truly*, Dan. 2: 47.

\* קָשָׁח, Arab. قَشَح, i. q. קָשָׁה, *to be hard, comp. under art. קָלַח*. In Kal not used.

HIPH. 1. *to harden the heart*, Is. 63: 17.

2. *to treat harshly*, Job 39: 16.

\* קָשָׁט obsol. root, i. q. קָשֵׁט, قَسَط, *to divide out equally*, Conj. IV to be equal, right. Willmet, in Lex. Arab. h. v. refers it to the primary idea of hardness, and then inflexibility in right, so that it would thus be kindr. with קָשָׁה, קָשָׁה. — Hence

קָשֵׁט m. Ps. 60: 6, and קָשֵׁט Prov. 22: 21, *truth*. Chald. קָשֵׁטָא, Syr. ܩܫܬܐ id. the letters ת and ט being interchanged.

קָשִׁי m. (r. קָשָׁה) *hardness of heart, stubbornness*, Deut. 9: 27.

קָשִׁיּוֹן (hardness) pr. n. of a place in Issachar, Josh. 19: 20. 21: 28; called in 1 Chr. 6: 57 קָרֶשׁ.

\* קָשָׁר fut. וַיִּקְשֵׁר 1. *to bind, to tie*, c. acc. and עַל, *to bind or tie one thing upon another*, Gen. 38: 28. Prov. 3: 3. 6: 21. 7: 3; c. acc. et בְּ Job 39: 10 [13]. Josh. 2: 18. (In Job 40: 29 לֹא does not belong to the construction of

the verb: *Wilt thou bind him for thy maidens?* i. e. that they may play with him.) Metaph. Gen. 44: 30 קָשָׁיו בְּנַפְשִׁי *his soul is bound to the soul of the child*, i. e. the father is bound to the child by the strongest ties of love, (comp. 1 Sam. 18: 1.) Prov. 22: 15.

2. to conspire, (pp. to bind oneself together with others,) seq. עַל *against* any one, 1 Sam. 22: 8. 2 Sam. 15: 31. 1 K. 15: 27. 16: 9, 16. 2 K. 10: 9. al. Fully קָשֶׁר קָשֶׁר, v. קָשֶׁר.

3. Part. pass. קָשֶׁר, bound, hence compact and firm, strong, robust, Gen. 30: 42. On this transition from the idea of binding to that of strength, see in קָזַק no. 3, חוּל no. 6.

NIPH. 1. pass. of Kal no. 1, metaph. 1 Sam. 18: 1, comp. Gen. 44: 30.

2. to be bound or fastened together, e. g. the portions of a wall, and hence to be completed, Neh. 3: 38.

PIEL 1. i. q. Kal no. 1, to bind, Job 38: 31.

2. to bind upon oneself, in the manner of a girdle, seq. acc. Is. 49: 18 הַקְּשִׁירִים בְּבִגְדָה *thou shalt bind them on thee as a bride* sc. bindeth on her girdle; in the other member it is, *thou shalt put them on as an ornament*. — PUAL part. מְקַשְּׁרוֹת *the strong* sc. lambs Gen. 30: 41; see Kal no. 3.

HITHP. i. q. Kal no. 2, 2 K. 9: 14. 2 Chr. 24: 25, 26.

Deriv. קָשֶׁר, קָשֶׁרִים.

קָשֶׁר m. c. Suff. קְשָׁרוֹ, conspiracy, (see the r. קָשֶׁר no. 2,) 2 K. 11: 14. קָשֶׁר קָשֶׁר to make a conspiracy 2 K. 12: 21. 14: 19. 15: 30. Is. 8: 12.

קָשָׁרוֹם m. plur. girdles, bands, as a female ornament, espec. of a bride (comp. Is. 49: 18.) Is. 3: 20. Comp. קָשֶׁר no. 2.

\* קָשֶׁשׁ in Kal found only Zeph. 2: 1, see in Hithpo.

Po. קָשֶׁשׁ to seek for and collect, to gather, (Arab. قَشَّ) e. g. straw, stubble, Ex. 5: 7, 12; wood Num. 15: 32.

HITHPO. metaph. to collect oneself, i. e. to collect one's thoughts, to look into one's own mind, to prove oneself, Zeph. 2: 1 הִתְקַשְּׁשׁוּ וְקוּשׁוּ *collect [try] your own selves and be ye collected*. Deriv. קָש.

קָשָׁה plur. קָשָׁחוֹת estr. קָשָׁחוֹת, comm. gend. (m. 1 Sam. 2: 22, f. Prov. 18: 35,) a bow, from r. קוּשׁ, after the form שָׁחַת, בָּחַת, לָחַת, where ח servile passes over into a radical, comp.

Aram. ܩܫܐ to shoot with a bow, see Lehrgeb. 439, 474. Arab. قَوْسٌ bow. E. g.

1. bow for shooting arrows, Gen. 21: 16. Is. 13: 18. Job 20: 24. al. saepe. קָשָׁה to bend the bow, see דָּרַךְ. קָשָׁה בֶּן-קָשָׁה son of the bow, i. e. an arrow, Job 41: 20. Meton. bow is put (α) for bowmen, archers, אֲנָשֵׁי קָשָׁה Is. 21: 17. 22: 3. Ps. 78: 57 where קָשָׁה רַמְיָה are deceitful archers, who feign flight in order to deceive. Comp. קָצִיר of reapers. (β) Song of the bow 2 Sam. 1: 18, i. e. the lament of David over Saul and Jonathan, in which there is mention of a bow in v. 22. On this mode of inscribing poems and books, so common among oriental writers, see Jones de Poësi Asiatica p. 269. Comment. on Is. 22: 1. — Metaph. a bow is also the symbol of strength and power, whence to break the bow of any one, i. q. to take away his strength, to destroy his power, Hos. 1: 5. Jer. 49: 35. Job 29: 20 *my bow is strengthened in my hand*, i. e. I wax stronger and stronger. Gen. 49: 24.

2. rainbow, iris, Gr. τόξον, Gen. 9: 13 seq. Ez. 1: 28.

קָשָׁת m. (denom. fr. קָשָׁה) bowman, archer, Gen. 21: 20.

\* קָתָה obsol. root, see דְּקָתָאֵל.

קִתְרוֹס Chald. every where in Keri for קִתְרוֹס cithara, harp, lyre, q. v. This is the more usual form in the Targums; but for that very reason it is the less to be adopted in the text of Daniel.

ר

*Resh*, the twentieth letter of the Hebrew alphabet, as a numeral denoting 200. The name ריש i. q. Chald. ראש and Heb. ראש denotes *head*, and refers to the figure of this letter in the Phœnician alphabet (𐤓), from which by inverting its head is derived the figure of the Greek *Pō*.

This letter has affinity: a) with the other liquids, and as being the hardest of the liquids, it is sometimes interchanged with ל and נ, see pag. 511, 636. — b) With the guttural ע, as being partly pronounced in the throat, p. 727. — c) It is interchanged with the sibilants, espec. ז, comp. ברק and בוק to emit rays, חרם and חסם, Arab. رَم and رَم, also رَم and رَم to muzzle, فخر and فخر to be proud, and others. See also the paronomasia in the words חרון and חזון Ez. 7: 13.

It is further to be noted, that, instead of doubling a letter, the simple letter is sometimes written with ר inserted before it, especially in Aramaean and the later Hebrew. Thus ברא, Chald. ברא, throne; דמשק, in Chr. דמשק, Damascus; ברבב quadrilit. from Pi. בבל to bind; also סרבב, from Pi. ברבב to bind; also סרבב, from Pi. ברבב. In the same way are to be explained: שרבב sceptre i. q. שבט, Chald. גרביב cubit i. q. גבד, arising from forms שבב, שבב, although these forms are not elsewhere extant.

\* ראה, inf. absol. ראה, ראו, constr. ראה, ראו; fut. ראה, apoc. ראה, c. Vav convers. ראה, rarely ראה 1 Sam. 17: 42. 2 Reg. 5: 21, in the other forms ראה, ראה; ראה.

1. to see, generally, Arab. رأى id. It corresponds to Gr. *ὁράω*, as רבב to Gr. *εἶδω*, Lat. *video*. Constr. seq. acc. very often, rarely seq. dat. Ps. 64: 6, and

c. dupl. acc. Gen. 7: 1 ראתי אותך *thee have I seen righteous*; seq. ראתי before a whole sentence, e. g. ראתי יהוה כי רבה רעה האדם 28: 6. 29: 31. 38: 14, also by antiphrasis [attraction] Gen. 1: 4 וראו אלהים אתה 6: 2. Ex. 2: 2; seq. ה interrogative, whether, Ex. 4: 18. C. acc. impl. Ps. 40: 13 *my punishments* . . . . לא יכולתי לראות I cannot see them all, i. e. cannot take in the multitude of them at a view. 40: 4 ויראו וייראו many saw (my deliverance) and feared; comp. the same paronomasia Ps. 52: 8. Job 6: 21. — Spec. a) to see the face of a king, is said of his nearest attendants, his most intimate associates and ministers, 2 K. 25: 19. Jer. 52: 25. Esth. 1: 14. — b) to see the face of God i. e. to be admitted to the actual presence of God, to see him, a privilege granted according to the O. T. only to a very few mortals, as to the elders of Israel at the giving of the law, Ex. 24: 10, comp. Ps. 11: 7. 17: 15; to Moses Ex. 33: 20sq. It was the common opinion, that this was followed by the death of the person thus privileged, Gen. 16: 11. 32: 30. Judg. 13: 22. Is. 6: 5; comp. Ex. 33: 20. So Judg. 6: 22. — c) absol. to see is put for to enjoy the light, to live, Gr. *βλέπειν*, more fully to see the sun Eccl. 7: 11, comp. Gr. *ζῶειν καὶ ὁρᾶν φῶς* *ἑλκιστο* Hom. in later writers simpl. *ὁρᾶν*. In the same sense, 'to see Jehovah in the land of the living' Is. 38: 11. Thus also is to be understood the difficult passage in Gen. 16: 13, ראתי אלהי אברהם *do I then here see i. e. live after the vision* sc. of God, i. e. after having seen God? see above in b. — d) to see in vision, i. e. to be taught of God in visions etc. as the prophets, Is. 30: 10, comp. 29: 10. Hence part. ראה q. v. seer, prophet, ראה vision. Comp. חזה no 2.

2. to see, i. e. to look at, to view, to behold, with intention, purposely, seq. acc. Gen. 11: 5 and Jehovah came down לראת אתה-העיר Lev. 13: 3. 5: 17.



1 K. 9: 12. Seq. רָא Gen. 34: 1 לְרֹאוֹת to see the daughters of that land. Ez. 21: 26 רָאָה בְּכַבֵּד to inspect the liver. Eccl. 11: 4 רָאָה בְּעֵבִים he that vieweth the clouds. Cant. 6: 11. But Eccl. 12: 3 בָּאֲרָבוֹת is, those looking out at the windows. Jer. 18: 17 I will look upon them with the back and not with the face, i. e. will turn my back upon them. Spec. a) to see with delight, to look upon with pleasure, comp. Engl. 'to feast the eyes upon,' Prov. 23: 31 look not upon the wine when it blushes. Is. 53: 2. Usually seq. רָא, (comp. רָא B. 4. a.) Job 3: 9. 20: 17. Is. 66: 5. Ps. 106: 5; very often of the joy felt at the destruction of one's enemies, Ps. 54: 9 אֵינִי בְּרֹאֲתָהּ עֵינַי mine eye hath looked [with delight] upon mine enemies i. e. on their destruction. 22: 18. 37: 34. 112: 8. 118: 7. Obad. 12. — Contrarywise b) to see with pain, to witness any thing painful or afflictive, Gen. 21: 16 אַל אֲרָאָה בְּמוֹת הַיֶּלֶד let me not see, witness, the death of the child. 44: 34. Num. 11: 15. Esth. 8: 6. — c) to look upon with disdain, q. d. to look down upon any one, comp. καταφρονέω to contemn, Job 41: 26 אֵת כָּל-גְּבוּהַּ יִרְאָהָה he looketh (down) upon all high things with contempt, sc. as if he himself were higher than all. Comp. Cant. 1: 6 אַל תִּרְאֵנִי שְׁאֲנִי שֶׁהֲרֹרֶת look not (disdainfully) upon me because I am dark. — d) to behold, to regard, to have respect to, Is. 26: 10 לֹא יִרְאָה גְּאוֹת יְהוָה he regardeth not the majesty of Jehovah. Espec. of God as looking upon affliction and removing it, Ex. 4: 31 פִּי רָאָה that he had looked upon, regarded, their affliction. Ps. 9: 14. 25: 18. 31: 8. 2 K. 14: 26; also seq. רָא Gen. 29: 32. 1 Sam. 1: 11. Ps. 106: 44. — e) to see to any thing, to look after, to take care of, i. q. רָעָה no. 7. 1 K. 12: 16 רָאָה בֵּיתְךָ דָּוִד see to thine own house, David! Gen. 39: 23 the prefect of the prison saw to nothing that was under Joseph's hand. Is. 22: 11. Ps. 37: 37 רָאָה וְשָׁר see to uprightness i. e. take care to practise it. — f) to look out to any thing for oneself, i. e. to provide, to choose out. Gen. 22: 8 God will provide (choose) for himself a lamb for a burnt-offering. v. 14

and Abraham called the name of that place (Moriah), יִי רִצְאָה Jehovah chooseth, i. q. מִרְצָה, contr. מִרְצָה q. v. Deut. 33: 21 יִרְצָא רִאשִׁיתָה לּוֹ he chose out for himself the first i. e. the best. Gen. 41: 33. Deut. 12: 13. 1 Sam. 16: 1, 17. Part. רִצְאוֹ selected, chosen, Esth. 2: 9. Comp. Tob. 12: 1 ὄρα, τέρον, μισθὸν τῷ ἀνθρώπῳ. — g) to go to see, to visit any one, in order to pay one's respects and salutations, 2 Sam. 13: 5. 2 K. 8: 29. 2 Chr. 22: 6. More fully in the construction רָאָה-שְׁלֹמֹם פֶּה Gen. 37: 14, comp. שָׁאַל לְשָׁלֹמֹם לְ. — h) seq. אֵל to look unto any one, as expecting help from him, Is. 17: 7; seq. עַל to look upon any one, as about to consider and judge his case, Ex. 5: 21. — i) trop. to look at any thing, i. e. to have in view, to aim at, Gen. 20: 10 what hadst thou in view, that thou shouldst do this thing?

3. Not unfrequently the Hebrews, like the Greeks and others, employ the word for seeing (i. e. רָאָה) of things which we perceive, not by the eyes, but in some other way, viz. a) by the other senses, e. g. by the hearing, Gen. 2: 19 לְרֹאוֹת מַה יִּקְרָא לוֹ he would call them. 42: 1. Ex. 20: 19. Jer. 33: 24. Job 2: 1; comp. Gr. ὁράω, Brunck ad Soph. Oed. Col. 138. Also by the taste Gen. 3: 6; by the touch Is. 44: 16 רָאִיתִי אֵשׁ I perceive the fire, feel the heat. — b) of what we perceive, experience, enjoy, through the medium of the vital principle, the animal spirit, life, anima, Heb. נֶפֶשׁ q. v. no. 2. E. g. to see life Eccl. 9: 9, to see death Ps. 89: 49, comp. εἶδεν θάνατον Heb. 12: 5; and in the same sense to see the pit, grave, Ps. 16: 10. 49: 10. Also to see sleep Eccl. 8: 16, comp. Terent. Heautontim. 3. 1. 82; to see famine Jer. 5: 12; to see good (Cic. Mil. 28 bona videre) i. e. to enjoy the good things of life, Ps. 34: 13. Eccl. 3: 13. 6: 6, also רָאָה בְּטוֹב Jer. 29: 32. Mic. 7: 9. Eccl. 2: 1; and vice versa to see affliction Lam. 3: 1; to see evil Prov. 27: 12. Jer. 44: 17, also רָאָה בְּרָעָה Obad. 13. Comp. ὁρᾷν ἀνδύνας Tob. 4: 4. — c) of what we perceive with the mind, rational soul, animus, בִּלְבָב, and hence

i. q. *to perceive, to understand, to learn, to know.* Ecc. 1: 16 לְבִי רָאָה הַרְבֵּה לִבִּי my heart hath learned great wisdom. 2: 12. Jer. 2: 31. 20: 12. 1 Sam. 24: 12. 1 K. 10: 4. Often spoken of those things which we learn by the experience of life, Is. 40: 5 *all flesh shall see* (i. e. understand, know) *that Jehovah hath spoken.* Job 4: 8 בְּאֵשֶׁר רָאִיתִי as I have seen, experienced. בֵּין רָאָה to discern between, to distinguish, Mal. 3: 18.

NIPH. 1. *to be seen,* Judg. 5: 8. 1 K. 6: 18. Prov. 27: 25.

2. *to let oneself be seen, to appear,* Gen. 1: 9. 9: 14; of men, seq. אָל, *to show oneself to any one* Lev. 13: 7, 19. 1 K. 18: 1. בִּרְאָה אֶת־פָּנָי to appear at the sanctuary, see אֶת־פָּנָי p. 830. B. Often of Jehovah or an angel as appearing to men, 1 Sam. 3: 21; seq. אָל of pers. Gen. 12: 7. 17: 1. 18: 1, הֵן Jer. 31: 3.

3. pass. of Kal no. 2. f, *to be provided, cared for.* Gen. 22: 14 בְּהַר יְהוָה הִרְאָה the mount of the Lord it is provided, i. e. in mount Moriah God provides for men and brings them help, as formerly to Abraham (v. 8) so now. This would seem to be a proverbial expression, signifying that God will ever care for and aid those who worship in his temple; alluding at the same time to the etymology of the name בְּהַר יְהוָה, q. v.

PUAL *to be seen,* plur. רָאוּ Job 33: 21, with Dag. forte or better Mappik, in the letter א, see Lehrs. p. 97.

HIPH. הִרְאָה and הִרְאָה, fut. הִרְאָה apoc. הִרְאָה like fut. Kal, 2 K. 11: 4.

1. causat. of Kal no. 1, *to make one see, to let see,* Deut. 1: 33. Hence seq. dupl. acc. *to shew one any thing* Ex. 25: 9. 2 K. 11: 4. Nah. 3: 5; espec. of prophets, to whom God shews future events etc. Am. 7: 1. 2 K. 8: 13.

2. causat. of Kal no. 2. a, *to cause to look upon with pleasure,* seq. בֶּ Ps. 59: 11.

3. causat. of Kal no. 3. b, *to cause one to see* i. e. to experience evil, c. dupl. acc. Ps. 60: 5. 71: 20; *to let one see* i. e. enjoy good Ecc. 2: 24. 4: 7. Ps.

85: 8, c. acc. of pers. and בֶּ of thing Ps. 50: 23. 91: 16.

HOPH. הִרְאָה pp. *to be made to see any thing,* i. e. *to be shown any thing.* Ex. 25: 40 according to the pattern אֲשֶׁר בָּהָר אֲתָה מְרָאָה בְּהָר in the mount, i. e. which thou wast made to see. 26: 30. Deut. 4: 35. Lev. 13: 49 הִרְאָה אֶת־הַכֹּהֵן and it shall be shown to the priest.

HITHPA. recipr. *to look upon one another,* a) of persons waiting in doubt and hesitation what to do, Gen. 42: 1. b) in a hostile sense, *to look one another in the face,* i. e. to fight hand to hand in close combat, 2 K. 14: 8, 11, comp. Is. 41: 23. Compare the old German proverb, "sich die Köpfe besehu, sich das Weisse im Auge besehn."

Deriv. רָאָה, רָאָה, רָאָה and רָאִית, רָאִי, רָאִי, מְרָאָה, מְרָאָה, Chald. אָרוּ (אָרוּ), and the pr. names רָאִיָּה, רָאִיָּה, רָאִיָּה, בְּרָאָה.

רָאָה adj. verbal, *seeing,* constr. state Job 10: 15 רָאָה עֵינַי seeing [i. e. experiencing] *my affliction.* See the root רָאָה no. 3. b. [Others take רָאָה as imper. Kal of the verb רָאָה.]

רָאָה Deut. 14: 13 a species of rapacious bird, so called on account of its keen sight; but in the parall. passage Lev. 11: 14 it is רָאָה vulture, which perhaps should be restored in Deut. l. c.

רָאָה 1. part. act. *seeing,* sc. visions, i. e. a seer, prophet, comp. r. רָאָה no. 1. d, the more ancient name for prophet according to 1 Sam. 9: 9, and attributed καὶ ἐξοχίῳ to Samuel, 1 Sam. 9: 9 sq. 1 Chr. 9: 22. 26: 28. 29: 29; to another prophet 2 Chr. 16: 7, 10.

2. abstr. i. q. רָאִי vision, in which sense perhaps the accent is to be placed on the penult, in the manner of Segolates. Is. 28: 7 שָׁגוּ בְּרָאָה they reel even in their visions. Comp. הִזָּה no. 2.

רָאִיָּה of which the most obvious sense would be, *see ye, a son!* though

the sacred writer in Gen. 29: 32 explains it as being for *בְּעֵינַי* [ראוי] *provided for my affliction*, see r. ראה no. 1. e; pr. n. *Reuben*, the eldest son of Jacob, though deprived of his birth-right Gen. 49: 4, and head of the tribe of like name. For the location of this tribe beyond Jordan, see Num. 32: 33 sq. Josh. 13: 15.

ראיה inf. fem. Kal of the verb ראה q. v.

ראומה (raised, high,) pr. n. f. of a concubine of Nahor, Gen. 22: 24. R. ראם.

ראות f. sight, seeing, Ecc. 5: 10 Keri.

ראי m. looking-glass i. q. מראה no. 2. Job 37: 18.

ראי in pause ראי, m. 1. vision, sight, Gen. 16: 13, for which see in r. מראה no. 1. c.

2. i. q. מראה sight, view, 1 Sam. 16: 12. Job 33: 21 *his flesh is vanished from the sight*.

3. spectacle, gazing-stock, παραδειγμα. Nah. 3: 6.

ראיה (whom Jehovah provides for) pr. n. m. a) 1 Chr. 4: 2, for which 2: 52 מראה. b) 1 Chr. 5: 5. c) Ezra 2: 47. Neh. 7: 50.

ראים see ראם.

ראישון see ראשון.

ראית f. sight, seeing, Ecc. 5: 10 Cheth.

\*ראל obsol. root, see מראה.

\*ראם Zech. 14: 10, i. q. רם, to be high. Comp. under lett. נ. — Hence pr. n. ראמה and

ראם m. Num. 23: 22. Deut. 33: 17, ראים Ps. 92: 11, רים Job 39: 9,

10. Plur. ראמים Ps. 29: 6, also רמים Ps. 22: 22, m. a wild and ferocious animal, bearing a similar relation to the ox as the wild ass does to the domestic one, (Job l. c. Deut. l. c. Is. 34: 7. Ps. 29: 6 where קנה calf is parallel with ראמים, בן-ראמים) horned and destroying men with his horns Ps. 22: 22, comp. Deut. l. c. The species of animal here meant is somewhat doubtful; but I do not hesitate to understand, with A. Schultens ad Job l. c. and De Wette on Ps. 22: 22, the *bos bubalus* or *buffalo*. [See also Calmet p. 904 sq.] The corresponding Arabic word indeed, <sup>٥٤</sup>رأيم,

denotes the *oryx*, a large and fierce species of the antelope, Oppian. Cyneget. II. 445; and this sense has therefore been given also to the Hebrew word by Bochart, Hieroz. I. p. 948 sq. by Rosenmüller and others. But whatever they may say, no one will deny that the *buffalo* is much more aptly compared with the ox, than the *antelope* could be. The Arabic usage in this word, therefore, though similar to the Hebrew, is clearly not identical; and in Arabic the larger antelopes appear to have received the appellation of *buffaloes*, just as in Greek they are called βούβαλος, *boubalos*, and just as in Arabic animals of the deer genus are termed البغرة الوحشية *wild oxen*. —

Sept. has μονοκέρωτα, Vulg. *unicorn*, an animal described by Pliny, H. N. 8. 21, which for a long time natural historians, espec. since Buffon, have held to be fabulous, but which a few years since was said to have been discovered in the deserts of Thibet; see Rosenmüller Morgenland II. p. 269 sq. Quarterly Review no. 47. Oct. 1820. [Calmet p. 908.] But this sense is also inadmissible; since the unicorn, as described, resembles the horse much more than it does the ox, and is in any case an extremely rare animal; while the ראם, as appears from all the passages, was an animal frequent and well known in Palestine and the adjacent regions.

**רָאמוֹת** m. pl. i. q. רָמוֹת 1. *high things, heights*, trop. *sublime or difficult things*, Prov. 24: 7. Hence *Ramoth* pr. n. of a city a) in Gilead, elsewhere רָמוֹת מַצְפָּה, רָמוֹת דִּבְרֵי-חַיִּים, Deut. 4: 43. Josh. 20: 8. 1 Chr. 6: 65. b) in the tribe of Issachar, 1 Chr. 6: 58, perhaps רָמוֹת Josh. 19: 21, and יְרֵמוֹת 21: 29.

2. *high-priced or precious things*, according to the Rabbins *red corals*, Job 28: 18. Ez. 27: 16.

**רָאֵמֶת נָגֵב** (*height in the south*) pr. n. of a city in Simeon Josh. 29: 8, for which רָמוֹת נָגֵב 1 Sam. 30: 27.

**רָאֵשׁ** *poor*, see רוֹשׁ.

**רָאֵשׁ** i. q. רִישׁ m. *poverty*, Prov. 30: 8. R. רוֹשׁ.

**רָאֵשׁ** Chald. i. q. Heb. רֹאשׁ, 1. *head* Dan. 2: 38. רָאֵשׁ חֲזוֹנִי *visions of thy head, presented to thy mind or imagination*, Dan. 4: 2, 7, 10. 7: 15.

2. *sum, account*, Dan. 7: 1. Plur. רָאֵשִׁין v. 6, and by Hebraism רָאֵשִׁין Ezra 5: 10.

\* **רָאֵשׁ** for רֹאשׁ, plur. רָאֵשִׁים for רִאשִׁים, once c. Suff. רָאֵשִׁי Is. 15: 2, a primitive subst. m.

1. *head*, Arab. رَأْس, Syr. رَاس, Aethiop. ራስ, whence denom. **רָאֵשׁ** to be head, prince, etc. —

Pp. of men and animals, Gen. 3: 15. 28: 18. 40: 16. al. saepiss. נָתַן בְּרָאשׁ to give (back) upon one's head, i. e. to recompense, to requite, e. g. evil Ez. 9: 10. 11: 21. 16: 43. 17: 19. 22: 31, comp. Ps. 7: 17. The phrase נָתַן בְּרָאשֵׁינוּ *with our heads* i. e. with jeopardy of our lives, 1 Chr. 12: 19, comp. בָּנָפֶשׁ in נָפֶשׁ no. 2. b. Like גָּלְגָּלֶתה v. q. it is used in enumerating persons and espec. soldiers, for *one person, individual*, 1 Chr. 12: 23. Judg. 5: 30 לְרָאשׁ גָּבֵר to the head of a man i. e. to one man, each one. The Arabs often employ the word **رَأْس** *head* in like man-

ner, espec. in enumerating flocks and herds, see Schult. Opp. min. p. 206.

2. *trop. head for what is highest, uppermost*, e. g. a) *head*, i. e. *chief, prince*, sc. of a people 1 Sam. 15: 17. Is. 7: 8. רָאֵשׁ בֵּית אֲבוֹת and simpl. אֲבוֹת, head or chief of a family Ex. 6: 14, 25. Num. 7: 2. 32: 28. 36: 1. כֹּהֵן הָרָאֵשׁ chief priest, high priest, 2 Chr. 19: 11, who in 24: 6 is called simpl. הָרָאֵשׁ the head, chief. — b) a *head city, chief city*, Josh. 11: 10. Is. 7: 8. — c) the *highest place, first place*, Job 29: 25 אֲשֶׁב רָאֵשׁ *I sat highest*, i. e. in the first place. Lam. 1: 5 *their adversaries are* לְרָאֵשׁ i. e. *hold the first place, they triumph*, comp. Deut. 28: 44. — d) *head* i. e. *top, summit*, e. g. of a mountain Gen. 8: 5, of a tower 11: 4, of a column 1 K. 7: 19, of an ear of grain Job 24: 24. רָאֵשׁ פֶּנֶה head-stone of the corner Ps. 118: 22. Metaph. רָאֵשׁ שִׂמְחָה chief joy, highest joy, 137: 6. רָאֵשֵׁי בְטָמִים chief i. e. most precious spices Cant. 4: 14. Ez. 27: 22.

3. *sum, amount*, (pp. the whole number, which is also the *highest*.) Lev. 5: 24. Hence נָשָׂא רָאֵשׁ *to take the sum*, to number, see נָשָׂא no. 3. c. Metaph. *sum of words, every one*, Ps. 119: 160; also a *body, band, company*, esp. of soldiers Judg. 7: 16, 20. 9: 34, 37, 43. 1 Sam. 11: 11.

4. *head, for what is first, foremost*, i. e. *the beginning, first part*, e. g. אֲרֵבְעָה רָאֵשִׁים *four heads or beginnings of streams*, i. e. four smaller streams into which a larger one divides itself, arms, branches, Gen. 2: 10. רָאֵשׁ דֶּרֶךְ *head of the way* i. e. where ways branch off, cross-way, Ez. 16: 25; also ר' חוצות *id. head of the streets, corner*, Lam. 2: 19. בְּרָאֵשׁ גְּזִילִים *at the head or in front of the captives* Am. 6: 7. — Often of time, as רָאֵשׁ הַדְּשִׁים *the first of the months, beginning of the year*, Ex. 12: 2. מֵרָאֵשׁ *from the beginning* Is. 40: 21. 41: 4, 26. 48: 16. רָאֵשׁ עֲפָרוֹת הָאֵרֶץ *the first (earliest) clod of the earth*, i. e. which was first created, Prov. 8: 26.

5. **רָאֵשׁ** and once for distinction רוֹשׁ Deut. 32: 32, is the name of a *poisonous plant* Deut. 29: 17, growing quickly and luxuriantly Hos. 10: 4, of a bitter taste Ps. 69: 22. Lam. 3: 5, and there-



fore often coupled with wormwood Deut. 29: 17. Lam. 3: 19. Hence it would seem to be, not the *hemlock*, *cicuta*, with Celsius in Hierob. II. 46 sq. nor the *colocynth* or wild gourd with Oedmann, Verm. Samml. IV. p. 63; nor *lolium*, darnel, Michaelis Supplem. p. 2220; but the *poppy*, so called from its *heads*, Livy 1. 54. Thus **מִי ראש** juice of the poppy, opium, Jer. 8: 14. 9: 14. 23: 15. Hence for *poison* genr. Deut. 32: 32, 33. Job 20: 16.

Deriv. **ראשית** — **ראשון**, **ראש**, **מְרַאשֹׁת**, and pr. n. **מְרַאשָׁה**.

II. **ראש** Ez. 38: 2, 3. 39: 1, *Rosh* pr. n. of a northern nation mentioned along with Tubal and Meshech, without much doubt i. q. the *Russians*, who are described by the Byzantine writers of the tenth century, under the name *οἱ Ῥῶς*, as inhabiting the northern parts of Taurus; and also by Ibn Fossilan, an Arabian writer of the same period, under the name **روس** *Rūs*, as dwelling upon the river *Rha* i. e. the Wolga. See Ibn Fossilan Bericht von den Russen älterer Zeit, übersetzt und erklärt von Frähn, Petersb. 1823, esp. p. 28 sq. Comp. von Hammer Origines Russes, Petersb. 1827, who also here compares the nation **روس**, mentioned in the Coran, Sur. 15, 31. 50, 12.

**ראשה** (by Syriasm for **ראשית**) f. pl. **ראשות** *beginning*, i. q. **ראש** no. 4, Ez. 36: 11. A kindred form is Syr. **رأس**.

**ראשה** f. i. q. **ראש** no. 2, hence **הראש** *head-stone* sc. of a corner, Zech. 4: 7.

**ראשון** (by Syriasm for **ראשית**) Josh. 21: 10. Job 15: 7 Cheth. and always in Cod. Samar.) once **ראשון** Job 8: 8, f. **ראשית**, adj. denom. fr. **ראש**, the letter **י** being inserted, (as in **ראשון** from **ראש**), *first*, both in time, *former*, see plur. below; in order and place Gen. 32: 18, or in dignity 1 Chr. 18: 17. Plur. m. **ראשונים** *forefathers*, ancestors, Deut. 19: 14. **ראשונים** former days, former time, Deut. 10: 10.

**נביאים ראשונים** former prophets Zech. 1: 4. 7: 8, 12; plur. fem. **הראשונות** former things, i. e. events of old, Is. 43: 18. 46: 9, also events formerly predicted 42: 9. 43: 9. 48: 3. — Fein. **ראשונה** adv. *first, foremost*, Gen. 33: 2. 38: 28; *former, formerly*, Dan. 11: 29. **בראשית** as at the first, as before, Deut. 9: 18. Dan. 11: 29. **בראשונה** a) of place and order, *in front*, in the first rank, Sept. *ἐν πρώτοις*, Is. 60: 9. b) of time, *first*, Num. 10: 13, 14; *before, formerly*, Gen. 13: 4; *aforetime*, of old, Is. 52: 4. **בבראשית** as at the first, as of old, 1: 26. **לראשונה** at first, formerly, Judg. 18: 29.

**ראשני** f. **ראשית** id. Jer. 25: 1.

**מְרַאשֹׁת** see **ראשית**.

**ראשית** f. once **ראשית** Deut. 11: 12, denom. from **ראש**, Chald. **ראש**, head, chief, with the syllable **ראש** added, see Heb. Gram. § 76. no. 4.

1. *beginning*, Gen. 1: 1. 10: 10. Jer. 28: 1.

2. *former state* Job 42: 12; *former times* Is. 46: 10.

3. *the first of its kind*, a) in respect to time, *first-fruits, firstlings*, Gen. 49: 3 **ראשית אומי** the firstling of my strength, i. e. my first-born. **ראשית דרכו** the firstling of his way i. e. of created things Prov. 8: 22, comp. Job 40: 19. Deut. 33: 21 **בָּרָא ראשית לו** he chose out for himself the first, i. e. the first-fruits, firstlings of the holy land. Often of the first-fruits offered in the temple, Lev. 2: 12. 23: 10. Deut. 18: 4. 26: 10. b) in respect to rank, dignity, *the first*, i. e. the most excellent, the best, Am. 6: 1, 6.

**רב**, in pause **רב**, f. **רבה**, plur. **רבים**, adj. **רַבב**.

1. *multus*, i. e. either of one continuous whole, Engl. *much*, as **רב זהב** much gold 1 K. 10: 2. Ps. 19: 11; or of a collective whole which contains many parts or individuals, Engl. *many, numerous*, as **רב עם** much or many people i. e. numerous Josh. 17: 14, — **אדם רב** many men Job 36: 28 (here *οἱ πολλοί*); **עבדה רבה** a numerous family Gen.

26: 14, מִקְנֵה רֶב numerous flocks and herds, much cattle, Num. 32: 1. Hence c. plur. רַבִּים יָמִים many days, a long time, Gen. 21: 34, עַמִּים רַבִּים many nations Ps. 89: 51. Seq. genit. רַב הָבִינָה a man of much (great) understanding Prov. 14: 29, רַבֶּת בָּנִים having many children 1 Sam. 2: 5, c. Yod parag. רַבִּים רַבִּים numerous in people, full of people, i. e. a city, Lam. 1: 1. Often as neut. רַב much, i. e. collect. many, Ex. 19: 21 וְכָל הָרַבִּים וְיָמָּה and there full (perish) of them much sc. people, i. e. many. 1 Sam. 14: 6. Gen. 33: 9; hence adverbially, even c. subst. plur. Ps. 18: 15 וְכָל הָרַבִּים and lightnings much, i. e. many, in great number. Ecc. 6: 3 וְרַב שְׁיָרוֹ יָמִי שָׁנִי although the days of his years be much, many. Often i. q. enough, it is enough, Gen. 45: 28; chiefly in the formula (comp. מַעַט) מַעַט רַב עַתָּה enough now! i. e. desist! 2 Sam. 24: 16. 1 K. 19: 4; more fully רַב רַב Deut. 3: 26, לָכֵן רַב Ez. 45: 9. Num. 16: 3, enough for thee, for you, let it suffice thee etc. Seq. infin. Deut. 1: 6 וְעַתָּה רַב לָכֵן שְׁבַת ye have dwelt long enough. 2: 3; seq. מִן, Ez. 44: 6 רַב לָכֵן מִכָּל-תּוֹעֲבוֹתֵיכֶם enough for you of all your abominations! i. e. desist from them. 1 K. 12: 28. Ex. 9: 28. — Also fem. רַבָּה is often put in a neuter sense, Ps. 123: 4; also adverbially for much, enough, Ps. 62: 3; oftener in the constr. רַבָּה Ps. 65: 10. 120: 6. 123: 4.

2. large, great, vast, comp. πολὺς in Passow no. 1. b; spoken of a vast space Gen. 7: 11. Esth. 1: 20; of a long way, πολλή ὁδός 1 K. 19: 7; of a severe battle and slaughter 2 Chr. 13: 17. Num. 11: 33; of heinousness Ps. 19: 14; of the multiplied goodness and mercy of God Ps. 31: 20; of diligent attention (comp. πολλή σιγή) Is. 21: 7. Spec. a) i. q. mighty, powerful, Ps. 48: 3. Is. 63: 1. Plur. רַבִּים the mighty Job 35: 9. Is. 53: 12. b) major nati, elder, Gen. 25: 23. Plur. רַבִּים great in age, the aged, Job 32: 9. c) subst. a great man, chief, leader, i. q. שֵׁר, chiefly in the later Hebrew, e. g. רַב טַבָּחִים chief of the body-guard 2 K. 25: 8, רַב כְּרִיסִים chief of the eunuchs Dan. 1: 3. Esth. 1: 8. d) subst. master, one great i. e. skilled in any art, Prov. 26: 10. Comp. the Tal-

mulic רַב doctor, teacher, learned man. — Neutr. and subst. greatness, Ps. 145: 7. Is. 63: 7.

3. In Job 16: 13 רַבִּי is rendered by all the ancient versions his arrows, i. e. of God from רַבב no. 2. Others, his archers. We might possibly retain the sense, his many sc. bands, hosts; but this would be somewhat forced.

רַב Chald. 1. great, large, Dan. 2: 10. 31: 35, 45. מִלֵּל רַבִּיָּן to speak great things i. e. proudly, impiously, Dan. 7: 8, 20. Comp. גְּדוֹל no. 2, and פִּלָּא Niph.

2. subst. a chief, leader, prince, Dan. 2: 48. 5: 11. Plur. רַבִּיָּן (from a sing. רַבֵּר) Dan. 3: 33. 2: 48. 7: 3, 7, 17.

רַב see רִיב .

רַב (pp. inf. of the verb רַבב) in the later books also fully רוֹב Job 35: 9. Esth. 10: 3, seq. Makk. רַב־, c. Suff. רַבִּים .

1. multitude, abundance, Lev. 25: 16. Is. 1: 11. לִרְבָּה adv. Gen. 30: 30. 48: 16. Deut. 1: 10. Plur. constr. Hos. 8: 12 Keri. Poetically, multitude is put nearly i. q. כָּל Job 4: 14, see Schultens ad h. l. 33: 19.

2. greatness e. g. of power, might, Ps. 33: 16, of mercy, compassion, 51: 3; length of a way Josh. 9: 13.

\* רַבב 1. to become much or many, to multiply, Gen. 6: 1; to be much or many Ps. 3: 2. 69: 5. 104: 24. Is. 59: 12. al. saepe. Found only in the praet. and infin. רַב; the other forms are taken from the cognate verb רַבָּה.

2. med. O. praet. רַבַּב Gen. 49: 23, according to Kimchi and Vers. Ven. prob. to shoot, i. e. they have shot, either from the many arrows, or so that רַבב here takes the signification of the verb רַבָּה. Hence רַב no. 3 arrow. Others refer hither also Ps. 18: 15 וְכָל הָרַבִּים he shot out lightnings, but see in רַב no. 1.

Pual, denom. from רַבָּה, part. multiplied in myriads, in ten thousands, Ps. 144: 13.

Deriv. רַב, רַבָּה, רַב, רַבָּה, רַבִּי, רַבִּיָּן,

רבבים, and the pr. names רבית, רבשקה, הרבשם.

רבבה f. a myriad, ten thousand, Judg. 20:10; often for any great indefinite number Gen. 24: 60. Cant. 5: 10. Plur. רבבות ten thousands 1 Sam. 18: 8; often for any great and indefinite number, Ps. 3: 7. Deut. 33: 17.

\* רבד 1. to spread a bed, sternere lectum, i. q. רבד, Prov. 7: 16. Hence מרבדים, Beth without Dag.

2. i. q. Arab. ربط to bind, whence רביר collar.

\* רבה fut. ירבה, apoc. ירב and ירב, imp. רבה, plur. רבו, part. רבה, praet. and inf. are formed from the cognate verb רבב.

1. to become much or many, to multiply, Gen. 1: 22, 28. 9: 1, 7. Ex. 1: 20. al. saepe; to be much, many, numerous, Ps. 139: 18.

2. to be or become great 1 Sam. 14: 30, to become greater Deut. 30: 16; hence to grow up, of a youth Gen. 21: 20 ויהי רבה קשה and growing up he became an archer. Vulg. 'factusque est juvenis sagittarius.' So to be great, large, Gen. 43: 34; also to be mighty, powerful, Job 33: 12. Prov. 29: 2.

PIEL רבה 1. to multiply, to increase, trans. c. acc. Judg. 9: 29. Absol. to make much, i. e. to get much, to increase one's substance, comp. הרבה no. 1. d. עשה no. 2. d. Ps. 44: 13 לא רבית במחיריהם thou hast not made much by their price i. e. thou hast sold them for a small price; or, thou hast not increased sc. thy wealth, comp. Prov. 22: 16.

2. to let grow up, to bring up, Ez. 19: 2. Lam. 2: 22. Syr. روت, Arab. ربي, id.

HIPH. הרבה, fut. ירבה, apoc. הרב, imp. apoc. הרב, inf. abs. הרבה and הרבה (the latter form always adverbially,) constr. הרבות.

1. to make or do much, to increase, Gen. 3: 16. Is. 23: 16. a) seq. inf. et gerund, it often has the force of the

adv. much, as 1 Sam. 1: 12 הרבה i. e. she prayed much. Ex. 36: 5. Ps. 78: 38. Amos 4: 4. 2 K. 21: 6 הרבה לעשות הרע he wrought much evil. Also before a finite verb 1 Sam. 2: 3. Hence inf. absol. הרבה is often used as an adv. pp. in doing much, i. e. much, (rarely הרבות Amos 4: 9. Prov. 25: 27.) Ecc. 5: 11. 2 Sam. 1: 4, הרבה מאד very much, exceedingly, Neh. 2: 2. 3: 33; also with substantives 2 Sam. 8: 8 נחשת הרבה מאד brass exceeding much, 12: 2. 1 K. 5: 9. Gen. 15: 1 שכרך הרבה מאד thy reward exceeding much i. e. thy very great reward; c. plur. 1 K. 10: 11 להרבה id. Neh. 5: 18. — Also to multiply, to increase, trans. Prov. 22: 16 להרבות לו to increase his wealth; seq. לה Hos. 10: 1. — b) to give much, for the fuller להרבה לתת, Ex. 30: 15. Oppos. המעוט. — c) seq. על, to impose much upon any one, to demand much, for the fuller על הרבה לשום, Gen. 34: 12. — d) to have much or many, pp. to produce many, comp. Heb. Gram. § 52. 2. Lev. 11: 42 מרבה רגלים multiplying the feet, i. e. having many feet. 1 Chr. 7: 4 הרבו נשים ובעלים they had many wives and children. 4: 27. 8: 40. 23: 11.

2. to make great, to enlarge, Ps. 18: 36. 1 Chr. 4: 10. Job 34: 37 he maketh large his words against God, i. e. he talks largely, impiously, see in רב Chald.

Deriv. מרבה, מרבה, מרבה, מרבות, מרבית.

רבבה Chald. to become great, to grow, Dan. 4: 8, 19.

PA. to make great, to exalt, Dan. 2: 48. Deriv. רבו.

רבה pp. great city, metropolis, Syr. ربه, and then pr. n. Rabbah.

a) the capital of the Ammonites, 2 Sam. 11: 1. 12: 27. Josh. 13: 25. 1 Chr. 20: 1. Jer. 49: 3, (not Ps. 110: 6,) fully רבת בני עמון Deut. 3: 11, Gr. Philadelphia, in Abulfeda and at the present day عمان Amman, Tab. Syriac p. 91. See an account of its ruins

by Seetzen in v. Zach's monatl. Correspond. XVIII. p. 429, and Burckhardt, Travels in Syria etc. p. 356 sq. or Germ. p. 612 sq. 1062.

b) a city in the tribe of Judah Josh. 15: 60.

רָבָה f. (for רַבּוֹת, the ת being dropped, Syr. ܪܒܐ) Jonah 4: 11. 1

Chr. 29: 7, also רַבּוֹא (with א added, Heb. Gram. § 23. 2, n. 3,) Ezra 2: 64. Neh. 7: 66, a myriad, ten thousand, i. q. רַבְבָּה, but found only in the later writers. Dual. רַבּוֹתַיִם twice ten thousand Ps. 68: 18. Pl. רַבּוֹתָהוּ Dan. 11: 12, contr. רַבּוֹתָהוּ Ezra 2: 69, and רַבּוֹתָהוּ Neh. 7: 71.

רַבּוֹ Chald. id. Plur. רַבּוֹן, (Syr. ܪܒܐܢ) in Keri רַבּוֹן, myriads, ten thousands, Dan. 7: 10.

רַבּוֹ Chald. st. emphat. רַבּוֹתָהּ greatness, Dan. 4: 19. 33: 5, 18.

רַבּוֹת see רַבּוֹ ten thousand.

רַבּוֹב plur. (r. רַבּב) rain, shower, from the multitude of drops, Deut. 32: 2. Arab. رُبِّب aqua copiosa.

רַבּוּד m. (r. רַבּד no. 2) collar, chain, for the neck, Ez. 16: 11. Gen. 41: 42.

רַבְּיִיעִי f. יְהִי, adj. ordinal, fourth, (from רַבּע, אַרְבַּע, four,) בְּנֵי רַבְּיִיעִים children of the fourth sc. generation, i. e. the children of great-grand-children, 2 K. 10: 30. 15: 12. Fem. רַבְּיִיעִיָּה also as subst. the fourth part, Ex. 29: 40.

רַבְּיִיעִי f. רַבְּיִיעִיָּה, Chald. id. Dan. 2: 40. 7: 23.

רַבִּית (multitude) pr. n. of a city in Issachar Josh. 19: 20.

\* רַבֵּץ to mingle, to dip into a fluid, e. g. bread in oil, only in Part. Hoph. Lev. 6: 14. 7: 12. 1 Chr. 23: 29. Arab. رُبِض id.

\* רַבֵּץ obsol. root, Arab. رُبِض to be much, fertile, abundant. Hence

רַבְלָה (fertility) Riblah pr. n. of a city in the northern borders of Palestine in the district of Hamath, through which the Babylonians both in their irruptions and departures were accustomed to pass. Traces of it would seem to be extant in the town Reblah or Rablah, situated about 40 miles south of Hamath on the Orontes, and mentioned by Buckingham in his Travels among the Arab. tribes, London 1825. 4to. p. 481. Num. 34: 11. 2 K. 23: 33. 25: 6. Jer. 39: 5. 52: 10.

\* I. רַבַּע 1. i. q. רַבֵּץ to lie down, ע and צ being interchanged; see רַבַּע no 1.

2. to lie with any one, seq. acc. spoken of bestiality Lev. 18: 23. 20: 16.

Hiph. to cause to lie with, to let gender, of beasts, Lev. 19: 19.

\* II. רַבַּע denom. from רַבַּע i. q. אַרְבַּע four (Aleph being prosthetic,) Part. pass. רַבְּעָה quadrated, i. e. four-square, Ex. 27: 1. 28: 16. Part. Pu. מְרַבֵּעַ id. 1 K. 7: 31.

I. רַבַּע m. c. Suff. רַבְּעִי, a lying down, Ps. 139: 3. R. רַבַּע no. I.

II. רַבַּע (from אַרְבַּע four) 1. a fourth part, Ex. 29: 40. Hence

2. a side, i. e. one of four sides, Ez. 1: 8, 16. 43: 17.

3. Reba pr. n. of a king of the Midianites, Num. 31: 8. Josh. 13: 21.

רַבַּע m. a fourth, fourth part, Arab. رُبْع id. 2 K. 6: 25. Num. 23: 10 who can number even the fourth part of Israel? comp. τὸ τέταρτον Rev. 6: 8. — The Heb. interpreters render it concubitus, see רַבַּע no. 1, 2, and hence offspring.

רַבַּע, only in pl. רַבְּעִים, descendants of the fourth generation, i. e. children of great-grand-children, Ex. 20: 5. 34: 7. Comp. רַבְּעִים.

\* רַבֵּץ fut. רַבֵּץ, Arab. رُبِض, (comp. רַבַּע,) to lie down, to recline, pp



of quadrupeds which lie upon the breast with the limbs gathered under them, (so Simonis correctly,) Gen. 29: 2. 49: 9. Num. 22: 17. Is. 11: 6, 13: 21. 27: 10. Zeph. 2: 14. Ez. 29: 3; once of a bird brooding upon her nest Deut. 22: 6. Spec. a) of a beast of prey lying in wait, Arab. رَابِض id. رَابِض,

رَبَاض, the *lier-in-wait*, *lurker*, poet. for the lion. Gen. 4: 7 *if thou doest not well* [but givest way to secret hate] *lurketh, at thy door*, i. e. *sin lieth in wait for thee as a wild beast crouching at thy door*. Here רַבֵּץ is put substantively and *ἐπιχοιτώνς*, not agreeing in gender with הַטָּמֵא, comp. Heb. Gramm. § 144. no. 2. For the sense comp. Ps. 37: 8. b) trop. of men dwelling in tranquil security Job 11: 19. 17: 2. Is. 14: 30; of waters reposing in the bosom of the earth Gen. 49: 25; of a curse which rests upon any one Deut. 29: 19.

HIPH. 1. *to cause to lie down*, e. g. a flock Cant. 1: 7; persons Ez. 34: 15. Is. 13: 20.

2. *to lay* sc. stones in stibium as a cement, Is. 54: 11.

Deriv. מַרְבֵּץ, and

רֶבֶץ m. 1. *place of lying-down, resting-place*, of flocks etc. Is. 35: 7. 65: 10. Jer. 50: 6.

2. *resting-place, quiet dwelling*, of men Prov. 24: 15.

\* רַבֵּק obsol. root, Arab. رَبَق to tie firmly, to fasten, espec. an animal, cattle. Hence מַרְבֵּק, and also

רַבְקָה (Arab. رَبَقَة) cord with a noose, not unaptly of a maiden who ensnares men by her beauty, *Rebekah*, the wife of Isaac, Gen. 22: 23. 24: 15 sq.

רַבְרָבִין see רַב Chald.

רַבְרָבִין m. Chald. only in plur. *magnates, nobles, princes*, Dan. 4: 33. 5: 1 sq. 6: 18.

רַב־שֶׁקֶה (Aram. رِبْ شَقْ chief cup-bearer) *Rabshekah* pr. n. of a military chief under Sennacherib, 2 K. 18: 17. Is. 36: 2.

\* רַגֵּב obsol. root, cogn. רָגַם, to heap together stones, lumps, clods, etc. Hence pr. n. אֶרֶגֶב, and also

רַגֵּב, plur. constr. רַגְבֵי, a *clod*, *lump* of earth. Job 21: 33 *sweet unto him are the clods of the valley*, i. e. the earth is light upon him. 38: 38 *רַגְבֵי וְרַגְבֵי* and (if) the clods cleave fast together.

\* יָרַג fut. יִרְגֵּז, to be moved, disturbed, disquieted, to be thrown into commotion, 2 Sam. 7: 10. Is. 14: 9. — This same signification is found in various tropical applications in the primary syllables רָג, רַג, and also רָה, comp. רַגֵּב, רַהֵב, רַהֵם, רַהֵב, and see below under רָעַע. It corresponds to the Sanser. *rag* to move oneself, and trop. *raga* Gr. ὀργή anger, grief, ὀρήσσω [ὀργω], Germ. *regen*, Engl. *to rage*, and with another letter prefixed *frango* [fregi, fragor], *krachen*, etc. To the root רַגֵּז, of which the last letter is a sibilant, approach nearest the roots רַגֵּשׁ, רַגֵּשׁ, where see. — Spec.

1. *to be moved with anger*, to be angry, *wrath*, Prov. 29: 9. Is. 28: 21; seq. לָּ towards or against any one, Ez. 16: 43.

Comp. Hithp. Syr. رَجَز id.

2. *to be moved with grief*, to be grieved, affected, 2 Sam. 18: 33 [19: 1.]

3. *to be moved with fear*, to tremble, to quake, Arab. رَجَز, Ps. 4: 5. Is. 32:

10, 11; seq. מִפְּנֵי before, because of any person or thing, Deut. 2: 25. Is. 64: 2. Also of inanimate things, Joel 2: 10. Is. 5: 25. Ps. 18: 8. Mic. 7: 17 *יִרְגְּזוּ מִמְּסָגְרֵיהֶם* they tremble from their strong holds, i. e. they come out trembling from their strong holds and surrender themselves to the victors.

4. *to be moved with joy*, to rejoice, Jer. 33: 9.

HIPH. 1. *to move*, to disquiet, seq. acc. 1 Sam. 28: 15; seq. לָּ Jer. 50: 34.

2. to provoke to anger, Job 12: 6.

3. to make tremble, to shake, sc. for fear, Is. 14: 16. 23: 11; of inanimate things 13: 13. Job 9: 6.

HITHP. to rage, to rave, seq. אֶל against any one, Is. 37: 28, 29.

Deriv. רָגַז, רָגַז, רָגַז, רָגַז.

רָגַז Chald. to be angry. APH. to provoke to anger, Ezra 5: 12.

רָגַז Chald. anger, rage, Dan. 3: 13.

רָגַז m. trembling, palpitating, Deut. 28: 65. R. רָגַז no. 3.

רָגַז m. commotion, spec. 1. disquiet, perturbation, trouble, Job 3: 17, 26. 14: 1. Is. 14: 3.

2. tumult, raging, e. g. of a horse Job 39: 24 [27]; of thunder 37: 2.

3. anger, wrath, Hab. 3: 2.

רָגַז f. trembling, trepidation, Ez. 12: 18.

רָגַל pp. to foot it, i. e. to walk, to go, to tread, denom. fr. רָגַל, cogn. רָבַל. Spec.

1. to go about sc. tattling and tale-bearing; hence to slander, to backbite, Ps. 15: 3.

2. to tread sc. garments in washing, cleansing; hence רָגַל washer, fuller. See the pr. names רָגַל and רָגַל.

PIEL i. q. Kal, to go about a) as a slanderer, to slander, only 2 Sam. 19: 28, seq. בַּ pers. b) for the sake of reconnoitering, to search, to spy out, seq. acc. Josh. 14: 7. Judg. 18: 2, 14, 17. 2 Sam. 10: 3. al. Part. מְרַגֵּל a spy, scout, Gen. 42: 9 sq. Josh. 6: 22.

TIPH. מְרַגֵּל i. q. Syr. مَرْجِلٌ, to teach to walk sc. a child, to lead by the hand, Hos. 11: 3.

\* רָגַל f. c. Suff. רָגַל, dual (also for more than two Lev. 11: 23, 42) רָגַל, constr. רָגַל, comm. gend. (m. Prov. 1: 16. 7: 11. Jer. 13: 16,) plur. רָגַל in signif. 2.

1. foot, a primitive noun, though belonging to the primary bisyllabic stock rag, רָג, to move, see under רָגַז. It

signifies strictly the foot, below the ankle, see Dan. 2: 33. The following phrases are to be noted: a) to be at the feet of any one, i. e. in his steps, to follow after him, Ex. 11: 8. Judg. 4: 10. 5: 15. 8: 5. 1 Sam. 15: 17. 25: 27. Arab. فِي أَتْر on the

track, i. q. بَعْدَ behind. — b) רָגַל, at one's feet, on his track, behind or after any one, Hab. 3: 5, opp. מְרַגֵּל. 1 Sam. 25: 42. Job 18: 11. Syr. ? مَرْجِلٌ id.

— c) רָגַל דְּשִׁקָה Deut. 11: 10 to water by the foot, i. e. to irrigate land by a machine with a tread wheel for raising water, such as are still used in Egypt for watering gardens, see Philo de Confusione linguar. T. III. p. 330 ed. Pfeiffer, and Niebuhr's Travels I. p. 149. Germ. — d) מְרַגֵּל water of the feet Is. 36: 12 Keri, by euphemism for urine, comp. Ez. 7: 17. 21: 12; and so Syr. مَرْجِلٌ and simpl. مَرْجِلٌ. In like manner e) מְרַגֵּל hair of the feet, for the hair of the private parts, Is. 7: 20. But it is a false interpretation to understand מְרַגֵּל as of itself implying the private parts, as in Is. 6: 2. Ex. 4: 25.

2. metaph. step, pace, gait. Gen. 33: 14 מְרַגֵּל הַמִּלְאָכָה according to the pace of the flocks, i. e. as the flock is able to advance. Hence plur. מְרַגֵּל steps, beats of the foot, i. e. times, like מְרַגֵּל no. 3, q. v. Ex. 23: 14. Num. 22: 28. 32: 33.

Deriv. מְרַגֵּל, רָגַל, רָגַל. רָגַל and רָגַל Chald. f. (but see Dan. 2: 41 Chethibh,) foot, Dual רָגַל, emphat. רָגַל, Dan. 2: 41. 7: 7.

מְרַגֵּל m. (denom. fr. רָגַל) foot-man i. e. one on foot, only in a military sense, foot, foot-soldier, Ex. 12: 37. Num. 11: 21. Plur. מְרַגֵּל Jer. 12: 5.

Arab. رَجُلٌ, رَجُلٌ id. cogn. رَجُلٌ man, Syr. رَجُلٌ.



19. Lam. 4: 6, and רָגַע Job 34: 20, *in a moment, suddenly, instantly*. בְּמַעַט רָגַע a little moment, a brief space, Is. 26: 20. Ezra 9: 8. — לְרִגְעִים a) every moment, continually, often, Job 7: 18. Is. 27: 3. b) suddenly Ez. 26: 16.

\* רָגַשׁ (cogn. רָעַשׁ) *to rage, to make a noise and tumult*, of nations Ps. 2: 1. In Targg. for Heb. דָּהַמָּה. Hence רָגַשׁהּ, רָגַשָׁהּ.

רָגַשׁ Chald. i. q. Heb.

APH. *to run together with tumult* Dan. 6: 7, 12, 16.

רָגַשׁ m. Ps. 55: 15, רָגַשָׁהּ f. 64: 3, pp. a noisy crowd, and *genr. a crowd, multitude*.

\* רָדַד *to stretch or spread upon the ground, to prostrate*, hence *to subdue* e. g. nations Ps. 144: 2. Is. 45: 1, where the inf. is. רָד, for רָד. Comp. cogn. רָדָה.

HIPH. *to spread out*, and hence *to overlay with gold* 1 K. 6: 32.

Deriv. רָדִיד, and pr. n. רָדִי.

\* רָדָה fut. apoc. יִרְדֵּךְ 1. *to tread with the feet*, e. g. a wine-press Joel 4: 13; seq. בָּ *upon* any one Ps. 49: 15. 2. *to subdue, to rule over*, seq. בָּ Gen. 1: 28. Lev. 26: 17; acc. Ez. 34: 4. Ps. 68: 28. Is. 14: 6; absol. Num. 24: 19. 1 K. 4: 24. Poet. of a spreading fire, Lam. 1: 13 *from on high he hath sent fire into my bones* וַיִּרְדֵּנִי and it subdues them, gets the upper hand; comp. וְיִרְדֵּךְ of a spreading fire, Barhebr. p. 216. — Jer. 5: 31 *the prophets prophesy falsely* וְהַכֹּהֲנִים יִרְדּוּ עַל-יְרֵיהֶם and the priests bear rule by their guidance. Here we might perhaps take רָדָה by Syriasm in the sense of *to teach*, which comes from the idea of correcting, disciplining, (comp. גָּמַד, παιδεύειν,) though the priests rarely sustained the office of teachers.

3. trop. *to possess oneself of, to take*, e. g. honey from a hive etc. Judg. 14: 9. Sept. ἐξέλε, Vulg. sumpsit, Chald. נָסַח avulsit. The Talmudists use this

word for taking out bread from the oven.

HIPH. causat. of no. 2, Is. 41: 2.

רָדִי (subduing) pr. n. m. 1 Chr. 2: 14.

רָדִיד m. (r. רָדִיד) *a wide mantle or shawl*, of fine texture, worn by females and thrown over their other garments when they go out, palliolum, Is. 3: 23. Cant. 5: 7. Chald. et Syr. id.

\* רָדַם in Kal not used, pp. *to snore, to be in a deep sleep*, onomatopoeitic. Comp. Gr. διαθάναω, δέσθω (sterto), and Lat. dormio.

NIPH. נִרְדַּם 1. *to lie in deep sleep*, Prov. 10: 5. Jon. 1: 5, 6.

2. *to sink down stupified, senseless, to be stunned*, Dan. 8: 18. 10: 9. Ps. 76: 7. Comp. Judg. 4: 21.

Deriv. תִּרְדָּמָה.

רָדָנִים 1 Chr. 1: 7 (and Gen. 10: 4 Samar. et Sept. where the Heb. text has רָדָנִים,) Rodanim pr. n. of a Grecian people descended from Javan, and mentioned along with the Cyprians, כִּתִּיִּים. Most probably the Rhodians are to be understood, whom Epiphanius, himself a Cyprian, describes as being of the same origin with the Cyprians, and as included with them under the name Κίτιοι, Chittim. Epiph. adv. Haeret. 30. § 25.

\* יִרְדֶּךָ fut. רָדָךְ 1. *to follow after with earnestness, assiduity, to pursue*, seq. acc. Ps. 23: 6, and אֶחָרִי Judg. 3: 28 רָדְפוּ אֶחָרִי follow after me sc. quickly, in haste. Trop. *to follow after* e. g. righteousness Prov. 21: 21, peace Ps. 34: 15, wickedness Ps. 119: 150, the wind Hos. 12: 2.

2. in a hostile sense, *to pursue after, also to persecute*, absol. Gen. 14: 14, seq. acc. v. 15, seq. אֶחָרִי Gen. 35: 5. Ex. 14: 4, אֵלַי Judg. 7: 25, לִי Job 19: 28. Part. מִרְדֶּךָ *pursuer, persecutor*, Ps. 7: 2.

3. *to put to flight* Lev. 26: 36.

NIPH. pass. of Kal no. 2, Lam. 5: 5. Part. נִרְדָּךְ Ecc. 3: 15, pp. *chased away, put to flight*, i. e. *the past*.



PREL i. q. Kal, but only in poetical style. 1. *to follow, to run after* any one Prov. 12: 11. 28: 14. Trop. *to follow after* righteousness 15: 9. 19: 7 *he followeth after words* i. e. the poor man catches at the words of retreating friends and trusts in them.

2. *to pursue after*, in a hostile sense Nah. 1: 8. Prov. 13: 21.

PUAL *to be chased, driven away*, Is. 17: 13.

HIPH. *to be pursued after, chased*, Judg. 20: 43.

Deriv. מִרְדָּה.

\* רָהַב 1. *to rage, to be fierce*, seq. אֶת *to be fierce, outrageous, against* any one, Is. 3: 5. Syr. ܪܗܒܐ to make noise and uproar. Kindr. with the verbs רָהַם, רָעַם, and others beginning with רה, רע, רג, see under רָגַע. Hence *to press upon, to urge strongly*, seq. acc. of pers. Prov. 6: 3 רָהַב בְּרִיךְ *be urgent with thy friend*.

2. *to be in a tremor, to fear*, i. q. Arab.

رَهَب, Is. 60: 5 according to several

Mss. where it is coupled with פָּהַד. The common reading is רָהַב.

HIPH. 1. *to make fierce, courageous, to embolden*, Ps. 138: 3.

2. *to press greatly, to attack by storm*, trop. Cant. 6: 5.

Deriv. רָהַב, רָהַב, and

רָהַב m. *proud, insolent*, Ps. 40: 5.

רָהַב m. 1. *fierceness, insolence, pride*. Job 9: 13 רָהַב עֲזָרִי *proud helpers*. Trop. of the sea Job 26: 12.

2. *Rahab*, a poetical name for *Egypt*, prob. of Egyptian origin but accommodated to the Hebrew language, although a satisfactory theme in the Coptic language has not yet been made out, see Jablonski Opusc. ed. te Water, I. 228. Is. 51: 9. Ps. 87: 4. 89: 11. — In Is. 30: 7 a Heb. etymology is alluded to in the words רָהַב יָהּ שָׁבֵת *insolence (insolent) they sit still*, i. e. boasting and blustering, they are yet cowards, prob. a proverbial expression.

רָהַב m. *pride*, meton. for that of which one is proud, Ps. 90: 10.

\* רָהַב obsol. root, Arab. رَجَح, *to cry out, whence*

רָהַב (outcry, clamour) pr. n. m. 1 Chr. 7: 34 Keri, for which Cheth. רָהַב.

רָהַב a spurious root Is. 44: 8, see רָהַב.

\* רָהַב obsol. root, i. q. Aram. רָהַב = רוץ, *to run, to flow*, as water, comp. under lett. ה. Hence

רָהַב m. pl. רָהִיבִים 1. *watering-troughs* Gen. 30: 38, 41. Ex. 2: 16.

2. *locks, curls*, so called from their *flowing*, Cant. 7: 6.

רָהַב m. *carved or fretted ceiling*, so called from the hollows in it resembling troughs or channels, comp. Sept. φάρμακα from φάρμη manger, Cant. 1: 17 Keri רָהִיבִינִי, in a few Mss. plur. רָהִיבִינִי, Vulg. laquearia. In Chethibh רָהִיבִים q. v.

\* רָהַב obsol. root, which seems to have signified *to make a noise, tumult*, like the kindred רָעַם, רָהַב, and also רָהַב. Hence רָהַב, Arab. رَهَب, multitude, in the pr. n. אֲבָרְהָם.

From this last form come also, as it would seem, by softening the letters, both the form רָהַב, and Arab. رَهَب, multitude.

רָהַב Chald. (for רָהַב) *appearance, form*, Dan. 3: 25. R. Heb. רָהַב.

רָהַב i. q. רָיַב, *to contend, to quarrel*. Traces of the root with med. Vay are found in the pr. names רָהַבִּיעַל, רָהַבִּיעַל.

\* רָהַב 1. i. q. Arab. رَهَب *to wan-*

*der about, to ramble*, spec. of animals which have broken loose; also *to enquire after, to seek*, sc. by running up and down, Conj. III, IV to desire, to wish. Hence of a people who have as it were broken loose from God's yoke and run wildly about, Jer. 2: 31. Hos. 12: 1 יהודה עוד רד עם-אל Judah runs wild towards God.

2. *to pursue after, to persecute*, like Aeth. ረቆዶ. See מרודים.

HIPI. i. q. Kal no. 1. Gen. 27: 40 וְהָיָה פֶּאֶשֶׁר תִּרְדּוּ וּפְרָקְתָּ עָלָי מַעַל וְהָיָה וְצִנְאָרְךָ and it shall be, when thou shalt rove at large, that thou shalt break his yoke from off thy neck. Of one driven hither and thither by cares and anxiety, Ps. 55: 3.

Deriv. מרודים, and pr. n. אָרַד.

\* רָוָה *to drink to the full, to be satisfied, sated with drink*, (as שָׂבַע to be satisfied with food,) once with fatness, which is sucked or drank in rather than eaten, Ps. 36: 9. Aram. ܪܝܢܐ to be drunken. Seq. acc. Ps. 36: 9, and מֵן of thing Jer. 46: 10, see Hiph. Poetically attributed to the sword as drinking up blood Jer. l. c. to persons satiated with forbidden pleasures Prov. 7: 18.

PIEL 1. i. q. Kal, but intens. *to be fully satiated* i. e. wet, soaked, of the earth Is. 34: 7, seq. מֵן. Also *to be drunk*, of the sword, v. 6. comp. Syr.

2. causat. *to make drink in, to water*, e. g. fields Ps. 65: 11. Seq. dupl. acc. Is. 16: 9 אֶרְוֶה דְּמַעְתִּי I will water thee with my tears, i. e. the form אֶרְוֶה being by transpos. אֶרְוֶה, see Lehrs. p. 143. Also *to satiate* any one, e. g. with fatness, seq. dupl. acc. Jer. 31: 14; spoken of conjugal desire Prov. 5: 19.

HIPI. *to give to drink, to water*, Jer. 31: 25. Lam. 3: 15, a field Jer. 55: 10; *to satiate* sc. with fatness Is. 43: 24, comp. Ps. 36: 9 et Jer. 31: 14.

Deriv. רָוָה, רִי, and

רָוָה m. adj. *satiated with drink*, Deut. 29: 18; *well watered*, of a garden, Is. 58: 11. Jer. 31: 12.

\* רָוָה see רָוָה.

\* רָוָה cogn. רָוָה, pp. *to be airy*, hence *to be spacious, wide*. Impers. יְרוּחֵ-לִי it is airy, wide to me, i. e. I have room to breathe, I am refreshed, Job 32: 20. 1 Sam. 16: 23. Opp. צָר לִי.

PUAL part. מְרוּחָה, *airy, spacious*, Jer. 22: 14.

Deriv. רָוָה and

רוּחַ m. 1. *space, width*, Gen. 32: 17.

2. *enlargement, relief*, sc. from straits Esth. 4: 14.

\* רָוָה in Kal not used, *to breathe, to blow*, esp. through the nostrils. The word is onomatopoeic, like the cogn. פָּוָה to blow, esp. with the mouth, and נָוָה to breathe, to respire. Arab.

رَوَّاحٌ to rest, to be quiet, pp. to take breath. In the Teutonic languages with the same sense there exists the old root *huch, hugh*, whence Allem. *hugi*, Swed. *hugh* = רָוָה spirit, Germ. *hauchen*.

HIPI. הִרְוִיחַ *to smell*, sc. by snuffing or breathing the air in and out through the nostrils, seq. acc. Gen. 8: 21. 27: 27. Metaph. for *to feel, to touch*, e. g. fire brought near Judg. 16: 9; *to scent, to presage*, as a horse the battle, prob. owing in fact to acuteness of smell, Job 39: 25. — Seq. בָּ *to smell at or of* any thing i. e. with pleasure, *to enjoy the odour* of any thing, Ex. 30: 38. Lev. 26: 31; hence genr. *to enjoy, to delight in*, Am. 5: 21. Is. 11: 3 הִרְיוֹחוֹ בְּיִרְאַת יְיָ his delight shall be in the fear of the Lord. The signification of *sweet odour* is often transferred to any thing which delights, pleases, see under בִּשְׂמֵחַ. נִיחַח.

Deriv. רָוָה, and pr. n. רָוָה, but especially

רוּחַ f. rarely m. 1 K. 19: 11, plur. רִיחוֹת Jer. 49: 36.

1. *breath, a breathing, blowing*. a) *breath of the mouth*, fully רָוָה Ps. 33: 6, here spoken of the creative word

of God ; רוח שפתי Is. 11: 4. Hence as emblem of any thing transient, like the synon. ריב, Job 7: 7. Ps. 78: 39. Often of the vital breath, *breath of life*, Job 17: 1. 19: 17. Ps. 135: 17, fully רוח Gen. 6: 17. 7: 15, 22. רוח השׁיב to draw (return) the breath, to take breath, Job 9: 18. Comp. no. 2. — b) *breath of the nostrils*, a snuffing, snorting, Job 4: 9. Ps. 18: 16; hence *anger* (comp. אף from אנה to breathe out) Jud. 8: 3. Is. 25: 4. 30: 28. Zech. 6: 8. Prov. 16: 32. 29: 11. — c) *breath of air*, air in motion, breeze, Job 41: 8. שׁאף רוח to snuff up the breeze Jer. 2: 24. 14: 6. רוח היום breeze of the day i. e. the evening, when the cool breeze springs up, Gen. 3: 8, comp. Cant. 2:

17: 4: 6. Arab. <sup>5</sup> *ṣāḥ* evening, *ṣāḥ* to do at evening. Oftener *wind*, i. e. a strong wind, Gen. 8: 1. Is. 7: 2. 41: 16; *tempest, hurricane*, Job 1: 19. 30: 15. Is. 27: 8. 32: 2. The air was supposed to be put in motion by the breath of God, see Ex. 15: 8. Job 15: 30; hence the *wind* is also called רוח אלהים the breath, blast, wind of God, 1 K. 18: 12. 2 K. 2: 16. Is. 40: 7. 59: 19. Ez. 3: 14. 11: 24. (not Gen. 1: 2, see no. 4.) Poet. the wind is said to have wings, Ps. 18: 11. 104: 3. Hos. 4: 19. Comp. Ovid. Met. 1. 264. — Further, רוח, *wind*, is also put: aa) for a side or quarter of the heavens; comp. רוח הקדים the eastern quarter, the east, Ez. 42: 16, 17, comp. 18: 19. ארבע רוחות the four quarters of the heavens 37: 9. 1 Chr. 9: 24. — bb) for any thing empty, vain, Is. 26: 18. 41: 29. Mic. 2: 11. דברי רוח vain words Job 16: 3. דעת רוח vain knowledge 15: 2. רעיון רוח, vain desire, see רעיון, רעיון, and comp. Gr. *ἀέρα τυπτεται* Il. 20. 446. εἰς ἀέρα καλεῖται 1 Cor. 14: 9.

2. i. q. נפש no. 2, *ψυχή, anima*, i. e. the *breath, vital spirit, life*, the principle of life as embodied and manifested in the breath of the mouth and nostrils, see in no. 1. a. b; spoken both of men and beasts, Ecc. 3: 21. 8: 8. 12: 7. Hence is said חיי רוחי the life of my spirit, i. e. my life Is. 38: 16; היתה רוחי

Gen. 45: 27 and נשׁבה רוחי my spirit, life, revives, returns, Judg. 15: 19. 1 Sam. 30: 12, i. e. to revive, to be refreshed. אין רוח בו no *breath, life*, was in them, pp. of the dead or of inanimate things Ez. 37: 8. Hab. 2: 19, and metaph. of one stupified with astonishment and admiration 1 K. 10: 5. Sometimes the *human spirit* or life is called also רוח אלה Job 27: 3, as being breathed into man from God and again returning to God Gen. 2: 7. Ecc. 12: 7. Ps. 104: 29. Comp. Num. 16: 22. — Twice in the description of prophetic visions the term spirit, life, is used of a certain divine and miraculous power, by which things otherwise inanimate are animated and moved, Ez. 10: 17. Zech. 5: 9.

3. i. q. נפש no. 3, *animus*, the rational *soul, mind, spirit*, a) as the seat of the affections, emotions, and passions of various kinds. Prov. 25: 28 *one not ruling* רוחו *his own spirit* i. e. passions, affections. Gen. 41: 8 *his mind was agitated, troubled*. Dan. 2: 1. To it are then attributed patience, ארך רוח Ecc. 7: 8, impatience, קצר רוח q. v. fear Is. 61: 3; fortitude, courage Josh. 2: 11. 5: 1, comp. Hab. 1: 11. Is. 19: 13; pride, גבה רוח, q. v. quietness, lowliness of mind, see קר and שפל; grief of mind Gen. 26: 35. Is. 65: 14. Ps. 34: 19. b) in reference to the disposition, the mode of *feeling* and *acting*, in which sense one is said to have *firmness* of mind, a firm spirit Ps. 51: 12, manly Prov. 18: 14, faithful Prov. 11: 13. Ps. 32: 2, a new and better spirit Ez. 11: 19. 18: 31. etc. Sometimes also of a *spirit* or *disposition* common to many, as זנונים רוח spirit of whoredom Hos. 4: 12, רוח תרדמה 19: 14, רוח תרדמה 29: 10; and such a disposition is said to be poured out on men from on high, to be imparted to them from God, comp. Ez. 36: 26, 27. Similar is Is. 28: 6 *Jehovah will be a spirit of justice to those who sit for judgment*, i. e. he will fill all the judges with a spirit of justice. — c) spoken of *will, counsel, purpose*, hence יעיר

'*אֶת־רוּחַ* to stir up the mind, spirit, purpose of any one to any thing, 1 Chr. 5: 26. 2 Chr. 21: 16. 36: 22. Ezra 1: 1. Hagg. 1: 1. Esth. 1: 5; and in a sense nearly similar '*נָתַן רוּחַ בּוֹ*' to suggest a purpose to any one, to inspire him with it, 2 K. 19: 7. '*הִדְבִּיחַ רוּחַ פ'* whose mind, will, impels him Ex. 35: 21, whence '*רוּחַ נְדִיבָה* Ps. 51: 14. So '*עָלָה עַל לֵב* i. q. *ב'* to come up into the mind, e. g. a purpose, Ez. 20: 32. — 1 Chr. 28: 12 *the pattern of all אֲשֶׁר הָיָה בְּרוּחַ עִמּוֹ* that he had in his mind, which he purposed to make. — d) more rarely of the understanding, intellect, Ex. 28: 3. Job 20: 3. 32: 8. 18. Is. 29: 24. 40: 13. Ps. 139: 7.

4. *רוּחַ יְהוָה*, *רוּחַ הָאֱלֹהִים*, the Spirit of God, of Jehovah, rarely '*רוּחַ קֹדֶשׁ* the Holy Spirit of God, and then always c. Suff. '*רוּחַ קֹדֶשׁ* Ps. 51: 13. Is. 63: 11, 12; rarely also κατ' ἐξουσίαν Num. 27: 18. Hos. 9: 7; the divine Spirit or power, which like the wind and the breath cannot be seen; by which all animate creatures live Job 27: 3. 33: 4. Ps. 104: 29, comp. Gen. 6: 3; by which the whole universe is animated, filled with life, and governed, ζωοποιεῖται, Gen. 1: 2. Ps. 33: 6. Job 26: 13. Is. 34: 11; by which men are incited and led to live wisely and uprightly, Job 32: 8. Ps. 51: 13. 143: 10. Especially the O. T. refers to this divine Spirit all extraordinary gifts and powers of mind, as of the artificer Ex. 31: 3. 35: 31; of the prophet Num. 24: 2. 1 Sam. 15: 6. 19: 20, 23. Jes. 42: 1. 59: 21; whence '*רוּחַ אֱלֹהִים* a prophet Hos. 9: 7, and '*הָרוּחַ* by prosopopoeia for the prophetic Spirit 1 K. 22: 21. 2 Chr. 18: 20; of the interpreter of dreams Gen. 41: 38; of warlike valour in a chief Judg. 3: 10. 6: 34. 11: 29. 13: 25; also of royal virtues Is. 11: 2sq. This same spirit is given to some and taken away from others, 1 Sam. 16: 13, 14; is transferred from one to another Num. 11: 17. 2 K. 2: 15; but in the golden age of the Messiah will be poured out upon all men, Joel 3: 1. Is. 44: 3. 59:

21. Sometimes it is put opp. to *בָּשָׂר* Is. 31: 3. Zech. 4: 6; see *בָּשָׂר* no. 2.

*רוּחַ* Chald. i. q. Heb. 1. wind, Plur. constr. Dan. 7: 2.

2. spirit, mind, animus, Dan. 5: 20.

3. Spirit of God, Dan. 4: 5. 5: 12.

*רוּחָה* f. enlargement, relief, Ex. 8:

11. Lam. 3: 56. R. *רוּחָה*.

*רוּחָה* f. abundant drink, abundance, Ps. 23: 5. 66: 12. R. *רוּחָה*.

\* *רוּחָה* f. *רוּחָה*, apoc. *רוּחָה*, conv. *רוּחָה* 1. to lift up oneself, to rise, to be lifted or raised up, Gen. 7: 17. Comp. the kindr. roots *רוּחָה*, *רוּחָה*, *רוּחָה*, *רוּחָה*. (A trace of transitive power seems to exist in the pr. n. *רוּחָה* whom Jehovah sustains.) Hence to rise up Ps. 21: 14; to arise, to grow, of worms Ex. 16: 20. Metaph. a) *רוּחָה* the heart is lifted up, elated with pride Deut. 8: 14. 17: 20. *רוּחָה* the eyes are lifted up, lofty, from pride Prov. 30: 13. b) to exalt oneself, to shew oneself powerful, Ps. 57: 6; seq. *רוּחָה* to triumph over any one 13: 3.

2. to be raised, to be made high, e. g. of a highway which is cast up Is. 49: 11. Metaph. to be exalted, to become powerful, Ps. 140: 9. Num. 24: 7; espec. of the hand of God Deut. 32: 27; see Particip. below; to be extolled in praises Ps. 18: 47.

3. to be high, lofty, Job 22: 12; espec. of those who are conspicuous in power and glory, to be high, exalted, Ps. 46: 11. Mic. 5: 8. Also to be afar off; remote, spoken only of God as not descending to bring help, and therefore truly in the heavens or on high, Is. 30: 18, comp. *רוּחָה* Ps. 10: 5.

Particip. *רוּחָה*, f. *רוּחָה* 1. lifted up, high, e. g. of the threatening hand of God Is. 26: 11. *רוּחָה* with uplifted hand, i. e. openly, proudly, with defiance, Ex. 14: 8. Num. 33: 3; comp. 15: 30 and *רוּחָה* Job 38: 15.

2. high, lofty, e. g. a seat, throne Is. 6: 1, a mountain Ez. 20: 28 etc. Of men of tall stature, tall, Deut. 1: 28. 2: 10,



HIPH. 1. trans. of Kal a) *to lift up, to elevate, to exalt*, e. g. the head Ps. 3: 4, or the hand 89: 43, or the horn of any one, i. e. genr. to enlarge his power, Ps. 75: 5, 6. 148: 14. — b) *to erect* e. g. a standard, monument, Gen. 31: 45. Is. 62: 10. — c) *to lift up, to raise*, e. g. the foot Ps. 74: 3, the hand as a gesture of threatening, see נָשָׂא no. 1. a, or as about to do violence *to* any one, seq. בָּ of pers. 1 K. 11: 27; a rod Ex. 14: 16. Is. 10: 15, seq. בָּ of the rod Ex. 7: 20, comp. פָּרַשׁ בְּיָדוֹ; the voice Gen. 39: 18. 2 K. 19: 22, seq. עַל *against* any one Is. 37: 23, seq. הָ of pers. to shout to any one Is. 13: 2. With בָּ of an instrument, 2 Chr. 5: 13 כְּהָרִים קוֹל בְּחִצּוֹצְרוֹת *when they lifted up the voice with trumpets* i. e. when they sounded with the trumpets; and the same sense is elliptically expressed by הָרִים קָרָן *to lift up the horn or trumpet*, 1 Chr. 25: 5. So too הָרִים בְּקוֹל i. q. הָרִים קוֹל 1 Chr. 15: 16, comp. supra הָרִים בְּמִנְחָה and הָרִים בְּקוֹל p. 890, pp. to lift

up (a sound etc.) with the voice.—d) *to raise* a tax or tribute, *to levy*, Num. 31: 28.

2. *to lift up, to take away*, Ez. 21: 31  
[26]. Is. 57: 14.

3. to offer up sacrifices Lev. 2: 9. 4: 8; also gifts for the temple and the priests (comp. תְּרוּמָה) Num. 15: 19, 20, 31: 52. Spoken also of largesses, distributions of flesh etc. to the people, *viscerationes*, 2 Chr. 30: 24. 35: 7—9.

Норн. pass. of Hiph. no. 2, Dan. 8: 11 ; of no. 3, Ex. 29: 27.

HITHF. to exalt oneself proudly Dan.  
11: 36. Here belongs also אָרוֹמֶם Is.  
33: 10 for אַתְרוֹמֶם.

Deriv. רִמָּה, רוֹמְמַת — רוֹם.  
 תְּרוֹמִיָּה, תְּרוֹמָה, מְרוֹם, רִמּוֹת  
 and the pr. names רִמָּה, רֹם,  
 רִמָּת, רִמְמַתִּי, יָצָר, רִאמוֹת יָגֵב  
 מְרוֹם, מְרִמּוֹת, יְרִמִּי, יְרִמּוֹת.

רָם Chald. id. Praet. pass. רָם  
to be lifted up sc. the heart Dan. 5: 20.

PAL. רומם *to exalt with praise, to extol, to celebrate*, Dan. 4: 34. Pass. *to lift up oneself, to rise up*, seq. על־ *against any one* Dan. 5: 23.

APH. *to lift up, to exalt* sc. to hon-  
ours Dan. 5: 19.

רום *m. height, elevation*, Prov. 25: 3. רוֹם עֵינַיִם Prov. 21: 4. Is. 10: 12, Jer. 48: 29, and simpl. רוֹם Is. 2: 11, 17, *elation of mind, pride*.

רום Chald. id. Dan. 3: 1. 4: 17.  
Ezra 6: 3.

רום i. q. רים *elevation*, hence as  
adv. *on high* Hab. 3: 10.

רומה (lofty) pr. n. of a place 2 K.  
23: 36. Comp. ארומה .

**רומה** f. *elevation*, adv. with up-  
lifted head, elatedly, haughtily, Mic. 2:3.

רומם m. *exaltation, praise*, Ps. 66: 17.<sup>r</sup> Plur. constr. רוממות Ps. 149: 6.

רוֹמְמוֹת f. pp. inf. Pal. after the  
Syriac form, *a lifting up* Is. 33: 3.

\* רוּן, Arab. رَأَى med. Je, to overcome, to get the upper hand, seq. رָנָה, perhaps related to רוּם. In Kal not used, since רוּן Prov. 29: 6 is to be referred to רוּן.

HITHPAL. Ps. 78: 95 פָּגַשׁוּר מִתְרוֹנֵן מִיַּיִן as a mighty man overcome with wine, i. e. as Vulg. *crapulatus a vino*, comp. the Arabic phrase in Firuzabadi, رَأَى عَلَى الْخَمْرِ wine overcame him, i. e. he became drunk; see also our remarks on the Heb. verbs פָּגַשׁ Niph. הָלַם, רוּן no. 5. a.

\* רוּעַ i. q. רוּעַ 1. pp. to make a loud noise, see Hiph.

2. to be evil, see Niph.

NOTE. The forms of Kal רוּעַ, רוּעַ, and of Hiph. הָרַע, הָרַע, which are commonly referred to this root, belong to the verb רוּעַ, see Ewald's Gramm. p. 472.

NIPH. fut. יָרוּעַ 1. to become evil, to be made worse, (opp. to become wise,) Prov. 13: 20.

2. to suffer evil, to come off ill, Prov. 11: 15. Here the noun רוּעַ is intensive, in the manner of an infin. absol.

HIPH. הָרַע, plur. also הָרַעוּ, 1 Sam. 17: 20, pp. to make a loud noise, hence

1. to cry with a loud voice, to shout, Job 30: 5. Spec. a) of warlike shouts, outcries, (תְּרוּעָה) Josh. 6: 16. 1 Sam. 17: 20. b) to shout for joy, in triumph, etc. Judg. 15: 14. 1 Sam. 24; seq. עָלָה over a vanquished enemy Ps. 41: 12; seq. dat. in honour of any one Ps. 47: 2. 95: 2. c) more rarely of a mourning cry, Mic. 4: 9. Is. 15: 4.

2. to sound a trumpet, Num. 10: 9 בְּהַצְצֹרוֹת הַתְּרוּעוֹת sound ye with trumpets. Joel 2: 1. Spec. to sound an alarm, sc. by blowing loud and long upon the trumpets, as a notice for breaking up an encampment, Num. 10: 1—7, i. q. תִּקַּע תְּרוּעָה 10: 5, 6, different from תִּקַּע, which signifies to blow a trumpet (once) in order to convoke an assembly. Comp. יוֹבֵל no. 1.

PAL. fut. יִרְעַע to be shouted joyfully Is. 16: 10.

HITHPAL. הִתְרוּעַע to shout for joy Ps. 60: 10. 65: 14. 108: 10. — The same form is found from the verb רוּעַ q. v.

Deriv. תְּרוּעָה.

\* רוּם Engl. to rub, Germ. reiben, i. e. to rub or pound in pieces, whence רוּפּוֹת, also תְּרוּפָה q. v.

PUL. רוּפַת to be moved as by a stroke or blow, to be shaken Job 26: 11.

\* רוּץ to run, Aethiop. ረፈረፈ, Aram. רוּץ, id. comp. under the lett. ה. Gen. 18: 7. 24: 20. 29: 12. al. saepiss. Trop. Jer. 23: 21 I have not sent these prophets, yet they run, i. e. with a false zeal they act as prophets. Ps. 119: 32 I will run the way of thy commandments, will studiously walk in them. Hab. 2: 2 so that the reader may run, i. e. may read without difficulty. Spoken of inanimate things, Ps. 147: 15. Spec. a) to run or rush upon any one, in a hostile sense, seq. אֶל and עַל Job 15: 26. 16: 14; seq. acc. Ps. 18: 30. b) seq. בְּ to run to any one, for refuge Prov. 18: 10.

Part. plur. רוּצִים and רוּצִין 2 K. 11: 13, runners, couriers, viz. a) the mounted couriers of the Persians, who carried the royal edicts to the provinces, Esth. 3: 13, 15. 8: 14. b) the body-guard and royal messengers of the Hebrews in the time of Saul 1 Sam. 22: 17, and of the kings after David 2 K. 10: 25. 11: 6 sq. Prob. the same who under David are called פָּלְתִי q. v. Comp. 1 K. 1: 5. 14: 27. 2 Sam. 15: 1.

PIL. רוּצָץ i. q. Kal, to run, e. g. a chariot Nah. 2: 5.

HIPH. to cause to run up, Jer. 49: 19. 50: 44; hence to lead up hastily, to bring quickly, Gen. 41: 14. 1 Sam. 17: 17 to let make haste. Ps. 68: 32 כְּנִשׁ תְּרִיץ יְהוָה לְאֵלֵהֶם Ethiopia shall let her hands make haste unto God, i. e. shall stretch them forth unto him in adoration or with oblations.

Deriv. מְרוּצָה, מְרוּץ.

NOTE. Several forms of the verb

רוץ, as fut. רוץ, Niph. נרוץ, and the noun מרוצה no. 2, have their signification from the verb רצץ, q. v.

\* רוך in Kal not used, pp. to pour itself out, to be poured out, also to be emptied, whence רך and ריק empty, q. v. It seems to be cognate with the verbs רבק, רבק, Gr. ἐρείγομαι, which the poets use of rivers emptying themselves, Lat. ructo, eructo.

HIPH. הריך 1. to pour out, Ps. 18: 43. Ecc. 11: 3. Zech. 4: 12. Trop. for a) to draw out the sword, i. e. to draw and use the sword Ex. 15: 9. Lev. 26: 33. Ez. 5: 2, 12. 12: 14; the spear Ps. 35: 3. b) to draw out, to lead out, sc. troops to war Gen. 14: 14. For the Heb. וריך the Cod. Samar. has וריך (וריך) to muster, from the Aram. root רוך, and the same is expressed by the Sept. and Vulg.

2. to empty, as vessels, sacks, Gen. 42: 35. Jer. 48: 12. Hab. 1: 17; also, to leave empty, trop. Is. 32: 6, comp. רבש no. 2 fin.

HOPI. pass. of no. 1, Jer. 48: 11. Cant. 1: 3 תורק שמן ointment is poured out, even thy name, or, as ointment thy name is poured forth, the sense in both cases being the same: Thy name diffuses fragrance, (comp. בשם, בואש,) i. e. is grateful and acceptable to all. In the former construction שמן is here coupled with a feminine; and in the latter, שם. The latter is to be preferred.

Deriv. ריק, גיק, גיק, ריק.

\* רוך to run, to ooze out, seq. acc. with any thing, to emit, sc. caro pudendorum, Lev. 15: 3. Arab. رال saliva-vit. Comp. Germ. rühren in the sense to flow, whence Ruhr, flux, dysentery. Deriv. ריר.

רוש i. q. ראש no. 5, poppy.

\* רוש to be poor, to suffer want Ps. 34: 11. Comp. רש in Niph. — Part רש poor, needy, Prov. 14: 20. 18: 23; sometimes ראש Prov. 10: 4; plur. ראשים 13: 23, and רשים 22: 7.

HITHPAL. to make oneself poor sc. in appearance, Prov. 13: 7. — The same form is found under רשש, q. v.

Deriv. ריש, ריש.

רות (contr. from ראות appearance, beauty, or from רעות friend, fem. whence in Peshito ܪܘܬ, ) Ruth, pr. n. of a female among the ancestry of David, whose history is given in the book which bears her name.

רו m. Chald. a secret, Dan. 2: 18, 19. 4: 6; plur. רוין 2: 29, 47. Syr. ܪܘܝܢ and ܪܘܝܢ to hide, ܪܘܝܢ a secret.

\* רוה pp. to make thin and lean, hence to make waste away, to destroy,

Zeph. 2: 11. Comp. Arab. ܪܘܐ to affect with evil, calamity. The primary idea is probably that of abrading, scraping, so that it stands in affinity with ܪܘܪ, ܪܘܪ, where see; also Lat. rado. Arab. intrans. ܪܘܝܢ to be emaciated, enfeebled.

NIPH. to become lean, to waste away, Is. 17: 4.

Deriv. רוני, רוני no. I, and

רוה m. lean, in flesh Ez. 34: 20, of the soil Num. 13: 20.

I. רוני m. (r. רוה) leanness, and then consumption, pining, Is. 10: 16. Ps. 106: 15. Mic. 6: 10 אֵיפֶת-רוֹנוֹ a lean ephah, i. e. scanty measure, too small.

II. רוני (r. רוני) i. q. רוני, a prince, Prov. 14: 28. The form is like רוני = רוני.

רוני (prince i. q. רוני) pr. n. of the founder of the kingdom of Damascus, 1 K. 11: 23.

\* רוני obsol. root, to cry out with a clear (i. e. loud) voice, cogn. with רוני. Hence מרוני q. v.

רוני m. (r. רוה) destruction, Is. 24:

16 רָזִי לִי i. q. *so is me!* which immediately follows.

\* רָזַם i. q. Arab. and Aram. رَمَزَ, (the sibilants being often thus transposed,) *to wink with the eyes*, as a gesture of pride and insolence Job 15: 12. Some Mss. read יִרְמִזֵּן.

\* רָזַן i. q. Arab. رَزَنَ *to be heavy, weighty*, and hence *to be reputed, honoured*. Part. רָזָן pp. *weighty, august*, poet. for *prince, king*, Judg. 5: 3. Ps. 2: 2. Prov. 8: 15. 31: 4. Is. 40: 23.

Deriv. רָזֹן no. II, and pr. n. רָזֹן.

\* רָחַב *to be or become wide, large, spacious*. Arab. رَحِبَ, رَحَبَ, رَحَبَ.

Aeth. ረሐብ: This root comes by transp. from רָבַח, which stands in Samaritan for רָוַח *to be large, spacious*, pp. *to be large and airy*. — Spoken pp. of chambers which are made wide, large, Ez. 41: 7; of the mouth as opened wide 1 Sam. 2: 1; metaph. of the heart as enlarged, dilated with joy, Is. 60: 5.

НІРН. part. *large, spacious*, e. g. pastures Is. 30: 23.

НІРН. 1. *to make wide, broad*, e. g. a bed Is. 57: 8, a funeral pile (opp. to make deep i. e. long) Is. 30: 33. Also *to make large i. e. long and broad, to enlarge*, e. g. baldness Mic. 1: 16, the borders or boundaries of a kingdom Ex. 34: 24. Am. 1: 13; and so c. acc. of pers. Deut. 33: 20 מְרַחֵב גַּד *who enlargeth Gad* i. e. the borders of this tribe. Spec. a) seq. לְ of pers. *to make wide for any one*, i. e. to make place or room for him Prov. 18: 16, or also to give him enlargement, deliverance, from straits Ps. 4: 2. Comp. רָשַׁע and opp. רָצַח. b) הִרְחִיב פִּיהוּ *to open wide the mouth* Ps. 81: 11, seq. עַל upon or against any one, in scorn and mockery Ps. 35: 21. Is. 57: 4. In a similar sense c) הִרְחִיב הָאֵף *to open wide the life, spirit*, i. e. the jaws, throat, comp. נָפֶשׁ no. 2 fin. Is. 5: 14. Hab. 2: 5. d) הִרְחִיב הָאֵזְנוֹ *to open wide the heart, mind*, of any one, so as to receive in-

struction, Ps. 119: 32. Comp. רָחַב לֵב.

2. intrans. *to be enlarged, great*, Ps. 25: 17. Better however, instead of the common הִרְחִיב, to read הִתְרַחֵב *enlarge, and...*

Deriv. מְרַחֵב, רַחְבָּעִים — רָחַב.

רָחַב fem. רַחְבָּה, adj. 1. *wide, broad, large*, Job 30: 14; of the sea, (opp. long,) Job 11: 9; of a wall, referring to the thickness, Jer. 51: 58. Neh. 3: 8. Also, *long and broad, wide, spacious*, of a land Ex. 3: 8. Neh. 9: 35; of a cup large in circumference (opp. deep) Ez. 23: 32. This sense has also its own appropriate formula, e. g. רָחַב רַחְבֵּיהּ *large on every side*, long and broad, as of a land Gen. 34: 21. Is. 33: 21, of the sea Ps. 104: 25. Sometimes in a wider sense רָחַב includes also the idea of height or depth, like Lat. *amplus*, Engl. *large*, at least in metaphorical expressions, as Ps. 119: 96 *thy commandment is exceeding large*, i. e. thy law is comprehensive and without limit; also רָחַב לֵב Ps. 101: 5, רָחַב צַפֵּשׁ Prov. 28: 25, inflated i. e. proud, arrogant. Fem. also as subst. *proud, arrogance*, Prov. 21: 4.

2. רָחַב *Rahab* pr. n. of a harlot in Jericho Josh. 2: 1. 6: 17.

רָחַב m. *breadth, wide place*, Job 36: 16. 38: 18.

רָחַב m. *breadth* Gen. 6: 15. Ez. 40: 6 sq. Metaph. רָחַב לֵב *breadth of mind, great understanding*, 1 K. 5: 9 [4: 29].

רָחַב and רַחְבּוֹ f. Dan. 9: 25, plur. רַחְבּוֹת m. Zech. 8: 5.

1. *a street*, so called from its breadth, pp. a wide street, like Gr. πλατεῖα, Gen. 19: 2. Judg. 19: 20.

2. *place, market-place, forum*, i. e. a broad open place at the gate of oriental cities, where public trials were held, and things exposed for sale, 2 Chr. 32: 6, comp. Neh. 8: 1, 3, 16. — Ezra 10: 9 בֵּית הָאֱלֹהִים *the place or area before the house of God*.

3. see בֵּית רַחְבּוֹ.



**רחבות** (streets, or according to Gen. 26: 22 wide places, ample room) *Rehoboth* pr. n.

1. of a well, Gen. ib.

2. **רחבות עיר** (streets of the city, comp. *Plateae* a city in Boeotia,) a city of Assyria Gen. 10: 11, of which nothing definite is known. See J. D. Michaelis *Spiceleg.* T. I. p. 240.

3. **רחבות הנהר** (breadths of the river, i. e. Euphrates?) a city on the Euphrates, as it would seem, perhaps *Ῥαχβή* *Rachbat* between Cercusium and Ana, Gen. 36: 37.

**רחבהו** (whom Jehovah enlarges, i. e. makes free and happy) pr. n. m. 1 Chr. 23: 17. 23: 21. 26: 25.

**רחבעם** (he enlarges the people, comp. Ex. 34: 24, q. d. *Εὐρύς-δημος*) *Rehoboam* pr. n. of the son and successor of Solomon, who reigned in Judah B. C. 975—958. 1 K. 11: 43. 12: 1 sq. 14: 21. Sept. *Ροβοάμ*.

\* **רח** obsol. root, which seems to have had the signification *to rub*, *to pound*, *to crush*, comp. Arab. *رَحَّ* to rub or pound, to tread, as also the syllable **רח** in the kindred verbs **אָרַח** to tread a path, **רָחַץ**, **מָרַח**. The Arab. **مَحَا** to construct a mill, to turn a mill, is a secondary verb derived from the noun **مَحَا**. Hence

**רָחָה** m. mill-stone, so called as rubbing and crushing the grain, found only in the dual **רָחָהִים** pp. the two millstones, for a mill, hand-mill, Ex. 11: 5. Num. 11: 8. Is. 47: 2. Arab. **مَحَا**, dual **مَحَوَان** id.

**רחום** m. merciful, compassionate, used only of God, and often coupled with **רַחוּם**, Deut. 4: 31. Ps. 86: 15. etc. R. **רַחֵם**.

**רחום** (beloved) *Rehum* pr. n. m.

a) of the Persian governor in Samaria, Ezra 4: 8. — b) Neh. 3: 17. — c) Ezra 2: 2. Neh. 10: 26, for which Neh. 7: 7 **נְחֻמָּה**, prob. by an error of the transcriber. — d) Neh. 12: 3, elsewhere **חֲרָם** v. 15. 7: 42.

**רחוק** m. adj. (*רָחֵק*) *far off*, *distant*, *remote*. a) of place Gen. 37: 18. Ex. 2: 4. al. *saepe*. Subst. *farness*, *distance*, *space*, Josh. 3: 4, and c. Prep. **בְּרָחוֹק** in the distance, *afar off* Ps. 10: 1, **מֵרָחוֹק** Gen. 22: 4. Is. 49: 1, and **לְמֵרָחוֹק** Job 36: 3. 39: 29, from a distance, *from afar*; but **מֵרָחוֹק** also *afar off*, see **מָן** no. 3. **עַד מֵרָחוֹק** to a distance, *far off*, Is. 57: 9. Neh. 12: 43. — b) of time, whence **מֵרָחוֹק** from or at a distant time, *long ago* Is. 22: 11. 25: 1; **לְמֵרָחוֹק** id. 37: 26. — c) in respect to help, aid, Ps. 10: 1. 22: 3. Metaph. that is said to be *far off*, which we cannot easily attain to; hence (α) *difficult*, *hard*, of a law to which it is difficult to conform, hard to be kept, Deut. 30: 11. (β) *costly*, *precious*, Prov. 31: 10 *her price is far above rubies*, i. e. more costly. Comp. Arab. **قَرِيبُ الْقَدَمِ** near in price i. e. cheap, and **بَعِيدُ الْقَدَمِ** far off in price i. e. costly; also Germ. 'etwas näher geben,' i. e. to sell for a less price.

**רָחִית** Cant. 1: 17 Cheth. i. q. **רָחִית** in Keri, *carved or fretted ceiling*, either from an error in the transcriber, or because **ח** in this word was sometimes pronounced harder, like **ח**, as among the Samaritans, in whose Pentateuch instead of **רָחִיתִים** is read **רָחִים**. Ewald on Cant. l. c. supposes **רָחִית** to be put by a transpos. of letters for **חִרִית**, **مُخْرُوط**, turned work; but this is less probable.

**רָחִים** dual, a hand mill, see **רָחָה**.

**רָחִיק** Chald. *far off*, *distant*, Ezra 6: 6.

\* **רחל** obsol. root, perhaps of the same or a similar signif. with **רַחֵם** to

love and cherish. A secondary and denom. verb is the Arab. **رَحَلَ** Conj. V, to have lambs.

**רָחַל** f. 1. *an ewe*, Gen. 31: 38. 32: 15; then *a sheep* genr. Is. 53: 7. Cant. 1: 6. Arab. **رَحَل**, **رَحَل** lamb.

2. *Rachel* pr. n. of the wife of Jacob, Gen. 29: 6. Jer. 31: 15.

\* **רָחַם** fut. **יִרְחֵם**, once **אַרְחָמֶךָ** Ps. 18: 2, *to love*, *ibid.* Syr. **ܪܚܡ**, Arab. **رَحِمَ** and **رَحِمَ**, *id.* The primary idea seems to lie in cherishing, soothing, and in a gentle emotion of mind, comp. **רָחַף**.

PIEL **רָחַם**, inf. **רָחֵם**, fut. **יִרְחֵם** *to behold with tender affection*, hence *to have mercy, compassion, to pity*, seq. acc. Ex. 33: 19. Deut. 13: 18. 30: 3, seq. **עַל** Ps. 103: 13. It is spoken of the affection of parents towards their children Ps. l. c. Is. 49: 15; and of the compassion of God towards men Ps. 116: 5. — PUAL **רָחַם** *to find mercy* Prov. 18: 13. Hos. 14: 4, comp. 1: 6.

Deriv. **רָחֵם**, **רָחֲמֵי**, **רָחִים**, and the pr. names **רָחִים**, **יִרְחֵם**, **יִרְחֲמֵאל**, **יִרְחֲמֵהָ**, **לֹא רָחֲמָהּ**.

**רָחֵם** m. Lev. 11: 18, and **רָחֲמָה** (Milèl) Deut. 14: 17, a smaller species of vulture, white with black wings, feeding on dead bodies, *carrion-vulture*, *vulture percnopterus* of Linn. The Heb. name comes from its tenderness to its young, like **חֲסִידָה** stork. Arab. **رَحِم** and **رَحِمَة**. See Bochart Hieroz. T. II. p. 297—322.

**רָחֵם** 1. i. q. **רָחֵם** womb Gen. 49: 25. Is. 46: 3.

2. poet. for *a female, maiden*, from the womb as peculiar to the sex, Judg. 5: 30. Comp. **רָחֲמָה**.

3. pr. n. m. 1 Chr. 2: 44.

**רָחֵם** m. once f. Jer. 20: 17, c. Suff. **רָחֲמֵי**, (**רָחֵם**), pp. *the inner parts* as

the seat of gentle affections; in sing. spec. *the womb*, Gr. **τὰ σπλάγχνα**, both in women Job 24: 20. 31: 15, and in animals Ex. 13: 2, 12, 15. **מִרְחֵם** from the womb Ps. 22: 11.

**רָחֲמָה** i. q. **רָחֵם** no. 2, *a maiden, damsel*, Dual. **רָחֲמָתִים** Judg. 5: 30.

**רָחֲמִים** pl. (comp. Lehrs. p. 576)

1. *the inward parts, bowels*, **τὰ σπλάγχνα**, as the seat of gentle emotions and affections, see **רָחֵם**. Prov. 12: 10. Hence *tender affection*, spec. a) *love, affection* towards one's relatives, Gen. 43: 30. Am. 1: 11. 1 K. 3: 26. So **τὰ σπλάγχνα** 2 Cor. 6: 12. 7: 18. — b) *mercy, compassion, favour*, Is. 47: 6; espec. of God Ps. 25: 6. 40: 12. **נָחַן** **רָחֲמִים** Deut. 13: 18, and **שָׁמַע** **רָחֲמִים** Is. 47: 6, to shew mercy, favour, towards any one. **נָחַן** **פְּ** **לְפָנֵי** **רָחֲמִים** to let one find mercy with any one, to gain him the favour of any one, 1 K. 8: 50. Ps. 106: 46.

**רָחֲמִין** Chald. *mercy, compassion*, Dan. 2: 18.

**רָחֲמָנִי** m. adj. *merciful, compassionate*, Lam. 4: 10.

\* **רָחַן** obsol. root of doubtful signification, Arab. *to bend*. Hence pr. n. **יִרְחָנָה**.

\* **רָחַף** *to be moved, affected*, cogn.

**רָחַף**. Spec. a) with tenderness, hence *to cherish*, see Piel. b) with fear, hence *to tremble, to shake*, of the bones of one terrified Jer. 23: 9.

PIEL *to cherish* one's young, *to brood* or *hover over*, as the eagle its young Deut. 32: 11; trop. of the Spirit of God as thus brooding over and vivifying the chaotic mass<sup>2</sup> of the earth, Gen.

1: 2. The Syr. **ܪܚܡ** is far more common, and is used of birds which brood over their young, Ephr. II. p. 552; of parents cherishing their children, *ibid.* p. 419; of Elisha cherishing the dead body of the child, Ephr. I. p. 529; also of a voice descending from heaven and hovering in

the air, etc. In Arabic in the same sense they employ the verb **رَحِمَ** I, IV, the fowl broods on her eggs, the mother soothes her child.

\* **רָחַץ** fut. **יִרְחֹץ** inf. **רָחַץ** 1. *to wash, to lave*, sc. the human body or its parts, Gen. 18: 4. 43: 31. Lev. 14: 9. Deut. 21: 9; meats Ex. 29: 17. Lev. 1: 9. Metaph. *to wash away the pollution of sin from man* Is. 4: 4. *To wash the hands in innocency* is to declare oneself innocent Ps. 26: 6. 73: 13. It differs from **כָּבַשׁ** to wash clothes. Arab. **رَحَضَ** to wash the body and also clothes.

2. *to wash oneself, to bathe*, Ex. 2: 5. Ruth 3: 3.

Pual **רָחַץ** *to be washed, cleansed*, Prov. 30: 12.

Hithp. i. q. Kal no. 2, Job 9: 30.

**רָחַץ** m. *a washing* Ps. 60: 10.

**רִחְצָה** f. *washing of sheep, washing-place*, Cant. 4: 2. 6: 6.

**רָחַץ** Chald. *to trust*, seq. **עַל** *on or in any one*, Dan. 3: 28.

\* **רָחַק** fut. **יִרְחֹק** inf. **רָחַקָה** 1. *to go far away, to recede from any one*, seq. **מִן** Ecc. 3: 5. Job 30: 10. Chald. Syr. Aeth. id. But the primary signification seems to have been transitive, *to thrust away, to repel*, i. q. **דָּחַק**. —

2. *to be afar off, distant, remote*, Ps. 103: 12; seq. **מִן** and **מִצֵּל** Jer. 2: 5. Ez. 8: 6. 11: 15. 44: 10. Often of God as being far from affording aid, i. e. as refusing to help, Ps. 22: 12, 20. 35: 22; of men as remote from i. e. abhorring deceit or fraud Ex. 23: 7. Is. 54: 14; or also as far from the law of God Ps. 119: 150, or far from safety Job 5: 4.

Niph. *to be removed* Ecc. 12: 6 Chetibh.

Piel **רָחַק** *to put far away, to remove*, Is. 6: 12; metaph. 29: 13.

Hiph. 1. trans. i. q. Pi. Job 13: 21. 19: 13. Ps. 103: 12 *doth God remove our transgressions from us*, i. e. he for-

gives us our sins. Seq. inf. Ps. 55: 8, et gerund adv. **לְרָחֹק** *to go very far* Ex. 8: 28. Inf. **יִרְחֹק** adv. *far off* Gen. 21: 16.

2. intrans. *to go far away*, Gen. 44: 4. Josh. 8: 4.

Deriv. **רָחוֹק**, **מִרְחָק**, and

**רָחֵק** m. adj. verbal, *going far away, departing*. Ps. 73: 27 **רָחֵקִי** *who go far from thee*.

\* **רָחַשׁ** *to boil up or over*, as a fountain, so Syr. or as boiling water, see **מִרְחֶשֶׁת**. Arab. **مَخَش** V, VIII, *to be in motion, agitated*. The primary idea seems to lie in the noise of water boiling or bubbling, comp. **רָעַשׁ** and **רָחַץ**. Metaph. seq. acc. Ps. 45: 2 **רָחַשׁ לִבִּי דָבָר טוֹב** *my heart boils over with pleasant song*.

Deriv. **מִרְחֶשֶׁת**.

**רָחַת** f. *a winnowing-fork or shovel, a fan*. R. **רוּחַ**, after the form **נִחַת**.

\* **רָטַב** fut. **יִרְטַב** *to be wet, moistened*, with rain Job 24: 8. Arab. **رَطَب** espec. of the moisture or juiciness of plants in full green. — Hence

**רָטַב** m. *juicy, in full green*, Job 8: 16.

**רָטָה** a spurious root, see **יָרַט**.

\* **רָטַט** obsol. root i. q. **רָהַת**, Chald. *to tremble, to be terrified*. Hence

**רָטַט** *fear, terror*, Jer. 49: 24.

\* **רָטַשׁ** quadril. pass. Job 33: 25 *to grow green again, to grow young again, to revive*, prob. compounded from **רָטַב** to be juicy, green, and **טַפַּשׁ** to be thick, fat. Arab. transp. **طرفش**

according to the Camoos *to recover, to revive after sterility*.

\* **רָטַט** only in Piel, *to dash in pieces*, spec. children against stones,

rocks, 2 K. 8: 12, i. q. נִפֵּץ in Ps. 137: 9. Comp. Pual. Also to dash to the ground, sc. with arrows Is. 13: 18. — PUAL pass. to be dashed in pieces sc. against stones etc. Is. 13: 16. Hos. 10: 14. 14: 1. Nah. 3: 10.

רִי m. Job 37: 11, i. q. Arab. رِيّ a watering, i. e. rain, for רִי, from ר. רָדָה, as עֵרִי for עֵר, אֵרִי for אֵר. On this passage in Job see in עָרַח.

\* רִיב and רִיב, praet. רִב, רִבָּה, also רִיבוֹת, inf. absol. רִב Judg. 11: 25. Job 40: 2, fut. רִיב, apoc. רִבָּה Hos. 5: 13. 10: 6.

1. to contend, to strive, to quarrel. Arab. رَاب med. Je is to doubt, to hesitate, a secondary sense derived from the idea of contending and quarreling. The primary idea of רִיב is 'to seize each other by the hair,' like the synon. נָבַה, and this root belongs to the same family with rapiō, Goth. raupjan to pull or pluck, Germ. raufen, rupfen, see more under the verb רָפָא. Of similar origin is Germ. hadern, pp. to tear each other's clothes. — Spoken a) pp. but rarely, of those who contend by blows etc. Deut. 33: 7 לוֹ רִיב his hands contend for him, comp. the deriv. נָרִיב, נָרִיב. — b) Offener of those who strive in words, Ps. 103: 9; seq. עָם Gen. 26: 20. Job 9: 3. 40: 2, אֵת with Is. 45: 9. Judg. 8: 1, אֵל Judg. 21: 22. Job 33: 13, בְּ Gen. 31: 36; also c. acc. of him with whom one contends Job 10: 2. Is. 27: 8. Seq. לְ of him for whom one contends Judg. 6: 31. Job 13: 8; עַל of that about which one strives Gen. 26: 21.

2. Spec. to contend before a judge, to manage or plead a cause, seq. acc. of the person whose cause one sustains, Is. 1: 17. 51: 22, fully פֶּ' רִיב I Sam. 24: 16. — Praegn. 25: 39 blessed be Jehovah אֲשֶׁר רִב אֶת-רִיב הָרָפְתִּי מִיַּד נָבָל who hath maintained the cause of my reproach from Nabal, i. e. who hath taken vengeance for me of Nabal. Ps. 43: 1 רִיבָה רִיבִי מִגִּדִּי לֹא חָסִיד maintain my

cause (and deliver me) from a merciless people. Part. רִב defender Is. 19: 20. — To the fut. of this verb is also to be referred the phrase מֶלֶךְ רִיב Hos. 5: 13. 10: 6, the king who will bring his cause, i. e. the hostile king, adversary. Or it can also be taken as a subst. i. q. רִיב q. v.

HiPH. i. q. Kal, found only in part. מָרִיב 1 Sam. 2: 10. Hos. 4: 4.

Deriv. מְרִיבָה, רִיב, the pr. names רִיבִי, רִיבִי, and

רִיב rarely רִב m. pl. רִיב and רִיבִּים 1. contention, strife, quarrel, Gen. 13: 7. Deut. 25: 1. אִישׁ רִיבִי my adversary, Job 31: 35, comp. Is. 41: 11.

2. cause, suit, before a judge, Ex. 23: 2. אִישׁ רִיב one who has a cause or suit, Judg. 12: 2. See the verb רִיב no. 2.

רִיבִי (i. q. רִיבִי, רִיבָה, whose cause Jehovah pleads) pr. n. m. 2 Sam. 23: 29. 1 Chr. 11: 31.

\* רִיח see רִיח.

רִיח (r. רִיח) m. scent, odour, which any thing exhales, emits, Cant. 2: 13. 7: 14. Gen. 27: 27. Trop. Job 14: 9, comp. Judg. 16: 9. Often in the connexion נִיחַח רִיח, see נִיחַח.

רִיח Chald. id. Dan. 3: 27.

רִי see רִי buffalo.

\* רִיע see רִיע.

רִיע i. q. רִיע (fully written in the latter manner) companion, friend, Job 6: 27.

רִיפּוֹת f. plur. pounded corn or grain, grits, polenta, 2 Sam. 17: 19. Prov. 27: 22. R. רִיפּוֹת to pound, to crush.

רִיפּוֹת Riphath pr. n. of a region and people sprung from Gomer, i. e. from the Cimmericians, Gen. 10: 3. Some compare the Rhipaeen mountains.



\* **רִיק** to pour out, to empty, see **רִיק**.

**רִיק** r. (**רִיק**) m. adj. *empty, vain*, Jer. 51: 54. Neutr. *emptiness, a vain thing*, Ps. 4: 3. Adv. **רִיק** 73: 13, **לְרִיק**, Lev. 26: 16, **לְרִיק**, Job 39: 16, **בְּרִיק**, Jer. 51: 58, *in vain*, to no purpose.

**רִיק**, oftener **רִיק**, f. **רִיקָה**, adj. *empty*, e. g. of vessels Judg. 7: 16. 2 K. 4: 3; of ears of grain (*vanas aristas* Virg.) Gen. 37: 24; of an empty soul i. e. hungry Is. 29: 8. See **נָפֵשׁ** no. 2. Comp. Is. 32: 6.—Metaph. a) *empty, vain*, Deut. 32: 47. b) *emptied*, i. e. *impoverished, poor*, Neh. 5: 13. c) *worthless, wicked*, Judg. 9: 4. 11: 3. 2 Sam. 6: 20.

**רִיקָם** adv. *emptily*, i. e. a) *with empty vessels* Jer. 14: 3; *with empty hands*, i. e. *poor, having nothing*, Ruth 3: 17. Hence **רִיקָם** **שְׁלַח** to *send away empty* i. e. *poor, to dismiss without a gift*, Gen. 31: 42. Deut. 15: 13. Job 22: 9. Deut. 16: 16 **לֹא יִרְאֶה אֶת-פָּנֶי יְיָ** *ye shall not appear before Jehovah empty*, i. e. *without an offering*.—b) *in vain* 2 Sam. 1: 22.—c) *without cause* Ps. 25: 3. 7: 5.

**רִיר** m. (**רִיר**) *spittle, slaver*, 1 Sam. 21: 14. For **רִיר** **הַלְמוֹת** see **הַלְמוֹת**.

**רִישׁ** (**רִישׁ**) Prov. 13: 18, and **רִישׁ** 28: 19 m. *poverty*.

**רִישׁוֹן** i. q. **רִישׁוֹן** *first*, Job 8: 8.

**רִנָּה**, f. **רִנָּה**, adj. (**רִנָּה**) 1. *tender*, e. g. of small children, Gen. 3: 13; of the flesh of young animals as food Gen. 18: 7.

2. *weak, feeble*, 2 Sam. 3: 39. **רִנָּה** **רַבּוֹת** *weak or dull eyes* Gen. 29: 17, which were esteemed a defect, comp. 1 Sam. 16: 12. Vulg. *lippi*, *blear*, Sept. *ἀσθενεῖς*.

3. *delicate, tenderly brought up*, Deut. 28: 54, 56.

4. *soft, gentle, bland*, Prov. 15: 1. **רִנָּה** *soft words* Job 40: 27.

5. **רִנָּה** **לֵבָב** *faint-hearted, timid*, Deut. 20: 8. 2 Chr. 13: 7.

**רִנָּה** *delicateness, softness*, Deut. 28: 56.

\* **רִכַּב** fut. **יִרְכַּב**, Arab. **تَكَبَّ**, to

*ride*, whether on an animal or in a vehicle, Lat. *vehi*.

1. on an animal, *to ride*, seq. **עַל** upon an animal, Gen. 24: 61. Num. 22: 30; seq. **בָּ** Neh. 2: 12, seq. acc. 2 K. 9: 18, 19. Part. **רִכַּב** Ex. 15: 2, and **רִכַּב** **הַסּוּסִים** Am. 2: 15, *a rider, horseman*.

2. in a vehicle, *to ride, to drive*. Comp. old Germ. *riton*, Dutch *ryden*, Swiss *reiten*, i. e. to ride in a carriage, whence *reita* (*rheda* Caes.) a carriage, chariot.—Jer. 17: 25. 22: 4. Espec. of Jehovah who rides, is borne, upon the clouds Is. 19: 1, upon the wings of Cherubim Ps. 18: 11, upon the heavens Deut. 33: 26. Ps. 68: 34.

Hiph. 1. *to cause to ride, to let ride*, on an animal, Esth. 6: 9. 1 K. 1: 33. Ps. 66: 12.

2. *to cause to ride* in a vehicle, seq. acc. pers. Gen. 41: 43. 2 Chr. 35: 24; metaph. *to cause to ride, be borne*, upon the wings of the wind, Job 30: 22. Here belongs the expression **הָרָכִיב** **עַל-בְּמוֹתֵי-אָרָץ**, see in **בָּמָה** no. 2. Spoken of inanimate things, *to set or place upon a vehicle*, 2 Sam. 6: 3. 2 K. 23: 30; also simpl. *to place upon, to put or lay upon*, e. g. the hand 2 K. 13: 16.

3. *to fasten or yoke to a vehicle*, e. g. as a draught-animal, Hos. 10: 11.

Deriv. **רִכַּב**—**רִכְבָּה**, **רִכּוּב**, **מִרְכָּב**, **מִרְכָּבָה**.

**רִכַּב** m. (f. Nah. 2: 5) 1. *riders, cavalry*, Is. 21: 7; also the animals rode upon, whence v. 9 **רִכַּב** **אִישׁ** horses with men i. e. riders.

2. a vehicle for riding, *a chariot, wagon*, i. q. **מִרְכָּבָה** Judg. 5: 23, plur. Cant. 1: 9, but often collect. Gen. 50: 9. Esp. *chariots of war* Ex. 14: 9, 17. 15: 19. 1 K. 1: 5. 10: 26. 20: 21. al. *saepe*. **רִכַּב** **בְּרִזָּל** *chariots of iron, currus falcati* Josh. 17: 18. **רִכַּב** **עָרֵי הָרָכִב** *chariot-cities*, i. e. in which chariots of war were stationed 2 Chr. 1: 14. 8: 6. 9: 25.—Often **רִכַּב**, like *ἄγμα* in Homer, refers particularly

to the horses, and also to the warriors who sit upon the chariots, e. g. 2 Sam. 8: 4 and *David houghed all the chariots* i. e. the chariot-horses. 10: 18 and *David slew of the Syrians seven hundred chariots* i. e. the men and horses of so many chariots. Ez. 39: 20. 2 K. 17: 14 שְׁנֵי רֶכֶב סוּסִים *two pairs of horses*.

3. the upper millstone, i. e. the rider, Germ. *der Laufer*, Deut. 24: 6. 2 Sam. 11: 21.

רֶכֶב m. 1. a rider, horseman, 2 K. 9: 17.

2. the driver of a chariot, charioteer, 1 K. 22: 34.

רֶכֶב (rider) *Rechab* pr. n. a) of the founder of the tribe of Rechabites, who were bound by a vow ever to follow the nomadic life, 2 K. 10: 15, 23. Jer. 35: 2 sq. 1 Chr. 2: 55. Comp. Diod. Sic. XIX. 94. Patronym. רֶכְבִּי Jer. l. c. — b) 2 Sam. 4: 2. c) Neh. 3: 14.

רִכְבָּה noun of action, *vectura, riding and driving*, Ez. 27: 20.

רֶכֶה pr. n. of a place otherwise unknown, 1 Chr. 4: 12.

רֶכֶב m. a chariot, Ps. 104: 3. R. רֶכֶב.

רְכוּשׁ m. defect. רִכְשׁ Gen. 14: 11, 16, 21. 15: 14, c. Suff. רְכוּשׁוֹ 2 Chr. 31: 3, רְכוּשׁוֹ Gen. 31: 18, pp. what is acquired, earned; hence *substance, property, goods, wealth*, Gen. 14: 16. רְכוּשׁ הַמֶּלֶךְ property of the king (i. e. private) 2 Chr. 35: 7. שְׂרֵי הָרְכוּשׁ overseers of the king's property 1 Chr. 27: 31. 28: 1. R. רֶכֶשׁ.

רָכִיל m. *tale-bearing, detraction*, see רֶכֶב no. 2; hence אֲנָשֵׁי רָכִיל *tale-bearers, slanderers*, Ez. 22: 9. רָכִיל *to go about for tale-bearing*, as a tale-bearer, Lev. 19: 16. Prov. 11: 13. 20: 19.

\* רַבֵּן *to be tender, soft*, Arab.

رَبَّ, cogn. רֶכֶק no. 1. Trop. a) *to be delicate, tenderly brought up*, Deut. 28: 56. b) *to be weakened, broken*, e. g. the mind, *to be contrite* 2 K. 22: 19, comp. Niph. Of soft words Ps. 55: 22.

NIPH. fut. רָבַח *to be weakened, broken*, e. g. the mind, רָבַח, *to become faint, timid*, Deut. 20: 3. Is. 7: 4. Jer. 51: 46. See רָב no. 5.

PUAL *to be softened*, as a wound with ointment, Is. 1: 6.

HIPH. seq. רָבַח, *to weaken the heart*, i. e. break the courage of any one, *to make timid*, Job 23: 16.

Deriv. רָבַח, רָבַח, מְרָבַח.

\* רָבַח i. q. רָבַח, *to go about*, 1. for traffic, as a trader, i. q. סוֹחֵר, hence *to trade, to traffic*. Part. רָבֵחַ trader, merchant, Ez. 27: 13, 15, 17 sq. Fem. רָבִיחַ female trader ib. v. 3, 20, 23. — Hence the nouns רָבִיחַ, מְרָבִיחַ.

2. for tale-bearing, slander; whence רָכִיל tale-bearing.

רָבֵל (traffic) pr. n. of a city in Judah 1 Sam. 30: 29.

רָבִילָה f. *trade, traffic*, Ez. 28: 5, 16, 18.

\* רָבַס *to bind on or to any thing*, Ex. 28: 28. 39: 21. Arab. رَكَس id. e. g. cattle in stalls. — Hence

רָבַס, only in plur. רָבַסִים *bound-up places*, i. e. rough, rugged, difficult to pass, Is. 40: 4. Abulwalid in Lex. ms. Oxon. assigns to the root רָבַס the same significations which belong to the synon. رَبَّ to bind, also to be hard, calamitous; and رָבַסִים he renders by المَوَاضِعُ الشَّيْئَةِ hard or rough places, i. e. difficult to pass; also رָבַסִים Ps. 31: 21 by شِدَائِي i. e. calamities, misfortunes.

רָבַס m. *league, conspiracy*, pp. a binding together, Ps. 31: 21, like קָשַׁר from קָשַׁר. Or it may also be ren-

dered *snares* or plots. Plur. constr. רַבָּסִי Ps. l. c. Comp. in רַבָּסִי.

\* I. רַבֵּשׁ *to get, to gain, to acquire*, Gen. 12: 5. 31: 18.

Deriv. רַבֵּשׁ.

\* II. רַבֵּשׁ obsol. root, i. q. Arab. مَكْض (ש and ז being interchanged)

*to gallop, to run swiftly*, as a horse, cogn. with רָעַשׁ which is used of a horse leaping and springing Job 39: 20, 24. — Hence

רַבֵּשׁ m. a nobler species of horse, distinguished for its speed, a *steed*, *courser*, Mic. 1: 13. 1 K. 5: 8. Syr. رَاف horse, espec. stallion, breed-horse, and therefore of the best species. See Bochart Hieroz. T. I. p. 95.

רַם 1. part. of the verb רָם, *high*, see רָם.

2. *Ram* pr. n. a) of a Buzite Job 32: 2, the same, as some think, with אָרַם Gen. 22: 21. b) Ruth 4: 19. 1 Chr. 2: 9, for which Ἀράμ Matt. 1: 3. Luke 3: 33. c) 1 Chr. 2: 25, 27.

רַם *buffalo*, see רָאם.

\* רָמָה 1. *to cast, to throw*, Ex. 15: 1, 21.

2. *to shoot*, sc. with a bow, רָמֵה a Bowman, archer, Jer. 4: 29. Ps. 78: 9. Arab. رَمَى, Aeth. ረፀዖ; Syr. and Chald. رَمَى id. Comp. Gr. ῥίπτω.

PIEL רָמָה *to deceive*, (pp. to throw down, to make fall, like Gr. σφάλλω, whence Lat. *fallo*) Prov. 26: 19. Gen. 29: 25. Praegn. 1 Chr. 12: 17 לְרַמֹּתַי *to deceive (and betray) me to my enemies*.

Deriv. רָמָה, מְרַמֶּה, מְרַמֵּה, and pr. n. רָמָה.

רָמָה f. Kamets impure, (r. רָם to be high.) 1. a *high place, height*, 1 Sam. 22: 6; espec. as consecrated to the worship of idols, Ez. 16: 24, 25, 39. Comp. רָמָה.

2. *Ramah* pr. n. a) of a city in Benjamin, Judg. 19: 13. c. art. Is. 10: 19; lying north of Jerusalem Josh. 18: 25. Judg. 4: 5. Jer. 31: 15. Hos. 5: 8. 1 K. 15: 17. — b) of a city in the mountains of Ephraim, where Samuel was born and dwelt, 1 Sam. 1: 19. 2: 11. 7: 17. 15: 34. 16: 13; fully רַמְתִּים צוֹפִים 1 Sam. 1: 1. Gr. Ραμαθίμ 1 Macc. 11: 34. — c) of a city in the tribe of Naph-tali, Josh. 19: 36. — d) רַמַּת הַמִּצְפָּה (height of the watch-tower) Josh. 13: 26, a city in Gilead, elsewhere called רַמַּת גִּלְעָד v. 9. — e) רַמַּת גִּלְעָד, see רַמַּת גִּלְעָד no. 3. — The gentile n. is רַמְתִּי 1 Chr. 27: 27.

רָמָה, רָמָה, Chald. 1. *to cast, to throw*, Dan. 3: 21, 24. 6: 17.

2. *to set, to place*, e. g. thrones, Dan. 7: 9. Comp. Apoc. 4: 2 θρόνος ἔκειτο, and רָמָה no. 2.

3. *to impose tribute* Ezra 7: 24.

ITHE. *to be cast, thrown*, Dan. 3: 6, 15.

רָמָה f. (r. רָם no. II,) a *worm* Job 25: 6, often collect. *worms*, as bred from putridity, Ex. 16: 24. Job 7: 5. 21: 26. Arab. رَمَّة putridity, worms.

רָמֹן m. 1. a *pomegranate* Cant. 4: 3; also artificial as an architectural ornament Eccl. 28: 33, 34. 2 K. 25: 17. Also a *pomegranate-tree* Joel 1: 12.

Arab. رَمَان id. The etymology is uncertain; since it is hardly possible, as some have supposed, that pomegranates should have this name from the worms (רָמָה) with which they are infested. I would prefer to interpret

רָמֹן as the *marrowy*, from רָם marrow, IV the bone is full of marrow. — From their abundance of pomegranates several places received the pr. name רָמֹן *Rimmon*, viz. a) a city of the tribe of Simeon in the southern part of Palestine, Josh. 15: 32. 19: 7. Zech. 14: 10. — b) a city of Zebulun,

Josh. 19: 13, where **הַמֶּחָאֵר** does not belong to the proper name, see under **הָאֵר** Pual; perhaps i. q. **רְמוֹנוֹ** 1 Chr. 6: 62. — c) of a rock near Gibeah Judg. 20: 45, 47; here some refer also 1 Sam. 14: 2. — d) **רְמוֹן פְּרָץ** a station of the Israelites after leaving Sinai, Num. 33: 19.

2. **Rimmon** pr. n. of a Syrian idol, 2 K. 5: 18, comp. pr. n. **רִמְמוֹן**; perh. the exalted, from r. **רָמַם** no. I. Hesych. *Ῥαμάς ὑψιστος θεός*. — Hence also as pr. n. of a man 2 Sam. 4: 2.

**רָמוֹת** (heights) **Ramoth** pr. n. a) of a city in Gilead, elsewhere **רָאמוֹת**, Josh. 21: 38. 1 K. 4: 13. — b) **רָאמוֹת-נָגֶב**, see **רָאמוֹת-נָגֶב**, 1 Sam. 30: 27.

**רָמוֹת** f. *heap, pile*, sc. of corpses Ez. 32: 5. R. **רוֹם** to be high. But I prefer with J. D. Michaelis, to write **רָמוֹת** thy worms, as plur. of **רָמָה**, although this plur. does not elsewhere occur.

\* **רָמַח** obsol. root, perh. i. q. **רָמָה** to cast, comp. in **קָלַח**. Hence

**רָמַח** m. plur. **רָמָחִים**, lance, spear, sc. of heavy-armed troops, Num. 25: 7. Judg. 5: 8. Jer. 46: 4. Aram. and Arab. <sup>5</sup> **رمح** id.

**רָמִי**, plur. **הָרָמִים** 2 Chr. 22: 5, i. q. **הָאֲרָמִים**, *Syrians*, comp. 2 K. 8: 28. For the syncope of the letter א see p. 1.

**רָמִיה** (whom Jehovah hath placed, comp. Chald. **רָמָה** no. 2) pr. n. m. Ezra 10: 25.

**רָמִיה** f. (r. **רָמָה** Pi.) 1. a letting fall of the hands, i. e. *remissness, sloth*, Prov. 12: 24. **בְּרָמִיה** a slack hand, slothful, 10: 4. Adv. *remissly, slothfully*, Jer. 48: 10. — This notion of the root approaches near to the cogn. **רָפָה**. Arab. <sup>5</sup> **رمى** VIII laxum, remissum fuit negotium.

2. *deceit, falsehood*, Job 13: 7. **לְשׁוֹן**

**רָמִיה** a false tongue Ps. 120: 2, 3. **קֶשֶׁת רָמִיה** a false or deceitful bow, which sends the arrows wide of the mark, Hos. 7: 16; poet. for treacherous bow-men, who feign flight in order to deceive, Ps. 78: 57.

\* **רָמַךְ** obsol. root, Arab. <sup>5</sup> **رمك** Conj. IX to be slender, small in the waist. Hence

**רָמַךְ** f. a mare, once Esth. 8: 10. Arab. <sup>5</sup> **رمك** id.

\* **רָמַל** obsol. root, Arab. <sup>5</sup> **رمل** to deck with gems, to stain with blood. Hence

**רִמְלִיָּה** (whom Jehovah decks) **Remaliah** pr. n. of the father of Pekah king of Israel, 2 K. 15: 25; prob. a man of low birth and standing, whence his son is called in contempt **בֶּן-רִמְלִיָּה** Is. 7: 4, 5. 8: 6.

\* I. **רָמַם** i. q. **רוֹם**, to be high, to be lifted up, exalted. Praet. **רָמָה** Job 22: 12 where many Mss. and editions have **רָמָה**; also **רָמָה** Job 24: 24 where other copies have **רוֹמָה**. Part. **רוֹמָמָה** uplifted, exalted, Ps. 118: 16.

Niph. imp. plur. **הִרְמִי** Num. 17: 10 [16: 45], and fut. **יִרְמֶי** Ez. 10: 15, 17, 19, in both which forms a few Mss. omit the Dagesh, to lift up oneself, to rise up.

\* II. **רָמַם** Arab. <sup>5</sup> **رم** to rot, to putrefy. Hence **רָמָה**, and according to some **רָמוֹן**.

**רָמַתִּי-עֵזֶר** (I have exalted his help) pr. n. m. 1 Chr. 25: 4, 31.

\* **רָמַס** fut. **יִרְמַס** (cogn. **רָפַס**) 1. to tread with the feet, e. g. a potter the clay, seq. acc. Is. 41: 25, seq. **בְּ** Neh. 3: 14; to tread upon, i. e. to walk over any thing, Ps. 91: 13.

2. to tread down, to trample under foot, 2 K. 7: 17, 20. Dan. 8: 7, 10. Is. 63: 3. 1: 12 **רָמַס הַצִּירִי** to trample



my courts i. e. to profane them, comp. Rev. 11: 2. 1 Macc. 3: 45. Part. רָמַם a treader down, oppressor, Is. 16: 4.

NIPH. pass. of no. 2. Is. 28: 3.

Deriv. מְרַמֵּס.

\* רָמַשׁ fut. יִרְמַשׁ 1. to creep, the appropriate verb for the motion of the smaller animals which creep along the ground; both those which have four feet or more, as mice, lizards, crabs, etc. (and this is the proper signification, comp. רָמַס.) and also those without feet, which glide or drag themselves upon the ground, as worms and serpents. Gen. 1: 26, after the mention of quadrupeds both domestic and wild, of birds, and fishes: כָּל-הָרֶמֶשׂ הָרֶמֶשׂ הָרֶמֶשׂ כָּל-הָאָרֶץ all creeping things, reptiles, which creep upon the earth. v. 28, 30. 7: 8, 14. 8: 17, 19. Lev. 11: 44. Sometimes the earth is said to creep with creeping things, c. acc. (comp. הִלֵּךְ no. 4.) Gen. 9: 2 הָאָרֶץ תִּרְמַשׁ הָאָרֶץ upon all with which the earth creeps, i. e. all reptiles which creep upon the earth.

2. In a wider sense spoken of aquatic or amphibious reptiles, Gen. 1: 21 הַחַיָּה הַרֹמֶשֶׁת אֲשֶׁר שָׁרְצוּ הַמַּיִם creeping animals with which the waters swarm forth. Lev. 11: 46. Ps. 69: 35. So of all land animals whatever, Gen. 7: 21 init. Ps. 104: 20 all the beasts of the forests do creep forth, sc. by night from their dens. — Hence

רֶמֶשׂ m. creeping thing, reptile, collective reptiles, Gen. 1: 26, 27. 6: 7. 7: 14, 23; often רֶמֶשׂ הָאָרֶץ whatever creeps upon the earth Gen. 1: 25. 6: 20. Hos. 2: 18, comp. Deut. 4: 18. Once of aquatic animals Ps. 104: 25. So of all land animals whatever, Gen. 9: 2.

רָמַת (height, i. q. רָמָה) pr. n. of a city in Issachar Josh. 19: 21.

רָן (pp. inf. of רָנַן) a shouting, rejoicing. Plur. רָנִים shouts of deliverance Ps. 33: 7.

\* רָנָה i. q. רָנַן to give forth a tremulous, tinkling, rattling sound, once

Job 39: 23, either of arrows rattling or jingling in the quiver; or else of the whizzing of the arrow as shot from the

bow, Arab. رَنَّ, in which case אֲשַׁפָּה is put for arrows. See Bochart Hieroz. I. p. 134. Alb. Schultens. ad Hariri Cons. I. p. 11.

רָנָה f. (רָנַן) 1. shout of joy, rejoicing, Ps. 30: 6. 42: 5. 47: 2. 1 K. 22: 36 וַיִּעֲבֹר הָרָנָה בְּמִתְּנָה... וַיִּאָּמֶר and there went a joyful cry throughout the camp, Home!

2. mournful cry, outcry, wailing, Ps. 17: 1. 61: 2. al. saepe.

3. pr. n. m. 1 Chr. 4: 20.

\* רָנַן fut. יִרְנַן, once יָרָן as if from r. רָן Prov. 29: 6, pp. to give forth a tremulous and stridulous sound. Spec.

1. of the tremulous creaking or whining sound made by a mast or tall pole vibrating in the wind; hence רָנַן. Also of the noise, roaring of a torrent, see אֲרָנִין.

2. in the verb itself, to give forth the voice in vibrations, to shake or trill the voice; hence a) to utter cries of joy, to shout, but not with an articulate voice, Lev. 9: 24. Job 38: 7. Is. 12: 6. 35: 6. 54: 1. Ascribed also to inanimate things Is. 44: 23. 49: 13. — b) of mournful cries, to cry aloud, to wail, Lam. 2: 19.

PIEL רָנַן i. q. Kal no. 2, to shout for joy, to rejoice, Ps. 98: 4. 132: 16; seq. בָּ in or over any person or thing, Ps. 33: 1. 89: 13. 92: 5; seq. עַל over sc. the destruction of any one Jer. 51: 48. But seq. acc. of pers. or thing, to shout aloud one's praise, i. e. to praise with rejoicing, Ps. 51: 16. 59: 17; seq. אֵל Ps. 84: 3, הָ 95: 1. — PUAL pass. Is. 16: 10.

HIPH. הִרְנִין 1. trans. to cause to shout for joy, to make rejoice, Ps. 65: 9. Job 29: 13.

2. intrans. to shout for joy, to rejoice, Deut. 32: 43, sq. הָ Ps. 81: 2.

Deriv. see Kal no. 1, also רָנָה, and

רָנָה f. 1. cry of joy, shout, Job 3: 7. 20: 5. Plur. נִו — Ps. 63: 6.

2. plur. רָנִיּוֹת Job 39: 13 (16) sq. ostriches, poet. for the comm. בְּנוֹת יַעֲקֹב; so called either from the whirling of their wings, see Job 39: 12, comp. רָנָה; or else from their wailing cry, see רָנָן Lam. 2: 19, comp. Arab. رمار female ostrich, from her song. Vulg. *struthio*. See Bochart Hieroz. II. p. 24.

רֶסֶה (dew, fall of dew) pr. n. of a station of the Israelites in the desert, Num. 33: 21, 22.

רְסִיסִים m. plur. I. dew-drops Cant. 5: 2. R. רֶסֶס no. I.

II. ruins Am. 6: 11. R. רֶסֶס no. II.

\* רָסַן obsol. root, Arab. رَسَن, to bind, e. g. with a cord, halter, curb. Hence

רָסָן m. 1. a curb, halter, pp. which goes over a horse's nose Is. 30: 28; hence genr. בִּיט, bridle, Ps. 32: 9. Job 30: 11 רָסָן מִפְּנֵי שְׁלָחוֹ they cast off the bridle before me, i. e. they take unbridled liberties; comp. the Arabic phrase طلق راسه solvit capistrum suum, said of an unbridled person. — Hence

2. the interior of the mouth, the jaws, where the bit is placed, like Gr. χαλινός, the teeth. Job 41: 5 רָסָנוֹ i. e. the jaws, the double row of teeth in the crocodile.

3. pr. n. of an ancient city in Assyria, Gen. 10: 12.

\* רָסַם I. to moisten, to sprinkle, Ez. 46: 14. Hence רְסִיסִים dew-drops, and pr. n. רֶסֶה. Chald. רֶסַם, Arab. رَسَّ id. Comp. Sanscr. rasah dew, Gr. ῥεσση, ῥεση, ῥερόςος, Lat. ros.

II. i. q. רָצַץ to break in pieces, whence רְסִיסִים no. II.

רַע, with distinctive accent רָע, plur. רָעִים. R. רָעַע.

A) Adj. fem. רָעָה evil, bad, a) physically, i. e. of bad quality, worthless,

as an animal Lev. 27: 10. Deut. 17: 1; bad water 2 K. 2: 19. etc. b) רָעָה, morally bad, evil, wicked, in heart and life Gen. 6: 5. 8: 21. 1 Sam. 25: 3. יֵב רָע an evil heart Jer. 3: 17. 7: 24. רָעָה evil in one's eyes, i. e. displeasing to him Gen. 38: 7, and often in the phrase יָהִי רָעָה evil in the sight of Jehovah, displeasing to him, 1 K. 11: 6. 14: 22; more rarely seq. עַל Ecc. 2: 17, seq. לְפָנַי Neh. 2: 1. Spec. aa) noxious, hurtful, חַיָּה רָעָה an evil beast Gen. 37: 33. דָּבָר רָע evil thing, i. e. something hurtful, noxious 2 K. 4: 41. bb) רָע עֵינָן evil eye, i. e. envious, malignant, Prov. 23: 6. 28: 22.

2. ugly, ill-favoured, espec. seq. מְרָאָה Gen. 41: 3.

3. ill, unfortunate, of a person Is. 3: 11, coll. v. 10. Jer. 7: 6 לָרָע לָכֵם so that it shall be ill to you, for לָרָעוֹת רָע לָכֵם in 25: 7, comp. טוֹב no. 1.

4. sad, sorrowful, of the heart Prov. 25: 20, of the countenance Gen. 47: 7. Neh. 2: 2.

B) Subst. evil, badness, chiefly in a moral sense, wickedness, τὸ κακόν Gen. 2: 9. Deut. 22: 22. רַע עֲצָתָה evil counsel Ez. 11: 2. רָעִים אָנְשֵׁי רַע evil men Prov. 28: 5. Also wickedness of heart, depravity, Gen. 6: 5. In this sense the fem. רָעָה is more usual, q. v.

I. רַע (r. רָע) noise, outcry, Ex. 32: 17. Mic. 4: 9. So the noise of God is the thunder, Job 36: 33 יָגִיד עֲלָיו רַעוֹ he makes known to him his thunder, i. e. to man, or to his enemies.

II. רַע m. (r. רָע no. 3.) for the fuller רָעָה, c. Suff. רָעִי, רָעָה Jer. 6: 21, but far oftener רָעָה, plur. רָעִים, c. Suff. רָעִיהוּ, רָעָהוּ (for רָעִיהוּ) Job 42: 10. 1 Sam. 30: 26, רָעִיהֶם, an acquaintance, companion, friend, with whom one has friendly intercourse, Job 2: 11. 19: 21. Prov. 25: 17, but implying less than אָהָב 18: 24. Seq. dat. like Gr. ὁ ἐμοὶ φίλος, Job 30: 29 רַע לְבָנוֹת רָעָה a companion (i. e. like) to ostriches Prov. 19: 6. The epithet of friend, companion, רַע, is also applied: a) to a lover, one beloved of a

woman, Cant. 5: 16. Jer. 3: 1, 20. Hos. 3: 1. Comp. רַעְיָהּ. b) *any one*, any other member of the human family, ὁ πλησίον, *neighbour, fellow*, Ex. 20: 17 sq. 22: 25. Hence, preceded by אִישׁ, *one, another*. Judg. 6: 29 יֵיאָמְרוּ אִישׁ אֶל-רֵעֵהוּ they said each man to his fellow, i. e. *one to another*. Gen. 11: 3. 1 Sam. 10: 11. 20: 41. Also of inanimate things Gen. 15: 10. Comp. אֶחָד no. 6. Rarely without אִישׁ preceding, Is. 34: 14 שִׁעִיר אֶל-רֵעֵהוּ יִקְרָא the satyr shall cry to his fellow, i. e. *one satyr to another*.

2. *thought, will, desire*, i. q. Chald. רַעְיוֹן, Ps. 139: 2, 17. R. רַעָה Chald. to will, also ܪܝܬܐ Ethpa. to think.

רַע m. rarely רֹעֵ (r. רַעַע) 1. *badness, bad quality*, Jer. 24: 2, 3, 8. Espec. in a moral sense, *evil, wickedness*, Jer. 4: 4. 21: 12. 23: 2. 26: 3.

2. *ugliness, deformity*, Gen. 41: 19.

3. *sadness of the heart, countenance*, Neh. 2: 2. Ecc. 7: 3.

\* רַעֵב fut. יִרְעֵב to hunger, to be hungry, Arab. رَعِب id. The pri-

mary idea seems to be that of having a wide and empty stomach, comp. cogn. רָחַב and Aethiop. ረህብ: to hunger. — Spoken of individuals Ps. 34: 11. 50: 12; of a whole country, to be famished, to suffer famine, Gen. 4: 55. Seq. לָ to hunger for any thing Jer. 42: 14.

Hiph. to cause to hunger Deut. 8: 3; to let famish Prov. 10: 3.

Deriv. רָעַב — רָעֵב.

רַעֵב m. *hunger, famine*, of single persons Lam. 5: 10; of whole countries i. e. *scarcity of grain*, Gen. 12: 10. 41: 30 sq.

רַעֵב f. רַעֲבָה adj. verbal, *hungry* 2 Sam. 19: 29. Job 5: 5; *hunger-bitten, famished*, Job 18: 12.

רָעִבּוֹן m. *famine* Ps. 37: 19. Gen. 42: 19.

\* רָעַר to tremble, to quake, e. g. the earth Ps. 104: 32. Arab. رَعى Conj. IV, VIII, id. On roots beginning with the letters רע, see in רַעַע.

Hiph. intrans. to tremble, to shake, of persons Dan. 10: 11. Ezra 10: 9. — Hence

רָעַר m. Ex. 15: 15, and רַעֲבָה f. Ps. 2: 11. 48: 7, a trembling.

\* רַעָה fut. apoc. יִרַע Job 20: 26.

1. trans. to feed a flock, to pasture, Lat. pascere. Arab. رعى id. and trop. to tend, to guard, to govern. It prob. belongs originally to the same family of verbs with רַעָה, רַעָה, רָאָה, and has the primary signification 'to look upon, to behold,' whence רַעָה and רַעָה no. 3 to see gladly, to behold with pleasure, רַעָה no. 1 to pasture a flock, pp. to look after, רָאָה to look, to see. — Absol. Gen. 37: 13. Num. 14: 33. Cant. 1: 7; seq. acc. Gen. 30: 31; seq. ב (pp. to look upon) 37: 2. 1 Sam. 16: 11. 17: 34. Part. רַעָה subst. shepherd, herdsman, Gen. 13: 7. 26: 20; fem. רַעָה 29: 9. — Trop. to feed is put a) for to lead, to rule, to govern, of a prince (comp. Hom. ποιμὴν λαόν) 2 Sam. 5: 2. 7: 7. Jer. 23: 2 sq. seq. ב Ps. 78: 71; of God Ps. 23: 1 Jehovah is my shepherd, I shall not want. 28: 9. 80: 2; of a teacher of virtue Prov. 10: 21 שִׁפְתַי צִדִּיק יִרְעֵו רַבִּים the lips of the righteous shall feed many i. e. lead them to virtue. So Part. רַעָה shepherd, metaph. of God Ps. 23: 1; of kings and princes, Jer. 2: 8. 3: 15. Zech. 10: 2; of a master i. e. teacher of virtue and wisdom Ecc. 12: 11. — b) to feed, to nourish. Hos. 9: 2 the threshing-floor and wine-press shall not feed them.

2. intrans. to feed, to graze, to pasture, as does a flock, Lat. pasci, Is. 5: 17. 11: 7. 65: 25. Seq. acc. of the place where a flock feeds, Jer. 50: 19. Ez. 34: 14, 18, 19. Mic. 7: 14. Trop. to feed down, to consume, Mic. 5: 5 they shall feed down the land of Assyria with the sword. Job 20: 21 יִרַע טָרִיד בְּאֶהְלֹ (the fire) shall devour what is

left in his tent. Jer. 22: 22. 2: 16 קָדָרָה יִרְעִיָה they feed off the crown of thy head. Job 24: 21 יִרְעִיָה יִקְרָה who feedeth down (oppresses) the barren woman; Chald. *confringens*.

3. to feed upon any thing, i. e. to delight in, to take pleasure in any person or thing. Comp. Lat. 'pasci aliqua re i. q. delectari' Chald. יִרְעִיָה id. Comp. Heb. רָצָה, Arab. رَضَ. Construed

a) seq. acc. of pers. to delight in any one, to be his companion, Prov. 13: 20. 28: 7. 29: 3. b) seq. acc. of thing, Prov. 15: 14 the mouth of fools יִרְעִיָה אֲוֵלָה delights in folly, seeks after it. Ps. 37: 3 יִרְעִיָה אֲמוֹנָה seek after truth.

יִרְעִיָה רֵיחַ to follow after the wind i. e. to strive or grasp after something vain, *inania sectari*, Hos. 12: 2, comp. Is. 44: 20. Comp. רֵעוּת and רֵעוֹן.

PIEL רָעָה i. q. Kal no. 3, or rather denom. from רָעָה, to treat as a friend, to make a companion of any one, Judg. 14: 20.

HIPH. i. q. Kal no. 1, Ps. 78: 72.

HITHP. to make friendship, to hold intercourse, seq. אֶחָד with any one Prov. 22: 24.

Deriv. רָעָה, רָע no. II, רָעִי, רָעִי, מִרְעָה, מִרְעוֹן, רָעִיָה, רָעִיָה, and the pr. names רָעִי, רָעִיָה, רָעִיָה.

רָעָה 1. fem. adj. רָע evil, bad, see רָע.

2. subst. a) evil, which one does, wickedness, Job 20: 12. Ps. 97: 10; or which befalls any one, calamity, Gen. 19: 19. 44: 4. עָשָׂה רָעָה עִם to do evil with or to any one, Gen. 26: 29. 1 K. 2: 44. דָּרַשׁ רָעָה פֶּ, see in דָּרַשׁ. b) wickedness of heart, depravity, Hos. 10: 15 רָעָה רָעָה your great wickedness.

רָעִי m. constr. רָעִיָה, c. Suff. רָעִיָה Prov. 6: 3, (like מִקְנֵה, מִקְנֵה) an acquaintance, companion, friend, i. q. רָע, which is more usual. 2 Sam. 15: 37. 16: 16. 1 K. 4: 5. R. רָעָה no. 3.

רָעִיָה fem. of the preced. plur. רָעוֹת

companions, fem. Ps. 45: 15. Judg. 11: 38.

רָעָה pp. inf. of רָעָה, a breaking, Prov. 25: 19. Is. 24: 19.

רָעִי (friend sc. of God) pr. n. m. Gen. 11: 18. Gr. 'Ραγαῦ Luke 3: 35.

רָעִיָה (friend of God) Reuel pr. n. m. a) of the father of Esau Gen. 36: 4, 10. — b) of the father of Jethro, Ex. 2: 18. Num. 10: 29. — c) 1 Chr. 9: 8. But d) Num. 2: 14 should be read instead of it דָּעִיָה, comp. 1: 14. 7: 42. 10: 20.

רָעִיָה fem. of רָעִי i. q. רָעָה, from רָעָה no. 3, after the form בָּלִי i. q. מָתוּ, בָּלִיָה i. q. מָתוּ man.

1. female companion, friend, Esth. 1: 19. Ex. 11: 2. Preceded by אִשָּׁה, one, another, Is. 34: 15, 16. Jer. 9: 19.

2. desire, a striving, grasping after any thing. רָעִיָה רֵיחַ a striving after the wind i. e. something vain, vanity, Ecc. 1: 14. 2: 11, 17, 26. 4: 4, 6. 6: 9. Comp. רָעָה רֵיחַ Hos. 12: 2, and Chald. רָעוּת.

רָעוּת Chald. will, pleasure, Ezra 5: 17. 7: 18. R. רָעָה no. 3.

רָעִי m. pasture 1 K. 5: 3. [4: 23.] R. רָעָה no. I.

רָעִי (friendly, social, denom. fr. רָע) pr. n. m. 1 K. 1: 8.

רָעִי adj. denom. fr. רָעָה, of a shepherd, pastoral, Is. 38: 12; subst. a shepherd, Zech. 11: 17.

רָעִיָה f. female companion, friend, Judg. 11: 37 where Chethibh has רָעִיָה; one beloved, one's love, as a term of endearment, Cant. 1: 9, 15. 2: 2, 10, 13. 4: 7. Comp. רָע no. 1. a.

רָעִיָה m. i. q. רָעוֹת no. 2, desire, striving. Ecc. 2: 22 רָעִיָה לְבָבוֹ the striving of his heart. רָעִיָה רֵיחַ a striving



after vanity, Ecc. 1: 17. 4: 16. R. רָעָה no. 3.

רָעוֹן m. Chald. *thought* Dan. 4: 16. 5: 6, 10. 7: 28; spoken of nocturnal visions 2: 29, 30. R. רָעָה to think.

\* רָעַל to be shaken, to reel, to tremble, cogn. with רָעַד. Chald. and Syr. id. Found only in

HOPH. id. Nah. 2: 4.

Deriv. רָעַל, תָּרַעְלָה, and the pr. names מִרְעָלָה, מִרְעָלָה.

רָעַל m. 1. a reeling, from intoxication, Zech. 12: 2.

2. plur. רָעְלוֹת veils as a female ornament, so called from their tremulous or waving motion, Arab. رَعَلٌ. Is. 3: 19.

רָעְלוֹה (whom Jehovah makes tremble, i. e. who fears Jehovah) pr. n. m. Ezra 2: 2, for which Neh. 7: 7 רָעְמִיָּה.

\* רָעַם 1. to rage, to roar, e. g. a) the sea Ps. 96: 11. 98: 7. 1 Chr. 16: 32. b) thunder (Syr. رَعَمٌ to thunder) comp. Hiph. and רָעַם. c) a person in anger, to be angry, wroth, see Hiph. Syr. Ethp. id. Arab. رَغَمٌ III, V.

2. to tremble, to quake, Ez. 27: 35.

HIPH. 1. to thunder, e. g. Jehovah Ps. 29: 3. Job 40: 9. 1 Sam. 2: 10.

2. to provoke to anger, to irritate, 1 Sam. 1: 6. — Hence

רָעַם m. 1. a raging, noise, tumult, Job 39: 25 [28].

2. thunder, Ps. 77: 19. 81: 8. Metaph. Job 26: 14 רָעַם גְּבוּרָתוֹ מִי יִתְבּוֹנֵן the thunder of his power who can understand? i. e. the whole compass of the divine power, all the mighty deeds which can be predicated of God.

רָעַמָּה f. 1. a trembling, quivering, shuddering, poetically for the mane of a horse, [prob. as erect from excitement or terror and waving or

streaming in the wind.] Job 39: 19 [22] הִתְלַבֵּשׁ צִנְאָרוֹ רָעַמָּה hast thou clothed his neck with shuddering, i. e. a waving mane; comp. Gr. φόβη mane, from φόβος. — Other interpretations are reviewed by Bochart, Hieroz. I. p. 118 sq. and Alb. Schult. ad h. l.

2. Gen. 10: 7. Ez. 27: 22, pr. n. Raamah, a city of the Cushites, i. e. of Ethiopian origin. Sept. in Gen. l. c. renders it Πέγμα, i. e. a city on the Persian Gulf mentioned by Ptolemy and Stephen Byzant. See Bochart Phaleg. IV. 5. Michaëlis Spicileg. I. 193.

רָעַמְסֵס Gen. 47: 11, and רָעַמְסֵס Ex. 1: 11. 12: 37. Num. 33: 3, 5, Raameses or Raamses, pr. n. of an Egyptian city, prob. the chief city of the land of Goshen, built or at least fortified by the labour of the Israelites, and the name of which seems sometimes to have been given to the whole province, see Gen. l. c. The name accords with that of several kings of Egypt, Ramses, Ramesses, i. e. son of the sun, one of whom probably founded the city and gave it his own name. See Jablonski Opusc. ed. te Water, T. I. p. 136.

\* רָעַן in Kal not used. Syr. رَعْنٌ signifies mallows.

PIL. רָעַנַן to put forth leaves, to be green, Job 15: 32. Cant. 1: 16. But both these examples can be referred to the following adjective. — Hence

רָעַנַן m. adj. green, e. g. leaves, foliage, Jer. 17: 8; of trees which are vigorous and flourishing Deut. 12: 2. 2 K. 16: 4. A green tree is then the emblem of prosperity Ps. 37: 35. 52: 10. 92: 15. Also green oil, i. e. fresh, new, Ps. 92: 11.

רָעַנַן Chald. id. metaph. of a person flourishing in prosperity Dan. 4: 1.

\* רָעַע 1. imper. רָעַע Is. 8: 9, fut. יִרָע, to make a loud noise. This, under various modifications, is the primary signification of all those roots which

begin with the syllable רע, esp. רעם comp. fremo, רעד, רעש, comp. ῥέω, ῥέος, ῥάδατος, Germ. rauschen, rasen, rasseln, Engl. to rage, to rush; also in those with the syllables רה, רג, רגז, see under רגז. The special force of breaking, crashing, is found in the roots רעע, רעץ, comp. רעץ; that of trembling, quaking, as arising from concussion, in רעד, רעל, רעם.—Spec. רעע is to break, to break off or in pieces, as in Aramean. Ps. 2: 9. Job 34: 24. Jer. 15: 12. Also intrans. to be broken, Jer. 11: 16.

2. to be evil, from the idea of raging, noise, tumult, which is referred to an evil disposition, see רשע; as vice versa gentleness, quiet, humility, are referred to goodness of disposition and heart, see ענו. Only in praet. רע, fem. רעה, fut. ירע, of which fut. the examples are given under the root ירע no. 2. Thus רע בעיני פ' to be evil in the eyes of any one, i. e. to displease him, Num. 11: 10. Further, to be evil is also i. q. to be hurtful, to harm, seq. ה 2 Sam. 19: 8; of the eye, to be envious, seq. ב Deut. 15: 9; of the countenance, to be sad, Ecc. 7: 3.

HIPH. הרע and הרע, inf. הרע 1. to make evil, e. g. הרעו מעלליהם they make evil their doings, they work evil, Mic. 3: 4; also to do evil, to do ill, sc. what one does, Gen. 44: 5 הרעתם אשר הרעתם ye have ill done what ye have done. Seq. לעשות lit. to make evil in doing, i. e. to do evil, to act or live wickedly, 1 K. 14: 9; and so without לעשות id. Is. 1: 16. 11: 9. Ps. 37: 8. Prov. 4: 16. Part. מרע 17: 4, plur. מרעים, evil doer, Is. 1: 4. Ps. 22: 17. 37: 9.

2. to do evil to any one, seq. dat. Ex. 5: 23. Num. 11: 11; acc. Num. 16: 15. Ps. 74: 3, comp. the same construction in opp. הוטרב; seq. על 1 K. 17: 20, Gen. 31: 7, 1 Chr. 16: 22. Sometimes of God as inflicting evil, sending calamities, seq. dat. Jer. 25: 6. Ruth 1: 21, seq. acc. Ps. 44: 3.

HITHP. התרועע to be broken in pieces, from concussion, Is. 24: 19;

hence to be destroyed, to perish, Prov. 18: 24.

רעע Chald. to break in pieces, fut. ירוע after the form ידק, Dan. 2: 40.

PA. id. ibid.

\* רעף fut. ירפע, i. q. ערה no. I, to drop, to distil, seq. acc. Prov. 3: 20 the clouds distil the dew. Ps. 65: 12, 13. Arab. رعى id.

HIPH. to let drop, to make distil, e. g. of the heavens, seq. acc. Is. 45: 8.

\* רעץ i. q. רעע and רעץ to break or dash in pieces, Ex. 15: 6. Metaph. to harass, to oppress a people, Judg. 10: 8.

\* רעש to be moved, to be shaken, hence to tremble, to quake, e. g. the earth Judg. 5: 4. Is. 13: 13 the earth shall be moved, shall tremble, from her place, comp. Job 9: 6. So the heavens Joel 2: 10. 4: 16; mountains Jer. 4: 24. Nah. 1: 5; coasts of the sea Ez. 26: 15. Arab. رعش and رعس to tremble, to quake. But the origin of the Hebrew verb and its primary idea lies in the noise and crashing which is made by concussion, see the subst. רעש, and comp. under רעע.—Once of the rustling motion of grain waving in the wind, Ps. 72: 16, Germ. rauschen.

NIPH. i. q. Kal, to be moved, shaken, e. g. the earth Jer. 50: 46.

HIPH. 1. to move, to shake, to cause to tremble, e. g. the heavens and the earth Ps. 60: 4. Hagg. 2: 6, 7; kingdoms Is. 14: 16; hence to terrify the nations Ez. 31: 16.

2. Spec. to cause to leap sc. a horse; verbs signifying to tremble, to move to and fro, being often transferred to the idea of leaping, springing, comp. נהר Pi. הרגל, הדרג, and the kindr. verb החרעשנו Job 39: 20 החרעשנו כחרבפה canst thou make him leap like the grasshopper?—Hence

רעש m. 1. noise, tumult, e. g. of chariots, rattling, rushing, Nah. 3: 2. Jer. 47: 3; of prancing steeds Job 39:

24; of battle Is. 9: 4. Jer. 10: 22. Espec. the noise and crashing of an earthquake, and hence for earthquake 1 K. 19: 11. Am. 1. 1. Zech. 14: 5.

2. a trembling, quaking, Ez. 12: 18; the shaking, brandishing of a spear Job 41: 21.

\* רָפָא 1. pp. to sew together, to mend, to repair. Arab. رَفَا, Aeth. ረፈላ: id. It corresponds to the Gr. ῥάπτω. These roots all have their origin in a common stock, the primary and onomatopoetic syllable רָפָ, which has the force of Lat. *rapere* and *carpere*, Germ. *raffen*, *rupfen* [coll. רוֹב *raufen*], *rauben*, comp. גָּרַף, חָרַף, טָרַף. The present verb imitates the sound of a person sewing rapidly. — See Niph. and Pi. no. 1.

2. to heal, to cure, pp. a wound, a wounded person, which is often done by sewing up the wound, Is. 19: 22. 30: 26. Job 5: 18. Ecc. 3: 3, comp. Ps. 60: 4. — Then also to heal a sick person; comp. Gr. ἀνέισθαι i. e. to mend and to cure, and also Luther's jest upon the physicians, whom he calls 'unsere Herr Gottes Flicker,' our Lord's cobblers. C. acc. of pers. Gen. 20: 4. Ps. 60: 4; c. dat. of pers. Num. 12: 13. 2 K. 20: 5. Part. רֹפֵא a physician, Gen. 50: 2. 2 Chr. 16: 12. Impers. Is. 6: 10. וְרָפָא לוֹ and (lest) there be healing for him, lest he be healed.

Metaph. a) God is said to heal a person, a people, a land, i. e. to restore to former prosperity and happiness, 2 Chr. 7: 13, 14. Hos. 7: 1. 11: 3. Ps. 30: 3. Jer. 17: 14; as vice versa God is said to wound by inflicting calamities, see Deut. 32: 39. Jer. 30: 17. — Further, as this restoration is connected with and depends on the remission of sins, (see Mat. 9: 2 sq. Mark 4: 12, comp. Is. 6: 10. 53: 5,) hence to heal is b) i. q. to pardon, to forgive, 2 Chr. 30: 20. Jer. 3: 22. Hos. 14: 5. Comp. Ps. 41: 5. 103: 3. Also c) for to comfort, to console. Job 13: 4 רָפְאֵי אֶזְרִי empty comforters, comp. Ps. 147: 3. Jer. 6: 14. 8: 11. So the verb *solor*, *consolor*, seems also to have the primary sense of to

heal, to make whole, from *solus*, ὅλος, comp. also Arab. رَفَا to cure, to console.

NIPH. 1. pass. of Kal no. 1, Jer. 19: 11.

2. to be healed, cured, either a disease Lev. 13: 37, or a sick person Deut. 28: 27. Seq. dat. Is. 53: 5 נָרְפָא לָנוּ there was healing for us i. e. God hath forgiven us. Also bitter and unwholesome water is said to be healed, when it is rendered wholesome, 2 K. 2: 22. Ez. 47: 8, 9.

PIEL 1. to mend, to repair, e. g. an altar broken down 1 K. 18: 30.

2. to heal, to cure, e. g. a wound Jer. 6: 14, the sick Ez. 34: 4; to render wholesome e. g. bad water 2 K. 2: 21. Metaph. to comfort, to console, Jer. 8: 11.

3. trans. to cause to be healed, i. e. to bear the expense of a cure, Ex. 21: 19. Inf. pleon. רָפִיא Ex. 1. c.

HITHP. to let oneself be healed 2 K. 8: 29.

Deriv. רָפְאָה, רָפְאִית, מְרַפֵּא, and the pr. names רָפְאֵל, רָפְיָה, רָפּוּא, רָפְאֵל.

NOTE. Sometimes רָפָא assumes the signification of the cognate רָפַח to remit, to relax, as also vice versa. E. g. part. Pi. מְרַפֵּא relaxing, weakening, Jer. 38: 4; also the derivatives רָפַח, מְרַפֵּא no. II.

רָפַח 1. i. q. רָפַה, relaxed, languid, feeble, only in plur. רָפְאִים i. e. the weak, for the shades, manes, dwelling in Hades, whom the Hebrews supposed to be destitute of blood and animal life (נֶפֶשׁ), and therefore weak and languid like a sick person, Is. 14: 10; but yet not wholly without some faculties of mind, as e. g. memory, Is. 14: 9 sq. — Ps. 88: 11. Prov. 2: 18. 9: 18. 21: 16. Is. 26: 14, 19.

2. *Rapha* pr. n. a) of the founder of the Canaanitish tribe Rephaim, רָפְאִים q. v. 1 Chr. 20: 4 sq. Comp. also רָפַח. b) 1 Chr. 8: 2. c) 4: 13.

רָפְאָה f. only plur. medicines Jer. 30: 13. 46: 11. Ez. 30: 21.

רְפָאוֹת *f. a healing, health*, Prov. 3: 8. R. רָפָא.

רָפָאִי, only plur. רָפָאִים, a gentile name *Rephaim* or *Rephaites*, i. q. רָפָאִי *sons of Raphah*, 2 Sam. 21: 16, 18, [al. 20: 22,] an ancient Canaanitish tribe beyond the Jordan, celebrated for their gigantic stature, Gen. 14: 5. 15: 20. Is. 17: 5, comp. Deut. 3: 11. Some remnants of them still survived in the time of David, 2 Sam. 1. c. — In a wider sense, this name appears to have comprehended all the gigantic races of the Canaanites, Deut. 2: 11, 20. See אֲרִיִּים, אֲנָשִׁים, זַמְזָמִים.

רַפְּאֵל (whom God heals) *Raphael* pr. n. 1 Chr. 26: 7. Greek *Ραφαήλ* Tob. 9: 5.

\* יָרַפַּד fut. יִרְפַּד *to strew, to spread*, Job 41: 22. Cogn. רָבַד.

PIEL 1. *to spread a bed, sternere lectum*, Job 17: 13.

2. *to stay up, to support*, i. e. *to refresh a weary person*, Cant. 2: 5. Comp. סָעַד.

Deriv. רַפְּיָה, and the geogr. names אֲרָפָד, רַפְּיָרִים.

\* I. יָרַף fut. apoc. יִרַף 1. pp. *to cast, to throw*, i. q. רָמָה, *ῥίπτω*, whence pr. n. רָפָה (casting forth, overthrowing). Spec.

2. *to cast down, to let fall, to let hang down*, espec. the hands, see Pi. Hiph. — In Kal intrans, *to fall away, to relax*, e. g. of the day, *to decline, to fail*, Judg. 19: 9; of straw in the fire i. e. *to sink down* Is. 5: 24; seq. מָנָן *to relax or abate from any person or thing, to desist*, Ex. 4: 26. Judg. 8: 3. Neh. 6: 9.

3. *to be let fall, to be relaxed, slackened*, espec. of the hands. 2 Chr. 15: 7 *לֹא-יָרְפוּ יָדֵיכֶם let not your hands be slackened*, become weak, i. e. be not slothful in your work. Frequently also *hands hanging down* i. e. *relaxed*, feeble, are ascribed to those who are discouraged, *faint-hearted*, 2 Sam. 4: 1 *וַיִּרְפוּ יָדָיו his hands were feeble*, he

became discouraged. Is. 13: 7. Jer. 6: 24. 50: 43. Ez. 7: 17. 21: 12. Zeph. 3: 16. Also of the person himself, Jer. 49: 24 *דָּמָשְׁקִי הָרָפָהָה Damascus* (i. e. her inhabitants) *is discouraged*.

NIPH. *to be slack, i. e. remiss, idle*, Ex. 5: 8, 17.

PIEL *to let fall, to let down*, e. g. the wings Ez. 1: 14, 25; a girdle, *to relax, to loosen*, Job 12: 21. Spec. the hands of any one, *to make hang down, to relax or weaken*, i. e. *to discourage*, comp. Kal no. 2, Jer. 38: 4. Ezra 4: 4.

HIPH. הִרְפָּה, imp. and fut. apoc. הִרְפֵּה and הִרְפֵּה.

1. *to let fall one's hand, to desist*. 2 Sam. 24: 16 *הִרְפֵּה יָדְךָ slacken now thine hand* i. e. *desist from smiting*. Seq. מָנָן *for to desert or forsake any one* Josh. 10: 6. Without יָד, *to slacken sc. the hand*, i. e. *to desert* seq. מָנָן *from any person or thing, to let alone*, Judg. 11: 37. Deut. 9: 14.

2. *to let fall, to let drop*, i. e. *to omit, to leave off*, e. g. a work begun Neh. 6: 3, instruction Prov. 4: 13; a person, i. e. *to forsake him*, i. q. עָזַב, Deut. 4: 31. 31: 6, 8. Josh. 1: 5. Ps. 138: 8. Absol. Ps. 46: 11 *desist sc. from your vain attempts, and know etc.* 1 Sam. 15: 16.

3. *to let go, to dismiss a person*, (opp. to hold him fast,) seq. acc. Cant. 3: 4. Job 7: 19. 27: 6.

HITHPH. *to show oneself slack, remiss*, i. e. a) *to be slothful* Job 18: 3. Prov. 18: 9. b) *to be discouraged, to faint*, Prov. 24: 10.

Deriv. רַפְּיָן, רַפְּיָה.

II. רָפָה is not unfrequently put for רָפָא *to heal*, comp. קָרָא no. II = קָרָה. In this sense occurs imper. רָפָה for רָפָא Ps. 60: 4, fut. תִּרְפֶּינָה Job 5: 18.

NIPH. נִרְפָּתָה Jer. 51: 9, inf. הִרְפָּה 19: 11, fut. יִרְפֶּי 2 K. 2: 22.

PI. יִרְפֵּי Jer. 6: 14.

רָפָה (casting forth, overthrowing, i. e. a hero, champion, giant,) *Raphah* pr. n. a) of an ancient giant, whose



posterity were also of gigantic stature and are called יְלִידֵי הָרָפָה and רַפְּאִים, see this word. — b) 1 Chr. 8: 37, for which 9: 43 רַפְּיָה q. v.

רַפָּה m. 1. *slack, remiss*, espec. with יָדָיִם added, *slack-handed* 2 Sam. 17: 2. רַפְּיָה יָדָיִם *slack hands* as implying discouragement, faint-heartedness, Job 4: 3. Is. 35: 3.

2. *weak, feeble*, Num. 13: 18.

רַפּוּא (healed) pr. n. m. Num. 13: 9.

\* רַפְּהָ obsol. root, Arab. رَفَحَ to be rich, whence

רַפְּהָ pr. n. m. (riches) 1 Chr. 7: 25.

רַפְּיָה f. *support, stay, railing*, on the sides of a litter or sedan-couch, Sept. ἀνάκλιον, Vulg. reclinatorium. Cant. 3: 10. R. רַפְּדָה Pi. no. 2.

רַפְּדִים (stays, props) Rephidim pr. n. of a station of the Israelites in Arabia deserta Ex. 17: 1. 19: 2.

רַפְּיָה (whom Jehovah healed) pr. n. m. a) 1 Chr. 3: 21. b) 4: 42. c) 7: 2. d) 9: 43, comp. רַפְּדָה no. 2. e) Neh. 3: 9.

רַפְּיוֹן m. *slackness, remissness*, with יָדָיִם added, trop. for discouragement, faintness of heart, Jer. 47: 3. R. רַפְּדָה no. 2.

\* רַפַּס and רַפַּשׁ used without any distinction, fut. יַרְפֹּשׁ Ez. 34: 18. 32: 2, *to tread with the feet, to trample upon*; espec. of water troubled, made turbid, by treading. Cogn. רַמַּס.

NIPH. Prov. 25: 26 מַעְיֵן נִרְפַּשׁ a troubled fountain.

HITHP. הִתְרַפַּס pp. *to let oneself be trampled under foot, i. e. to prostrate oneself, to humble oneself*, Prov. 6: 3. Ps. 68: 31 מִתְרַפֵּס בְּרַצֵּי כֶסֶף *prostrating himself with pieces of silver*, i. e. submissively offering them as tribute.

Deriv. מַרְפֵּשׁ.

רַפַּס Chald. *to trample down, to stamp upon*, Dan. 7: 7.

רַפְּסָדוֹת f. plur. *floats, rafts*, 2 Chr. 2: 15, a word of the later Hebrew, as it would seem, for הַבְּרֹת 1 K. 5: 23; compounded probably from רָמַשׁ (Arab. رَمَشَ, Aethiop. ረጠጠ) raft, and רָפַד to spread; or according to others from רָמַשׁ and Talmud. רַפְּסָדָה raft.

\* רַפְּהָ, obsol. root, which prob. had the primary signif. *to pull out or off, to pluck*, Lat. *carpere*, see in רַפַּא; and to this may be reduced several of the many glosses so confusedly exhibited by Arabic Lexicographers under the word رَفَّ, e. g. *suxit ubera*, edit olera, assuit (comp. רַפַּא), corripuit aliquem febris. Hence is derived رَفَّ sheep-cote, flock of sheep; and to this doubtless corresponds in the Mishna the word רַפַּת (i. e. רַפַּת, as רַפַּת from רַפַּל, סַפַּת from סַפַּל) stall, Baba bathra 2. § 3, and 6. § 4, pp. a rack from which hay or straw is pulled, like Germ. *Raufe*, comp. אֲרָרָה and אָבִוּס. Hence also the biblical רַפַּתִּים stalls, q. v. The form רוֹפֶה Job 26: 11, see under the root רוּף.

\* רַפַּק, HITHP. *to lean oneself, seq. על upon any one* Cant. 8: 5. Arab. رَفَقَ VIII, id.

\* רַפַּשׁ see רַפַּס.

\* רַפַּשׁ obsol. root, cogn. with רַפַּס and רַפַּת, *to tread with the feet*, e. g. in order to stamp in pieces, or as rendering water turbid. Hence

רַפַּשׁ m. *mud, mire*, Is. 57: 20. In the Talmud, id. Comp. by transp. פְּרָשׁ excrement.

רַפַּת only in plur. רַפַּתִּים Hab. 3: 17, stalls, as the Hebrew interpreters correctly give it. See the etymology

and the Talmudic usage under the root רָפַה. The ה of the sing. is servile, although retained in the plural, comp. קִשְׁחוֹה, קִשְׁתָּה. In addition to what is said under the root רָפַה, comp. also Arab. رَفَقَ, رَفَقَة, رَفَقٌ, also رَفَقٌ<sup>51</sup>, straw, fodder of cattle, as being pulled from the rack. Sept. Vulg. praesepia.

רָץ m. (ר. רָצַץ) fragment, piece, sc. of silver, Ps. 68: 31.

רָץ m. runner, see רוץ.

\* רָצָה I. i. q. רוץ to run. Inf. absol. רָצוּהוּ, Ez. 1: 14.

II. i. q. רָצָה, whence at least רָצִיתִי רָצָהְתִּי Ez. 43: 27.

\* רָצַח in Kal not used, Arab. رَصَد to watch closely, espec. to lie in wait for.

PIEL to watch insidiously, to look askance at, Ps. 68: 17.

\* رَضَى, رَضَا, Arab. رَضَى, رَضَا,

1. to delight in any person or thing, to take pleasure in, prob. pp. to see gladly, to take pleasure in beholding a person or thing, Germ. gern sehen, see in רָעָה no. 1, 3. — Seq. בּ Ps. 49: 14. 147: 10. 149: 4. Is. 42: 1 where supply בּ from the preced. context. Seq. acc. of pers. and of thing Ps. 102: 15. Job 14: 6. Jer. 14: 10. Spec. to receive graciously e. g. one bringing a present, Gen. 33: 10. Mal. 1: 8; of God as graciously accepting the sacrifices and prayers of men Ps. 51: 18. Job 33: 26. Ez. 20: 40, comp. Ps. 77: 8. Am. 5: 22 where the accus. is to be supplied. Seq. עִם of pers. praegn. to delight in associating with any one, to be in friendship or on good terms with him, Ps. 50: 18. Job 34: 9, comp. רָעָה no. 3. Seq. inf. Ps. 40: 14 לְהַצִּילֵנִי רָצָהּ בֵּהּ be pleased to deliver me. Part. pass. רָצִי accepted, i. e. acceptable, grateful to any one, Deut. 33: 24. Esth. 10: 3.

2. i. q. Hiph. to satisfy i. e. to pay

off, to make compensation for, Lev. 26: 34, 41. 2 Chr. 36: 21.

NIPH. 1. to be graciously received or accepted, to be well pleasing, e. g. a sacrifice, see Kal no. 1. Lev. 7: 18. 19: 7. 22: 23, 27; also 1: 4. 22: 25, in which passages there is added a dat. commodi לְוֵיכֶם. In the same sense לָרָצוֹן 22: 20.

2. pass. of Kal no. 2 and Hiph. to be satisfied i. e. paid off, discharged, Is. 40: 2.

PIEL to render well pleased, i. e. to seek to please any one, to seek his favour. Job 20: 10 his sons shall seek the favour of the poor, or what comes to the same thing, shall conciliate the poor, sc. by restoring the goods extorted from them; comp. Arab. II conciliavit.

HIPH. to satisfy, i. e. to pay off, to make full compensation, i. q. Talmud. הִרְצָה, pp. to please i. e. satisfy the creditor. Lev. 26: 34 then shall the land rest and pay off her sabbaths sc. which she owes. Comp. Kal no. 2, and Niph.

HITHP. to make oneself pleasing, acceptable, to catch the favour of any one, seq. אֶל 1 Sam. 29: 4.

Deriv. pr. n. הִרְצָה, and

רָצוֹן m. 1. delight, satisfaction, acceptance, Prov. 14: 35. הָיָה לְרָצוֹן Is. 56: 7. Jer. 6: 20, and עִלְ-הִרְצוֹן Is. 60: 7, to be acceptable, grateful sc. to God, to be approved. — Ex. 28: 38 הָיָה לְרָצוֹן לְפָנֵי יְהוָה for acceptance to them before Jehovah, i. e. that they may be graciously accepted of Jehovah, comp. Lev. 22: 20, 21. Lev. 19: 5 הָיָה לְרָצוֹן לְפָנֵי יְהוָה that ye may be accepted, i. e. that your sacrifice be acceptable. 22: 19, 26. 23: 11.

2. a delight, that in which one delights, Prov. 11: 1, 20. 12: 22. 15: 8. 16: 13; spec. what is acceptable to God, Prov. 10: 32. Mal. 2: 13.

3. will, pleasure, i. e. Chald. רָעוּת, pp. what pleases any one, his pleasure, Fr. tel est mon plaisir, Ps. 40: 9. 103: 21. לְרָצוֹנוֹ to do according to his pleasure, Esth. 1: 8. Dan. 8: 4. 11: 3, 16; seq. בּ of pers. to treat a person

according to one's pleasure, as one will, Neh. 9: 24, 37. Esth. 9: 5. In the sense of *wicked pleasure, wantonness*, Gen. 49: 6.

4. *good-will, favour, grace*, as of a king Prov. 16: 15. 19: 12; espec. of God Ps. 5: 13. 30: 8. Is. 49: 8 רצוֹן in a time of grace, when the way is open to my favour. Meton. *favours bestowed, benefits*, Ps. 145: 16. Deut. 33: 23.

\* רָצַח 1. *to break or dash in pieces*, Arab. *رَضَحَ* and *رَضَخَ*. See Pi. no. 1, and the noun רָצִיחַ.

2. *to kill, to slay*, c. acc. Num. 35: 6 sq. More fully רָצַח פֶּה בְּקֶשֶׁת Deut. 22: 26, comp. רָצַח פֶּה בְּקֶשֶׁת, under נָקָה Hiph. no. 2. c.

NIPH. pass. of Kal no. 2, Judg. 20: 4.

PIEL *to break or dash in pieces*, Ps. 62: 4.

2. i. q. Kal no. 2, but iterative like קָטַל, *to kill many, to be a murderer*, 2 K. 6: 32. Is. 1: 21. Hos. 6: 9.

רָצַח m. 1. *a breaking in pieces, crushing*. Ps. 42: 11 with *a breaking of my bones*, i. e. causing me the severest pain.

2. *outbreak of the voice, outcry, clamour*, (comp. פָּצַח), Ez. 21: 27, where it is coupled with תְּרוּצָה.

רָצִיָּא (delight) pr. n. m. 1 Chr. 7: 39.

רָצִין (Arab. رَاضٍ<sup>5</sup> firm, stable,

or i. q. רוֹזֵן prince, ) Rezin pr. n. a) of a king of Damascus Is. 7: 1. b) Ezra 2: 48. Neh. 7: 50.

\* רָצַע *to pierce, to bore*, e. g. the ear Ex. 21: 6. Arab. رَضَعَ Conj. IV, id.

Deriv. מְרַצֵּעַ.

\* רָצַף *to range stones artificially*, e. g. in a pavement or inlaid work, *to checker*, part. pass. רָצוּף *checkered, tessellated*, Cant. 3: 10. Arab. رَصَف id.

Deriv. מְרַצֵּפָה, רָצֵפָה, רָצָף.

רָצֵף m. 1. *a stone which is heated in order to roast meat or bake bread upon it*. 1 K. 19: 6 עָגַת רָצָפִים *a cake baked on hot stones*. The Rabbins understand *a coal*, comp. רָשָׁף.

2. *Rezeph*, pr. n. of a city subdued by the Assyrians, Is. 37: 12. Perhaps the Πρωσάρα of Ptolemy situated in Palmyrene, Arab. مَرْصَافَة. See Ptol. Geogr. p. 350. ed. Basil.

רָצַף f. not comm. gend. for the words Ez. 40: 16 do not prove a masc.

1. i. q. רָצָף, *a hot stone*, Is. 6: 6. Vulg. *calculus*. Sept. and the Rabbins *a coal*.

2. *a tessellated pavement*, Esth. 1: 6. 2 Chr. 7: 3. Ez. 40: 17, 18.

3. *Rizpah* pr. n. of a concubine of Saul, 2 Sam. 3: 7. 21: 8.

\* רָצַץ fut. יִרְצֹץ for יִרְצֵץ Is. 42: 3. Ecc. 12: 6, comp. אֶרְצָא Jer.

50: 44 Chethibh. Arab. رَضَضَ, cogn. רָצַץ and רָצַע.

1. *to break, to break in or down*, i. e. so as to make a flaw or crack, but not entirely off. Is. 42: 3 קָנָה רָצוּץ *a broken reed shall he not break off* (שָׁבַר). Vulg. *quassata*. 36: 6. 2 K. 18: 21. — Intrans. *to be broken* Ecc. 12: 6.

2. trop. *to treat with violence, to oppress*, often joined with עָשָׂק, 1 Sam. 12: 3, 4. Am. 4: 1. Is. 58: 6. Deut. 28: 33.

NIPH. נִרְצָץ pass. of Kal no. 1, Ecc. 12: 6. Ez. 29: 7.

PIEL רָצַץ 1. i. q. Kal no. 1, but stronger, *to break in pieces*, Ps. 74: 14.

2. i. q. Kal no. 2, Job 20: 19. 2 Chr. 16: 10.

Po. רוֹצֵץ i. q. Kal and Pi. no. 2, Judg. 10: 8. But רוֹצֵץ Nah. 2: 5 belongs to the root רוֹץ *to run*.

HIPH. fut. conv. וְתָרַץ (so as to differ from וְתָרַץ *to make run*.) Judg. 9: 53 *to break in pieces*.

ΗΙΤΗΡΟ. to dash one another, to struggle, Gen. 25: 22.

Deriv. רָץ, comp. מְרוֹצֵץ no. II.

רָק (r. רָקַק no. I) 1. adj. *thin, lean*, of kine Gen. 41: 19, 20, 27.

2. as an adverb of limitation, restriction, *only, alone*. Job 1: 15 רָק אֲנִי רָק

only I alone. Gen. 47: 22 *only the land of the priests bought he not*. 1 Sam.

1: 13. Judg. 14: 16. Am. 3: 2. 2 Chr. 28: 10. 33: 17. al. saepe. Also of ex-

ception, *only, except, provided*, as Is. 4: 1 *we will eat our own bread, . . . only let*

*us be called by thy name*. Spec. a) after a negation, *only i. e. save, besides*,

2 Chr. 5: 10 *there was nothing in the ark*

*בְּשָׁנֵי הַזֶּהוּת רָק שָׁנֵי הַזֶּהוּת* only, except, in Gaza. 1 K. 15: 5.

—b) it is put before adjectives in the same manner as אֵיךְ no. 2. a, b, c;

thus רָק רָע *only evil*, nothing but evil, Gen. 6: 5. 1 K. 14: 8 רָק הַיָּשָׁר *only*

*right*, nothing but what is right. Deut. 4: 6. Hence c) it has a sort of af-

firmative power, as Gen. 20: 11 רָק אֵינִי רָק

*surely the fear of God is not in this place*, pp. it cannot be otherwise than —, i. e.

doubtless, assuredly.

NOTE. This particle, when at the beginning of a clause, refers sometimes

not to the next word, but to one more remote. Is. 28: 19 רָק זִמְזוּמֵהוּ רָק

*it is a terror only to hear the rumor*. Ps. 32: 6 רָק גִּשְׁשָׁה מִיָּמִים רַבִּים רָק

*as to the floods of great waters, only to him (the righteous) shall*

*they not come near*. The same holds also of the particles גַּם Gen. 16: 13, אֲדָה

Is. 34: 14.

רָק empty, see רִיק.

רָק m. c. Suff. רָקָה (r. רָקַק no. II)

*spittle* Job 7: 19. 30: 10. Is. 50: 6.

\* רָקַב fut. רָקַב to rot, to decay, as

wood, Is. 40: 20. Metaph. Prov. 10: 7; comp. the Rabbinic phrase: "as-

cendit putredo in nomen alicujus." — Hence

רָקַב m. rotteness, caries, of bones

Prov. 12: 4. 14: 30; metaph. of terror

striking through all one's bones Hab. 3: 16; of wood, Job 13: 18. Hos. 5: 12.

רָקַבּוֹן m. id. Job 41: 19.

\* רָקַד to leap, to skip, e. g. for joy,

to dance Ecc. 3: 4. Trop. also things are said to leap or skip from fear, for to

quake, Ps. 114: 4, 6. Comp. Hiph. and

נָתַר Pi. Syr. Pa. id. The primary idea seems to lie in treading or beating

the ground, see in רָקַק.

PIEL, to leap, to spring, to dance, 1 Chr. 15: 29. Is. 13: 21. Job 21: 11;

trop. of a chariot driven rapidly and bounding over rough ways, Nah. 3: 2. Joel 2: 5.

HIPH. pp. to cause to leap or skip, e. g. mountains, i. e. to cause to trem-

ble, to shake, Ps. 29: 6. Comp. Kal, also רָעַשׁ and נָתַר.

רָקִי f. (r. רָקַק no. I) pp. *thinness*, something thin; hence

1. temple, a part of the head Judg. 4: 21, 22. 5: 26.

2. poet. for cheek, Cant. 4: 3. 6: 7. Comp. tempora Prop. 2. 24. 3.

רָקִין (thinness) pr. n. of a city in

Dan lying on the sea-coast, Josh. 19: 46.

\* רָקַח to season, to spice, e. g. oil for

making ointments, to perfume, Ex. 30: 33. The primary idea seems to lie in

pounding, breaking in pieces the aromatic substances to be mingled with the

oil, comp. under רָקַק, and אֲבָקָה רָבֵל Cant. 3: 6. — Part. רָקֵחַ a maker of

ointment, perfumer, Ex. 30: 35. Ecc. 10: 1.

PUAL pass. 2 Chr. 16: 14. HIPH. to season flesh, to spice, Ez. 24: 10.

Deriv. מְרַקֵּחַ, מְרַקֵּחִים, מְרַקֵּחִים, מְרַקֵּחִים, מְרַקֵּחִים, מְרַקֵּחִים.



רֶקֶחַ m. *spice*. רֶקֶחַ לְיוֹ הַרְקָה spiced wine, i. q. מֶסֶךְ, Cant. 8: 2.

רֶקֶחַ m. *ointment, perfume*, Ex. 30: 25.

רֶקֶחַ m. *a maker of ointments, perfumer, pigmentarius*, 1 Sam. 8: 13. Neh. 3: 8. Fem. רֶקֶחָה 1 Sam. 8: 13.

רֶקֶחִים m. plur. *ointments, perfumes*, Is. 57: 9.

רָקִיעַ m. (r. רָקַע) Gen. 1: 4, 6, 7, 8. Ps. 19: 2, fully הַשָּׁמַיִם Gen. 1: 14, 15, 17, 20, al. *the firmament, the expanse of the heavens, which is spread out, expanded*, like a hemispheric arch above the earth; splendid and transparent as sapphire Ex. 24: 10; comp. Dan. 12: 3; in which the stars are said to be fixed, and above which the Hebrews supposed a celestial ocean to exist, Gen. 1: 7. 7: 11. Ps. 104: 3. 148: 4; but compare Gen. 2: 6. Sept. στερέωμα, Vulg. *firmamentum*.

רָקִיק m. (r. רָקַק no. I) *a thin cake, wafer*, Ex. 29: 2, 23. Lev. 8: 26.

\* רָקַם pp. i. q. רָגַם no. 3, *to deck with colours, to make versicoloured, to variegate*. (Arab. to mark with points, Conj. II to draw lines, to write.) Hence רָקְמָה.—Spec. *to variegate a garment, to weave with threads of various colours*. Part. רָקֵם *a weaver in colours* Ex. 26: 36. 27: 16. 28: 39. 38: 18; different from הַשָּׁב a worker in colours. In the Spanish and Italian languages the verb *recamare, ricamar*, (from the Arabic,) has been transferred to the art of embroidering with the needle, a sense which was formerly attributed also to the Hebrew word. But see against this, Ps. 139: 15 coll. Job 10: 11, and A. T. Hartmann Hebräerin III. p. 138 sq.

Pual pass. *to be curiously woven, of the formation of the embryo in the womb* Ps. 139: 15.

Deriv. רָקְמָה, רָקַם.

רֶקֶם (i. q. <sup>רֶקֶם</sup> flower-garden, pp. variegated,) *Rekem* pr. n.

1. of a city in Benjamin Josh. 18: 27.

2. m. of several men, a) of a king of the Midianites Num. 31: 8. Josh. 13: 21. b) 1 Chr. 2: 43. c) 7: 16.

רֶקְמָה f. (r. רָקַם) 1. *something variegated, versicoloured*, e. g. of the eagle's pinions Ez. 17: 3; of stones of divers colours 1 Chr. 29: 2, comp. פָּרֵךְ.

2. Spec. *a garment of divers colours, versicoloured raiment*, Ez. 16: 13, 18. 27: 16. Plur. Ps. 45: 15. Dual רֶקְמָתַם Judg. 5: 30.

\* רָקַע (cogn. רָקַק) 1. *to beat, to smite the earth with the feet, to stamp*, either in indignation Ez. 6: 11, or in exultation 25: 6.

2. *to beat out, i. e. to spread out or expand by beating* (see Pi.) hence simpl. *to spread out, to expand*, as God the earth Ps. 136: 6. Is. 42: 5. 44: 24. Syr. tq make firm, to found.

3. *to tread or stamp in pieces* 2 Sam. 22: 43.

PIEL *to beat out, i. e. to spread out or expand by beating*, as thin plates Ex. 39: 3. Num. 17: 4; hence *to overspread, to overlay with plates of metal* Is. 40: 19.

Pual part. *to be beaten or spread into plates* Jer. 10: 9.

HIPH. i. q. Kal no. 2, *to spread out the heavens* Job 37: 18.

Deriv. רָקִיעַ, also

רָקְעִים m. plur. *plates, laminae*, Num. 17: 3.

\* I. רָקַק pp. *to beat, to pound, spec. to spread out by beating, to beat thin*,

Arab. intrans. <sup>رَقَّ</sup> to be thin. Cognate are the roots רָקַד, רָקַע, which have the primary signif. of beating, pounding, and רָקַב, רָקָה, which have that of pounding, breaking in pieces.

Deriv. רָקַק, רָקָה, רָקִיק, and pr. names רָקַת, רָקוֹן.

\* II. רַקֵּן i. q. רַק to spit, to spit out, an onomatopoetic root, like cogn. רַק, comp. Lat. *screo*. Seq. בַּ to spit upon any one Lev. 15: 8 where fut. רַקֵּן.

Deriv. רַק.

רַקֵּת (i. q. Chald. רַקְתָּ, Arab. رَقَة shore) pr. n. of a city in the tribe of Naphtali, situated according to the Rabbins on the spot afterwards occupied by Tiberias, Josh. 19: 35.

רַשׁ poor, see רושׁ.

\* רַשָּׁה obsol. root, Chald. רַשָּׁה to have leave, to be permitted, רַשָּׁה leave, permission. Hence

רַשִּׁיּוֹן m. leave, a permit sc. to do any thing, Ezra 3: 7.

רַשִּׁית see רַאשִׁית beginning.

\* רַשֵּׁם to write down, to record, Dan. 10: 21. Arab. رَسَم id.

רַשֵּׁם Chald. id. Fut. יִרְשֵׁם Dan. 6: 9.

PEIL רַשֵּׁם pass. Dan. 5: 24, 25.

\* רַשַׁע fut. יִרְשַׁע 1. pp. to make noise and tumult, to cause disturbance, see the adj. רַשָּׁע Job 3: 17. Is. 57: 20, and Hiph. Job 34: 29. Syr. رَشَع Aph. to disturb, to agitate, رَشَع disturbance, commotion, also رَشَع to be disturbed. Kindred are the roots רַעַשׁ, רַעַע, and others, for which see under רַעַע. — Hence

2. to do evil, to be wicked, impious; for this transition of meaning see in רַעַע no. 2. 1 K. 8: 47. Dan. 9: 15. Ecc. 7: 17; opp. צַדִּיק. Praegn. seq. מִן to wickedly depart from God Ps. 18: 22.

3. to have an unjust cause, to be guilty, (opp. צַדִּיק,) Job 9: 29. 10: 7, 15.

HIPH. 1. to pronounce guilty, i. e. to condemn any one, as a judge (opp. צַדִּיק) Ex. 22: 8. Deut. 25: 1. Job 32: 3. Is. 50: 9; or as one who gains his cause Is. 54: 17. Hence simply to gain one's cause, to be victorious, e. g. of Saul, 1 Sam. 14: 47 and whithersoever he turned himself, יִרְשַׁע he won his cause i. e. was victorious; victory being accounted the reward of a just cause, defeat the punishment of unrighteousness, comp. צַדִּיק, צַדִּיקָה no. 4, זָכָה to be innocent, Syr. رَاح to conquer. Sept. ἐσώζετο, Vulg. superabat. But still the primary signification would also be appropriate here: he caused disquiet, inspired terror, Engl. Vers. he vexed them.

2. intrans. to do evil, to act wickedly, 2 Chr. 20: 35 with יַעֲשֹׂה added. 22: 3. Job 34: 12. Dan. 12: 10. Praegn. 11: 32 מְרַשְׁעֵי בְרִית who do wickedly against the covenant, i. e. who impiously break it.

Deriv. רַשָּׁע, רַשָּׁע, רַשָּׁעָה, מְרַשְׁעֵת.

רַשָּׁע adj. 1. wicked, ungodly, impious, Gen. 18: 23. Job 9: 24. 15: 20. 20: 29. Ps. 1: 1, 4, 5, 6. 3: 8. 7: 10. 9: 18. 11: 6. al. saepiss. Opp. צַדִּיק. Sometimes, though rarely, it is spoken of the Gentiles (גִּוִּים) who harass the Israelites (עַמֵּי) Is. 14: 5. Ps. 9: 6, comp. רַשָּׁע Ps. 84: 11. 125: 3, and Gr. ἄνομοι of the Gentiles 1 Macc. 2: 44. 3: 5. Act. 2: 23.

2. unrighteous, having an unjust cause, in a forensic sense Ex. 23: 7. Deut. 25: 1.

3. guilty, liable to punishment, Gen. 18: 23, 25. רַשָּׁע לָמוּת guilty of death Num. 35: 31.

רַשָּׁע, c. Suff. רַשָּׁעִי m. 1. wickedness, ungodliness, impiety, Ps. 5: 5. 45: 8. al. saepe. Opp. צַדִּיק. So אֲצִירוֹת רַשָּׁע treasures of wickedness, i. e. acquired by injustice Mic. 6: 10. מֵאֲזִנֵּי רַשָּׁע wicked balances i. e. false Mic. 6: 11. Spec. for deceit, falsehood, Prov. 8: 7, opp. אֱמֶת.

2. Plur. רָשָׁעִים *wicked deeds*, Job 34 : 26.

רָשָׁעָה f. 1. *wickedness, ungodliness*, Is. 9 : 17. Mal. 3 : 15 ; spec. *deceit, falsehood*, Prov. 13 : 6, comp. צָדֵק no. 2.

2. *wicked deed, fault*, Deut. 25 : 2.

רָשָׁעִים see בִּישָׁן.

\* רָשָׁה obsol. root, *to inflame, to kindle*, cogn. שָׂרַף. Samar. id.

רָשָׁה m. 1. *flame*, Cant. 8 : 6, comp. Chald. Ps. 78 : 48. Targ.

2. *lightning*, Ps. 78 : 48. Hence poet. Ps. 76 : 4 רָשָׁפִי קִשְׁתֹּת *the lightnings of his bow* i. e. arrows, and Job 5 : 7 בְּנֵי רָשָׁף *sons of the lightning* i. e. birds of prey which fly swift as the lightning.

3. *fever, burning plague*, with which the body is *inflamed*, comp. חֶמֶה heat and poison. Deut. 32 : 24 לַחֲמֵי רָשָׁה *consumed with burning pestilence*. Hab. 3 : 5 where the other hemistich has דָּבַר plague.

4. pr. n. 1 Chr. 7 : 25.

\* רָשַׁע (cogn. רָצַץ) *to break down or in pieces, to destroy*, in Kal not used. Po. id. Jer. 5 : 17. Pu. pass. Mal. 1 : 4.

Deriv. pr. n. רִשְׁעִישׁ.

רָשַׁת, f. c. Suff. רָשָׁתִי, pp. inf. of the verb רָשַׁע in the sense of catching ; hence, *a net*, Ps. 57 : 7. 9 : 16. 31 : 5. Lam. 1 : 13. פָּרַשׁ רָשַׁת עַל *to spread or cast a net over any one*, Ez. 12 : 13. 17 : 20. 32 : 3. מַעֲשֵׂה רָשַׁת *net-work* Ex. 27 : 4.

רָתוּק m. *a chain*, Ex. 7 : 23. Plur. רָתוּקוֹת 1 K. 6 : 21. R. רָתַק.

\* רָתַח *to boil, to be hot*, in Kal not used. Syr. and Chald. id.

PIEL *to make boil*, Ez. 24 : 5. — PUAL

*to boil*, spoken of the bowels, metaph. for commotion of mind Job 30 : 27.

HIPH. like Pi. Job 41 : 23. — Hence

רָתַח m. *a boiling*, only plur. Ez. 24 : 5.

\* רָתַם *to bind on, to make fast*, e. g. horses to a chariot, Mic. 1 : 13. Comp. אָסַר no. 4. Arab. رَتَمَ IV *to bind a thread upon the finger*. — Hence

רָתַם m. (1 K. 19 : 4 Cheth. f.) plur. רָתָמִים 1 K. 19 : 4, 5. Job 30 : 4. Ps. 120 : 4, according to the Rabbins and Jerome *the juniper*, more correctly i. q.

Arab. رَتَمٌ, *genista, broom, spartium junceum* of Linn. a shrub growing in the deserts of Arabia, with yellowish flowers and a bitter root, which is sometimes eaten by the poor, Job l. c. So called from the notion of *binding*, as *juncus* a *jungendo*, Germ. *Binsen* from the verb *binden*. See Celsius Hierobot. T. I. p. 246. Oedmann Vermischte Sammlungen aus der Naturkunde, fasc. 2. c. 8.

רָתַמָה (genista) pr. n. of a station of the Israelites in the desert, Num. 33 : 18, 19.

\* רָתַק in Kal not used, *to bind, to put in fetters*. Arab. رَتَقَ clausit, consult.

NIPH. Ecc. 12 : 6 Keri, in the contrary signification, *to be unbound, loosed*. Chethibh has רָתַק *to be removed*.

PUAL *to be bound* Nah. 3 : 10.

Deriv. רָתוּק and

רָתָקוֹת f. pl. *chains* Is. 40 : 19.

\* רָתַת obsol. root, i. q. רָטַט and Aram. רִתַּת, ܪܝܬܬ, *to terrify, whence*

רָתַת m. *terror* Hos. 13 : 1. Aram. ܪܝܬܬܐ id.

The letter ש originally, and before the invention of diacritical signs, served to express both the simple sound of *s*, and also the thicker sound *sh*, Germ. *sch*. In like manner the Irish language has only one sign, *s*, for these two sounds, e. g. *solá* solace, and *se* [*she*] he, *si* [*shi*] she. At a later period a distinction was made by the Grammarians, so that the simple sound of *s* came to be indicated by a point over the left horn, and the thicker sound *sh* by one over the right.

For the Heb. ש, the Chaldee often, and the Syriac always (as being destitute of the letter Sin) substitute ס, as שבר, סבר, שם. The Arabic, from a peculiarity of the language, in almost all these words has س, as سنا, سكر, etc. much as the people of Wirtemberg give a thicker sound to the German *s*, pronouncing *ist* like *ischt*. Very rarely does the Arabic retain س, as سله, سلى. — In the Hebrew itself, kindred letters are: a) the other sibilants, as ש, ס, צ, ז, see p. 699, 700; comp. שחק, צחק; שפן, צפן; שנק, צנק to strain, שער and צער to ferment. b) sometimes the aspirates, almost like Gr. *ús* Lat. *sus*, *ύλη* *silva*, comp. שדה i. q. הדה to extend; סבה i. q. הבה to go; שרג i. q. שרש to plait, to weave. Often also in the formation of roots a sibilant is prefixed to the primary biliteral syllable, as שגב i. q. גבב to be high, שגא i. q. גאה etc. Comp. *γράφω* *scribo*, *σкульпω* *sculpo*, *σφιζω* *strideo*, *τεγο* *στέγω*, *fallō* *σφάλλω*, and many others.

\* שער obsol. root, cogn. with the verbs שער q. v. to become hot, to ferment, comp. Arab. نَار to boil up, to break out, as an ulcer. In the west-

ern languages we find from the same stock, Germ. *suar* in Outr. Anglosax. *sur*, Germ. *sauer*, Engl. *sour*. — Hence

שער m. *leaven, sour-dough*, Ex. 12: 15, 19. Chald. סאר id.

שער pp. inf. fem. of the verb נשא (for שער) c. Suff. שער, once contr. שער Job 41: 17, where other Mss. have שער.

1. *a lifting up*, Job 41: 17; so of the countenance, *elation, cheerfulness*, Gen. 4: 7. See the root נשא no. 1. c.

2. *elevation, a rising in the skin*, hence genr. *a spot* Lev. 13: 2. 10: 19; and so even where the skin is depressed, comp. v. 2 with v. 3, 4.

3. *exaltation, majesty*, Gen. 49: 3. Job 13: 11.

4. *dictum, decree of a judge, sentence*, Hab. 1: 7; comp. משא no. 4, and נשא no. 1. f. Others, *pride, arrogance*.

\* שבר to interweave, to plait, i. q. סבר. Hence שברה, שבר.

שב m. plur. שברים *lattices, balusters*, 1 K. 7: 17. See in שברה.

שב f. 1. *a net* Job 18: 8.

2. *lattice, lattice-work, balustrade*, espec. upon or around the capitals of columns. 2 K. 1: 2. 1 K. 7: 18, 20, 51.

שב *sambuca*, see סבה.

\* שב obsol. root, of doubtful signification. Arab. شبع is to be cold. Simonis assigns to it the signif. of the verb בשם to be fragrant. — Hence

שב (coolness, or fragrance) Num. 32: 3, and שבם ib. v. 38. Josh. 13: 19. Is. 16: 8, 9, pr. n. of a city in the tribe of Reuben abounding in vineyards.



\* שֶׁבַע and שָׂבַע 1. *to be or become satisfied, satiated, filled*, Arab.

שָׂבַע id. The primary idea probably

lies in abundance of drink, comp. שָׂבַע, although in the common usage of the language this verb is applied more frequently to food than to drink. Thus of one sated with food, Deut. 31: 20. Ruth 2: 14. Is. 44: 16. al. More rarely with drink, i. q. שָׂבַע, Am. 4: 8; hence also of the earth as watered Prov. 30: 16. Ps. 104: 16. Spoken of the spirit, (see שָׂבַע no. 2,) Ecc. 6: 3; and metaph. of the eye as not satisfied with seeing Ecc. 1: 8, comp. Is. 53: 11. Ps. 17: 15. Constr. absol. Hos. 4: 10. Ps. 37: 19; seq. acc. of thing, as שָׂבַע בֶּחֶם to be filled with bread Ex. 16: 12. Job 27: 14. Ecc. 5: 9; seq. מִן Prov. 14: 14. 17: 20. Job 31: 31; seq. בֶּ Ps. 65: 5. 88: 4; seq. הָ c. inf. Ecc. 1: 8. Metaph. to be satisfied with wealth Ecc. 5: 9; to be filled with reproach Lam. 3: 30. Hab. 2: 16, with contempt Ps. 123: 8, with calamity Ps. 88: 4.

2. *to be sated, glutted, tired of any thing*, Is. 1: 11. Job 7: 4. Prov. 25: 17. שָׂבַע יָמִים *to be sated with life*, 1 Chr. 23: 1. 2 Chr. 24: 15.

PIEL *to satisfy, to satiate*, Ez. 7: 19; seq. dupl. acc. of pers. and thing Ps. 90: 14.

HIPH. *to satisfy, to satiate*, seq. acc. of pers. Ps. 107: 9; seq. dupl. acc. of pers. and thing 132: 15; seq. מִן of thing Ezra 32: 4. Ps. 81: 17; seq. בֶּ of thing Ps. 103: 5. Once seq. הָ of pers. and acc. of thing Ps. 145: 16. Metaph. Ps. 91: 16.

Deriv. the five following.

שָׂבַע m. *satiety, hence abundance, plenty* e. g. of food Gen. 41: 29sq. Prov. 3: 10.

שָׂבַע m. adj. *satisfied, satiated, full*, Prov. 27: 7. 1 Sam. 2: 5. Metaph. a) in a good sense, *abundant, rich* in any thing, e. g. שָׂבַע רִצּוֹן *rich in favour* sc. with God Deut. 33: 23. b) in an ill sense *sated with sorrows* i. e. *abounding in them* Job 14: 1. 10: 15. Hence with the notion of weariness su-

peradded, שָׂבַע יָמִים *sated with life* Gen. 35: 29. Job 42: 17; and simpl. שָׂבַע Gen. 25: 8.

שָׂבַע m. 1. *satiety, fulness*, קִשְׁבָּע to the full, Ex. 16: 3.

2. *abundance* Ps. 16: 11.

שָׂבַע f. Ezra 16: 49, and

שָׂבַע f. *satiety, fulness*, Ruth 2:

18. שָׂבַע to the full Is. 23: 18. Ez. 39: 19.

\* שָׁבַר *to view, to examine by the eye*, seq. בֶּ Neh. 2: 13, 15. Chald. שָׁבַר, q. v. Arab. سَمَرَ to examine e. g. a wound. The primary idea seems to be that of digging out and exploring, scrutinizing, which belongs to the syllable שָׁבַר, פָּר, comp. שָׁבַר, בָּרַר, שָׁבַר, also שָׁבַר and שָׁבַר.

PIEL 1. *to expect, to wait for*, pp. to look for, comp. שָׁבַר Pi. no. 2. Ruth 1: 13.

2. *to hope* Esth. 9: 1. Seq. שָׁבַר and שָׁבַר of pers. Ps. 104: 27. 119: 166. Is. 38: 18, where others compare Syr. شَبَّ to praise. Aram. P.E. and P.A. id. comp. Lat. spero. — Hence

שָׁבַר, only c. Suff. שָׁבַר, m. *hope* Ps. 119: 116. 146: 5.

\* שָׁנָא in Kal not used, i. q. Aram. שָׁנָא, *to be or become great, to grow*. Kindred with שָׁנָא, the sibilant being prefixed, see under ש, p. 961. Found only in

HIPH. 1. *to make great*, seq. הָ Job 12: 23.

2. *to magnify, to laud*, Job 36: 24.

Deriv. שָׁנָא.

שָׁנָא Chald. id. Fut. Dan. 3: 31 שָׁנָא יְשָׁמְכוֹן *let your peace be great*, i. e. *be multiplied unto you*, a form of salutation. 6: 26. Ezra 4: 22.

\* שָׁנַב i. q. שָׁנַב, but only in poetry, with the exception of Deut. 2: 3.

1. *to lift up oneself, to be lifted or*

raised up, Job 5: 11. Kindred with גבב, comp. שגא i. q. גגה.

2. to be high, i. e. of a city to be inaccessible, strong, Deut. 2: 36.

NIPH. to be high Prov. 18: 11. Trop. a) to be exalted, supremé, of God Ps. 148: 13. Is. 2: 11. b) to be set in a high and secure place; hence to be safe, to be protected, Prov. 18: 10, comp. משגב. c) to be high, i. e. difficult to comprehend, Ps. 139: 6.

PIEL to set up on high, to exalt any one, everywhere metaph. a) to make powerful, to strengthen, Is. 9: 10. b) to set on high i. e. in safety, to protect, to defend, Ps. 20: 2. 69: 30. 91: 14; seq. מן from an enemy (comp. מן no. 3. a.) Ps. 59: 2. 107: 41.

PUAL pass. of Piel b, Prov. 29: 25.

HIPH. to exalt oneself, to shew oneself exalted, Job 36: 22.

Deriv. משגב, and pr. n. שגוב.

שגג a root of doubtful authority, see שגג no. II.

\* שגה i. q. שגא, to become great, Job 8: 7, 11. Ps. 93: 13.

HIPH. to cause to grow, to increase, Ps. 73: 12.

שגוב (elevated) Segub pr. n. a) 1 Chr. 2: 21, 22. b) 1 K. 16: 34 Cheth. for which Keri שגיר.

שגיא m. great Job 36: 26. 37: 23. R. שגא.

שגיא Chald. (r. שגא) 1. great Dan. 2: 31.

2. much, many, Dan. 2: 48. 4: 9.

3. adv. greatly, very, 2: 12. 5: 9.

שד or שדה, see שדים.

\* שדר in Kal not used, prob. to be straight, even, level, comp. kindr. שדה.

Arab. سد Conj. I, IV, to tend straight to the mark, II to lead straight, Conj.

X to be straight, سد who goes straight to the mark.

PIEL to harrow, i. e. to level a field, Is. 28: 24. Job 39: 10. Hos. 10: 11.

Deriv. pr. n. שדים.

\* שדה obsol. root, prob. i. q. שדר to level, intrans. to be level, plain. Arab. سد to stretch out, to extend, comp. שדה. — Hence

שדה, constr. שדה, c. suff. שדיה; plur. absol. שדות Ex. 8: 9, constr. שדי Is. 32: 12 and שדות Neh. 12: 29, c. Suff. שדיותם, שדותם, m.

1. a plain, level tract of country, whence שדה ארם plain of Syria, the level country, i. e. Mesopotamia, i. q. שדן ארם, Hos. 12: 13. Also of the main land, as opp. to the sea, Ez. 26: 6, 8.

2. a field i. e. a) a tilled field, farm, as ploughed and sown Gen. 23: 17. 47: 20, 24; opp. to vineyards and gardens Exod. 9: 25. 22: 4. Num. 20: 17. Ruth 2: 2. b) collect. the fields, the country, as opp. to a city, village, camp, and hence איש שדה a man living in the fields, not in tents, spoken of Esau as a hunter Gen. 25: 27; שדה השרה beasts of the field, wild beasts, Gen. 2: 20. 3: 14; שדה השדה 1 Sam. 17: 44 id. — c) fields of a city, i. e. the country round about it, its territory, district, Neh. 12: 29; also of a people, שדה העמלק the fields, country, of the Amalekites, Gen. 14: 7. 32: 4 שדה מואב the country of Moab 36: 35. Once the country, kingdom of a king, and meton. for his subjects, Ecc. 5: 8 a king שדה שדה who is served, honoured, by the land i. e. by the people.

שדר, i. q. שדה, plain, field, but only poetic, Ps. 8: 8. 50: 11. 80: 14. Deut. 32: 13, al. That ש is the proper and primitive sing. form, and common in Arabic for the Hebrew שדה, we have shewn Heb. Gramm. p. 56, 147, 181. Lehrs. p. 158. Simonis incorrectly holds שדר as plur. i. q. שדים, but see Ps. 96: 12.

שדים plur. (from a sing. שד, שדה, plain, from r. שדר,) whence pr. n. שדן (valley of the plains) the plain of the cities Sodom and Gomorrah, now occupied by the Dead Sea, Gen. 14: 3. 8: 10.

\* שׁוּדֵר i. q. סָבַר to set in a row, to arrange. Hence

שׁוּדָרָה f. row, rank, of soldiers 2 K. 11: 8, 15; of stories, chambers, 1 K. 6: 9.

שׁוּ (for שׁוּדָה or שׁוּדָה) constr. שׁוּה, c. Suff. שׁוּי Deut. 22: 1 and שׁוּדָה 1 Sam. 14: 34 (both from שׁוּדָה), Arab. سَوْدٌ and سَوْدَةٌ, comm. gend. one of a flock, i. e. a sheep or goat, a noun of unity corresponding to the collect. שׁוּדָה q. v. a flock sc. of sheep or goats, Gen. 22: 7, 8. 30: 32. Ex. 12: 3 sq. Where the species is to be expressly distinguished it is said e. g. Deut. 14: 4 שׁוּדָה וְשׁוּדָה קָדִים one of the sheep and one of the goats i. e. a sheep and a goat. Comp. שׁוּר and בָּקָר.

\* שׁוּדֵר obsol. root, i. q. Aram. שׁוּד, Arab. شَهِد to testify, pp. to be an eye-witness, comp. شَهِد to be present, Conj. III coram spectavit. Hence

שׁוּדָה m. (Kamets impure, like participles Peal in the Aramean dialects,) a witness, once Job 16: 19. Hence

שׁוּדָהּ f. a Chaldee (and Syr.) word, used by Laban the Syrian, in stat. emphat. testimony, Gen. 31: 47.

\* שׁוּדֵר obsol. root, i. q. סָבַר, שׁוּדָה, to be round, a verb of the same family with שׁוּדָה, דָּוָר. Hence שׁוּדָהּ moon. Of this noun the following is a diminutive:

שׁוּדָהּ m. plur. crescents, little moons, worn as an ornament on the necks of men, women, and camels, Judg. 8: 21, 26. Is. 3: 18. Sept. μηνίσκοι, Vulg. lunulae. R. שׁוּדָה q. v.

שׁוּב to be gray-haired, see שׁוּב.

שׁוּבָה i. q. סָבָה, thick branches, thickets, 2 Sam. 18: 9. See סָבָה.

\* I. שׁוּב i. q. סָבַג no. I, to go off from, to draw back, 2 Sam. 1: 22, where however many Mss. and editions have ס.

\* II. שׁוּב i. q. סָבַג no. II, to hedge about, to enclose, in Kal not used.

PILP. שׁוּב to hedge about e. g. a vineyard. Is. 17: 11 תִּשְׁבְּתָהּ תִּשְׁבְּתָהּ in the day thou plantedst it, didst thou also hedge it in. Kimchi and Aben Ezra render it by תִּגְדְּלֶיהָ thou didst cause it to grow, as if from שׁוּבָה i. q. שׁוּבָה, but the former is to be preferred.

שׁוּד see שׁוּד, to plaster with lime.

\* שׁוּדָה, once Gen. 24: 63 Isaac had gone out בשׁוּדָה לְשׁוּבָה Vulg. ad medilandum in agro, i. e. to meditate, so that שׁוּדָה would be i. q. שׁוּדָה no. 4. But Sept. Aqu. Symm. give the sense ad colloquendum, to converse, sc. with friends, or with his servants tending the cattle in the fields, comp. שׁוּדָה no. 1; and this would seem preferable. Aben Ezra and Syr. ad deambulandum, to take a walk, comp. Arab. سَلَاح med. Je, to travel, espec. to make a pilgrimage; but this appears to be a secondary meaning, derived from the notion of chanting and pious meditation.

\* שׁוּבָה i. q. שׁוּבָה, to go or turn away, to turn aside to any thing, Ps. 40: 5.

Deriv. שׁוּבָה, שׁוּבָה.

\* שׁוּבָה to hedge, to hedge in or about. Arab. شَاكَ med. Vav, to hedge with

thorns, شَوْكٌ, شَوْكٌ thorn. See the kindred verbs שׁוּבָה no. 2, סָבַב, and שׁוּבָה, also שׁוּבָה and סָבַב, which seem to have come from שׁוּד, סוּד, by making harder the middle radical. Compare also Sanscr. sâkhâ, Pers. شاخ, leaf, bough. — Metaph. Job 1: 10 thou hast made a hedge about him, i. e. dost protect him. But the same phrase is also used in a sense of disfavour, for to shut up one's way, i. e. to shut in, to straiten, Hos. 2: 8, comp. Job 3: 23.

PIL. שוֹכֵךְ *to plait, to weave, trop.*  
Job 10: 11 בְּעֶצְמוֹת וְגִידִים תְּשַׁכְּכֵנִי  
*with bones and sinews hast thou woven me, comp.* Ps. 139: 13.

Deriv. מְשׁוֹכֵכָה and מְשׁוֹכֵכָה, also

שוֹךְ m. Judg. 9: 49, and שׁוֹכָה  
f. v. 48, *a bough.* Chald. סוֹךְ and שׁוֹךְ,  
Syr. ܫܘܚܐ, id.

שׁוֹכָה (hedge, enclosure, ה = ו, וְ)  
pr. n. of a city in the plains of Judah,  
Josh. 15: 35.

שׁוֹכֵתִי, gentile n. from a place  
שׁוֹכָה elsewhere unknown, 1 Chr. 2:  
55.

\* שׁוֹם and שׁוֹם, fut. רָשִׁים apoc.  
רָשִׁים, once רָשִׁים Ex. 4: 11; imp.  
רָשִׁים, inf. absol. שׁוֹם, constr. שׁוֹם,  
rarely שׁוֹם Job 20: 4, genr. *to put, to set, to place,* τιθέναι. Syr. ܫܘܡ, Aethiop. ሠፈሰ: ሠፈሰ: id. Less frequent is Arab. سَلَم med. Je, to set, to constitute, e. g. a price. Spec.

1. *to put, to set, to place,* where the person or thing thus *put* stands erect, or is regarded as standing rather than as lying down. Gen. 2: 8 וָרֶשֶׁם שָׁם וְאֶת-הָאָדָם *and there (in the garden) he put the man.* שׁוֹם פ' בֵּית כְּלָא *to put any one in prison* 2 Chr. 18: 26. Hence a) *to set a plant, for to plant,* as Lat. 'ponere arborem,' and Arab. نَصَب. Is. 28: 25. — b) שׁוֹם בָּנִים *to set i. e. to beget children,* Germ. "Kinder in die Welt setzen," Ezra 10: 44; comp. θείσθαι παῖδα ὑπὸ ζώνῃ Hymn. Ven. 256, 283. — c) שׁוֹם קֶן *to set, i. e. build a nest, to set up one's dwelling* e. g. in a rock Num. 24: 21. — d) *to set an army, i. e. to set in array, to draw up,* e. g. מַחֲנֵה Josh. 8: 2, 13; bands of soldiers, שׁוֹם רָאשֵׁי Job 1: 17; c. accus. impl. id. 1 K. 20: 12. Ez. 23: 24, comp. Hiph. 21: 21. In like manner intrans. 1 Sam. 15: 2 שָׁם לִי בַדְרֶךְ *he set himself against him in the way.* The same ellipsis occurs with the verbs עָרַךְ no. 1. a, and שִׁיתָ. — e) *to set i. e. to constitute, to appoint,* (τιθέναι Acts 20: 18,) e. g. a king

Deut. 17: 15, a prince Hos. 2: 2, judges 1 Sam. 8: 1; seq. dupl. acc. 1 Sam. 1. c. seq. acc. and לָּ Gen. 45: 9. Ex. 2: 14; seq. acc. and עָלַי *to set over,* i. e. a person over any thing Ex. 1: 11. 5: 14. 1 Sam. 18: 5. — f) *to set up, to establish, to found,* (q. d. to set the foundations of,) e. g. the earth Job 34: 13, a people Is. 44: 7, the law of God 42: 4. Here belongs the phrase in which God is said שׁוֹם שְׁמִי *to set his name* any where, i. e. to establish his seat any where, to occupy a temple or sanctuary, Deut. 12: 5, 21. 14: 24. 1 K. 9: 3. 11: 36. 2 K. 21: 4; i. q. שָׁפַן שְׁמִי Deut. 12: 11. 26: 2. — g) *to set, to appoint,* e. g. a law (to make) Gen. 47: 26; a place (to fix) Ex. 21: 13.

2. *to put, to set, to lay,* sc. inanimate things, so that they may remain in a recumbent posture, e. g. seq. בָּ in any place, Gen. 31: 34. 44: 1. 50: 26. Deut. 10: 2. Job 13: 27 רַגְלִי בַּסֵּד *thou hast put my feet in the stocks;* seq. עָלַי *upon any place, to put or lay upon,* Gen. 9: 23. 22: 6; שׁוֹם יָד עַל פִּה *to lay the hand upon the mouth,* as imposing silence on oneself Job 21: 5. 29: 9; seq. אֶל id. 1 Sam. 19: 13. שׁוֹם אֵשׁ *to set fire to,* i. e. to apply fire 1 K. 18: 23, 25. Spec. a) שְׂמֹלֶת עָלָיו *to put on one's garments,* Ruth 3: 3; comp. עָלַי no. 1. a. — b) *to put, to lay down,* sc. a pledge, Job 17: 3. Comp. Arab. وَضَعَ Conj. III i. q. وَضَعَ, Gr. τίθεσθαι Passow, A. no.

8. — c) *to put or lay upon any one, to impose,* e. g. any thing to be done, seq. עָלַי of pers. Ex. 5: 8. 14: 22, 24; or to be suffered, seq. בָּ Deut. 7: 15; also *to impute to any one* sc. guilt, seq. עָלַי Judg. 9: 24; לָּ Deut. 22: 14, 17; בָּ 1 Sam. 22: 15. Job 4: 18. — d) שׁוֹם שֵׁם לָּ *to put i. e. give a name to any one,* (ὀνομαθεῖναι Od. 19. 403, ὀνομαθεῖσθαι 19. 406,) Dan. 1: 7; and with a somewhat different construction, Judg. 8: 31 וָרֶשֶׁם אֶת-שְׁמוֹ אֲבִימֶלֶךְ *and he set i. e. called his name Abimelech.* Neh. 9: 7, and Chald. Dan. 5: 12. — e) שׁוֹם לְעֵינָיו *to set before oneself, before one's eyes,* spoken of that for which one has high regard, Ps. 54: 5. 86: 14. — f) seq. אֶל *to set out to any one, i. e. to propound,*



to explain, Job 5: 8; and so seq. בָּאֲזְנוֹי פ' to put in the ears of any one, i. e. to recite, to make known to him Ex. 17: 14. — g) to lay up, as if in store, Job 36: 13 the wicked אָהָרַשׁוּמָה lay up wrath sc. in their heart, i. e. they treasure up their wrath, indulge in anger and hatred against God, and do not humbly turn to him; so Umbreit correctly. Usually, they lay up i. e. heap up divine wrath sc. against themselves, i. q. θησαυρίζουσιν αὐτοῖς θυμὸν Rom. 2: 5. — Similar is the phrase h) שׁוּר עַל לֵב to lay up in the heart, Eng. to lay to heart, Gr. θέσθαι ἐν καρδίᾳ, Is. 57: 1, 11. Also שׁוּר אֶל לֵב 2 Sam. 13: 13, to be moved, to be anxious. Seq. gerund Mal. 2: 2, and אֲשֶׁר לֹא (that not) Dan. 1: 8, to care, to take care sc. to do or not to do any thing. Ellipt. Ps. 50: 23 דֶּרֶךְ שׁוּר who layeth to heart his way i. e. his walk, life, who takes care to live aright.

3. to put, to set, i. e. to direct, to turn in any direction, e. g. a) שׁוּר עֵין עַל to set eyes upon, see in עֵין no. 1. e. — b) שׁוּר פְּנֵים to set one's face upon or towards, in various senses, see in פָּנָה no. 1. c, d, e. — c) שׁוּר לֵב to set the mind upon, animum advertere, to attend, to consider, Is. 41: 22. Hagg. 2, 15, 18; and c. לֵב impl. Is. 41: 20. Job 34: 23, 37: 15. Judg. 19: 30. Comp. הִכִּין לֵב הִכִּין id. Seq. עַל upon or towards any person or thing Job 1: 8, אֶל Ex. 9: 21, לְ Deut. 32: 46. Ez. 40: 4; seq. ב (c. לֵב impl.) Job 23: 6. But 1 Sam. 9: 20 לֵב שׁוּר is to set the heart on, i. e. to care for, to hold dear, i. q. to make.

4. to set as any thing, i. q. to make, to render, comp. the sense to constitute in no. 1. e, also τιθέναι i. q. ποιῆσθαι, see Passow in τίθημι B. Ex. 4: 11 מִי יַשׁוּם אֲזָלִים who maketh the dumb? Seq. dupl. acc. Ps. 39: 9 make me not [set me not as] the reproach of the wicked, i. e. the object of their reproach. 40: 5. 91: 9. 105: 21. Job 31: 24; seq. acc. and לְ Gen. 21: 13, 18. Job 24: 25. Is. 5: 20. 23: 13; seq. acc. and ב, to make one as or like any thing, Gen. 32: 12 [13] I will make thy seed as the sand of the sea. 84: 20. 1 K. 19: 2. Is. 14: 17. There would seem to be a mingling of two constructions in Is. 25: 2 שְׁמִתָּ מִעִיר לְגִבְלָהּ

thou hast made from a city ruins, for לְגִבְלָהּ or מִעִיר לְגִבְלָהּ, unless one chooses to supply: שְׁמִתָּ (עִיר) מִעִיר לְגִבְלָהּ. — Rarely simpl. to make, to do, i. q. עָשָׂה, comp. the examples above in no. 1. f. Gen. 6: 16 and a door shalt thou make in the side of it. שׁוּר אֲתוֹת to do signs or wonders, to work miracles, Ex. 10: 2. Ps. 78: 43. — Hence

5. seq. dat. to make or prepare for any one, to set out for him, often i. q. to give, as שׁוּר שָׁלוֹם to give peace to any one, Num. 6: 26; שׁוּר כְּבוֹד to give or attribute honour, glory, to any one Josh. 7: 19. Is. 42: 12, comp. Ps. 66: 2. שׁוּר רַחֲמִים to shew mercy to any one Is. 47: 6. Comp. Gr. θείναι τινα ἄλγεια, πένθος, φῶς, see the examples in Passow, B. no. 2.

HIPH. i. q. Kal. Only Imper. הַשְׁרִימִ either attend, see Kal no. 3. c, or set in array sc. the battle, see Kal no. 1. d, Ez. 21: 21 [16]; and Part. מַשְׁרִים attending, regarding, Job 4: 20. — HOPH. once Gen. 24: 33 Keri. See יָשַׁם.

Deriv. מְשֻׁמָּה, מְשֻׁמָּה, and pr. n. יַשְׁמִי.

שׁוּם Chald. to put, to place, to set, spec. a) to constitute, to appoint, i. e. to set over, Ezra 5: 14. b) to set forth, i. e. to give, make, publish an edict, decree, Dan. 3: 10, 29. 4: 3. Ezra 4: 19 sq. Comp. Gr. νομοθετής, Lat. ponere legem, Syr. ܡܠܬܐ ܢܥܡܠܐ. c) שׁוּם יָשַׁם דָּר פ' to put a name upon any one, i. e. to give him a name, Dan. 5: 12. d) שׁוּם בֶּלֶל to set the heart on any thing, i. e. to make a point of, to endeavour, Dan. 6: 15. e) שׁוּם טָעַם עַל to have respect unto, to regard, Dan. 3: 12.

\* I. שָׁרָה fut. יַשְׁרֵר i. q. שָׁרָה, שָׁרָה, q. v.

1. to contend, to strive, Hos. 12: 5.  
2. to be prince, to have dominion, to reign, Judg. 9: 22.

HIPH. הַשְׁרִיר to make princes, Hos. 8: 4.

\* II. שָׁרָה onomatopoeic, i. q. שָׁרָה, to saw, fut. יַשְׁרֵר 1 Chr. 20: 3.

\* III. שׁוּר i. q. סוּר, *to go away, to depart*, Hos. 9: 12.

שׁוּרָה row, order, (r. שָׂרָה no. 1.)

Arab. سَوْرَة row of stones. Is. 28: 25 וְשָׂם חֶטֶה שׁוּרָה *and sets the wheat in rows*, the accus. שׁוּרָה being put adverbially. Jerome *per ordinem*.

שׁוּרֶק see שֶׁרֶק.

\* שׁוֹשׁ and שׁוֹשִׁי fut. וְשִׂישׁ, once וְשִׂישׁ Is. 35: 1, imp. שִׂישׁ, inf. absol. שׁוֹשׁ, constr. שׁוֹשׁ, pp. to leap, to spring, comp. סוֹס; hence *to exult, to be glad, to rejoice*, Job 3: 22; seq. עַל Deut. 28: 63. 30: 9; seq. בָּ in any thing Is. 65: 19. Ps. 119: 14; spec. שׁוֹשׁ בִּיהוָה Ps. 40: 17. 70: 5. Seq. suff. Is. 35: 1 וְשִׂישׁוּם *shall be glad for them* i. e. the things foretold in the preceding chapter.

Deriv. מְשׁוֹשׁ, שְׂשׂוֹן.

שׁוֹחַ m. meditation, thought, Am. 4: 13. R. שׁוֹחַ to meditate.

\* שָׁחָה *to swim* Is. 25: 11.

HIPH. *to make swim, to inundate*, Ps. 6: 7. — Hence

שָׁחָה f. (Milel, Segolate for שָׁחָה) *a swimming* Ezra 47: 5.

שׁוֹחֹק see שָׁחֵק.

\* שָׁחַט *to press, to press out*, sc. grapes Gen. 40: 11. Chald. סַחַט id.

\* שָׁחֵק i. q. צַחֵק q. v. but more usual in the later Hebrew.

1. *to laugh* Ecc. 3: 4. Seq. אֵל *to laugh or smile upon* Job 29: 24; seq. עַל *to laugh at, to deride*, Ps. 52: 8. Job 30: 1. Seq. לָ id. but espec. in contempt, *to laugh at in scorn, to scorn*, espec. powerless threats, Job 5: 22. 39: 7. 18: 22. 41: 21. Prov. 31: 25.

2. i. q. Pi. no. 3, Judg. 16: 27.

PIEL שָׁחַק, fut. וְשָׁחַק, 1. *to jest*, pp. to laugh repeatedly, Pi. being iterative, Jer. 15: 17.

2. *to sport, to play*, e. g. of children Zech. 8: 5; of sea animals Ps. 104: 26,

comp. Job 40: 20, 29; also of the play of armies or armed men, *to skirmish*, 2 Sam. 2: 14.

3. *to dance*, always as accompanied with song and instrumental music, comp. Engl. *to play on an instrument*. Judg. 16: 25. 1 Sam. 18: 7. 2 Sam. 6: 5, 21. 1 Chr. 13: 8, 15: 29. Jer. 30: 19 קוֹל מְשִׁחָקִים *the voice (song) of dancers (and singers)*. 31: 4 בְּמַחֹל מְשִׁחָקִים *in the chorus of dancers*. Prov. 8: 30, 31.

HIPH. *to laugh at in scorn, to deride*, seq. עַל 2 Chr. 30: 10.

Deriv. מְשַׁחֵק, pr. n. וְשַׁחֵק i. q. רִצְחֵק, also

שְׂחֹק and שְׂחֹקֶה m. 1. *laughter* Ecc. 2: 2. 7: 3, 6, 7. Job 8: 21.

2. *derision, scorn*, meton. for the object of it, Job 12: 4. Jer. 20: 7.

3. *jest, sport*, Prov. 10: 23.

שָׁטָה, pl. שְׁטִימִים, *deviations from right, transgressions, sins*, Hos. 5: 2, i. q. שְׁטִימִים Ps. 101: 3. R. שָׁטָה.

\* שָׁטָה fut. apoc. וְשָׁטָה, *to turn aside from a way, to deviate*. Aram. סָטָא, אִשָּׁא, id. Seq. מִנְעַל דְּרָךְ from the way Prov. 4: 15; אֵל דְּרָכֵי פֶ' 7: 25. Spec. of adulterous females Num. 5: 12; with תַּהֲוֶה הָאִשָּׁה 5: 19, 20, 29. Comp. זָנָה no. 1. — Deriv. שָׁטָה, comp. שָׁטָה.

\* שָׁטָן fut. וְשָׁטָן (cogn. שָׁטָן) *to lie in wait for any one, to persecute him*, Gen. 27: 41. 50: 15. Job 16: 9. 30: 21. Spec. to lay snares, to set a trap, whence the deriv. מְשַׁטֵּמָה.

\* שָׁטָן i. q. שְׁטֵם, *to lie in wait, to be an adversary*, Syr. شَطَن, Arab. شَطَن id. Ps. 38: 21. 109: 4. Part. שָׁטָן *a liar in wait, adversary*, 71: 13. 109: 20, 29. — Hence שָׁטָן, שְׁטָנָה.

שָׁטָן 1. *an adversary*, Arab. شَيْطَان, e. g. in war, *enemy*, 1 K. 5: 18. 11: 14, 23, 25. 1 Sam. 29: 4; in the forum Ps. 109: 6, comp. Zech. 3: 1, 2; also of one who in any way opposes

another, 2 Sam. 19: 23. Num. 22: 22 *the angel of Jehovah stood in the way* לִפְנֵי הַמַּלְאָכִים i. e. *to oppose him*. v. 32.

2. With the art. הַשָּׂטָן *the adversary* κατ' ἐξοχήν, it assumes the nature of a proper name, (see Heb. Gramm. § 107. 2.) i. e. *Satan*, ὁ διάβολος, *the Devil*, the evil spirit in the later theology of the Jews, who seduces men to evil, 1 Chr. 12: 1 where alone the article is wanting, comp. 2 Sam. 24: 1; and accuses and calumniates them before God, Zech. 3: 1, 2. Job 1: 7. 2: 2 sq. Comp. Rev. 12: 10 ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγοροῦν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. The empty hypothesis of A. Schultens, Herder, and Eichhorn, who held the Satan of the book of Job to be different from the Satan of the other books, regarding him as a good angel appointed to try the characters of men, and who therefore proposed in the prologue of this book everywhere to read הַשָּׂטָן i. e. *περιοδεύτης*, from the root שָׁטַח, is now universally exploded.

שְׂטִנָּה f. (ר. שָׁטַח) 1. *accusation*, letter of accusation, Ezra 4: 6.

2. pr. n. of a well so called from the *opposition, strife*, of the Philistines against Isaac, Gen. 26: 21.

שִׂיא m. (for נְשִׂיא) *elevation, greatness*, Job 20: 6, i. q. שְׂאָה. R. נְשִׂא.

שִׂיאוֹן (for נְשִׂאוֹן elevated) *Sion* pr. n. of the mountain usually called Hermon, Deut. 4: 48.

\* שֵׁיב *to be gray-headed, to have gray hair*, 1 Sam. 12: 2. Syr. سَاب and Arab. شَاب med. Je, id. Part. שֵׁיב *gray-headed, an old man, senex*, Job 15: 10. — Hence

שֵׁיב m. 1 K. 14: 4, and שִׁיבָה f. 1. *gray hairs*, sc. from old age Gen. 42: 38. 44: 29, 31. אִישׁ שִׁיבָה *man of gray hairs, aged*, Deut. 32: 25.

2. *old age*, Gen. 15: 15. 25: 8. Meton. *an aged person, senex*, Ruth 4: 15.

שָׁיַג m. *a going aside* 1 K. 18: 27. R. שָׁיַג, שָׁיַג, *to go aside*.

\* שִׁיר *to cover with lime, to plaster*, Arab. شَال id. Deut. 27: 2, 4. — Hence

שִׁיר m. *lime*, Deut. 27: 2, 4. Is. 33: 12. Am. 2: 1 where comp. Is. l. c.

שִׁיָּה i. q. שָׂה q. v. *a sheep or goat*.

\* שִׁיחַ 1. pp. *to bring out, to put forth, to produce*, comp. Syr. مَسَّ to sprout, to blossom, Aph. مَسَّ to put forth shoots, buds, and med. quiesc. مَسَّ to be daring, pp. to put oneself forward, مَسَّ bushes, brush-wood; also Heb. שִׁיחַ no. 1. — In Hebrew

2. *to speak*, pp. *to bring out with the mouth, to utter words*, comp. שָׁחַר no. 1. Seq. שָׁחַר *to speak to any one*, Job 12: 8; c. Suff. Prov. 6: 22 תְּשִׁיחֶךָ *it shall speak unto or with thee*. Seq. שָׁחַר *to speak of or against any one* Ps. 69: 13.

3. *to sing* Judg. 5: 10. Ps. 145: 5. Seq. שָׁחַר *to sing of any thing, to praise, to celebrate*, Ps. 105: 2. Also in sorrow, *to lament, to complain*, Ps. 55: 18. Job 7: 11.

4. *to speak with oneself, i. e. to meditate*, espec. on divine things Ps. 77: 4, 7; seq. שָׁחַר of thing Ps. 119: 15, 25, 27, 48, 78, 148. 77: 13. Comp. synon. הִגָּה.

PIL. שִׁיחַ *to meditate* Ps. 143: 5; *to think upon, to grasp in thought*, Is. 53: 8.

Deriv. שִׁיחַ, שִׁיחָה, and

שִׁיחַ m. 1. *a shrub, bush*, see the root no. 1. Gen. 2: 5. Plur. Gen. 21: 13. Job 30: 4, 7.

2. *speech, discourse* 2 K. 9: 11.

3. *complaint* Job 7: 13. 9: 27. 21: 4. 23: 2. Ps. 142: 3. 1 Sam. 1: 16.

4. *meditation*, 1 K. 18: 27, where Elijah in scorn assigns the reason why Baal gives no response to his priests: לֹא שִׁיחַ לֵה *he is meditating*, i. e. is wholly absorbed in meditation, so as not to

hear; or else from signif. no. 2, *he is talking*, i. e. conversing with some one. Sept. ἀδολεσχία αὐτῶς ἐστὶ, where the Greek word signifies both meditation and conversation.

**שִׁיחָה** f. *meditation*, espec. pious, in respect to divine things, Ps. 119: 97, 99. Job 15: 4 לִפְנֵי אֵל *meditation before God*, i. e. devotion, Germ. *Andacht*.

**שִׁים** to put, to place, see שָׁם.

**שִׁן** pl. שָׁנים m. (r. שָׁבַךְ no. 1.) *thorns, prickles*, Num. 33: 55. Arab. شَاكْ thorn.

**שֶׁךְ** (read *soch*) m. *a hedge* Lam. 2: 6. R. שָׁבַךְ.

**שָׁפָה** f. (r. שָׁבַךְ) *a pointed weapon, dart*, pp. a prick, thorn, so called from the resemblance, Job 40: 31. Arab. شَوْكَة prick, sharp weapon.

\* I. **שָׁבָה** obsol. root, i. q. Chald. סָבָא to look at, to view, Syr. and Samar. سَبَّ, to look for, to long for, Samar. סָבִי eye. Kindred Heb. roots are שָׁבַח, שָׁעָה, שָׁאָה no. II, and transp. שָׁחַ; also in the Indo-European tongues Gr. θάω, Lat. scio, also sagio [praesagio], sagus, sagax, Goth. saighan, Germ. schauen, sehen, Engl. to see, to seem.

Deriv. שָׁבַח — שָׁחַ, שָׁחַ, שָׁחַ.

\* II. **שָׁבָה** seems also to have had the signif. *to cut*, Lat. secare, whence שָׁבַךְ knife, where see.

**שִׁבּוּר** (r. שָׁבָה, hill, watch-tower, like Samar. סְבִיחָה) pr. n. of a region near Ramah 1 Sam. 19: 22.

**שִׁבּוּר** m. i. q. מְשִׁבֵּית, *intelligence*, and meton. the seat of it, the mind, heart, Job 38: 36. For this passage see in טָהוֹת p. 389. Others, *phenomenon*,

*meteor*, but against the context. R. שָׁבָה.

**שִׁכִּיחָה** f. *a sight, appearance*. Is. 2: 16 כָּל-שִׁכִּיחֹת הַחֲמֻדָּה, Vulg. well omne quod visu pulchrum est, i. e. all pleasant sights, comprehending all those things mentioned separately in v. 13 — 16. R. שָׁבָה.

**שִׁכִּינָה** m. *a knife* Prov. 23: 2, verbal of Piel from r. שָׁבָה no. II. Chald.

**שִׁכִּין**, and Arab. سَكِينٌ, id. Of the same family seem to be ζάγκλη, ζάγκλον, σάγκλον, Germ. Sichel, Engl. sickle.

**שָׂכִיר** m. *one hired, a hireling, hired labourer*, Ex. 12: 45. 22: 14. Lev. 19: 13. Is. 16: 14 בְּשָׁנֵי שָׂכִיר *according to the years of a hireling*, i. e. it will happen at this exact time, will not be deferred longer, just as the hired labourer does not continue his work beyond the stated hour. R. שָׁבַר.

**שִׁכִּירָה** f. *a hiring*, Is. 7: 20 חֶצֶר הַשִּׁכִּירָה i. e. *a hired razor*.

\* **שָׁבַךְ** i. q. סָבַךְ 1. to weave, to hedge.

2. to cover Ex. 33: 22.

Deriv. שָׁחַ, שָׁחַ, שָׁחַ, and מְשִׁיבָה.

\* **שָׁבַל** 1. pp. to look at, to behold, to view, i. q. Chald. סָבַל Pe. and Ithpa. comp. Arab. سَال figure, effigy; see

Hiph. no. 1. Oftener

2. trop. to be prudent, circumspect, to act prudently, wisely, 1 Sam. 18: 30. Pp. 'to look well to any thing;' comp. Germ. klug, anciently glau, from the verb lügen, Engl. to look, pp. provident, circumspect.

PIEL causat. of Kal no. 2. Gen. 48: 14 שָׁבַל אֶת-יָדָיו he laid his hand circumspectly, i. e. placed them purposely thus. But all the ancient versions give the sense, he laid his hands cross-wise, Sept. ἐνανθ' τὰς χεῖρας, Vulg. commutans manus, which may be supported



by comparing Arab. **شَكَلَ** to bind, Conj. II to braid or plait the hair, **שָׁכַל** and **שָׁכַל** to be intricate.

HIFH. 1. to look at, to behold, Gen. 3: 6 **וַיַּבְהִימוּ הָעֵץ וַיִּשְׁכַּל** and the tree was pleasant to behold. Vulg. *aspectu delectabile*.

2. trop. to look at with the mind, to consider, to attend to, seq. acc. Deut. 32: 29. Ps. 64: 10; seq. **עַל** Prov. 16: 20, **לִי** Neh. 8: 13. Ps. 41: 2 **מִשְׁכִּיל אֶל-הָעֲנִי** who considereth the poor, i. e. careth for him; seq. **בְּ** Dan. 9: 13.

3. to be or become intelligent, prudent, wise, Ps. 2: 10. 94: 8; seq. **בְּ** Dan. 1: 4, comp. v. 17; to act prudently, wisely, Jer. 20: 11. 23: 5. Part. **מִשְׁכִּיל** one intelligent, prudent, wise, Job 22: 2. Prov. 10: 5; also for upright, righteous, godly, Ps. 14: 2. Dan. 11: 33, 35. 12: 3, 10. Comp. **הַכְּמָה**, **הַכְּסֵם**. Inf. **הִשְׁכִּיל** Jer. 3: 15 and **הִשְׁכִּיל** Prov. 1: 3. 21: 16, subst. intelligence, understanding, wisdom.

4. i. q. **הִצְלִיחַ** to have success, to prosper, sc. in any undertaking or business, Josh. 1: 7, 8. 2 K. 18: 7. Is. 52: 13. Jer. 10: 21. Prov. 17: 8. Also

5. causat. to make wise, i. e. to teach, to instruct, Ps. 32: 8; seq. dupl. acc. Dan. 9: 22; seq. **לְ** of pers. Prov. 21: 11.

6. to give success, to cause to prosper, 1 K. 2: 3.

Part. **מִשְׁכִּיל** subst. a poem, song, Ps. 47: 8, and in the titles of Psalms 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142. The origin of this use of the word is uncertain. The most obvious solution is that which makes **מִשְׁכִּיל** pp. i. q. didactic song, and supposes that this specific word came afterwards to be applied to other and different kinds of song, since the writers even of the non-didactic psalms not unfrequently act the part of teachers, comp. Ps. 45: 11; and also the

Arab. **شِعْر** instruction is used for poetry in general. Others, *oratio ligata*, (opp. *oratio soluta*, prose,) i. e. fettered

by metre etc. from Arab. **شَكَلَ**, see in Piel.

Deriv. **שָׁכַל**, **שָׁכַל**.

**שָׁכַל** Chald. **ITHPA**. seq. **בְּ** to attend to any thing, to consider, Dan. 7: 8.

**שָׁכַל** and **שָׁכַל**, c. Suff. **שָׁכְלוּ**, m.

1. intelligence, understanding, wisdom, 1 Chr. 22: 12. 26: 14. **שָׁכַל טוֹב** good understanding Prov. 13: 15. Ps. 111: 10. 2 Chr. 30: 22. **שָׁכַל** to give the understanding of any thing, i. e. to cause to understand it, Neh. 8: 8.

2. in a bad sense, craft, cunning, Dan. 8: 25.

3. prosperity, happiness, Prov. 3: 4.

**שָׁכְלוֹת** f. Ecc. 1: 17 folly, i. q. **שָׁכְלוֹת** which is found in many Mss. and editions.

**שָׁכְלוֹתָנִי** Chald. f. intelligence, understanding, Dan. 5: 11, 12.

\* **שָׁכַר** fut. **יִשְׁכַּר** (Arab. **شَكَرَ**) to hire Gen. 30: 16, e. g. troops, mercenaries 2 Sam. 10: 6. 2 K. 7: 6. Espec. to hire, for to bribe, Neh. 7: 12, 13. 13: 2.

NIPH. to hire oneself out, to be hired, 1 Sam. 2: 5.

HITHP. id. Hagg. 1: 6.

Deriv. **שָׁכַר**, **שָׁכַר**, **שָׁכִיר**, **שָׁכִירָה**, **מִשְׁכָּרָה**, **שָׁכָר**, and **שָׁכָר**, pr. n. **שָׁכָר**, and

**שָׁכַר** m. 1. hire, wages, Gen. 30: 28, 32. Deut. 15: 18; price for which any thing is hired or lent out Ex. 22: 14; genr. for any reward Gen. 15: 1.

2. *Sacar*, pr. n. m. a) 1 Chr. 26: 4. b) 1 Chr. 11: 35, for which in the like passage 2 Sam. 33 **שָׁכָר**.

**שָׁכַר** m. id. Prov. 11: 18. Is. 19: 10 **עֲשִׂי שָׁכָר** those making wages, comp. **עֲשִׂה** no. 2. d.

\* **שָׁכָה** obsol. root, pp. to be quiet, i. q. **שָׁכָה**, **שָׁכָה**, hence to be fat, i. q. Arab. **سَكى**. — Hence

**שֶׁלֶךְ** in pause **שֶׁלֶךְ** (Keri שֶׁלֶךְ) *coturnix, a quail*, so called from its fatness, comp. Arab. سمانى; only collect. *quails* Ex. 16: 13 where it is joined with a fem. in the manner of collectives. Num. 11: 32. Ps. 105: 40. Plur. שֶׁלֶכִים Num. 11: 32 from a sing.

**שֶׁלֶךְ**, comp. Arab. سلوى, and Samar. שְׁלִי, which the Cod. Hebraeo-Sam. also has. Sept. ορνυονίττα, Vulg. *coturnix*. See Bochart Hieroz. II. p. 92. J. E. Faber on Harmar's Observations, II. p. 441. Niebuhr's Description of Arabia p. 176. Germ.

**שֶׁלֶי** see **שֶׁלֶי**.

**שֶׁלְמָה** by transpos. for **שֶׁלְמָה**, f.

1. *a garment* Ex. 22: 8. Mic. 2: 8.
2. *Salmah* pr. n. a) of the father of Boaz, Ruth 4: 20. 1 Chr. 2: 11, for which שֶׁלְמֹן Ruth 4: 21. b) 1 Chr. 2: 51, 54.

**שֶׁלְמוֹן** (clothed) *Salmon* pr. n. m. see **שֶׁלְמָה** no. 2. a.

**שֶׁלְמִי** pr. n. m. Neh. 7: 48, for which Ezra 2: 46 שֶׁלְמִי.

\* **שֶׁמְאֵל** in Kal not used.

הִשְׁמְאֵל, הִשְׁמְאֵל 1 Chr. 12: 2, and הִשְׁמֵר 2 Sam. 14: 19, denom. from **שֶׁמְאֵל**.

1. *to turn to the left*, Gen. 13: 9. Is. 30: 21.
2. *to use the left hand*, to be left handed, 1 Chr. 12: 2.

**שֶׁמְאֵל** and **שֶׁמְאֵל** quadrilit.

1. *the left*, i. e. *the left side*, Arab. شمال, شمال the north, comp. no. 3. Simonis supposes that the left side and hand are called **שֶׁמְאֵל**, from being covered sc. by the exterior garment or pallium, which was thrown over the left shoulder; while the right hand was called **יְמִין** from יָמֵן i. q. אָמֵן, because it was given as the pledge of fidelity and sincerity. If this etymology be adopted, the signif.

no. 2 will be the primary one. — E. g. **מִשְׁמָלָה** on the left 1 K. 7: 49, seq. gen. or dat. on the left of any one Gen. 48: 13. 2 Sam. 16: 6. 1 K. 22: 19. 2 Chr. 4: 8. **שֶׁמְאֵל** accus. Gen. 13: 9. Num. 20: 17, and **עַל שֶׁמְאֵל** Gen. 24: 49. 2 Sam. 2: 19, to the left. — **יָד-שֶׁמְאֵל** pp. hand of the left side, the left hand Judg. 3: 21. Ez. 39: 3.

2. c. יָד impl. the left hand Gen. 48: 14. Cant. 2: 6. 8: 3.

3. the north, northern quarter, Job 23: 9. Gen. 14: 15 **מִשְׁמָלָה** **בְּדָמֶשֶׂק** on the north of Damascus. Arab. شمال the north, see above. Comp. in אֶחָד no. 2.

**שֶׁמְאֵלִי** and **שֶׁמְלִי**, fem. יָד-adj. left, on the left, 1 K. 7: 21. 2 K. 11: 11.

\* **שֶׁמֶח** and **שֶׁמֶח**, fut. יִשְׁמַח, to rejoice, to be joyful, glad, Ecc. 3: 12. The primary idea seems to be that of a cheerful and joyful countenance, Prov. 13: 9, comp. Arab. سرح to be clement, liberal, lenient, see Schult. ad Har. Cons. II. p. 100. III. p. 146; but its usual acceptation is broader, and it is employed even for the louder expressions of joy, as of those who make merry at a feast, 1 K. 4: 20. Ecc. 8: 15, or who utter shouts of joy, see **שֶׁמֶחָה** no. 2, 3. Similar is the origin of the verb **נָהַר** no. II. The other verbs of rejoicing denote either pp. joyful cries, as **עָלָה**, **עָלָה**, **עָלָה**, **עָלָה**, or else a leaping for joy, exultation, as **גִּיל**. This last is stronger than **שֶׁמֶח**, see Job 3: 22. — Often attributed to the heart, Ps. 16: 9. 33: 21. Prov. 23: 15; once to a light, see on the etymology above, Prov. 13: 9 the candle of the righteous **יִשְׁמַח** rejoiceth i. e. shines cheerfully, joyfully. Constr. seq. ב 1 Sam. 2: 1. Ps. 122: 1, **עַל** Is. 9: 16. 39: 2. Jon. 4: 6; **מֵן** because of or in any thing Prov. 5: 18 (where several Mss. have **ב**); seq. **בִּי** Neh. 12: 43; but seq. **הֵן** spec. to rejoice over any one, in his calamity, destruction, Ps. 35: 19, 24. 38: 17. Is. 14: 8. Mic. 7: 8. Often, **שֶׁמֶח בַּיהוָה** to rejoice in Jeho-

*vah*, i. e. in his aid and protection, Ps. 9: 3. 32: 11. 97: 12. 104: 34; שׁוּבָה to rejoice before Jehovah, spoken of those who bring sacrifices and give sacred feasts in the courts of the sanctuary, Lev. 23: 40. Deut. 12: 7, 12, 18. 14: 26. Comp. Is. 9: 2.

PIEL שׁוּבָה to cheer, to gladden, to cause to rejoice, Deut. 24: 5. Prov. 27: 11; of the joy felt over the calamities of others, seq. הַ Ps. 30: 2, seq. עַל Lam. 2: 17, מִן 2 Chr. 20: 27.

HIPH. i. q. Pi. Ps. 89: 43.

Deriv. the two following.

שׁוּבָה fem. שׁוּבָה adj. verbal, joyful, glad, rejoicing, Deut. 16: 15; seq. מִן because of or in any thing Ecc. 2: 10; seq. gerund Prov. 2: 14 שׁוּבָה רָע who rejoice to do evil. Plur. constr. once שׁוּבָה Ps. 35: 26, elsewhere שׁוּבָה Is. 24: 7. al.

שׁוּבָה f. joy, gladness, rejoicing, Ps. 4: 8. 45: 16. שׁוּבָה גְדוֹלָה to rejoice with great joy, i. e. exceedingly, 1 K. 1: 40. Jon. 4: 6. Spec. a) for the loud expression of joy, as songs of joy, shouts of rejoicing, Gen. 31: 27. Neh. 12: 43. 2 Chr. 23: 18. 29: 39. b) festivity, i. e. festive banquets, pleasures, Prov. 21: 17 שׁוּבָה אֹהֵב loving pleasures, Neh. 8: 12. 12: 27. 2 Chr. 30: 23.

שׁוּבָה f. a carpet, quilt, mattress, Judg. 4: 18, where some Mss. read שׁוּבָה. R. סִמְךָ, comp. שׁוּבָה bed, sofa.

\* שׁוּבָה obsol. root. Arab. شَمَلَ to gird, to surround, Conj. IV to wrap oneself in a garment, whence شَمْلٌ garment.

HIPH. הַשְׁמִיךְ, see שׁוּבָה.

שׁוּבָה f. a garment, both of men and women Deut. 22: 5; espec. the wide outer garment or mantle Gen. 9: 23. Deut. 10: 18. 1 Sam. 21: 10. Is. 3: 6, 7; in which a person wrapped himself at night, Deut. 22: 17. — From this

primitive form seems to have come by transpos. שׁוּבָה q. v.

שׁוּבָה (garment) pr. n. of a king of the Edomites, Gen. 36: 36. 1 Chr. I, 47.

שׁוּבָה see שׁוּבָה.

\* שׁוּבָה obsol. root, Arab. سَمَّ to poison, سَمٌّ Samûm or Simoom i. e. poisonous wind.

שׁוּבָה (in several Mss. שׁוּבָה) a species of poisonous lizard Prov. 30: 28. Sept. καλαβώτης, Vulg. stellio. Arab. سَلَم is a poisonous lizard spotted like a leopard. See Hieroz. T. II. p. 1084.

\* שׁוּבָה fut. וְשׁוּבָה, inf. abs. שׁוּבָה, constr. שׁוּבָה and שׁוּבָה, (Syr. سَب, Arab. سَبَّ) to hate, e. g. men Ps. 5: 6.

31: 7. Deut. 22: 18. 2 Sam. 13: 15, 22; also things Is. 1: 14. Ps. 11: 5. Prov. 1: 22. Part. שׁוּבָה subst. a hater, enemy, Ps. 35: 19. 38: 20; c. Suff. שׁוּבָה his hater Deut. 7: 10, also לְ שׁוּבָה Deut. 4: 42. 19: 4, 6, 11. Josh. 20: 5. Fem. pl. שׁוּבָה female enemies Ezra 16: 27.

NIPH. pass. Prov. 14: 17.

PIEL part. מְשׁוּבָה a hater, enemy, Ps. 18: 41. 55: 13. 68: 2. al.

Deriv. שׁוּבָה, שׁוּבָה.

שׁוּבָה Chald. i. q. Hebr. Part. שׁוּבָה a hater, Dan. 4: 16.

שׁוּבָה f. 1. pp. inf. of verb שׁוּבָה Deut. 1: 27.

2. hatred. שׁוּבָה גְדוֹלָה to hate with great hatred, i. e. exceedingly, 2 Sam. 13: 15, comp. Ps. 25: 19. 139: 22.

שׁוּבָה f. שׁוּבָה adj. verbal, hated, Deut. 21: 15.

שׁוּבָה (coat of mail, i. q. שׁוּבָה, which name the same mountain bore among the Sidonians, see the verb שׁוּבָה; unless perhaps we may render שׁוּבָה

cataract, i. q. צִנּוֹר, from the noise of waters,) pr. n. of Mount Hermon among the Amorites Deut. 3: 9; in a narrower sense for a part of Hermon Cant. 4: 8. 1 Chr. 5: 23; comp. Ez. 27: 5, Arab. سنجس, according to Abulfeda (Syria ed. Köhler p. 164) a ridge of mountains to the northward of Damascus.

\* שֵׁנֶרֶ obsol. root, prob. i. q. צִנּוֹר to make a noise, to clatter, e. g. as armies, whence سِنُور armature, coat of mail, see pr. n. שֵׁנֶרֶ.

שֵׁעִיר m. 1. hairy, rough, Gen. 27: 11, 23.

2. a he-goat, buck, (Lat. hircus i. q. hirtus, hirsutus, hairy,) Lev. 4: 24. 16: 9; fully שֵׁעִיר עִזִּים buck of the goats, goat-buck, Gen. 37: 31. Lev. 4: 24. 16: 5, since שֵׁעִיר would seem to have been also applied in a wider sense to other animals. For the worship of the he-goat among the Hebrews, after the example of the Egyptians, see Lev. 17: 7. 2 Chr. 11: 15. Fem. שֵׁעִירָה she-goat, q. v.

3. plur. wood demons, satyrs, resembling he-goats, supposed to live in deserts Is. 13: 21. 34: 14. See on these popular superstitious, Comment on Isa. II. cc. Bochart Hieroz. II. p. 844. Sept. δαιμόνια.

4. plur. showers, Deut. 32: 2; comp. שֵׁעִר to shudder.

שֵׁעִיר (hairy) Seir pr. n. a) of a phylarch or chief of the Horites Gen. 36: 20, 30. — b) of the mountainous country of the Edomites, extending from the Dead Sea to the Elanitic Gulf, the northern part of which is now called Djebel, see גִּבְלָה, and the southern El-Shera, الشَّرَا. See Burckhardt's Travels in Syria p. 401, 410; or p. 674, 688, 1067, Germ. [Bibl. Repos. III. p. 250 sq. 406, 415.] This region was first inhabited by the Horites, הוֹרִים Gen. 14: 6. Deut. 2: 12; then by Esau Gen. 32: 4. 33: 14, 16, and his posterity Deut. 2: 4 sq. 2 Chr. 20: 10. This mountainous country may possibly have derived its name from the Horite Seir, see

above in a; but I would prefer to render שֵׁעִיר as an appellative, the shaggy mountains, i. e. clothed and as it were bristling with trees and forests, comp. Gr. λίσσιος. — c) a mountain in the territory of Judah, Josh. 15: 10.

שֵׁעִירָה f. 1. a she-goat, comp. in שֵׁעִיר, Lev. 4: 23. 5: 6.

2. pr. n. of a place or tract in the mountains of Ephraim, Judg. 3: 26.

שֵׁעִפִּים plur. nearly i. q. סִפְפִּים, thoughts, which divide and distract the mind, Job 20: 2. 4: 13 in thoughts from the visions of the night, i. e. nocturnal dreams, comp. Dan. 2: 29, 30.

\* שֵׁעֵר i. q. סֵעַר, 1. to shudder, to shiver, Germ. schauern, schaudern, Gr. φρίσσω, φρίτω, pp. of the convulsive motion and shrinking of the skin in sudden terror, Ez. 27: 35. Jer. 2: 12; seq. עַל of the cause Ez. 32: 10. Seq. acc. like Gr. φρίσσω τινά, to shudder at, i. e. to feel a sacred awe before any one Deut. 32: 17. — Also of hair standing on end, see שֵׁעִירָה, שֵׁעִר, שֵׁעִרָה, שֵׁעִרָה.

2. Spoken of the commotion and raging of a tempest, to shiver, to sweep away in storm, seq. acc. Ps. 58: 10. Comp. Piel.

NIPH. impers. it storms, a tempest rages, Ps. 50: 3.

Piel to sweep away in storm, Job. 27: 21.

HITHP. to rush on like a tempest Dan. 11: 40, comp. סֵעַר Hab. 3: 14.

Deriv. see in Kal. no. 1.

שֵׁעֵר m. (r. שֵׁעֵר) 1. a shuddering, horror, Job 18: 20. Ez. 27: 35.

2. i. q. סֵעַר, a tempest, storm, Is. 28: 2.

3. Once as constr. state of the subst. שֵׁעֵר . q. v.

שֵׁעֵר constr. שֵׁעֵר, once שֵׁעֵר Is. 7: 20, c. Suff. שֵׁעֵרוֹ, m. a hair, collect. hair, Arab. شعير Lev. 13: 3 sq. so called from standing out or erect, shuddering, comp. the root שֵׁעֵר no. 1. Traces of these various significations



שָׁפָה f. dual שָׁפָתַי constr. שְׁפָתַי,  
c. Suff. שְׁפָתָיו, plur. constr. שְׁפָתוֹת as  
from a form שָׁפָה.

\* שָׁפַן *to cover, to hide*, i. q. סָפַן and אָפַן. Deut. 33: 19 שְׁפָרִי טִמְנוּנִים, Vulg. well *thesauri absconditi*.

\* I. שָׁפַק i. q. שָׁפַק no. I, to strike, to smite, see שָׁפַק; spec. to clap the hands Job 27: 23 according to many Mss. Others שָׁפַק.

HIPH. to strike a league, to make a covenant with any one, either from the mutual striking (joining) of hands in a covenant, or from the primary sense of striking, comp. שָׁפַק no 2. Is. 2: 6 יִשְׁפְּקוּ בְּיָדֵי זָכָרִים they make leagues with the children of strangers.

Deriv. שָׁפַק.

\* II. שָׁפַק i. q. שָׁפַק no. II q. v. to be abundant, to suffice, 1 K. 20: 10. Syr. שָׁפַק. See שָׁפַק.

שָׁפַק m. a smiting, chastisement, from God, Job 36: 18, see the root no. I. Comp. שָׁפַק Job 34: 26.

שָׁק m. c. Suff. שָׁקוּ, plur. שָׁקִים (r. שָׁק) 1. sack-ing, sack-cloth, a coarse cloth esp. as made of hair, used for sieves and strainers, (see the root,) also for sacks to hold grain and for mourning garments. Comp. Aeth. **ሠቕ**: sack-cloth, also the garment of monks and pilgrims, **ሠቕሠቕ**: lattice, Gr. **σάκος**, **σάκος**, sack-cloth, Lat. **saccus**, which Jerome uses also for the garment of pilgrims; also **σάγος**, **sagum**, i. e. the coarse mantle or blanket of soldiers. — Is. 3: 24 מִחֲגֹרֶת שָׁק a girdle of sack-cloth. — Hence

2. a sack for grain Gen. 42: 25, 27, 35. Lev. 11: 32.

3. sack-cloth, i. q. a mourning garment, Gen. 37: 34. 2 Sam. 3: 31. Esth. 4: 1. Joel 1: 8. Jon. 3: 6; also the garment of ascetics and prophets Is. 20: 2.

\* שָׁקַד, once Lam. 1: 14 in Niph. according to the Heb. interpreters to be bound, made fast, sc. a yoke. It would seem to stand in affinity with שָׁקַד, אָבַד, the aspirates and sibilants being often kindred, see under ש p. 961. Targ. *aggravatum est*. Several Mss. have נִשְׁקַד, which is also expressed by Sept. Vulg. Syr. but against the sense of the context.

\* שָׁקַק obsol. root, prob. i. q. שָׁקַק q. v. **σακκίζω**, Lat. **saccavit**, i. e. to strain. Hence שָׁק.

\* שָׁקַר in Kal not used, i. q. Chald. שָׁקַר to look, to behold.

PIEL pp. to let (the eyes) look about, i. e. to look about, to ogle, in the manner of wanton and shameless females, Is. 3: 16. Sept. **ἐν νεύμασιν ὀφθαλμών**. Others **fucantes oculos**, comp. שָׁקַר to stain, to paint, but against the context.

שָׁר pl. שָׁרִים (r. שָׁרַר) m. 1. a leader, commander, chief, espec. of troops Gen. 21: 22. Job 39: 25, of a king's body-guard Gen. 37: 36, of cupbearers 49: 9, of a city 1 K. 22: 26, of a prison Gen. 39: 21, 22; but שָׁרֵי מִקְּדָה chiefs of the flocks, i. e. overseers, head-shepherds, Gen. 47: 6.

2. a prince, noble, chief, Ex. 2: 14. Is. 23: 8; plur. **princes**, nobles, courtiers, Gen. 12: 15. Poet. שָׁרֵי קָדָשׁ for **priests** Is. 43: 27. שָׁרֵי שָׁמַיִם of God Dan. 8: 25. In the book of Daniel, 10: 13, 20, this title is applied to the **chiefs, princes of angels**, i. e. the archangels acting as patrons and advocates of particular nations before God, **οἱ ἐπὶ ἄγγελοι, οἱ ἐνώπιον τοῦ Θεοῦ ἐστῆναι**, Rev. 8: 2. — Fem. is שָׁרָה, q. v.

\* שָׁרַג in Kal not used, to interweave, to braid. Chald. and Syr. שָׁרַג, שָׁרַג id. Kindr. are the roots שָׁרַד, שָׁרַק, and if I may judge, שָׁרַג to weave, comp. under letter ש; also שָׁרַד, שָׁרַג, the mid. radical being softened into a vowel.

PUAL to be woven together, interwoven, Job 40: 17.

HITHF. to interweave oneself, to be woven together, Lam. 1: 14.

Deriv. שָׁרִיגִים, and pr. n. שָׁרוּג.

\* I. שָׁרַד obsol. root, 1. pp. prob. to gash, to scratch, cogn. with שָׁרַט, שָׁרַד; hence שָׁרָן an awl, Heb. שָׁרָד stylus.

2. i. q. Arab. **سرى** to sew together, espec. things hard, as leather with wire

and an awl; hence *to interweave, to net*, in the manner of network, as a coat of mail, whence <sup>561</sup> שר coat of mail woven from iron wire or rings, see שרד.

\* II. שר to flee, to escape, Josh.

10: 20. Arab. شَرَّ, Syr. ܫܪܝܐ id. Deriv. שריר.

שרד m. coat of mail, and thence a species of cloth or stuff resembling mail or network, wrought of threads by means of needles. Of this the curtains of the tabernacle were made, comp. שביץ; whence שרד בגדי Exod. 31: 10. 35: 19. 39: 1, 41. Comp. Chald. שרדן curtains, hangings, so called from the kind of stuff from which they were made, שרדא sieve, Samar. שרד according to Castèll i. q. وشى party-coloured garment. Sept. incorrectly, στολαι λειτουργικαι, as if for שרד; but the sense requires curtains, tapestry, and not garments.

שרד m. Is. 44: 33, according to Kimchi red chalk or ochre, ruddle; but more correctly i. q. Arab. سرائ an awl, or rather stylus, graver, with which the artist sketches the outlines of the figure to be sculptured.

\* שרה 1. to place in a row, to arrange in order, i. q. Arab. سار med. Waw. Hence שורה row, order, q. v. 2. to be a leader, prince, chief, i. q. שור no. I. 2, and שר, from the notion of arranging and drawing up troops. Arab. سار to be noble, liberal, سري a prince, noble.

3. to contend, to strive, (pp. to wage war,) with any one, seq. עם Gen. 32: 29, seq. יאח Hos. 12: 4. Arab. سار Conj. III, id. Fut. is formed from שר no. I.

Deriv. שורה, משרה, and the pr. names שרי, שרה, שרואל, שרית.

שרה f. of the noun שר 1. a princess, noble lady, Judg. 5: 29. Esth. 1: 18. Is. 49: 23; spec. of the king's wives of noble birth 1 K. 11: 3, different from his concubines, comp. Cant. 6: 8. Metaph. Lam. 1: 1 שרה במדינות princess among provinces.

2. pr. n. Sarah, see שר.

שרוג (shoot, tendril) Serug pr. n. m. Gen. 11: 20. R. שרג, comp. שרק.

שרוך m. a shoe-latchet, thong which fastens a shoe or sandal, so called from lacing and binding together, Is. 5: 27. Proverbially for any thing of little value Gen. 14: 23. R. שרף.

שרוקים m. plur. shoots, tendrils, sc. of a vine Is. 16: 8. See שרק.

שרה (abundance, i. q. סרה) pr. n. m. Gen. 46: 17. 1 Chr. 7: 30.

\* שרט i. q. سرت and شرت, to cut, to gash oneself, to make incisions in the flesh, as was customary in mourning, Lev. 21: 5.

NIPH. to be lacerated i. e. hurt, crushed, in lifting too great a burden, Zech. 12: 3. Hence

שרט m. Lev. 19: 28, and

שרטת f. Lev. 21: 5, an incision, gash.

שרי (my princes, my nobility, i. q. שרה?) Sarai, pr. n. of the wife of Abraham, for which another, שרה (princess) Sarah, was afterwards substituted, Gen. 17: 15. The LXX. write the first name Σάρα, pronouncing ר like a, in the Arabic manner, comp. סיני Sini; the latter they write Σάρα, because שרה is in reality for the form שרה. See on both these names, (the first of which is obscure,) the essay of C. Iken in Dissert. philol. theol. p. 17 sq. J. D. Michaëlis Orient. Bibl. IX. p. 188. Stange Theol. Symmikta I. p. 48 sq.

שריגים m. plur. (Kamets impure) shoots, tendrils of a vine, Gen. 40:

10, 12. Joel 1: 7. R. שֶׁרַג to interweave.

שֶׁרִיד m. one left, escaped sc. from a slaughter, a survivor, i. q. פֶּלִיט, Num. 21: 35. 24: 19. Deut. 3: 3. Josh. 8: 22. Collect. Judg. 5: 13. Of things Job 20: 21. R. שֶׁרֵד.

שֶׁרִיָּה and שֶׁרִיָּהוּ (warrior of Jehovah) *Seraiah* pr. n. a) of the scribe or secretary of David, 2 Sam. 8: 17; in other places corrupted e. g. into שֶׁרִיָּה 2 Sam. 20: 25, שֶׁרִישָׁא 1 K. 4: 2, שֶׁרִישָׁא 1 Chr. 18: 16. — b) of the father of Ezra the priest, Ezra 7: 1. — c) of several other persons, see 2 K. 25: 18, 23. Jer. 36: 26. 40: 8. 51: 59, 61. 1 Chr. 4: 13, 14. 35: 5, 40. Ezra 2: 2. Neh. 10: 3. 11: 11. 12: 1, 12.

\* שֶׁרֶף i. q. שָׂרַף, in Kal not used, to interweave, to entangle.

PIEL Jer. 2: 23 the swift camel מְשַׁרְפֶּתָהּ entangling her ways, i. e. running about wild in her season of heat.

Deriv. שֶׁרֶף.

שֶׁרָסְכִים pr. n. of a chief of the eunuchs in the army of Nebuchadnezzar, Jer. 39: 3.

\* שֶׁרַע to stretch out, to make long or large, Arab. شَرَعَ. Part. pass. שֶׁרֹעַ stretched, prolonged, i. e. having any member too long or large, espec. the ears, comp. Syr. ܫܪܥܐ long or large eared, Lev. 21: 18. 22: 23.

HITHP. to stretch oneself out, Is. 28: 20.

שֶׁרַעַיִם m. plur. thoughts Ps. 94: 19. 139: 23, i. q. שֶׁעַיִם with the letter ר inserted, see under ר p. 917.

\* I. שֶׁרַךְ fut. יִשְׁרַךְ 1. pp. Lat. sorbeo, to suck or drink in, to swallow, to absorb, i. q. Chald. שֶׁרַךְ, and Syr. ܫܪܥܐ, see Middeldorpf Curae Hexapl. in Job. p. 15. Comp. under the root שָׁפַח. — Hence

2. of fire, to suck up, to devour, i. e.

to consume, to burn up, as cities, houses, altars, Lev. 4: 21. 8: 17. 9: 11; often with בָּאֵשׁ Josh. 11: 9, 11. Judg. 18: 27. 2 K. 23: 11. 25: 9. Of the burning of dead bodies, Jer. 34: 5; also to burn bricks, i. e. to harden by burning Gen. 11: 3.

NIPH. Lev. 4: 12, and

PU. pass. of no. 2, Lev. 10: 16.

Deriv. מְשַׁרְפָּה, שֶׁרְפָּה, and perh. שֶׁרַךְ.

\* II. שֶׁרַךְ i. q. Arab. سرف and سرف to be noble, of high birth, whence شريف a noble, prince. Hence שֶׁרַךְ no. II.

שֶׁרַךְ m. I. a species of venomous serpent, Num. 21: 6. שֶׁרַךְ מְעוֹפֵף *draco volans*, flying serpent, Is. 14: 29 [15: 1.] 30: 6. It is supposed to be i. q. Gr. περὶσφις, κάυσων, so called from the burning inflammation caused by its bite. If the etymology is to be sought in the Semitic languages, it may be derived from the idea of swallowing, see שֶׁרַךְ no. 1; but it also corresponds well to the Sanscr. *sarpa* serpent, *sarpin* reptile, from the root *srip*, ἔρπειν, *serpere*. Comp. Bochart Hieroz. T. III. p. 221, ed. Lips.

II. plur. שֶׁרָפִים Is. 6: 2, 6, *seraph*, pl. *seraphim*, an order of angels who attend upon Jehovah, furnished with six wings. The Rabbins, as Abulwalid and Kimchi, render it by burning i. e. shining angels, comp. Ezra 1: 13. 2 K. 2: 11. 6: 17. Matt. 28: 3; but the word שֶׁרַךְ has the signif. of burning up, not of shining; and it is therefore better (comp. شريف) to understand

by it *princes*, *nobles* of heaven, who are also elsewhere called שֶׁרִים, see שֶׁר no. 2. — If any one chooses to follow the Hebrew usus loquendi, in which שֶׁרַךְ is *serpent*, he may indeed here render it by *winged serpents*; since the serpent both among the ancient Hebrews and the Egyptians was the symbol of wisdom and of the healing art, see Num. 21: 8. 2 K. 18: 4. Hdot. 2. 74. Aelian. V. H. 11. 17, 22. See



more in Comment. on Is. l. c. But the former sense is to be preferred; since the Heb. שֶׂרֶף is elsewhere used only of a *poisonous serpent*.

III. pr. n. m. 1 Chr. 4: 22.

**שֶׂרֶפָה** f. (Tseri impure) *a burning with fire* Gen. 11: 3; *a burning, fire, conflagration*, Lev. 10: 6. Am. 4: 11; espec. the solemn burning of dead bodies 2 Chr. 16: 14. 21: 19. **הַר שֶׂרֶפָה** mount of burning i. e. to be burned up Jer. 51: 25. **הָיָה לְשֶׂרֶפָה** to be for burning, i. e. destined to be burned up Is. 9: 4. 64: 10 (11).

\* **שָׂרַק** 1. i. q. שָׂרַף, שָׂרָה, *to interweave, to intertwine*, whence שָׂרַק, שָׂרָה, שָׂרָה, שָׂרָה shoots, tendrils, and pr. n. מְשָׂרָה.

2. i. q. Syr. سَرَق, *to clear or cleanse by combing, to comb flax, to hatchel*, Is. 19: 9. This signification may be connected with the former by regarding it as pp. *to disentangle* any thing interwoven or tangled; comp. on the sense of Piel in some verbs, Heb. Gram. § 51. 2. Lehrs. p. 241.

Deriv. שָׂרַק, שָׂרָה, and pr. n. מְשָׂרָה.

II. **שָׂרָה** *to be reddish, fox-coloured*, whence

**שָׂרָה** m. plur. שָׂרָה, *reddish, bay, fox-coloured*, of horses Zech. 1: 8. Arab. by transp. شَعَرٌ reddish horse, with the mane and tail also red, Germ. *Fuchs*, fox.

**שָׂרָה** m. Is. 5: 2. Jer. 2: 21, **שָׂרָה** f. Gen. 49: 11.

1. shoot, tendril, from r. שָׂרָה no. I, comp. שָׂרָה. Spec. vine of a finer

and nobler kind, growing in Syria according to Abulwalid, Arab. سَرِيْف

and سَوْرِيْف, and called at the present day in Morocco *Serki*, Pers.

كشْمِش Kishmish; the grapes are small, partially round, dark-coloured, with the stones soft and scarcely perceptible. See Niebuhr's Reisebschr. II. p. 169. Descript. of Arabia p. 147 Germ. Oedmann's Verm. Sammlungen aus der Naturkunde VI. p. 98 sq.

2. *Sorek* pr. n. of a valley between Askelon and Gaza, prob. so called from its vineyards, Judg. 16: 4.

\* **שָׂרָה** i. q. שָׂרָה no. 2, and שָׂרָה no. I, *to have dominion, to rule, to be a prince*. Part. שָׂרָה Esth. 1: 22. Fut. יִשְׂרָה Is. 32: 1. Prov. 8: 16.

HITHP. *to make oneself a prince*, seq. על Num. 16: 13.

Deriv. שָׂרָה, שָׂרָה.

**שֶׂשׂוֹן** m. constr. שֶׂשׂוֹן (Kamets irreg. dropped, since the root is שֶׂשׂוֹן, ) joy, gladness, often coupled with שֶׂשׂוֹן Is. 22: 13. 35: 10. 51: 3, 11. שֶׂשׂוֹן oil of joy, i. e. oil used in anointing the guests at banquets etc. Ps. 45: 8. Is. 61: 3.

שֶׂשׂוֹן see שֶׂשׂוֹן.

\* **שָׂתַם** i. q. שָׂתַם *to stop, to obstruct*, Lam. 3: 9 שָׂתַם תְּפִלָּתִי he shutteth out my prayers, so that they cannot come up before God. Comp. v. 44.

\* **שָׂתַר** *to split, to burst*, Arab. شَتَرَ.

NIPH. *to be burst forth, to break forth*, of hemorrhoids 1 Sam. 5: 9. Comp. פָּטַר.

*Shin*, forming together with *Sin* the twenty first letter of the Hebrew alpha-

bet, as a numeral denoting 300. The name of this letter, שִׁין i. q. שִׁין, signi-

fies a *tooth*, in allusion to its figure, which is nearly the same in all the Semitic alphabets. It is pronounced like the Engl. *sh*, Germ. *sch*, a sound, which was wanting to the Greeks, unless perhaps the Doric Σύν, Hdot. 1. 139, is to be so pronounced. Hence the LXX in order to give some approximation to its sound, for שֵׁן, שֵׁן, שֵׁן, write Πήγης, Χσέν, see Lam. c. 2, 3, 4.

To the letter ש, which is far more frequent than ש, there are in Arabic three corresponding letters, viz. a) In much the greater number of cases,

س, as سَلَامٌ שָׁלֵם, etc.

b) Less often ش, as شَمْسٌ שֶׁמֶשׁ, the sun, مَرشَمٌ רֶשֶׁם to write down. In roots of both these kinds, the Aramaean preserves the ש. c) Sometimes ט, and in such words the

Aramaean has *Tau*, as תָּמָן שְׁמָנָה,

לְכִי, זָלַג שָׁלַג eight, eight,

snow. Rarely in such examples has the Arabic ش for ש, as شَبَرٌ שִׁבְרַת

to break, تَابَ שׁוּב to return, to turn about, or ت appears for ש in the Hebrew itself, as חָרַשׁ, חָרַת, χαράσσω, χαράττω, and בָּרוֹשׁ and בָּרוֹת cypress.—d) The

Arabic sometimes also admits different ways of writing the same word, and thus apparently divides one Hebrew root into two Arabic ones, as رَعش רֶעַשׁ and

رَعش, قَسَا קָשָׁה, and

جَسَمٌ جָשַׁם, and جَسَمٌ

جَسَمَان body.—But ש is also interchanged with other sibilants,

as שׁוּב, שׁוּב, e. g. שׁוּב שׁוּב train,

חֲמָשׁ חֲמִשׁ Rabbins. חֲמָשׁ חֲמִשׁ the groin, etc.

In those Semitic roots which have been adopted into the occidental languages, chiefly the Greek, ש is expressed sometimes by a simple σ, s, as שָׁרָה

σειρά, σαγήνη from שָׁרָה, sometimes by σκ and σχ, as שָׁרָה also σκυλάω, שָׁרָה σκυτάλη, שָׁרָה σκήπτρον, שָׁרָה σχίζω, σχολή from שָׁרָה.

ש, rarely ש Judg. 5: 7. Cant. 1: 7. Job 19: 29, and ש Ecc. 2: 22. 3: 18, i. e. the prefix Shiin, i. q. שָׁרָה, the ש being dropped by aphaeresis, and the ש either assimilated and inserted in the next letter, or [in the form ש] also dropped, like הָלַךְ, הָלַךְ; but except in the book of Judges (5: 7. 6: 17. 7: 12. 8: 26) this prefix is usual only in the later Hebrew.

A) as relat. pron. *who, which, what, that*, Ecc. 1: 11. Cant. 1: 7. 3: 1, 2, 3. Often a) as a mere sign of relation, e. g. שָׁמָּה שָׁמָּה whither Ecc. 1: 7. Ps. 122: 4. also Ps. 146: 5. Cant. 8: 8. b) seq. הָ, i. e. שָׁמָּה so frequent among the Rabbins, used like הָ שָׁמָּה equivalent to the Genitive. Cant. 3: 7 מִבֵּיתוֹ הָ שָׁמָּה the sedan of him, Solomon, pp. which is to Solomon. But Cant. 1: 6 it is emphatic, בְּרִמְי שָׁמָּה my vineyard, even mine. For the pleonastic suffix, see Heb. Gramm. § 119. 2. note.

B) as relat. conjunct. 1. *that*, i. q. שָׁמָּה B. 1, after verbs of seeing Ecc. 2: 13. 3: 18; of knowing 3: 18. Job 19: 29; comp. Judg. 6: 17. Ecc. 2: 24.

2. *so that*, Ecc. 3: 14 שָׁמָּה to make or cause *that* etc.

3. *because that, because*, Cant. 1: 6. 5: 2; *for, whence* שָׁמָּה *for why?* Cant. 1: 7.

4. *till that, until*, seq. praet. Judg. 5: 7. שָׁמָּה scarcely *that* Cant. 3: 4, comp. in מִשְׁעַת no. 4. b.

With prefixes. a) שָׁמָּה i. q. שָׁמָּה no. 2, *because that*, Ecc. 2: 16. — b) שָׁמָּה i. q. שָׁמָּה no. 1, pp. according to what, i. e. *as* Ecc. 5: 14. 12: 7. Also i. q. שָׁמָּה no. 3, *as, when*, Ecc. 9: 12. 10: 3.

\* שָׁמָּה fut. שָׁמָּה to draw water.

Chald. id. Arab. سَابِ to slake one's

thirst, sc. by drawing water. The primary idea seems to be that of *taking off the surface*, see the cogn. verbs

under חֶסֶת. Comp. Goth. *skephan*, Germ. *schöpfen*.—Construed either seq. acc. מִים Gen. 24: 13. 1 Sam. 7: 6. 9: 11, or absol. Gen. 24: 11. 19: 20.

Deriv. מְשַׁעֲפִים.

\* שָׁאג fut. יִשְׁאֹג to roar, pp. of the lion Is. 5: 29; Ps. 104: 21; of thunder Job 37: 4, comp. Am. 1: 2. Joel 4: 16; of raging warriors Ps. 74: 4; also of persons in extreme pain, to cry out, to groan, Ps. 38: 9. — Hence

שֹׁאֵג constr. שֹׁאֵגָה f. roaring of a lion Is. 5: 29; also the outcry, groaning, of a person in great pain Job 3: 24. Ps. 22: 2. 32: 3.

\* I. שָׂא i. q. שָׂא 1. to make a noise, to rage, to roar, of floods, a tumult of people, see שָׂאָן שָׂאָה no. II.

2. to crash, to fall with a crash, a g. a house etc. hence to be laid waste, Is. 6: 11 init.

NIPH. 1. to make a noise, rushing, to roar, e. g. of floods and nations Is. 17: 12, 13.

2. to be laid waste, of a land Is. 6: 11.

HIPH. to lay waste, inf. הִשְׁאִיחַ Is. 37: 26; and so א being dropped הִשְׁאִיחַ 2 K. 19: 25.

Deriv. שֹׁאֵה, שֹׁאֵךְ, שֹׁאֵהָ, שֹׁאֵהָ.

\* II. שָׂא i. q. שָׂאָה to look at, to behold, with attention, in Kal not used.

HITHP. הִשְׁתָּאָה id. Gen. 24: 21, seq. הִ. Sept. καταμάνθάνω, Vulg. contemplor.

שָׂאָה see שֹׁאָה.

שֹׂאָה Prov. 1: 27 Cheth. i. q. שֹׂאָה a destroying tempest.

שָׂאָל, שָׂאָל, of both genders (m. Job 26: 6. f. Is. 5: 14. 14: 9,) *orcus*, the under world, a vast subterranean place, full of thick darkness Job 10: 21, 22, in which are congregated the shades of the dead, רַפְּאִים q. v. and to which are attributed vallies and gates, Prov. 9: 18. Is. 38: 10. — Gen. 37: 35. Num. 16: 30 sq. Ps. 6: 6. Is. 14: 9 sq. 38: 18.

Ez. 31: 16 sq. 32: 21 sq. Syr. <sup>א</sup>שׂא<sup>ר</sup> f. and Aeth. ሲሊል; hell, purgatory, *limbus Patrum*. The true etymology of the word seems to be, that שָׂאָל is put for שְׂעוּל cavity, a hollow subterranean place, just as the Germ. *Hölle* hell, is originally the same with *Höhle* a hollow, cavern, and Lat. *coelum* is from Gr. κοῖλος hollow. The usual derivation is from the notion of asking, demanding (r. שָׂא), since Orcus lays claim unsparingly to all alike, whence the epithet *orcus rapax* Catull. 2. 28, 29.

שָׂאָל (asked for, desired, comp. 1 Sam. 8: 4 sq.) *Saul*, pr. n. a) of the first king of the Israelites, from the tribe of Benjamin, 1 Sam. 9: 2 sq. — b) of a king of the Edomites Gen. 36: 37. — c) of a son of Simeon Gen. 46: 10. — d) 1 Chr. 6: 9. — From c, comes the patronymic שְׂאָלִי Num. 26: 13.

שָׂאָן m. (r. שָׂאָה) 1. noise, uproar, tumult, e. g. of waters Ps. 65: 8, of a crowd or multitude of men Is. 5: 14. 13: 4. 24: 8; of war Am. 2: 2. Hos. 10: 14; of outcry, clamour, Ps. 74: 23. Jer. 25: 31. Jer. 48: 45 שְׂאָן בְּנֵי שֹׂאָן sons of uproar, i. e. tumultuous warriors.

2. desolation, destruction, Ps. 40: 3 שְׂאָן בֹּרַר pit of destruction. Jer. 46: 17.

שָׂאָט m. (Kamets impure) c. Suff. שְׂאָטָה Ez. 25: 6, contempt, i. e. pride, arrogance, Ez. 36: 5, comp. 25: 15. R. שָׂאָט.

שָׂאָה f. ruins, Is. 24: 12. R. שָׂאָה.

\* I. שָׂאָל and שָׂאָל, fut. יִשְׁאָל, Syr. <sup>ا</sup>سأل, Arab. سأل.

1. to ask, to demand, to require, seq. acc. of the thing demanded, 1 Sam. 12: 13, and מִן Ps. 2: 8, מִמֶּנָּה 1 Sam. 8: 10, of the person from whom. Seq. dupl. acc. (αἰτεῖν τινά τι, *poscere aliquem aliquid*) Ps. 137: 3. Deut. 14: 26. Is. 45: 11. — Job 31: 30 בָּשָׂא בָּשָׂא בָּשָׂא by

demanding with imprecation his life sc. of the enemy, i. e. by praying for his death, comp. Jon. 4: 8 רָשָׁא לְמָוֶתָהּ and he demanded for himself to die, i. e. wished to die. 1 K. 19: 4.

2. to ask, i. e. to request, to petition, any thing from any one, Is. 7: 11 see עָמַק Hiph. שָׁאַל שְׂאֵל see שְׂאֵלָה. Seq. acc. of thing Judg. 5: 25. 1 K. 5: 10, and מִן from whom one asks Ps. 21: 5, also מִיָּאֵל 1 K. 2: 20, מִיָּעַם Deut. 18: 16. הֵן שָׁאַל דָּבָר to ask a thing for any one 1 K. 2: 22. Spec. a) to ask as a loan, to borrow from any one Ex. 3: 22. 11: 2. 12: 35. Part. שְׂאוֹל borrowed 1 Sam. 1: 28. 2 K. 6: 5. Seq. הֵן to lend i. q. Hiph. 1 Sam. 2: 20. b) to ask alms, to beg, i. q. Pi. no. 1, Prov. 20: 4. Arab. Conj. V, id. سَأَلَ beggar.

3. to ask, i. e. to inquire of, to interrogate, Judg. 4: 20; seq. acc. of pers. Gen. 24: 47. Job 40: 7. Josh. 9: 14 but the mouth of Jehovah they asked not, did not interrogate, as they ought to have done, comp. Is. 30: 2. Gen. 24: 57; seq. הֵן of pers. Job 8: 8. The person or thing about or concerning whom one inquires, is put with הֵן, Judg. 13: 18. Gen. 32: 30, עַל Neh. 1: 2, acc. Hagg. 2: 11. Is. 45: 11. Spec. a) to consult, seq. הֵן, i. e. to inquire of or by any one, as שָׁאַל בִּיהוָה to consult Jehovah, his oracles Judg. 1: 1. 18: 5. 20: 18; שָׁאַל בְּתֵרָפִים to consult Teraphim Ez. 21: 26. Seq. הֵן for any one, in his behalf, 1 Sam. 22: 10, 13, 15. Num. 27: 21. b) הֵן שְׂאֵל לְפִי to ask after the welfare of any one, and hence to salute, Gen. 43: 27. 1 Sam. 10: 4. 17: 22. 30: 21. Ex. 18: 7.

NIPH. to ask for oneself, to ask leave, like Gr. αἰτοῦμαι σε τοῦτο, seq. מִן of pers. and gerund of that which one asks leave to do, 1 Sam. 20: 6, 28 where the gerund is omitted; and so with a finite verb Neh. 13: 6. Comp. Heb. Gramm. § 50. 2. Others, 'to obtain liberty or leave from a master by entreaty.'

PIEL שָׁאַל 1. to beg, i. q. Kal no. 2. b, Ps. 109: 10.

2. to ask, to interrogate, 2 Sam. 20: 18.

HIPH. to loan, to lend, Ex. 12: 36. 1 Sam. 1: 28; comp. Kal no. 2. a.

Deriv. שְׂאֵלָה, מְשָׂאָה, and the pr. names שְׂאֵל, שְׂאוֹל, שְׂאֵלָה, שְׂאֵלָה, שְׂאֵלָה.

II. שְׂאֵל i. q. שְׂעֵל to be hollow, whence שְׂאוֹל orcus, q. d. subterranean cavern.

שְׂאֵל (petition) pr. n. m. Ezra 10: 29.

שְׂאֵל Chald. 1. to ask, to demand, Dan. 2: 10, 11; seq. dupl. acc. Ezra 7: 21.

2. to ask, to interrogate, seq. הֵן of pers. Ezra 5: 9, and also acc. of that about which one inquires, v. 10.

שְׂאֵלָה f. c. Suff. שְׂאֵלָה, שְׂאֵלָה Ps. 106: 15, and contr. שְׂאֵלָה 1 Sam. 1: 17.

1. an asking, request, petition. So שְׂאֵלָה שְׂאֵל to ask a petition i. e. to ask a thing of any one, to make a request, Judg. 8: 24. 1 K. 2: 16. הֵן שְׂאֵל to grant a petition Esth. 5: 6, 8. בָּאָה שְׂאֵלָה the petition is granted Job 6: 8.

2. loan, thing loaned, 1 Sam. 2: 20. Comp. the root שְׂאֵל no. 2. a.

שְׂאֵלָה Chald. st. emphat. שְׂאֵלָה, pp. question, i. e. subject of inquiry, for matter, affair, comp. מִשְׁאֵל no. 4, Arab.

سؤال question, matter, business, see A. Schult. Animadverss. philol. ad h. 1. Dan. 4: 14 מִשְׁאֵל שְׂאֵלָה and a decree of the holy ones is this matter, i. e. this.

שְׂאֵלָה (I have asked him of God) Shealtiel pr. n. 1 Chr. 3: 17. Ezra 3: 2. Neh. 12: 1; i. q. שְׂאֵלָה Hagg. 1: 12, 14. 2: 2.

\* שָׁאן to rest, to be quiet, in Kal not used, cogn. with the verb שָׁעַן to





## שׂאָרִית

f. once contr. שְׂרִית 1 Chr. 12: 38, *part, remaining, remainder*, esp. after a defeat and slaughter, *survivors*, Jer. 11: 23. 44: 14. Mic. 7: 18. Zeph. 2: 7. Comp. שְׂרִיר שְׂרִירָה Ps. 76: 11 שְׂאָרִית הַמִּוֹת *remainder of wrath*, i. e. extreme wrath, retained even in extremity.

## שׂאָת

f. (for שְׂאָת, r. שְׂאָה) *de-solation, destruction*, Lam. 3: 47. — Hence contr. שְׂת no. II.

## שׂבָּא

(comp. Aeth. ሰለጸ: man,) *Sheba and the Sabaeans* Joel 4: 8. Job 1: 15, a country and people of Arabia Felix, abounding in frankincense, spices, gold and precious stones 1 K. 10: 1 sq. Is. 60: 6. Jer. 6: 20. Ez. 27: 22. Ps. 72: 15; celebrated also for their traffic Ez. 1. c. Ps. 72: 10. Joel 4: 8. Job 6: 19; but in Job 1: 15 driving off plunder in the vicinity of Uz or Ausitis. The genealogical tables in Genesis enumerate three persons of the name: a) a grandson of Cush and son of Raamah 10: 7; b) a son of Joktan 10: 28, which accords with Arabic tradition; c) a grandson of Abraham by Keturah 25: 3. In two of these instances (a, c) *Shebah* is coupled with *Dedan* his brother; this I would account for, by supposing that there were at least two Arabic tribes of this name, the one from Joktan (b) in southern Arabia, and the other dwelling in the northern Arabian desert, near the Persian Gulf and the mouths of the Euphrates, a, c, and Job 1. c.

## שׂבֵּב

obsol. root, 1. i. q. שָׁב to kindle, pp. prob. to blow into a flame, to kindle by blowing, comp. נָשַׁב, נָשַׁף, שְׂאָה. Hence שְׂבִירָה flame.

2. i. q. Chald. שִׁיב to break, whence שְׂבָא fragment. Hence

## שְׂבָבִים

m. plur. *fragments*, Hos. 8: 6.

## שׂבֵּה

fut. apoc. יִשְׁבֵּה, to make prisoner, to take or lead captive, to carry

off, Arab. سبى, Syr. سبى, id. E. g. either persons Gen. 34: 29. 1 K. 8: 48. Ps. 137: 3; or cattle, flocks, 1 Chr. 5: 21; or wealth, substance, 2 Chr. 21: 17. — Gen. 31: 26 שְׁבוּיֹת הָרֶבֶב *captives of the sword* i. e. taken in war, like Gr. αἰχμαλωται, δορναλωται, comp. 2 K. 6: 22.

NIPH. pass. of Kal, Gen. 14: 14. Ex. 22: 9.

Deriv. שְׁבוּת, שְׁבִי, שְׁבִיָּה, שְׁבִיָּה, and pr. names שְׁבוּאֵל, שְׁבִי, שְׁבִיָּה, שְׁבִיָּה.

## שְׁבִי

m. a species of precious stone, Sept. Vulg. ἀχάτης. Ex. 28: 19. 39: 12.

## שְׁבוּאֵל

(captive of God) pr. n. m. a) 1 Chr. 23: 16. 26: 24, called in 24: 20 שְׁבִיָּה. b) 1 Chr. 25: 4, called in v. שְׁבִיָּה.

## שְׁבִיל

Jer. 18: 15 Cheth. for שְׁבִיל q. v.

## שְׁבִיעַ

m. (Dan. 9: 27, שְׁבִיעַ זָמָן Gen. 29: 27 is to be rendered *the week of this woman*), constr. שְׁבוּעַת Gen. 29: 27, 28; dual שְׁבִיעִים Lev. 12: 5; plur. שְׁבִיעִים, m. Dan. 9: 25. 10: 2, 3, and שְׁבִיעוֹת, constr. שְׁבִיעוֹת, c. Suff. שְׁבִיעוֹתָם Num. 28: 26, a seven, ἑβδομάς, hebdomad, i. e. a week, denom. from שְׁבִיעַ seven, comp. עֶשְׂרִי decad.

1. pp. a week of days, seven days, Gen. 29: 27, 28. Dan. 10: 2 שְׁלֹשָׁה יָמִים for three weeks, where יָמִים is not a genitive, see under יוֹם, plur. no. 2. b. Deut. 16: 9 שְׁבִיעוֹת הָאֵל festival of (seven) weeks, pentecost, so called from the seven weeks which were reckoned from the passover to this festival. Fully Tob. 2: 1 ἅγια ἑπτά ἑβδομάδων. But Ez. 45: 21 שְׁבִיעוֹת הָאֵל the festival of sevens of days, is the passover, as being celebrated each time during seven whole days.

2. week of years, seven years, Dan. 9: 24 sq. Comp. hebdomas annorum Gell. N. A. 3. 10.

שְׁבִיעָה and שְׁבוּעָה f. (r. שְׁבִיעַ)

a swearing, an oath, Gen. 26: 3. 24: 8. **שְׁבַעַת יְהוָה** an oath by Jehovah Ex. 22: 10. Ecc. 8: 2; also seq. gen. of the person swearing Ps. 105: 9, and of him to whom one swears, as **שְׁבַעַתִּי** the oath to me, sworn to me, Gen. 24: 8. **נִשְׁבַּע** to swear (take) an oath Gen. 26: 3. Josh. 9: 20. Spec. a) of an oath sworn in making a covenant, i. e. a covenant confirmed by an oath 2 Sam. 21: 7. **נִשְׁבַּעַתִּי שְׁבוּעָה לְךָ** joined in a sworn league with any one, Sept. *ἐνορκισαί*, Neh. 6: 18. b) an oath of cursing, imprecation, curse, fully **שְׁבוּעָתָה אֶלְכָּה** Num. 5: 21. Dan. 9: 11. Is. 65: 15.

**שְׁבוּת** and **שְׁבִית** f. the first form being more frequent in Keri, the latter in Chethibh, but also interchanged (r. **שְׁבָה**) captivity Num. 21: 29; also for captives, as **שׁוּב שְׁבוּתָה** to bring back the captives of a people, Deut. 30: 3. Jer. 29: 14. 30: 3. Ez. 29: 14. 39: 25. Am. 9: 14. Zeph. 3: 20. Ps. 14: 7. 53: 7. 126: 4. Trop. to restore to former prosperity and happiness, Job 42: 10 **וַיְהִי־הָשׁוּב אֶת־שְׁבוּתֵי אִיּוֹב** and Jehovah restored Job to his former prosperous state. Ez. 16: 33, comp. v. 55. Hos. 6: 11.

\* **שָׁבַח** in Kal not used, to stroke, to soothe, Arab. **سَبَحَ**, to swim, pp. to stroke the water. Hence

PIEL 1. to soothe, to still, to restrain, e. g. billows Ps. 89: 10, (comp. *mulcere fluctus* Virg. Aen. 1, 70;) anger Prov. 29: 11. Comp. **הָפִיחַ**.

2. to praise, to laud, pp. to soothe with praises, *mulcere laudibus* Pacuv.

Arab. **سَبَّحَ**, Aeth. **ሰበሐ**: id. — E. g. Ecc. 8: 15; espec. to praise God Ps. 63: 4. 117: 1. 147: 12.

3. to pronounce happy Ecc. 4: 2, where **שָׁבַח** is put for **מְשִׁיבָה**. Comp. Chald.

HITH. i. q. Pi. no. 1, to still, to restrain, e. g. billows Ps. 65: 8.

HITHP. seq. **בָּ**, to laud oneself, to

glory in any thing, Ps. 106: 47. 1 Chr. 16: 35.

**שִׁבְחָה** Chald. PA. **שִׁבַּח** to praise, to laud, Dan. 2: 23. 4: 31, 34.

\* **שָׁבַט** obsol. root, prob. to prop, to support, like Gr. *σκήπτω*. Hence

**שִׁבְטָה** and **שִׁבְטָה** c. Suff. **שִׁבְטִי**, plur. **שִׁבְטִים**, constr. **שִׁבְטִי**, m. (once fem. Ez. 21: 15,) a staff, stick, rod, pp. for support; comp. *σκήπτω*, *σκήπτρον*, *σκήπτρον*, *scipio*, *scapus*, Germ. *Schaft*, Engl. *shaft*. Spec.

1. staff, rod, for beating or striking Is. 10: 15. 14: 5; in chastisement Prov. 10: 13, 24. 22: 8; hence **שִׁבְטָה אֱלֹהִים** the rod with which God chastises, i. e. calamities which he inflicts, Job 9: 34. 21: 9. 37: 13. Is. 10: 5. — 11: 4 **שִׁבְטָה פִּי** the rod of his mouth, i. e. severe sentence.

2. staff of a shepherd, crook, Lev. 27: 32. Ps. 23: 4.

3. sceptre of a king, Gen. 49: 10. Num. 24: 17. Ps. 45: 7. Is. 14: 5. Am. 1: 5, 8; of a leader, chief, Judg. 5: 14. Hence

4. a tribe of Israel, so called from the staff or sceptre of the phylarch or chief of the tribe, see in **מִטָּה** no. 3. Ex. 28: 21. Judg. 20: 2; sometimes also i. q. **מִשְׁפָּחָה** family, Num. 4: 18. Judg. 20: 12. 1 Sam. 9: 21.

5. rod for measuring, and meton. portion as measured off, Ps. 74: 2. Jer. 10: 16. 51: 19.

6. a spear, lance, as consisting of a staff or rod with an iron point, 2 Sam. 18: 14. Comp. **בִּמְטָה** no. 2.

**שִׁבְטָה** Chald. tribe, Ezra 6: 17.

**שִׁבְטָה** Shebat, the eleventh month of the Hebrew year, from the new-moon of February to the new-moon of March, Zech. 1: 7. Syr. **ܫܒܬܐ**, Arab. **سِبْطٌ** and **شِبْطٌ**, id.

**שִׁבְטִי**, m. in pause **שִׁבְטִי**, c. Suff.

שְׁבוּ (r. שָׁבָה) *captivity* Deut. 21: 13. הָשִׁיבָה בְּשִׁבְרִי, *to go (be led) away into captivity* Jer. 22: 22. 30: 16. Lam. 1: 5; of animals, *to carry away*, Am. 4: 10. Concr. a) *captives*, שְׁבוּ שָׁבָה *to take captive captives*, i. e. *to lead away captives*, Num. 21: 1. Ps. 68: 19. b) Sing. *a captive* (comp. פָּתִי) Ex. 12: 29. Fem. שְׁבִיָּה Is. 52: 2.

שׁוֹבֵי (= שָׁבָה one who takes captive) pr. n. Ezra 2: 42. Neh. 7: 45.

שׁוֹבֵי (id.) pr. n. m. 2 Sam. 17: 27.

שׁוֹבֵי m. *flame* Job 18: 5. R. שׁוֹבֵי no. 1.

שׁוֹבֵי Chald. id. Dan. 3: 22. Plur. 7: 9.

שְׁבוּיָה (r. שָׁבָה) *captivity* Neh. 3: 36; meton. *captives* Deut. 21: 11. 32: 42.

שְׁבִיל m. *way, path*, Ps. 77: 20. Jer. 18: 15; but Chethibh has in both places שׁוֹבֵי. Arab. سَبِيل way. R. שְׁבִיל no. 1.

שְׁבוּסִים m. *nettings, cauls, caps of net-work, reticula* Varro de Ling. Lat. IV. 19, a female ornament for the head among the Hebrews, Is. 3: 18. Sept. τὰ ἐμπλόκια. R. שְׁבֹס q. v. — Schroeder, de Vest. mul. Hebr. c. 2, comparing Arab. شَبَّسَة (diminut. from شمس sun, the letters م and ب being interchanged,) understands *little suns* or studs resembling suns worn upon the neck; and this would also seem to be supported by the mention of שְׁהַרְרִים *little moons*, immediately after. But I prefer the former.

שְׁבִיעִי m. -ית f. adj. ordin. from שֶׁבַע, *the seventh* Gen. 2: 2. Ex. 21: 2.

שְׁבִית f. i. q. שְׁבוּת (q. v.) *captivity*.

\* שְׁבִי obsol. root, Arab. سَكى to pour, i. q. Heb. שָׁפַךְ. Hence pr. n. שׁוֹבֵךְ.

\* שְׁבֵל Arab. سَبَل nearly i. q.

Heb. שְׁבֵל, a root not used in the verb.

1. *to go*, whence שְׁבִיל way.

2. *to go up, to rise, to grow*. Arab.

Conj. IV, and quadril. سَبَّل, to produce ears. See שְׁבֵלָה no. 2.

3. *to flow* espec. largely, copiously.

Arab. Conj. IV, and thence سَبَّل rain.

Comp. שְׁבֵלָה, שְׁבֵל. A similar transition in signification see in שְׁבֵלָה, שְׁבֵלָה.

Deriv. see in no. 1, 2, 3.

שְׁבֵל m. *train of a robe* Is. 47: 2.

Arab. سَبَل id. R. שְׁבֵל no. 3.

שְׁבֵלָה a *snail*, espec. without the shell, so called from its slime and moisture, (like Gr. λεῖμαξ from λεῖβω,) from conj. Shaphal of the verb שָׁפַל no. I. Ps. 58: 9 spoken of the wicked, *let them melt away* . . . כְּמִו שְׁבֵלָה הָיָה כִּי הָיָה, i. e. which leaves a slimy trail as it goes, and thus melts away the more the further it advances, until at length it dies.

שְׁבֵלָה f. a *branch*, from r. שָׁבַל no. 2, comp. עֵלֶה leaf, from r. עָלָה. Plur. constr. Zech. 4: 12 שְׁנֵי שְׁבֵלֵי הַזַּיִתִּים *two olive-branches*. It is sometimes written שְׁבֵלֵי, but against the Masora.

שְׁבֵלָה pl. שְׁבֵלִים f. 1. *an ear of grain*, from r. שָׁבַל no. 2. Job 24: 24.

Gen. 41: 5 sq. Is. 17: 5. Arab. سَبَلَ the Daghes being resolved into Nun.

2. *a stream, flood*, see the root no. 3, Ps. 69: 3, 16. Is. 27: 12.

\* שְׁבֵן obsol. root, Arab. شَبَن to be tender, delicate, as a youth.

שְׁבֵנָה and שְׁבֵנָה (a tender youth) Shebna pr. n. of the prefect of the palace, Is. 22: 15; and then, after this office was given to Eliakim (Is. 22: 15, 20. 36: 3,) also scribe or secretary to the reigning king Hezekiah, Is. 36: 3. 2 K. 18: 18, 26, 37. 19: 2.

שְׁבֵנָה (whom Jehovah has made



tender?) *Shebaniah* pr. n. a) 1 Chr. 15: 24. b) Neh. 9: 4, 5. c) 10: 11, 13. d) Neh. 10: 5. 12: 14, for which 12: 3 שְׁבָנִיָּה and 1 Chr. 24: 11 שְׁבָנִיָּהוּ, who seems to be the same.

\* שָׁבַע obsol. root, i. q. שָׁבַשׁ and שָׁבַץ, to mingle, to interweave. Hence שְׁבִיבִים.

שָׁבַע to swear, denom. from שָׁבַע seven, since seven was a sacred number, and oaths were confirmed either by seven victims offered in sacrifice Gen. 21: 28, or by seven witnesses and pledges, see Hdot. 3. 8. Hom. II. 19. 243. In Aethiop. ስባስባስ are enchanters Lib. Hen. ms. c. 8, because the sacred number seven was also employed in magic rites. — In Kal only Part. pass. Ez. 21: 28 שְׁבַעֲנֵי שְׁבָעוֹת lit. those sworn with oaths, i. e. who have sworn oaths.

NIPH. נִשְׁבַּע to swear, a) absol. Gen. 21: 24. Ps. 24: 4. b) seq. בַּ of that by which one swears Gen. 21: 23. 22: 16. Hence to swear by *Jehovah*, by idols, is sometimes to worship God or idols, Deut. 6: 13. 10: 20. Is. 19: 18. Am. 8: 14. But to swear by one afflicted, wretched, is to imprecate upon oneself the same evils if one proves false, Ps. 102: 9, comp. Is. 65: 15. c) seq. לְ of pers. to swear to any one Gen. 24: 7. 21: 23; also c. acc. of thing, to promise with an oath, to swear a thing to any one, Gen. 50: 24. Ex. 13: 5. 33: 1. לְאֱלֹהִים is to swear allegiance unto God, 2 Chr. 15: 14, comp. Is. 19: 18. Zeph. 1: 5, where it is once constr. seq. בַּ.

HIPH. 1. to cause to swear, to bind with an oath, Num. 5: 19. Gen. 50: 5.

2. to adjure, to charge solemnly, Cant. 2: 7. 3: 5. 5: 9. 1 K. 22: 16.

Deriv. שְׁבָעָה.

\* שְׁבַע fem. and שְׁבָעָה masc. constr. שְׁבַע f. שְׁבָעָה m. seven, a cardinal numeral. Syr. سبعة, Arab. سبعة, comp. Sanscr. *sapta*, Zend. *hap-*

سبع, Pers. هفت, Aegypt. ἑπτά,

Gr. ἑπτά, Lat. *septem*, all with the letter *t*, which both in the Semitic and Teutonic languages is dropped, as Goth. *sibun*, Germ. *Sieben*, Engl. *seven*. — The absol. form usually precedes a noun, as שְׁבַע נְזִים Gen. 5: 7, שְׁבַע פְּרוֹת 41: 18, שְׁבָעָה פְּרִים Num. 23: 1, 29; more rarely it follows, espec. in the later Hebrew, as מַעֲלוֹת שְׁבַע Ez. 40: 22 אֵילִים שְׁבָעָה 2 Chr. 13: 9. 29: 21. (Num. 29: 32.) If the preceding noun be in the construct state, שְׁבַע expresses the ordinal, שְׁנֵה שְׁבַע the seventh year 2 K. 12: 1. The construct form always precedes a noun, but is found only in certain phrases, as שְׁבַע יָמִים a seven of days, week, Gen. 8: 10, 12. 31: 23. al. saep. also שְׁבַע מֵאוֹת seven hundred Gen. 5: 26. — שְׁבָעָה seven and seven, by sevens, Gen. 7: 2. C. suff. שְׁבָעָתָם those seven 2 Sam. 21: 9. Seventeen is שְׁבָעָה עָשָׂר m. and שְׁבַע עָשָׂר f. Gen. 37: 2. 1 Chr. 7: 11.

— But the number seven among the Hebrews was also used: a) as a smaller round number, (as in Eng. *ten*), Gen. 29: 18. 41: 2 sq. 1 Sam. 2: 5. Is. 4: 1. Ruth 4: 15. Prov. 26: 25. Job 1: 2, 3. 2: 13. b) as a sacred number, and also among the Egyptians, Arabs, and Persians, see Gen. 21: 28. Ez. 37: 23. Lev. 4: 6, 17, etc. Compare on this subject, F. Gedicke Verm. Schriften p. 32 — 60. von Hammer Encyclopaedische Uebersicht d. Wissenschaften des Orients p. 322. — The form שְׁבַע is also a) adv. seven times Ps. 119: 164. Prov. 24: 16. Lev. 26: 18, 21. b) pr. n. of a place in the tribe of Simeon, Josh. 19: 2. c) *Sheba* pr. n. m. (α) 2 Sam. 20: 1. (β) 1 Chr. 5: 13. — Also שְׁבָעָה *Shebah* pr. n. of a well Gen. 26: 33.

DUAL שְׁבָעִתַּיִם seven-fold Gen. 4: 15, 24. Ps. 12: 7. 2 Sam. 21: 9 Cheth.

PLUR. שְׁבָעִים seventy, often as a round number, Gen. 50: 3. Is. 23: 15. Jer. 25: 11. Comp. Coran. Sur. 9. 81. שְׁבָעִים וְשֶׁבַע seventy and seven-fold Gen. 4: 24.

Deriv. שְׁבָעִי, שְׁבָעִי, שְׁבָעִי, comp. the pr. names שְׁבָעִי, שְׁבָעִי.

שְׁבָעָה m. i. q. שְׁבָעָה, seven, אֶת.

ἀγόμεν. Job 42: 13. For the ending *לה* see Lehrgeb. p. 612.

\* **שָׁבַץ** in Kal not used, Syr. *to mingle, to interweave*, Arab. *شَبَّصَ* Conj. V. *to be interwoven, entangled, of a tree.* Cogn. *שָׁבַשׁ, שָׁבַשׁ.*

**PIEL** *to weave in checker-work* Ex. 28: 39, i. e. so that the stuff (byssus) may be figured, tessellated, woven in squares; for which kind of texture see Braun de Vest. Sacerd. p. 294, ibique Maimonides. Salmas. ad Scriptt. Hist. Aug. p. 507, 512.

**PUAL** *to be set, enchased, q. d. interwoven, as gems in gold* Ex. 28: 20.

Deriv. *מְשַׁבֵּץ, מְשַׁבֵּצוֹת,* and

**שָׁבַץ** m. once 2 Sam. 1: 9, c. art. pp. perplexity, confusion of mind, i. e. *vertigo, giddiness.*

\* **שָׁבַק** Chald. *to leave* Dan. 4: 12. 20: 23. Syr. id. — *ITHE.* *to be left* Dan. 2: 44.

Deriv. pr. n. Heb. *שׁוֹבֵק, יִשְׁבֵּק.*

\* **שָׁבַר** fut. *יִשְׁבֵּר* 1. *to break, to break in pieces*, Aram. and Arab. *شَبَّرَ, شَبَّرَ*, id. comp. *شَبَّرَ* Gen. 19: 9. Jer. 2: 20. 19: 10. Is. 42: 3. Am. 1: 5; of ships broken or foundered by the wind Ez. 27: 26. Part. *שָׁבֵר* broken i. e. having a limb or member broken Lev. 22: 22. Several phrases with this verb see under the articles *יָרָוַע, מָשָׂה, קָשָׂה*. — Praegn. Hos. 2: 20 *וְיִתְּרֵב וְיִמְלֶחֱמָה* וְיִקָּשֶׁת וְיִתְּרֵב וְיִמְלֶחֱמָה *and the bow and the sword and the armour of battle will I break in pieces [and remove] from the earth.* Metaph. a) *to break* i. e. *quench thirst* Ps. 104: 11. b) *to break the heart of any one, i. e. to afflict him*, Ps. 69: 21. 147: 3.

2. *to tear in pieces*, as a wild beast, 1 K. 13: 26, 28.

3. *to break down, to destroy*, Dan. 11: 26. Ez. 30: 21. See Niph. no. 3 and *שָׁבַר*.

4. *to measure off, to define, to appoint*, (from the idea of breaking up into portions, comp. *גָּזַר*), Job 38: 10 *וְאַשְׁבַּר*

*וְעָלִיו חֶקְרִי* and *I measured for it (the sea) my appointed bound.*

5. denom. from *שָׁבַר* no. 5. a) *to buy grain*, with *שָׁבַר* Gen. 47: 14, *בָּר* 42: 3, and absol. 42: 5. Is. 55: 1 where it is also applied to wine and milk. b) *to sell grain* Gen. 41: 56, comp. Hiph. no. 2.

**NIPH.** pass. 1. *to be broken* Is. 14: 29, of ships which are wrecked Ez. 27: 34. Jon. 1: 4; also *to break one's own limbs* Is. 8: 15. 28: 13. Metaph. of a broken heart, i. e. afflicted, sad, Ps. 34: 19. Is. 61: 1, or contrite, penitent, Ps. 51: 19. Once it seems to be put transitively for Kal, *to break the heart of any one*, Ez. 6: 9.

2. *to be torn in pieces* Ps. 124: 7. Of animals, as sheep, cattle etc. *torn, hurt, wounded*, Ex. 22: 9, 13. Ez. 34: 4, 16. Zech. 11: 16 *הַנִּשְׁבָּרָה* *the torn, wounded.*

3. *to be broken down, destroyed*, of an army Dan. 11: 22. 2 Chr. 14: 12; of a kingdom, city, people, *to perish*, Is. 8: 15. 24: 10. 28: 13. Jer. 48: 4. Dan. 8: 25. 11: 4. Ez. 30: 8.

**PIEL** *שָׁבַר* i. q. Kal, but stronger, *to break down utterly*, in small pieces, e. g. the teeth of any one Ps. 3: 8; statues, altars, 2 K. 18: 4. 23: 14; ships Ps. 48: 8.

**HIPH.** 1. *to cause to break through* sc. the womb, spoken of the foetus. Is. 66: 9 *הֲאֶנְכִּי אֲשַׁבֵּר וְלֹא אוֹלֵיד* *shall I cause to break open (the womb,) and not cause to bring forth?* Comp. Hos. 13: 13. Is. 37: 3, and n. *מִשְׁבֵּר*.

2. denom. from *שָׁבַר* *to sell grain* Gen. 42: 6. Am. 8: 5, 6.

**HOPH.** *to be broken*, e. g. in heart, mind, Jer. 8: 21.

Deriv. *שָׁבַר, שְׁבִירוֹן, מִשְׁבֵּר, מְשַׁבֵּר.*

**שָׁבַר**, oftener **שְׁבִיר**, c. Suff. *שְׁבִירָה*, m. 1. *a breaking, breach, fracture*, e. g. of a wall Is. 30: 13, 14, of a limb Lev. 21: 19. 24: 20; metaph. of the breaches and wounds of a state Ps. 60: 4; of the heart i. e. sorrow, anguish, Is. 65: 14.

2. *a breaking, i. e. solution, interpretation of a dream* Judg. 7: 15.

3. *a breaking down, destruction*, as of a kingdom Lam. 2: 11. 3: 47; of individuals Prov. 16: 18. Is. 1: 28. עַד הַשְׁבָּרִים even unto destruction, rout, Josh. 7: 5.

4. *terror* i. e. *a breaking down of the mind*, (see חֲתָה,) plur. שְׁבָרִים terrors Job 41: 17.

5. *grain*, as being broken in pieces or ground in the mill, Gen. 42: 1 sq. Ex. 8: 5. Hence the denom. שֹׁבֵר no. 5, and Hiph. no. 2.

שְׁבִירוֹן m. 1. *a breaking, fracture*. Ez. 21: 11 שְׁבִירוֹן מִחֲנָנִים i. e. *broken loins*, put for the sharpest pains, comp. Is. 21: 2. Nah. 2: 11.

2. *destruction* Jer. 17: 18.

\* שִׁבַּשׁ Chald. a verb not used in Kal, cogn. שָׁבַשׁ.

PA. to perplex, to disturb, to trouble. ITHPA. pass. Dan. 5: 9.

\* שָׁבַת fut. יִשְׁבֹּת and יִשְׁבֹּת Lev. 26: 34.

1. *to rest*, sc. from labour, *to lie by, to keep holyday*. Arab. سَبَت IV to take rest. The primary idea seems to be that of *sitting down, sitting still*, cognate on the one hand with رָשַׁב, inf. שָׁבָה, and on the other with שָׁנָה and שָׁפָה. — Spoken of persons, in opp. to labour, Ex. 23: 12. 34: 21; of land not tilled Lev. 26: 34, 35, comp. 25: 2. Seq. *to rest from labour* Gen. 2: 2, 3. Ex. 31: 17. — Is. 33: 8 שָׁבַת עֵבֶר the traveller resteth, i. e. lies by, abstains from journeying. 14: 4. Lam. 5: 14 the elders rest from the gate, i. e. do not go to the public place, forum.

2. *to cease, to desist*, seq. מִן c. inf. (pp. to desist from doing any thing,) Job 32: 1. Jer. 31: 36. Hos. 7: 4. Absol. *to cease to be, to have an end*, Gen. 8: 22. Is. 24: 8. Lam. 5: 15.

3. *to keep or celebrate the Sabbath*, seq. שָׁבַת Lev. 23: 32.

NIPH. i. q. Kal. no. 2, pp. pass. of Hiph. *to cease, to have an end*, Is. 17: 3. Ez. 6: 60. 30: 18. 33: 28.

HIPH. 1. *to make rest*, seq. מִן from labour Ex. 5: 5; or of a work, *to let rest, to intermit*, 2 Chr. 16: 5; of an en-

emy, *to make rest* i. e. *to restrain, to still*, Ps. 8: 3.

2. *to cause to cease, to make desist*, a) a person, seq. מִן c. infin. Ez. 34: 10; seq. לְבַלְתִּי Josh. 22: 25. b) a thing, i. e. *to put an end to*, e. g. war Ps. 46: 10, contention Prov. 18: 18, exultation Is. 16: 10. Seq. לְ Jer. 48: 35. Am. 8: 4, 3. Ruth 4: 14 לֹא הָשְׁבִיתָ אֶתְּךָ i. e. *who hath not let a ransom-er be wanting to thee*. Lev. 2: 13.

3. *to put or take away, to remove*, seq. מִן from any person or place, i. q. הִסִּיר. Ex. 12: 15. Lev. 26: 6. Ez. 34: 25. 23: 27, 48. 30: 13. Is. 30: 11. Jer. 7: 35. Ps. 119: 119.

Deriv. שָׁבַת no. I, שְׁבֹתָן, שְׁבֹתָי, מִשְׁבֹּתָ, מִשְׁבֹּתָי.

I. שָׁבַת c. Suff. שְׁבֹתָי (r. שָׁבַת) *a ceasing, cessation*, Prov. 20: 3, comp. 18: 18. 22: 10. Hence *inactivity, sloth*, Is. 30: 7.

2. *interruption of labour, loss of time*, Ex. 21: 19.

II. שָׁבַת inf. fem. of יָשַׁב to dwell, q. v.

שָׁבַת, constr. שְׁבֹתָהּ, c. Suff. שְׁבֹתָהּ, plur. שְׁבֹתָהוּ, constr. שְׁבֹתָהוּ, of both genders, Ex. 31: 14, coll. Lev. 25: 4.

1. *the sabbath*, day of rest, the seventh day of the week. Ex. 16: 25 שָׁבַת הַיּוֹם this day is the Sabbath of Jehovah. לַיהוָה this day is the Sabbath of Jehovah. שָׁבַת שְׁבֹתָהּ sabbath for sabbath, every sabbath, 1 Chr. 9: 32. שְׁבַת שָׁנִים the sabbath-year, i. e. every seventh year, in which the land was not tilled, Lev. 25: 4 sq.

2. perh. *week*, as in Syr. and Greek, [Matt. 28: 1,] Lev. 23: 15, comp. Deut. 16: 9.

שְׁבֹתָוִן m. id. but intensive, *a great sabbath, holy, solemn*, Ex. 16: 23. Lev. 23: 24. Espec. in the connexion שְׁבֹתָהּ Ex. 31: 15. 35: 2. Lev. 16: 31.

שְׁבֹתָי (sabbath-born, comp. Paschal i. e. passover-born, Numenius,) pr. n. m. Ezra 10: 15. Neh. 8: 7. 11: 16.

\* שָׁגָה i. q. שָׁנָה, whence שְׁגִיאוֹהָ and

שָׁגָה (erring) pr. n. m. 1 Chr. 11: 34.

\* שָׁגַג i. q. שָׁגָה and שָׁגַג 1. *to wander, to go astray*; hence

2. *to err, to do wrong, through ignorance or inadvertence, to transgress*, Ps. 119: 67. Num. 15: 28. שָׁגַג שָׁגָה Lev. 5: 18. Here belongs also Gen. 6: 3 בְּשָׁגָם *because of their transgression*, where שָׁג is infin. after the form שָׁךְ Jer. 5: 26. — שָׁגַג וּמְשָׁגָה Job 12: 16 *the erring and the causing to err*, the seduced and the seducer, i. e. a proverbial expression designating men of every kind; comp. similar expressions in Mal. 2: 13. Deut. 32: 36. — Hence

שָׁגָה f. *an error, mistake, transgression through ignorance or inadvertence*, Ecc. 5: 5. חָטָא בְּשָׁגָה Lev. 4: 2, 27. Num. 15: 27.

\* I. שָׁגָה, comp. שָׁגַג, 1. *to wander, to go astray*, Ez. 34: 6. Syr. ܫܝܓܝܐ id. Seq. מָן *to wander from a way*, and metaph. from the divine precepts, Prov. 19: 27. Ps. 119: 21, 118.

2. *to reel from wine* (comp. תָּעָה) Is. 28: 7. Prov. 20: 1; of a person intoxicated with love, Prov. 5: 20 *why reelst thou, my son, with a strange woman*, i. e. inebriated with her love. v. 14.

3. *to err, to transgress, through ignorance or inadvertence*, 1 Sam. 26: 21.

HIPH. *to make wander* e. g. a blind person from the way, Deut. 27: 18. Metaph. *to cause to err* e. g. from the divine precepts, seq. מָן Ps. 119: 10; *to seduce* Job 12: 16.

Deriv. מְשָׁגָה, comp. also מְשָׁגָה, שָׁגָה.

II. שָׁגָה, perhaps i. q. שָׁגַג, שָׁגָה, *to be great*, the letters ש and ש being interchanged, comp. שָׁאָר and שָׁאָר. Hence PIEL, not used, *to magnify, to extol with praises*, i. q. Syr. ܫܝܓܝܐ to praise, to celebrate in song, ܫܝܓܝܐ song, hymn, and comp. the Piel subst. שָׁגִירִי hymn, q. v.

\* שָׁגָה in Kal not used, *to look, to see, to behold*, i. q. שָׁכַח, שָׁכַח. On the affinity of verbs שָׁח and שָׁח, see under קָחָה.

HIPH. *to look, to view*, seq. ܫܝܓܝܐ upon any thing Is. 14: 16; seq. מָן from any place Ps. 33: 14. But Cant. 2: 9 מְשָׁגִיחַ מִן הַחַלּוֹנוֹת, [he is] *looking in at the windows*. — Chald. metaph. providit, הַשְׁגָּה providentia.

שָׁגָה f. *error, transgression through ignorance or inadvertence*, Ps. 19: 13. R. שָׁגָה i. q. שָׁגָה.

שָׁגִירִי m. Ps. 7: 1, and plur. שָׁגִירִי Hab. 3: 1, *song, psalm, hymn*, i. q. תְּהִלָּה. For the etymology see in שָׁח no. II.

\* שָׁגַל *to lie with a woman*, seq. acc. Deut. 28: 30. Arab. سَاحِل pp. *to pour out water, to draw water with a bucket*, trop. of sexual intercourse; see Diss. Lugd. p. 168.

NIPH. *to be lain with, ravished*, of a woman Is. 13: 16. Zech. 14: 2.

PUAL id. Jer. 3: 2. — The Masorites regard this word as obscene, and substitute for it every where in Keri שָׁכַח. — Hence

שָׁגַל f. *the king's wife, queen*, Ps. 45: 10. Neh. 2: 6.

שָׁגַל Chald. f. id. plur. of the king's wives Dan. 5: 2. 3: 23; from whom are distinguished the שָׁחִיחַ concubines.

\* שָׁגַע in Kal not used, Arab. ܫܝܓܝܐ to be vigorous, brave, ܫܝܓܝܐ one vigorous, brave, also fierce, of a camel, so the Camoos. The primary idea seems to be that of any impetuous excitement.

PUAL Part. מְשָׁגַע 1. *one raving, frenzied, furious*, as if inspired, spoken of false prophets Jer. 29: 26. Hos. 9: 7; also of true prophets in contempt 2 K. 9: 11.

2. *a mad-man, one insane*, 1 Sam. 21: 16. Deut. 28: 34.



HITHP. *to be insane, to play the mad-man*, 1 Sam. 21: 15, 16. — Hence

שגעון *m. madness* Deut. 28: 28. 2 K. 9: 20.

\* שגר *obsol. root, Chald. PA. to cast forth, to eject. Hence*

שגר *m. Ex. 13: 12, constr. שגר* Deut. 7: 13. 28: 4, *foetus*, which is cast forth at birth, (comp. גַּבַּל no. 1. a,) i. e. *young, offspring*.

שד Lam. 4: 3, dual שדים *constr. שדי* m. Hos. 9: 14. Cant. 4: 5, *the breast, teat*, both in man Cant. 4: 5. 8: 1, and in animals Gen. 49: 25. Comp. שד. Aram.

שד, Arab. شدي, Gr. τιθη, τιθη, id. Root perh. שדה.

שד only in plur. שדים *idols*, pp. lords (comp. בַּעֲלִים), Deut. 32: 17. Ps. 106: 27. R. שדר to rule, whence ساء, سيد, dominus, lord, Syr.

שד demon. Sept. Vulg. δαίμονα, *daemonia*, since the Jews regarded idols as demons, who let themselves be worshipped of men.

I. שד i. q. שד m. *breast, teat*, Job 24: 9. Is. 60: 16. Root perh. שדה q. v.

II. שד, once fully שדר Job 5: 21. R. שדר.

1. *violence, oppression*, act. Prov. 21: 7. 24: 2; pass. Ps. 12: 6 שדר עניים *oppression of the poor*. Meton. *wealth obtained by violence* Am. 3: 10.

2. *desolation, destruction*, Job 5: 22. Is. 51: 19. 59: 7. Jer. 48: 3. Hab. 2: 17 שדר בַּהֲמוֹת *the ravage of wild beasts*. Spec. *a desolating tempest*, Is. 13: 6 שדר מִשְׁדֵּי רִבּוּא *like a whirlwind shall it (suddenly) come from the Almighty*. In an imprecation, Hos. 7: 13 שדר לָהֶם, *destruction unto them!*

\* שדר, cogn. שדר, 1. *to be strong, powerful*, Arab. شدي strong,

vehement, hardened. Hence Heb. שדה, שדי; but in the verb itself only in a bad sense:

2. *to practise violence, to treat with violence, and hence to oppress, to destroy any one*, Ps. 17: 9. Prov. 11: 3. Is. 33: 1; e. g. a people Jer. 5: 6. 47: 4. 48: 1. 49: 28, espec. through hostile invasion Is. 15: 1. 33: 1. Part. שדיר night robbers Ob. 5. Part. pass. שדיר *destroyed, dead*, Judg. 5: 27. —

Arab. شدي to bind, to strengthen, also to rush upon an enemy. V, to be strengthened, to grow strong.

3. *to lay waste, to desolate*, as a land, cities, Ps. 137: 8. Jer. 25: 36. 48: 8, 18. 51: 55, 56.

NOTE. The forms of שדר are sometimes contracted and sometimes not, as praet. שדר, c. Suff. שדוני, fut. ישדרם Is. 1: 6 and ישדרם Prov. 11: 3.

NIPH. *to be laid waste* Mic. 2: 4.

PIEL i. q. Kal no. 2, Prov. 19: 26. 24: 15. — PUAL שדר and שדר Nah. 3: 7, *to be laid waste* Is. 15: 1. 23: 1. Jer. 4: 13.

Po. i. q. Pi. Hos. 10: 2.

HOPH. שדר pass. of Kal no. 2. Is. 33: 1. Hos. 10: 14.

Deriv. שד no. II, שדה, שדי, and pr. n. שדור.

\* שדה *obsol. root, Chald. שדה to cast, to shoot, to pour out*, Arab. شدا and شدا to moisten, to irrigate; hence many derive שד and שד no. 1, *breast*. Also שדיר.

שדה f. pp. *domina, mistress*, and thence *wife*, fem. of the noun שד lord, but inflected in the manner of verbs עש, as if from שדר, in which also there exists the notion of *power and dominion*, see שדר no. 1, and the subst. שדי.

To it corresponds Arab. سيدة mistress, comp. the root سأن Conj. V, to marry; nor need we regard the opinion of those who consider the appellation *domina, mistress*, as less appropriate to oriental marriages, since the Arabs themselves give to a wife the name of

שד. i. e. mistress. Found only once, Ecc. 2: 8 *I got me . . . the delights* (הַשְׂגוֹת) of the sons of men, שְׂדָה a wife and wives, where the sing. may be referred to the queen, and the plural to the king's other wives and concubines. In the Talmud שְׂדָה, שִׂידָה, denotes a woman's camel-saddle, *pilentum*; comp. in German *Frauenzimmer*, pp. *woman's apartment*, gynaeceum, but also *woman*; and in the Arabic poets *pilenta* (pp. camel-saddles) are likewise *women*, see Hamasa ed. Schultens, p. 332. — Other conjectures and fancies of interpreters, as Syr. et Sept. οἰνοχόος καὶ οἰνοχόαι, Targ. *thermae et balnea*, Vulg. *scyphi et urcei*, have no support either in the etymology nor in the context. Better than the rest, perhaps, is that of Aben Ezra, who suggests that שְׂדָה *woman* may be derived from שָׂד *breast*. Comp. רֶחֶם.

שְׂדֵי m. *almighty, omnipotent*, as an epithet of Jehovah, sometimes preceded by אֱלֹהִים Gen. 17: 1. 28: 3. Ex. 6: 3; or also simpl. Job 5: 17. 6: 4. 8: 3, 13, and often in this book. Gen. 49: 25. Ruth 1: 20, 21. al. It is strictly a pluralis excellentiae, from a sing. שָׂד mighty, powerful, (comp. Arab. شَدِيدٌ pow-

erful, strong, under r. שָׂד no. 1.) with the plural ending יָ, Lebrg. p. 523. This ending has indeed been called in question by Verbrugg, De nominum Hebraeorum pl. numero ed. 2. Erlang. 1752, and also by Ewald, Heb. Gramm. p. 298, 423; but without good reason. Sept. often παντοκράτωρ, Vulg. in Pen-tat. *Omnipotens*.

שְׂדֵיאוֹר (darting of fire) pr. n. m. Num. 1: 5. 2: 10.

שְׂדֵי Job 19: 29, prob. not a simple word, but compounded of the prefix ש and דֵּין, i. q. *that* [there is] a judgment. Keri שְׂדֵי, id.

\* שְׂדֵם obsol. root of uncertain signification, whence

שְׂדֵם f. I. Is. 37: 27 i. q. שְׂדֵם 2 K. 19: 26, the letters מ and פ being interchanged, see under ב.

II. Plur. שְׂדֵמוֹת, constr. שְׂדֵמוֹת, fields Jer. 31: 40. 2 K. 23: 4; espec. fields of grain Hab. 3: 17, or of vines, vineyards Deut. 32: 32. Twice, Is. 16: 8. Hab. 3: 17, it is joined with a verb sing. — This signification of the word, although no vestige of it exists in the kindred dialects, is sufficiently established by the context and by the authority of ancient versions. It is sometimes unaptly rendered *vines*.

\* שְׂדָה to scorch, to blast, as the east wind grain, Gen. 41: 23, 27. Chald.

שְׂדָה to burn, Arab. أَشَدُّ black, سَدَق Conj. IV, to grow dark. — Hence

שְׂדָה f. 2 K. 19: 26, and

שְׂדָפוֹן m. *a blasting, blight*, sc. of grain by the influence of the east wind (Gen. 41: 6 sq.) 1 K. 8: 37. Am. 4: 9. Deut. 28: 22.

\* שָׂדַר Chald. ITHPA. to exert oneself, to strive to do any thing, seq. הָ Dan. 6: 15. Elsewhere, both in Chal-dee and Rabbinic, it is written שְׂדַר, the ר being softened.

שְׂדַרַּךְ Shadrach, Chald. pr. n. given to Hananiah one of Daniel's companions at the court of Babylon, Dan. 1: 7. 2: 49. 3: 12. According to Lersbach, i. q. شادراك young friend of the king; according to Bohlen, i. q. شادراك rejoicing in the way, and this is to be preferred.

\* שְׂהֵם obsol. root, Arab. سَهَمٌ to be pale, سَهْمٌ arrow.

שְׂהֵם m. 1. a species of gem, according to many *sardonix* or *onyx*, so called from its resemblance to the human nail. Gen. 2: 12. Ex. 28: 9, 20. 35: 9, 27. Job 28: 16. Ez. 28: 13. See Braun de Vestitu sacerdot. Hebr. 2. 18.

— J. D Michaelis supposes it to be the onyx with whitish stripes, comp. Arab. <sup>سوار</sup> a striped garment; Supplem. p. 2289.

2. pr. n. m. 1 Chr. 24: 27.

שׁו Job 15: 31 Cheth. i. q. שׁוּן .

\* שׁוּא 1. i. q. שָׂאָה, to make a noise, to crash, also to be laid waste, destroyed, hence שׁוּא, שׁוּאָה, שְׁוֹאָה, מְשׁוּאָה, תְּשׁוּאוֹת.

2. i. q. Arab. <sup>سوء</sup> med. Vav, to be evil, bad. The same significations are found united in the verbs רָשַׁע, רָשַׁע, רָשַׁע q. v. —Hence

שׁוּא m. pl. destruction, ruin, Ps. 35: 17. R. שׁוּא no. 1. See fem. שׁוּאָה .

שׁוּא m. (pron. shav'), a subst. pp. of the segolate form, but without the furtive Segol, as in קָשַׁח . R. שׁוּא no. 2, Arab. <sup>سوء</sup>, <sup>سوء</sup> .

1. evil, i. e. a) evil done, iniquity, wickedness, שׁוּא מְחַיִּי wicked men Job 11: 11. Is. 5: 18 הַשְׁוּא הַבְּלִי cords of iniquity. b) evil suffered, calamity, destruction, Job 7: 3. Is. 30: 28 שְׁוֹאָה נֶפֶת fan of destruction. — Both these significations (a, b) are found together in Job 15: 31, let him not trust in evil (i. e. in the wicked,) he is deceived, for evil (i. e. calamity) shall be his recompense.

2. Spec. falsehood, a lie, (as on the other hand שָׁדֵיק denotes also truth,) Ps. 12: 3. 41: 7. Job 31: 5. שָׁמַע שְׁוֹא a false report Ex. 23: 1. שָׁמַע שְׁוֹא false witness Deut. 5: 17. Ex. 20: 7 לֹא תִשָּׂא שְׁוֹאָה thou shalt not utter the name of Jehovah upon a falsehood, i. e. thou shalt not swear falsely, comp. Ps. 24: 4. Is. 1: 13 מִנְחַחַת שְׁוֹאָה a lying sacrifice, false oblation, i. e. offered by a hypocrite without any pious feeling. — Hence

3. emptiness, vanity, nothingness, spoken of that which deceives the hopes, Job 15: 31. הַבְּלִי שְׁוֹאָה vain idols Ps. 31: 7. Mal. 3: 14 אֱלֹהִים עֲבָד שְׁוֹאָה it is

vain, useless, to serve God. Hence שְׁוֹאָה in vain Jer. 2: 30. 4: 30. 6: 29.

שׁוּא pr. n. see שְׁוֹרָה .

שׁוּאָה f. (r. שׁוּא no. 1,) 1. a storm, tempest, so called from the noise, roaring, crashing. Prov. 1: 27 where Cheth. שְׁוֹאָה . Ez. 38: 9.

2. desolation, often coupled in paronomasia with the synonym. מְשׁוּרָה Zeph. 1: 15. Hence desolate places, ruins, Job 30: 3, 14. 38: 27.

3. destruction, ruin, espec. sudden and unexpected, Ps. 63: 10 שְׁוֹאָה יִבְקְשׁוּ נַפְשִׁי they lie in wait for my life to destroy it. Is. 10: 3. 47: 11. Ps. 35: 8.

\* שׁוּב , inf. absol. שׁוּב , fut. יָשׁוּב , and convers. יָשׁוּב , יָשׁוּב .

1. to turn about, to turn back, to return. Syr. and Chald. <sup>شوب</sup>, <sup>شوب</sup>, id. Arab. <sup>ناب</sup> metaph. to turn oneself, be converted, sc. a sinner. — Absol. Judg. 14: 8. 19: 7. 2 Sam. 6: 20; seq. מִן from, out of, any place Ruth 1: 22; seq. מֵאֲחֵרִי from a person whom one has followed or pursued, Ruth 1: 16. 2 Sam. 2: 26, 30; seq. אֶל to a person Gen. 8: 12. 22: 19. 37: 30, or to a place 37: 29, though the place is oftener put with ל Gen. 18: 33. 32: 1. 33: 16. Num. 24: 25; also seq. acc. of place, either with הָ added Gen. 50: 14. Ex. 4: 20, or simply Is. 52: 8 יָשׁוּב יְיָ צִיּוֹן when Jehovah shall return to Zion; others, 'when Jehovah shall bring again Zion'. עָבַר נָשָׁב passing on and returning, i. e. going and coming, passing hither and thither, Ez. 35: 7. Zech. 7: 14. 9: 8.

Followed by another verb, e. g. to return and do, or, to return to the doing of any thing, it is i. q. to do again, to do a second time. The latter verb is then put: a) in a finite tense with the copulative וְ, as 2 K. 1: 11, 13 וַיִּשְׁלַח וַיֵּרָשָׁב and he sent again. 20: 5. Gen. 26: 18. Somewhat different is Hos. 2: 11 אֲשֶׁר יָבִיטִי I will return and take away, i. e. what I have given I will again take away. b) without וְ, Gen. 30: 31

אשובה ארצה *I will again feed*, etc.  
c) seq. gerund Job 7: 7.

Trop. a) *to turn, to return, to any person or thing, i. e. to convert, be converted*, e. g. to Jehovah, seq. אָבָה and ל 1 K. 8: 33. Ps. 22: 28; seq. עָל 2 Chr. 30: 9, עָר Is. 19: 22. Joel 2: 12. Am. 4: 6 sq. חֲבֹס Hos. 12: 7. Absol. Jer. 3: 12, 14, 22. 2 Chr. 6: 24. Is. 1: 27 שָׁבִירָה *her converts*, i. e. of Zion. שָׁבִירָה the remnant shall return, be converted, Is. 10: 21. — b) seq. מָנָן, *to turn from*, i. e. *to cease from, to leave off*, e. g. an evil way 1 K. 13: 33. Zech. 1: 4; sin, evil, Ez. 3: 19. 14: 6. 33: 14. Job 36: 10; anger Ex. 32: 12; justice Ez. 18: 24. — c) seq. מָנָן and מָנָן *to turn away from any one, espec. from Jehovah* Josh. 22: 16, 23, 29. 1 Sam. 15: 11. (simpl. Josh. 23: 12.) מָנָן from idols, idolatry, Ez. 14: 6. — d) *to return into the possession of any thing, i. e. to recover it*, seq. אָבָה Ez. 7: 13. Lev. 25: 10, ל Is. 23: 17. — e) *genr. to turn oneself any whither, even where one has not been before*, Ps. 73: 10.

2. Often spoken of inanimate things:  
a) *to return to a former owner, i. e. to be returned, restored*, seq. ל Lev. 27: 24. Deut. 28: 31. 1 Sam. 7: 14. 1 K. 12: 26. — b) *to return to a former state, to be restored, renewed*, Hos. 14: 8; of cities Ez. 35: 9 Keri, 1 Sam. 7: 14, comp. Ez. 16: 55; of a diseased member of the body 1 K. 13: 6. 2 K. 5: 10, 14. Ex. 4: 7 — c) *in the contrary sense, to return to the dust, be changed to dust again*, Gen. 3: 29. Ecc. 3: 10, coll. Is. 29: 17. — d) *to be recalled, revoked, to be made void*, as a decree, prophecy, (opp. בּוֹא,) Is. 45: 23. 55: 11. Ez. 7: 13. — e) *So anger is said to return, turn back, when it is calmed*, Gen. 27: 44. Is. 5: 25; seq. מָנָן *to turn back from any one, i. e. to cease against him* Gen. 27: 45. 2 Chr. 12: 12.

3. causat. i. q. Hiph. a) *to cause to return, i. e. to lead or bring back*, Num. 10: 36. Ps. 85: 5; espec. in the phrase שָׁבִירָה *to bring back captives*, see שְׁבוּתָה. b) *to restore to a former state*, Nah. 2: 3. — Not unfrequently in Chethibh שָׁבִירָה is to be taken as causative, where the Masorites without necessity

have substituted Hiphil, as Job 39: 12. Ps. 54: 7. Prov. 12: 14. Jer. 33: 26. 49: 39. Joel 4: 1.

PIL. שָׁבִירָה causat. of Kal, in various senses. 1. *to cause to return, to bring back*, Jer. 5: 19; metaph. to God, to convert Is. 49: 5. See Kal no. 1. a.

2. *to restore, to renew*, Is. 58: 12; seq. ל Ps. 60: 3; with נָפֶשׁ *to refresh* Ps. 23: 3, comp. הָשִׁירָה.

3. *to turn away*, i. e. to take away, Mic. 2: 4; metaph. to turn one away from Jehovah, Is. 47: 10.

PIL. שָׁבִירָה, part. מְשֻׁבָּרָה, *brought back*, i. e. rescued from the power of the enemy, Ez. 38: 8.

HIPH. הָשִׁירָה, fut. יָשִׁירָה, apoc. יָשִׁירָה, convers. נָשָׁב.

1. *to cause to return, to lead or bring back*, e. g. captives Jer. 32: 44. 33: 11. 49: 6, 39; *to draw back, to withdraw the hand* Ps. 74: 11. Lam. 2: 3; also *to turn back, to repulse*, Is. 28: 6 מְשִׁירָה *who turn back the battle* i. e. repulse the enemy. 36: 9. 14: 27 מְשִׁירָה *who shall repel him?* i. e. impede Job 9: 12. 11: 10. 23: 13. Is. 43: 13. Spec. a) הָשִׁירָה פְּנֵי פ' *to turn away the face of any one, i. e. to repulse him, deny him access, not grant his petition*, (opp. פָּנִים פָּנִים,) 1 K. 2: 16. 17: 20. 2 Chr. 6: 42. b) הָשִׁירָה נָפֶשׁ *to restore life to any one, to revive, to refresh*, Ruth 4: 15. Lam. 1: 11, 16, 19. Trop. Ps. 19: 8. To the weary and faint life has vanished as it were; refreshment brings it back; comp. 1 Sam. 30: 12. Judg. 15: 19. But הָשִׁירָה רִחוּן *is to draw in the breath* Job 9: 18. c) הָשִׁירָה הָמָה *to withdraw* i. e. to appease anger, to calm it, Job 9: 13. Ps. 78: 38. 106: 23; seq. מָנָן *from any one* Prov. 24: 18. Also הָשִׁירָה יְהוָה *to turn away, avert, the anger of Jehovah from any one*, Num. 25: 11. Ezra 10: 14. But in Is. 66: 15 it is spoken of anger which is appeased or rather satiated, by being wholly poured out.

2. *to return a thing to any one, to render back, to restore*, see Kal no. 2. a. Seq. acc. of thing and dat. of pers. Ex. 22: 25. Deut. 22: 2; so of any thing purloined Lev. 5: 23. Num. 5: 7. Hence



a) *to reward, to recompense*, Prov. 17: 13; seq. dat. of pers. Ps. 18: 21. 116: 12; עַל of pers. Ps. 94: 23; seq. acc. of thing and dat. of pers. Gen. 50: 15. b) *to return word*, i. e. *to answer*, seq. acc. of pers. (like עֲנֶה) 1 K. 12: 6, 9, 16; also *to bring back word*, as a messenger, Num. 22: 8. 13: 26. 2 Sam. 24: 13. In this sense of answering is also said: אֲמַרְיִם Prov. 22: 21; מַלְיָן Job 35: 4; simpl. הָשִׁיב 2 Chr. 10: 16. Job 35: 5. 20: 2 שְׁעָפִי יְשִׁיבוּנִי *my own thoughts answer me*, i. e. suggest what I shall answer.

3. *to restore to a former state, to renew*, Ps. 80: 4, 8, 20. Is. 1: 26. Dan. 9: 25. Comp. Kal. no. 2. b.

4. *to recall, to revoke*, as an edict Esth. 8: 5, 8, a decree, sentence, Am. 1: 3 *for the many transgressions of Damascus* לֹא אֶשְׁכַּח I will not recall that which I have decreed against her, comp. v. 4, 5, and Num. 23: 20. So of a benediction Num. 23: 20.

5. *to return a thing, in the sense of to render, to bring again and again, to offer repeatedly*, as tribute 2 K. 3: 4. 17: 3. 2 Chr. 27: 5. Ps. 72: 10; sacrifice Num. 18: 9. Comp. Lat. *sacra referre* Virg. Georg. I. 339. Aen. 5. 598, 603.

6. seq. מִן and מַעַל, *to turn away*, i. e. *to avert from any thing*, e. g. פָּנָיו ה' מִמַּעַל גְּלוּלִים *to turn away the face from idols* Ez. 14: 6; also without פָּנִים *ibid.* and Ez. 18: 30, 32.

7. seq. אֵל, עַל, *to turn to, towards*, upon any one, as a) הָשִׁיב יָדוֹ עַל *to turn one's hand upon or against any one*, Is. 1: 25. Am. 1: 8. Ps. 81: 15; seq. id. 2 Sam. 8: 3. b) הָשִׁיב פָּנָיו לְ *to turn one's face to or upon any one*, Dan. 11: 18, 19. c) הָשִׁיב אֶל-לֵב *to recall to mind, to lay to heart*, Deut. 4: 39. 30: 1, עַל לֵב Is. 46: 8; hence *to repent* 1 K. 8: 47.

חֹפֶה הוֹשֵׁב 1. *to be brought back* Ex. 10: 8.

2. *to be returned, restored*, Gen. 42: 28. 43: 12. Num. 5: 8.

Deriv. שׁוּבָה, שׁוּבָה, שׁוּבָה, שׁוּבָה, מְשׁוּבָה, מְשׁוּבָה, and pr. names שׁוּבָה, מְשׁוּבָה, יוֹשֵׁב חֶסֶד, רְשָׁעִים.

שׁוּבָאֵל see נְשׁוּבָאֵל.

שׁוּבָה m. (r. שׁוּבָה) 1. adj. *turning away, apostate, rebellious*, Jer. 3: 14, 22. Is. 57: 17.

2. Shobab pr. n. a) of a son of David, 2 Sam. 5: 14. 1 Chr. 3: 5. 14: 4. b) 1 Chr. 2: 18.

שׁוּבָה m. *an apostate, rebel*, Jer. 31: 22. 49: 4.

שׁוּבָה f. *return, metaph. conversion*, Is. 30: 15.

שׁוּבָה (r. שׁוּבָה) Shobach pr. n. of a general of Hadarezer king of Zobah, 2 Sam. 10: 16, 18; for which 1 Chr. 19: 16, 18 שׁוּבָה.

שׁוּבָל (perh. flowing, or a shoot, see שׁוּבָל) Shobal pr. n. m. a) of a son of Seir, Gen. 36: 20, 23, 29. — b) 1 Chr. 2: 50. 4: 1.

שׁוּבָק (forsaking) pr. n. m. Neh. 10: 25. R. שׁוּבָק.

\* שׁוּבָה i. q. שׁוּבָה and שׁוּבָה, whence מְשׁוּבָה.

שׁוּד see שׁוּד desolation.

\* שׁוּר pp. i. q. שׁוּר *to be strong, powerful*; hence 1. *to treat with violence, to lay waste*, Fut. שׁוּר Ps. 91: 6.

2. i. q. Arab. سَاحَ to rule. Hence שׁוּד dominus, lord.

\* שׁוּה 1. pp. *to be even, level*, see Piel. — Hence

2. *to be equal, like in value, to equal any thing*, seq. בְּ Prov. 3: 15. 8: 11; also *to countervail, to be equivalent*, as Esth. 7: 4 אֵין הַצָּר שׁוּה בְּנֶזֶק הַמֶּלֶךְ *the enemy cannot countervail the king's damage*, i. e. cannot make it good. Esth. 5: 13 כֹּל-כֵּן שׁוּה אֶצְמִי לִי *all this is not an equivalent to me*, i. e. does not suffice me, is not enough. Impers. שׁוּה לִי *it is made even to me*, i. e. made good, Job 33: 27.

3. *to be fit, proper, suitable*, seq. לְ *to any one*, Esth. 3: 8.

4. *to be like, to resemble*, seq. לְ Prov. 26: 4. Is. 40: 25.

PIEL 1. *to make even or level*, e. g. a field Is. 23: 25. Metaph. of the mind, *to compose or calm the mind* Ps. 131: 2, and ellipt. Is. 38: 13 שׁוּיְתִי עַד בֹּקֶר *I quieted [my mind, myself] until the morning*. Vulg. and Jerome *sperabam usque ad mane*. In this rendering the word שׁוּאֲרִי is referred to the following clause. But others make it causat. of Kal no. 4, *I have made me like the lion* sc. in roaring. Targ. rugiebam, ut leo.

2. *to put, to set, to place*, i. q. שׁוּם, שׁוּת, often in the Targums. Ps. 16: 8. 119: 30. שׁוּתָה פְּרִי *to put forth fruit*, to yield, Hos. 10: 1. Seq. עַל *to put, lay, bestow, upon any one*, e. g. honour, help, Ps. 21: 6. 89: 20. Seq. acc. et כִּי, *to place or make one like any thing*, Ps. 18: 34.

HIPH. *to liken, to compare*, Lam. 2: 13.

Deriv. שׁוּתָה, וְשׁוּתָה, וְשׁוּרִי.

II. שׁוּתָה Chald. ITHP. *to fear*; to which root seem to belong the two following examples in O. T. viz.

PIEL Job 30: 22 Cheth. תְּשׁוּתָהְנִי (read תְּשׁוּתָהְנִי) *thou makest me to melt (be faint-hearted), thou terrifiest me*. Keri תְּשׁוּתָהְנִי.

NIHP. a frequent conjugation among the Rabbins, see Lehrs. p. 249. Prov. 27: 15 *a dropping of the eaves in a rainy day וְאִשָּׁה מְדַבֵּרִים נִשְׁתָּהוּ and a contentious woman are to be feared*. Others compare שׁוּתָה no. I. 4, and render נִשְׁתָּהוּ *are alike*. Vulg. *comparantur*, Gr. Venet. ἰσοῦται. But usually in proverbs, things to be compared are not connected by so frigid a word of comparison. — Targ. ‘a contentious woman, *who quarrels*,’ and this might be supported by comparing שׁוּתָה winter, and the Gr. χειμασθῆναι ἀπειλαῖς, χειμαῖνται φρένες, pp. therefore, *to be wintry, stormy*. But the first solution is to be preferred.

שׁוּתָה or שׁוּתָה Chald. i. q. Heb.

PA. i. q. Heb. no. 2, *to put, to set, to make*, seq. עִם, *to set with*, i. e. *to make*

*like any thing*, Dan. 5: 21. Comp. עִם no. 1. f.

ITHPA. *to be made, rendered into any thing*, Dan. 3: 29.

שׁוּתָה (plain) pr. n. of a valley on the north of Jerusalem, called also *the king’s dale*, Gen. 14: 17. 2 Sam. 18: 18. But שׁוּתָה קִרְיָתָיִם Gen. 14: 5 is a plain near the city Kiriathaim in the tribe of Reuben; see art. קִרְיָתָיִם g.

\* שׁוּתָה 1. *to sink down, to settle down*. Arab. سَلَخ med. Vav, *to sink*

in the mud, comp. שׁוּתָה, שׁוּתָה. — Prov. 2: 18 שׁוּתָה אֶל-מִוְתָּה בֵּיתָה *her house (i. e. of the strange woman) sinks down into death*, i. e. into Sheol, orcus. So Vulg. But as בֵּיתָה is elsewhere always masc. Aben Ezra refers שׁוּתָה to the woman herself: *she sinks down into death (i. e. orcus) her future house*.

2. Metaph. *to be bowed down, depressed*, e. g. the mind, soul. Ps. 44: 26 שׁוּתָה לְעָפָר נַפְשִׁנוּ *our soul is bowed down to the dust*. Lam. 3: 20 Keri.

HIPH. i. q. Kal no. 2, Lam. 3: 20 Cheth.

Deriv. שׁוּתָה, שׁוּתָה, שׁוּתָה no. II, and pr. names שׁוּתָה, שׁוּתָה, שׁוּתָה.

שׁוּתָה (pit) Shuah pr. n. of a son of Abraham and Keturah, and also of an Arabian tribe descended from him, Gen. 25: 2. Hence the patronymic and gentile n. שׁוּחִי Shuhite Job 2: 11. 8: 1. 25: 1. The country of the Shuhites was not improbably the same with the *Sammata* of Ptolemy, 5. 15, eastward of Batanea.

שׁוּתָה f. 1. *a pit* Jer. 2: 6. 18: 20. Prov. 22: 14.

2. pr. n. m. 1 Chr. 4: 11, for which v. 4 חֲשִׁיָה.

שׁוּתָה (perh. pit-digger) pr. n. of a son of Dan, Num. 26: 42, called in Gen. 46: 23 חֲשִׁיָה.

\* I. שׁוּתָה 1. pp. *to whip, to scourge, to lash*, i. q. Arab. سَلَط. Cogn. is שׁוּתָה, שׁוּתָה, שׁוּתָה, whip, scourge.

2. to row, q. d. to lash the sea with oars. Part. שׁוטים rowers Ez. 27: 8, 26. — Deriv. שׁוט no. 2. משוט, q.

3. to run up and down, to go to and fro, hither and thither, in haste, pp. so as to lash the air with one's arms as with oars, comp. Lat. remi used of the arms and feet of a person, Ovid. Heroid. 18 fin. and also more frequently of the wings of birds. — Num. 11: 8. שׁוט to go over a land, to travel through it, espec. in order to visit and inspect it, Job 1: 7. 2: 2. 2 Sam. 24: 2, 8.

PIL. שׁוטים i. q. Kal no. 3, Jer. 5: 1. Am. 8: 12. Zech. 4: 10 the eyes of Jehovah שׁוטים בבל-הארץ run to and fro in the whole earth. 2 Chr. 16: 9. Metaph. to run through or over a book, i. e. to examine it thoroughly, Dan. 12: 4.

HITHPAL. i. q. Pil. Jer. 49: 3:

II. שׁוט, Aram. שׁוט i. q. שׁוט, to condemn, to despise. Part. שׁוט Ez. 16: 57. 28: 24, 26. See שׁוט.

שׁוט, Arab. سوط, m. a whip, scourge, Prov. 26: 3. 1 K. 12: 11. שׁוט scourge of the (slandrous) tongue Job 5: 21. Trop. the scourge of God, i. e. calamities, plagues, which God sends upon men, Is. 10: 26. Job 9: 23. שׁוט overwhelming scourge, i. e. calamity rushing upon one, spec. a hostile army, Is. 28: 15, 18. Comp. Cor. Sur. 88. 12. ibid. 89. 33.

\* שׁול obsol. root, Arab. سأل med. Vav, to be loose, pendulous, e. g. the belly; comp. سأل to drag the train of one's robe. — Hence

שׁול m. 1. train, flowing skirts of a robe, i. q. שׁול, Is. 6: 1. שׁול to uncover the skirts, train, i. e. to expose to the deepest disgrace, Jer. 13: 22, 26, Nah. 3: 5.

2. hem of a garment, Ex. 28: 33, 34.

שׁולל m. (r. שׁלל) 1. stripped, either of clothes i. e. naked, or of shoes i. e. barefoot, as Sept. Syr. Mich. 1: 8 Keri. Comp. שׁלל no. 1 to put off a shoe.

2. captive, a prisoner, Job 12: 17 — 19.

שׁולמית Shulamith, pr. n. of a maiden who is celebrated in the book of Canticles, 7: 1. Vulg. pacifica. But the form השׁולמית may also be taken as a gentile name, the Shulamite, i. q. שׁונמית Shunamite, since according to Eusebius the place Shunem was also called Shulem; and this seems preferable, on account of the article.

שׁום m. garlic Num. 11: 5. Comp. Celsii Hierobot. T. II. p. 53. Arab.

שׁוֹם, Syr. شوم, id. It would seem to have its name from the strong odour which it exhales, comp. שׁוֹם to smell, res odorata.

\* שׁוֹ obsol. root, perh. i. q. שׁוֹן to be quiet. Hence

שׁוֹנִי (quiet) pr. n. of a son of Gad, Gen. 46: 16. Also as patronym. (for שׁוֹנִי) Num. 26: 15.

שׁוֹנֵה (perh. two resting-places, for שׁוֹנֵה, comp. שׁוֹנֵה שׁוֹנֵה) Shunem pr. n. of a city in the tribe of Issachar Josh. 19: 18. 1 Sam. 28: 4. 2 K. 4: 8; prob. the Sulem of Eusebius (sub v. Σουβλή) five Roman miles south of Mount Tabor. Gentile n. שׁוֹנֵה, f. שׁוֹנֵה, 1 K. 1: 3. 2: 17. 2 K. 4: 12.

\* שׁוֹ and שׁוֹ in Kal not used, i. q. שׁוֹ. 1. to be broad, ample; hence 2. to be rich, opulent, powerful; see שׁוֹ no. 1. 3. to be set free, delivered out of straits and danger, comp. שׁוֹ.

PIEL שׁוֹ, to cry for help, to implore aid, Ps. 18: 42. Job 35: 9. 36: 13; seq. שׁוֹ Ps. 30: 3. 88: 14. 72: 12.

Deriv. שׁוֹ — שׁוֹ.

שׁוֹ m. cry for help, supplication, Ps. 5: 3.

שׁוֹ 1. rich, opulent, Job 34: 19. Ez. 23: 23.

2. *liberal, noble*, Is. 32: 5. Comp. Arab. **وسع** Conj. VIII, X, *liberalis, nobilis fuit*.

3. i. q. **שׁוּעַ**, *cry for help, supplication*, Is. 22: 5.

**שׁוֹעַ** 1. *riches, wealth*, Job 36: 19.

2. *cry for help, supplication*, Job 30: 24.

3. pr. n. m. Gen. 38: 2, 12.

**שׁוֹעַ** (riches) pr. n. m. 1 Chr. 7: 32.

**שׁוֹעָה** f. i. q. **שׁוּעַ**, Ps. 18: 7. 39: 13. 102: 2.

**שׁוֹעַל** m. 1. *a fox*, Cant. 2: 15. Lam. 5: 18. Ez. 13: 4. Neh. 3: 35. Arab. **ذُعَالَة**, but oftener **ذُعَلَب** with the letter **ב** added; comp. pr. n.

**שׁוֹעָלִים**, also **שׁוּעָלִים**. As to the origin of the name, Bochart supposes (l. c.) that the fox is so called from a word signifying *to cough*, which he refers to

its yelp, comp. **שׁוּעַל** to cough. But more probably the animal has this name from its burrowing under ground, from **שׁוּעַל**, so that **שׁוֹעָל** denotes pp. *digger, burrower*, comp. **שׁוּעַל** no. II. But under the general name of *foxes* the Hebrews and other Orientals appear in common usage to have comprehended also *jackals*, Pers. **شغال** *Schagal*, see Niebhuh's Descript. of Arabia p. 166. Germ. Thus *jackals* seem to be meant in Judg. 15: 4, since the fox is with great difficulty taken alive; and also in Ps. 63: 11, inasmuch as foxes do not feed on dead bodies, which are a favourite repast for the jackal. See Bochart Hieroz. T. II. p. 190 sq. ed. Lips. Faber on Harmar's Observations, II. p. 270. Faber's Archaeol. I. p. 140. Rosenm. Alterthumsk. IV. ii. p. 154.

2. *Shual* pr. n. a) **שׁוּעָל** a district in the tribe of Benjamin 1 Sam. 13: 17. b) m. 1 Chr. 7: 36.

**שׁוֹקֵר** m. (denom. from **שׁוּקַר**) *gate-keeper, porter*, 2 K. 7: 10, 11. 2 Chr. 31: 14.

\* **שׁוֹקֵר** 1. pp. (as Umbreit has first remarked, on Job 9: 17,) i. q. **שׁוּקַר**, *to snap or gape after*, and thence *to lie in wait for*. Gen. 3: 15 **וְשׁוֹקֵךְ רֹאשׁ** *he shall watch* (lie in wait) *for thy head*, and thou shalt watch for his heel, i. e. he shall seek to crush thy head, and thou shalt seek to bite his heel. — Hence

2. *to attack, to fall upon* any one unexpectedly. Job 9: 17 *who assaileth me in tempest*. Metaph. Ps. 139: 11 **הַשְׁקֵךְ חֹשֶׁךְ** *darkness shall fall upon me, overwhelm me*.

**שׁוֹקֵךְ** see **שׁוֹקֵךְ**.

**שׁוֹפְמִי** patronym. fr. **שׁוֹפֵם** q. v. Num. 26: 39.

**שׁוֹפָר** m. plur. **שׁוֹפְרוֹת**, *a trumpet, horn, lituus*, Arab. **سُفْر**, (diff. from **הַבּוֹצֵרָה**), so called from its clear and shrill sound, comp. Engl. *clarion*, see **שׁוּר** no. 2; either made of horn or similar to a horn, i. q. **קָרֵן**, (Josh. 6: 5, coll. 4: 6, 8, 13,) Ex. 19: 16. Lev. 25: 9. Job 39: 25. Jerome says, on Hos. 5: 8, "buccina pastoralis est et cornu recurvo efficitur, unde et proprie Hebraice *Sophar*, Graece *νεγατιν*, appellatur." Sept. **σαλπιγξ**, *νεγατιν*. To blow the trumpet is **שׁוֹפֵר** q. v.

\* **שׁוֹק** in Kal not used, 1. *to run*, like kindr. **שָׁקַק**. Hence **שׁוֹק** leg, and **שׁוֹק** platea, street.

2. *to run after* any thing, *to desire, to long for*. Hence **שׁוֹקָה** desire. Arab. **شاق** to excite desire. V, to manifest desire, **شَوْق** desire.

Hiph. *to run over, to overflow*, seq. acc. of thing *with* which etc. Joel 2: 24 **וְהַשִּׁיקִי הַבָּקִים הַיָּרוּשׁ** *the vats overflow with must*.

Pil. **שׁוֹק** causat. *to cause to overflow with plenty*, e. g. the earth Ps. 65: 10.

Deriv. see in Kal no. 1, 2.

**שׁוֹק** f. *the leg*, from the knee to the



foot, as that with which one walks or runs, see r. שׁוּק no. 1. Arab. سَاقٌ,

Chald. שָׁק, id. — Spoken of persons Is. 47: 2. Cant. 5: 15; and of animals, where perhaps the thigh is included, Ex. 29: 22, 27. Lev. 7: 32, 33. Num. 6: 20. 1 Sam. 9: 24. — Poet. of foot-soldiers, infantry, as opp. to cavalry, Ps. 147: 10 לֹא-בְשׁוֹקֵי הָאִשׁ יִרְצֶה *he taketh no pleasure in the legs of men*, i. e. infantry. A proverbial phrase occurs in Judg. 15: 8, וַיַּךְ אֹתָם שׁוֹק עַל-יָרֵךְ *and he (Samson) smote them leg upon thigh*, (Engl. Vers. *hip and thigh*, i. e. he cut them in pieces, so that their limbs, their legs and thighs, were scattered one upon another, q. d. he totally destroyed them. Comp. the Germ. hyperbole: *er hieb den Feind in die Pfanne*, also: *er hieb ihn in Kochstücken*.)

Dual שׁוֹקִים Prov. 26: 7.

שׁוֹק m. a street Prov. 7: 8. Ecc. 12: 4, 5. Pl. שׁוֹקִים (comp. דְּוָרִים from דְּוָר) Cant. 3: 2.

\* שׁוּר obsol. root, Chald. and Syr. Pe. and Pa. *to leap or spring upon* any one; also *to be strong, robust*. Arab.

لَازַ *to leap upon, to assault*.

שׁוֹר m. epic. plur. שׁוֹרִים Hos. 12: 12, *an ox, bullock*, so called from its strength and boldness, comp. פֶּר. Arab.

بُور bull, Chald. חוּרָא Syr. ܚܘܪܐ, id. whence Gr. and Lat. ταῦρος, *taurus*, Germ. *Stier*, see Grimm Gramm. III. p. 325. It is a general word, denoting *an animal of the ox kind*, without respect to sex or age, comp. Lev. 22: 17 where a calf is to be understood, and Job 21: 10 where it is a cow, although joined ἐν ταύρω with a verb masc. — Ex. 21: 37. Lev. 22: 23, 28. 27: 26. Num. 18: 17. Deut. 14: 4. Its kindred collective is בָּקָר *oxen, cattle, a herd*, q. v. Once also, Gen. 32: 6, שׁוֹר itself is put as a collective, like the other nouns of unity in this verse, viz. עֶבֶד, שֹׁפָחָה, חֲמוֹר, the noun צֶאֱן being an exception.

\* I. שׁוּר fut. יִשְׁוֹר, 1. i. q. *to go round or about, to travel about*, esp. as a merchant, for traffic, Ez. 27: 25, comp. Chald. Once seq. הַ to go *with* any thing, i. e. to offer it in traffic Is. 57: 9. Arab. سار med. Je, to go, to journey, Chald. שְׂרָא a company of travellers or merchants, a caravan; also in Palmyrene Inscr. see Tychems Element. Syr. p. 76.

2. *to look around or about*; the idea of looking and of going in any direction being often expressed by the same verb, see הִשְׁקִיף, הִפְקֶה. a) of one looking around from a height, seq. בָּן Cant. 4: 8. b) of one lying in wait, *to look after, to watch for*, Jer. 5: 26. Hos. 13: 7; c. acc. Num. 23: 9. c) in the sense of *to care for, to regard*, i. e. to look upon or after, seq. acc. Job 24: 15 לֹא הִשְׁוִינִי *no one looketh after me*, regards me. 35: 5 שׁוֹר שְׁחָקִים *look about upon the clouds*. 35: 13 שְׁדֵי לֹא יִשְׁוִרְנָה *the Almighty doth not regard it*. — d) Simpl. *to look upon, to behold*, Job 7: 8.

Pril. שׁוּר see שׁוּר.

Deriv. שׁוּר no. I, תִּשְׁוִרָה.

II. שׁוּר i. q. שָׁיר *to sing*, q. v.

III. שׁוּר i. q. שָׁרַר, see שָׁרַר, *to place in a row, to lay in order* e. g. stones, whence שׁוּר a wall; comp. שְׁוִרָה

I. שׁוּר a lyer-in-wait, enemy, Ps. 92: 12. Comp. שָׁרַר, and the root שׁוּר no. I. 2. b.

II. שׁוּר 1. i. q. Arab. سُوْر, *a wall*, Gen. 49: 22. Ps. 18: 30. Pl. שְׁוִרוֹת, Job 24: 11 בֵּין שְׁוִרוֹתָם *between i. e. within their walls*, i. e. the rich in their own houses.

2. *Shur* pr. n. of a city on the confines of Egypt and Palestine, Gen. 16: 7. 20: 1. 25: 18. 1 Sam. 15: 7. 27: 8. Josephus understands by it Pelusium, Ant. 6. 7. 3, comp. 1 Sam. 15: 7; but this city was called in Hebrew, סִין. More prob. שׁוּר occupied the site of the modern Suez. The desert extend-

ing from the borders of Palestine to Shur, is called in Ex. 15: 22 מִדְּבַר שׁוּר *desert of Shur*; but in Num. 33: 8 מִדְּבַר אֵיתָן *desert of Ethan*; now *Djofar*.

שׁוּר Chald. *a wall* Ezra 4: 13, 16.

\* שׁוֹשׁ obsol. root, which prob. signified *to be white*, whence שׁשׁ byssus and white marble, שׁשׁ id. and שׁוֹשֶׁן lily. Cogn. רָשַׁשׁ to be grey.

שׁוֹשָׁא see שׁוֹרָה.

שׁוֹשֶׁן m. 1. *a lily*, pp. white, from r. שׁשׁ. שׁוֹשֶׁן מַעֲשֵׂה שׁוֹשֶׁן *lily-work*, i. e. ornamental work imitating lilies, 1 K.

7: 19. Arab. and Syr. سوسن, 5 - 6 - 7. 5 - 6 - 7. id. Comp. Di-osc. 3. 106 or 116. Athen. 12. 1. Celsii Hierobot. I. p. 383 sq.

2. שׁוֹשֶׁן עֲדוּת Ps. 60: 1, a musical instrument, prob. so called from its resemblance to a lily. To the common lily several kinds of trumpets and pipes may be said to have a resemblance; but to the martagon lily, or Turk's cap, the cymbal approaches nearest, and indeed the name of cymbal was at a later period sometimes given to this flower. Comp. שׁוֹשֶׁן no. 2. Hence שׁוֹשֶׁן עֲדוּת I would render, *pipe of song*, q. d. lyric pipe; see עֲדוּת no. 3.

3. pr. n. *Shushan*, i. e. *Susa*, the capital of Susiana (and of all Persia,) in which the Persian monarchs held their winter residence, Dan. 8: 2. Neh. 1: 1. Esth. 1: 2. It was situated on the Eulaeus or Choaspes, prob. on the spot now occupied by the village *Shush*; see Kinneir's Memoir p. 99. Ker Porter's Travels T. II. p. 411. Comp. Hoeck Vet. Mediae et Persiae monum. p. 93. According to others its site is now occupied by the village *Suster*, see Von Hammer in the Trans. of the Geogr. Soc. of Paris, Vol. II. p. 320 sq. 333 sq.

שׁוֹשֶׁן id. 1. *a lily*, Plur. שׁוֹשָׁנִים Cant. 2: 16. 4: 5. 5: 13. 6: 2. 3: 7, 3. Of artificial lilies 1 K. 7: 22, 26.

2. an instrument of music resembling the lily, see שׁוֹשֶׁן no. 2. Plur. שׁוֹשָׁנִים Ps. 45: 1. 69: 1. 80: 1.

שׁוֹשָׁנָה f. *a lily*, 2 Chr. 4: 5. Hos. 14: 6. Cant. 2: 1, 2.

שׁוֹשַׁנְכִּיָּא Chald. gentile n. plur. *Shushanchites, Susians*, the inhabitants of the city Susa, Ezra 4: 9. See שׁוֹשֶׁן no. 3.

שׁוֹשֶׁן 1 K. 14: 25 Cheth. where Keri שׁוֹשֶׁן q. v.

שׁוֹת to put, to place, see שׁוֹת.

שׁוֹתָלַח (for שׁוֹתָלַח fragor dis-cerptionis,) pr. n. m. a) of a son of Ephraim Num. 26: 35. — b) 1 Chr. 7: 21. — From the former comes the patronym. שׁוֹתָלַחִי ibid.

\* שׁוֹב Chald. found only in

PEEL or PEIL שׁוֹב, שׁוֹב, to set free, to deliver. Fut. יִשְׁוֹב, inf. שׁוֹבָה, Dan. 3: 15, 17, 28. 6: 17, 28. Frequent in the Targums. Syr. ܫܘܒܐ id.

Deriv. pr. n. מִשְׁוֹבָאֵל.

\* שׁוֹת pp. i. q. שׁוֹת, Chald. שׁוֹת, to scorch, to burn, espec. of the sun, Cant. 1: 6 שׁוֹתָהֲנִי הַשֶּׁמֶשׁ for the sun hath scorched me, made me dark and swarthy. Poetically of the eye, which is often compared to the sun, and vice versa, (see עֵינַיִם) as casting its glances upon any thing, i. e. to look upon, to scan, Job 20: 9. 28: 7.

\* שׁוֹר i. q. Arab. شَرَّ, to twist a thread from right to left, or back-handed, to twist several threads together, Hence

HOPH. שׁוֹר שׁשׁ twined byssus, i. e. of several threads twisted together, double or three-threaded etc. Ex. 26: 1, 31, 36. 27: 9, 18. 28: 6, 8, 15 sq.

שׁח m. (r. שָׁח) depressed, cast down. Job 22: 29 שָׁח עֵינָיו with down-cast eyes, one depressed.

\* שָׁחַ to give, to make a present, espec. in order to be free from punishment, Job 6: 22. Seq. acc. of pers. Ez. 16: 33. Syr. <sup>ܫܚܐ</sup> to give once, Pa. to give often, both in a good and bad sense. — Hence

שָׁחַ m. a gift, present, 1 K. 15: 19; espec. in order to be free from punishment, 2 K. 16: 8. Prov. 6: 35, comp. Job 6: 22; or to corrupt a judge, a bribe, Ex. 23: 8. Deut. 10: 17. לָקַח שָׁחַ to take a reward, bribe, Ps. 15: 5. 26: 10. 1 Sam. 8: 3. — Prov. 17: 8 אֶבֶן שָׁחַ as a precious stone is a gift in the eyes of its lord, i. e. of him who receives it, comp. בַּעַל no. 4.

\* שָׁחָה, comp. שָׁחַ and שָׁחָה. 1. to bow down, to incline oneself, Is. 51: 23. Chald. id. and more frequent.

2. to sink down, to be depressed. Comp. the deriv. שָׁחָה, שָׁחָה.

HIPH. הִשְׁחָה trans. to bow down, to depress, metaph. the mind Prov. 12: 25.

HITHPAL. הִשְׁחָה, the third radical being doubled, (like נָאָה, נָאָה, from r. נָאָה,) fut. apoc. יִשְׁחָה, in pause יִשְׁחָהוּ.

1. to bow down, to prostrate oneself before any one in order to do him honour and reverence, i. q. προσκυνεῖν, seq. לְ of pers. Gen. 23: 7. 37: 7, 9, 10; less often לְפָנַי 23: 12, עַל Lev. 26: 1. This mode of salutation consisted in falling upon the knees and then touching the forehead to the ground; hence there is often added אֶפְסִים אֲרָצָה Gen. 19: 1. 42: 6. 48: 12. This honour was paid not only to superiors, as to kings and princes 2 Sam. 9: 8, but also to equals Gen. 23: 7. 37: 7, 9, 10. Hence

2. Spec. to bow down before God, to worship, to pay adoration Gen. 22: 5. 1 Sam. 1: 3; even without prostration, Gen. 47: 31. 1 K. 1: 47.

3. to do homage, to yield allegiance. Ps. 45: 12 he (the king) is thy lord, לֹא הִשְׁתַּחֲוִי do thou homage unto him.

Inf. Chald. הִשְׁתַּחֲוִיָּה 2 K. 5: 18. For מִשְׁתַּחֲוִיָּה see the analyt. Index "at the end of the volume.

Deriv. see in Kal no. 2.

שָׁחֹר see שִׁיחֹר.

שָׁחֹר m. blackness Lam. 4: 8. R. שָׁחַ.

שָׁחֹת f. a pit Prov. 28: 10. R. שָׁחַ no. 2. Comp. שָׁחַ.

\* שָׁחָה i. q. שָׁחַ and שָׁחָה (comp. שָׁחַ) praet. שָׁחֹתִי, plur. שָׁחֹתִי and שָׁחֹתִי, fut. שָׁחֹתִי.

1. to bow down, to incline oneself, Hab. 3: 6; of animals lurking for prey, to crouch, Job 38: 40 [39: 2].

2. to be bowed down, brought low, depressed, Ps. 10: 10. 107: 39. Is. 2: 11, 17; spec. with grief, sorrow, Ps. 35: 14. 38: 7. Lam. 3: 20. Also to submit, to humble oneself, Is. 60: 14 וְהָלַכְוּ אֵלֶיךָ שָׁחֹתִי shall come to submit themselves to thee, Job 9: 13. Prov. 14: 19.

NIPI. to be bowed down, brought low, Is. 2: 9. 5: 15. Of a low and depressed voice Ecc. 12: 4. Praegn. Is. 29: 4 וּמִצֶּפֶר תִּשָּׁח אֲמַרְתֶּךָ and thy voice shall be low and out of the dust, i. e. low and feeble as heard from the dust.

HIPH. to bring low, to cast down, Is. 25: 12. 26: 5.

HITHPO. to be brought low, cast down, trop. of the soul, Ps. 42: 7, 12. 43: 5.

Deriv. שָׁחַ.

\* שָׁחַט, Arab. <sup>ساحط</sup> 1. to kill animals, to slaughter, Gen. 37: 31. Is. 22: 13; espec. victims for sacrifice Lev. 1: 5, 11, and also a human victim Gen. 22: 10. Is. 57: 5. Hos. 5: 2 שָׁחַטָה in the slaughtering (of victims) they make deep their transgressions.

2. to kill persons, to slay, 2 K. 25: 7. Jer. 39: 6. יָחַץ שֹׁהַט Jer. 9: 7 a deadly arrow, where Keri has שָׁחַט, in a similar sense, pp. made to kill.

3. זָהָב שָׁחוּט 1 K. 10: 16, 17. 2 Chr. 9: 15, 16, prob. mixed gold, alloyed

with some other metal, comp. Arab. **سح** to dilute wine with water; see more in Comment. on Is. 1: 22. Sept. *beaten gold*, i. e. drawn out into plates, comp. **שטה** to spread out, to expand, the letters being transposed.

NIPH. pass. of no. 1, Levit. 6; 25. Num. 11: 22. — Hence

**שחיטה** f. *a killing, slaughter* of victims. 2 Chr. 30: 17.

**שחין** m. (r. **שחן**), *a burning sore, inflamed ulcer, bile*, Ex. 9: 9, 11. Lev. 13: 18 — 20. **שחין מצרים** bile of Egypt Deut. 28: 27, 35, and **שחין רע** Job 2; 7, a species of the black leprosy endemic in Egypt, called by physicians *elephantiasis*, from the dark scales with which the skin is covered, and the swelling of the legs. Comp. Plin. H. N. 26. 5. Schilling de lepra p. 184.

**שחיס** m. Is. 37: 30, i. q. **סחיש** q. v. But this would seem to be the primitive form, and to signify pp. *sprout, shoot*, comp. r. **שחץ**, Arab. **شخص** to lift or raise oneself up, to lift up the eyes, perh. Heb. *to sprout, to grow*. One might compare also **רש** pp. offspring.

**שחיה** or **שחיה** m. *a board*, as made thin by hewing, planing, etc. Ez. 41: 16. R. **שחא**.

**שחית** f. *a pit*, plur. **שחיות** (comp. Lehrgeb. p. 527) Ps. 107: 20. Lam 4: 20. R. **שחה** to sink.

**שחיתה** f. Chald. *evil deed, crime*, see **שחה**.

\* I. **שחל** obsol. root, Arab. **سحل** to peel, to shell, to scale, whence **שחלה**. Comp. in the Indo-european tongues, Gr. **σχιλον**, Germ. *Schale*, *schälen*, Engl. *to shell, scale, to scale*.

\* II. **שחל** perh. *to roar*, as a lion, comp. Arab. **سحل** to bray, as an ass, **سحال** *vox in pectore reciprocala*, bray-

ing of an ass, Djaul. and Camoos. Cogn. with the roots **הלל**, **צלל**, Germ. *hallen, gellen, schallen*, (Notk. *skellen*.) Hence

**שחל** m. *a lion*, as a poetic epithet, Job 4: 10. 10: 16. 28: 8. Ps. 91: 13. Prov. 26: 13. Hos. 5: 14. 13: 7. Bochart, Hieroz. I. 717, understands the swarthy lion of Syria, Plin. H. N. 8. 17; comp. **שחר**, the letters **ל** and **ר** being interchanged.

**שחלת** f. Ex. 30: 34, according to the Heb. intpp. *unguis odoratus*, i. e. *onycha*, the *blatta Byzantina* of the shops, Germ. *Teufelsklaue*. It consists of the shell or cover of a species of muscle, found in the lakes of India where the *nard* grows, and when burned emits a musky odour. See Dioscorid. 2. 10, and the Arabian writers cited by Bochart, Hieroz. II. p. 803 sq. R. **שחל** to shell, comp. **שיחל** shell or pod of dates.

\* **שחן** obsol. root, Arab. **سحن** to be hot, inflamed, Syr. **سحن** Pa. to ulcerate. Hence **שחין** ulcer q. v.

\* **שחס** obsol. root, see **שחים**.

\* **שחה** 1. i. q. **סחה**, and by transp. **חשה**, which see, *to bark, to hew, to chip off*, i. e. by hewing, planing, etc. See **שחיה**.

2. *to become thin, lean, to consume away*, i. q. Arab. **سحى**. Hence **שחפה** and

**שחה** m. Lev. 11: 16. Deut. 14: 15, according to Sept. and Vulg. *sea-mew, sea-gull*, Vulg. *larus*, an aquatic bird, so called from its leanness. See Bochart Hieroz. II. lib. 2. c. 18.

**שחפה** f. *consumption* Lev. 26: 10. Deut. 28: 22.

\* **שחץ** obsol. root, Arab. **شخص** to lift up or raise oneself, to rise, comp. **שחס**. Hence

**שחץ** m. *elation, pride*, Arab.



<sup>5</sup> <sup>v</sup> <sup>1</sup> שִׁטְחָם, Talmud. שִׁטְחָא, id. Job 28 : 8. 41: 26 שִׁטְחָא בְּרִי Lat. Vulg. *fili superbiae*, sons of pride, i. e. the larger beasts of prey, as the lion, so called from their proud gait. The Chaldee renders it *lions* in c. 28 : 8, but the other passage requires it to be taken in a wider sense. Comp. Bochart. Hieroz. I. p. 718.

שֶׁחַצִּים (high places) pr. n. of a place in the tribe of Issachar, Josh. 19: 22 Keri. Cheth. שֶׁחַצִּים.

\* שָׁקַף 1. to rub or beat in pieces, to pound fine, Arab. سَكَا, Ex. 30 : 36. Trop. of enemies, Ps. 18 : 43.

2. *to rub or wear away.* Job 14 : 19, **וַתִּשְׁחַק הַמַּיִם אֶת הַבָּשֵׂה** *waters wear the stones away.* Hence

שֹׁהַק m. 1. *dust*, as being made fine,  
Is. 40: 15.                      50 -

2. *a cloud*, Arab. سَحَابٌ *thin cloud*, pp. as it would seem, *cloud of dust*, or the like. Plur. *clouds* Job 38: 37; to which is ascribed rain Job 36: 28. Ps. 78: 23. Prov. 3: 20, and thunder (Ps. 77: 18.) Meton. for the *firmament*, i. e. the heavens, sky, i. q. שָׁמַיִם and רָקִיעַ, comp. in Engl. *the clouds*, Job 37: 18 *hast thou like him spread out the sky* (שָׁחֲקִים *clouds*), *which is firm, like a mollen looking-glass?* Prov. 8: 28. Job 37: 21. Deut. 33: 26, Job 35: 5. Ps. 68: 35 where the other hemistich has שָׁמַיִם. So too the Sing. Ps. 89: 7, 38. Comp. Samar. שַׁחֲקִיָּה for שָׁמַיִם Gen. 7: 19.

\* I. שָׁחַר to be or become black,

Aram. <sup>2</sup> ܫܥܪܐ, <sup>3</sup> ܫܥܪܐ, id. Praegn. Job  
30: 30 עוֹרִי שָׁחָר *my skin is*  
*black from off me*, i. e. turns black and  
falls away.

Deriv. שָׁחַר, שָׁחֹר, שָׁחָרָה, and  
pr. n. שִׁיחֹר.

\***II. שֶׁחַר** 1. pp. as it would seem to break, to break forth, as the light, dawn, whence שֶׁחַר aurora.

2. to break in, to pry into, and hence

to seek, comp. פָּקַד no. 3. In Kal only once Prov. 11: 27. See Piel.

PIEL שָׁחַר *to seek*, only poetic, seq. acc. Job 7: 21. Prov. 7: 15. 8: 17; also c. inf. Job 24: 5. Prov. 13: 24 אָחַבּוּ שְׁחָרָו מוֹסֵר *he that loveth him (his son,) seeketh for him chastisement*, q. d. prepares it for him, does not let him go without it. The suffix is to be taken as a dative. — *To seek God* is a) to long after him Ps. 63: 2. Is. 26: 9. b) to turn unto him, Hos. 5: 15. Ps. 78: 34. Seq. אֵל Job 8: 5.

Deriv. מִשְׁחָר, pr. n. שִׁחָרָה and

שֶׁהַר m. *aurora, the dawn, morning,*

Arab. <sup>50</sup> **سبحر** id. Gen. 19: 15. Josh. 6: 15. Poetically there are ascribed to it eye-lashes, see **עפעפס**; and wings Ps. 139: 9. **בן-שחר** *son of the morning*, i. e. the morning star, lucifer, (see **יהיג**) Is. 14: 12. Hos. 6: 3 **בשחר** *his going forth is certain as the dawn*, i. e. the coming of Jehovah; but 10: 15 *like the morning dawn he perishes*, i. e. suddenly. Adv. at dawn, early, Ps. 57: 9. 108: 3. Metaph. of prosperity as again dawning upon the afflicted, Is. 8: 20 see in **אשר** B. no. 8. 47: 11. 58: 8. The same metaphor occurs in the use of the words **בקר** Job 11: 17, **בשה** Jer. 13: 16, and Arab. **سبح**. Enhwari Soheil: *in calamitate est spes, nam finis noctis opacae est aurora*.

**שָׁחֹר** and **שְׁחֹר** m. adj. *black*, of a hair Lev. 13: 31, 37; of a horse Zech. 6: 2, 6; of a dark or swarthy countenance Cant. 1: 5.

נִתָּחַר see שִׁיתָחַר.

שִׁחְרֹת f. dawn of life, metaph.  
for youth, Ecc. 11: 10.

שְׁחֵרָהּ f. שְׁחֵרָהָת dark, swarthy, spoken of complexion Cant. 1: 6. For diminutive of adjectives after the form יִרְבֵּקָה, יִרְבֵּקָה, see Lehrgr. p. 497, and Heb. Gramm. § 54. 3. § 83. no. 23.

שׁוֹרֵרִית (whom Jehovah seeks) pr.  
u. m. 1 Chr. 8: 26.

שְׁחָרִים (the two dawns, comp. צַהֲרִים, עֲרֵבִים) pr. n. m. 1 Chr. 8: 8.

\* שָׁח in Kal not used, Arab. سَحَت to destroy.

PIEL שָׁח 1. trans. to destroy, to ruin, either by laying waste, as a land, district, field, Gen. 9: 11. 19: 13. Josh. 22: 33. 2 Sam. 24: 16. Jer. 12: 10; or by breaking down, overthrowing, as walls, a city, Gen. 13: 10. Ez. 26: 4; or by wounding Ex. 21: 26; or by killing, putting to death, e. g. single persons 2 Sam. 1: 14, and also whole nations Gen. 6: 17. 9: 15. Num. 32: 15. Is. 14: 20. Metaph. Am. 1: 11 שָׁח רַחֲמָיו he destroyed i. e. suppressed his compassion. Ez. 28: 17 שָׁח חֵכְמָתְךָ thou hast destroyed thy wisdom in behalf of thy beauty, i. e. thou art so taken with the latter, as to neglect the former.

2. to act wickedly, for the fuller שָׁח, דָּרְכָיו, Ex. 32: 7. Deut. 9: 12. 32: 5. Comp. Hiph. no. 2.

HIPH. 1. i. q. Pi. no. 1, to destroy, to ruin, either by laying waste and breaking down, as a land, kingdom, Jer. 36: 29. 51: 20, a city Gen. 19: 14. 2 K. 18: 25; or by killing, as a single person 1 Sam. 26: 15, enemies 2 Sam. 11: 1; or by injuring in whatever way Prov. 11: 9. הַמַּשְׁחִית הַמְּאַחֵז הַמְּשַׁחֵת the destroying angel, the destroyer, 2 Sam. 24: 16, and simpl. הַמְּשַׁחֵת Exod. 12: 23, i. e. the angel of God who inflicts calamities and death upon men. — The phrase אֶל תִּשְׁחֵת (destroy not) in the titles of Ps. 57, 58, 59, 75, seems to be the first words or name of a song to the melody of which these Psalms were to be sung.

2. הַשְׁחִית דְּרָכָיו Gen. 6: 12, 'ה' עֲלֵיוֹת Zeph. 3: 7, to destroy one's way, i. e. to corrupt or pervert it, and hence to act wickedly. With the acc. suppressed, id. Deut. 4: 16. 31: 29. Judg. 2: 19. Is. 1: 4. Comp. הָרַע. — But in the expressions אִישׁ מְשַׁחֵת Prov. 28: 24, and בַּעַל מְשַׁחֵת 18: 9, מ' appears to be a subst. (see מְשַׁחֵת no. 1.) i. q. man of destruction, i. e. in c. 28:

24 act. a destroyer, desolater, but in c. 18 pass. one who brings destruction on himself, a waster, prodigal.

HOPH. הִשְׁחָח, to be destroyed, i. e. to be corrupted, spoiled, Prov. 25: 26. Mal. 1: 14.

NIPH. 1. to be destroyed, corrupted, e. g. by putridity Jer. 13: 7; morally Gen. 6: 11, 12.

2. to be laid waste, Ex. 8: 20.

Deriv. מְשַׁחֵת, מְשַׁחָה, מְשַׁחָה.

שָׁח Chald. to destroy, to corrupt, Part. pass. Dan. 2: 9 מִלְּבָב בְּדָבָר מְשַׁחֵת וְשִׁחִיָּה lying and corrupt words. Neutr. שִׁחִיָּה שָׁחִיתָ corrupt deed, crime, Dan. 6: 5.

שָׁח f. c. Suff. שְׁחָתָם Ez. 19: 4, 8, (r. שָׁח, as נָחָת from r. נָחַת, a pit, a) in which traps are laid for wild beasts, pit-fall, and metaph. for plots, treachery, Ps. 7: 16. 9: 16. 35: 7. 94: 13. Prov. 26: 27. Ez. l. c. b) a cistern, as being miry, Job 9: 31. c) a subterranean prison Is. 51: 14. d) espec. a sepulchre, the grave, Ps. 30: 10. Job 17: 14. 33: 18, 30. יָרַד שָׁחָה to go down to the pit, grave, Job 33: 24. Ps. 55: 24. עָבַר בְּשָׁחָה to perish in the grave, sepulchre, Job 33: 28. רָאָה שָׁחָה to see (i. e. to experience) the grave Ps. 16: 10. 49: 10. — The LXX often render שָׁחָה by διαφθορά, as if from שָׁחַת διαφθείρω, not however in the sense of corruption, putridity, but of destruction; see the examples in Kircher and Trommius. The Greek word is indeed received by Luke in the sense of corruption in Acts 2: 27. 13: 35 sq. but it would be difficult to shew that the Heb. שָׁחָה has this sense even in a single passage as derived from שָׁחָה. The appeal is made to Job 17: 14, where the other hemistich has רָמָה, and שָׁחָה is called father, which seems to accord only with a masculine noun; but in such cases the sacred writers often neglect both the etymology and gender of words; comp. אִישׁוֹן בַּת עֵינָן Ps. 17: 8.

שָׁחָה f. (for שְׁחָתָה, Arab. سَحَت)

*acacia*, the *spina Aegyptiaca* of the ancients, *Mimosa Nilotica* of Linn. It is a large tree growing in Egypt and Arabia, from which is obtained the Gummi Arabicum; its bark is covered with large black thorns; the wood is exceedingly hard, and when old resembles ebony, Is. 41: 19. Celsii Hierobot. T. I. p. 499. Jablonsky Opusc. ed. te Water I. p. 260.

PLUR. שְׁטִימִים 1. *acacias*, whence שְׁטִימִים acacia-wood Ex. 25: 5, 10, 13. 26: 26. 27: 1, 6.

2. *Shittim* pr. n. of a valley in Moab on the borders of Palestine, Num. 25: 1. Josh. 2: 1. 3: 1. Mic. 6: 5; fully שְׁטִימִים בְּחֵל הַשְׁטִימִים (valley of acacias) Joel 4: 18 [3: 23.]

\* שְׁטַח to spread out, to expand, Syr.

سَطَحَ, Arab. سَطَحَ, Aethiop.

שְׁטַח; id. Job 12: 23 שְׁטַח לְגוֹיִם he spreadeth out the nations, i. e. gives them ample territories. Espec. to spread any thing upon the ground, e. g. bones Jer. 8: 2, quails Num. 11: 32, ground corn, grits, 2 Sam. 17: 19.

PIEL to spread out, to stretch out, e. g. the arms, hands, Ps. 88: 10.

Deriv. מְשַׁטֵּחַ, מְשַׁטָּח.

שְׁטֵט m. (deriv. from שָׁטַח Pil.) a scourge Josh. 23: 13, i. q. שֹׁטֶף q. v.

\* שְׁטַף fut. יִשְׁטַף 1. to gush or pour out, to flow abundantly, Ps. 78: 20. שְׁטַף גֶּשֶׁם a gushing rain, Ez. 13: 13. 38: 22.

2. to overflow, to overwhelm, as a stream Is. 30: 28. 66: 12; metaph. of an army Dan. 11: 10. 26: 40. Seq. acc. a) to overflow or inundate any thing Jer. 47: 2; also stronger to overwhelm and swallow up, Ps. 69: 3 שְׁטַף מַעַיִן הַמַּיִם the floods overwhelm me, swallow me up. v. 16. 124: 4. Is. 43: 2. Cant. 8: 7. b) to sweep away as with a flood, to wash away, Is. 28: 17. Job 14: 19 the flood sweepeth away the dust of the earth. Ez. 16: 19. Vice versa c) to bring in as with a flood, Is. 10: 22 כְּלִיֹּן חֲרוּץ שְׁטַף דִּמְיוֹן destruction is decreed, bring-

ing in justice like a flood, i. e. overwhelming the wicked with merited punishment, צָרָקָה being accus. governed by שְׁטַף. d) to wash, to rinse, i. e. copiously, Lev. 15: 11. 1 K. 22: 38.

3. metaph. to run swiftly, to rush, as a horse, Jer. 8: 6. Comp. no. 1.

NIPH. 1. to be overflowed, trop. of a hostile army Dan. 11: 22.

2. to be washed, rinsed, Lev. 15: 12.

PUAL i. q. Niph. no. 2, Lev. 6: 21.—Hence

שְׁטַף and שְׁטַף m. 1. a gushing, outpouring, e. g. of rain Job 38: 25; of a torrent, whence metaph. Prov. 27: 4 שְׁטַף אַף anger is an outpouring, i. e. like a rushing torrent.

2. an overflowing, inundation, flood, Ps. 32: 6. Neh. 1: 8. Dan. 9: 26 קֵצוֹ בְּשֻׁטָּף his end cometh as a flood i. e. suddenly, comp. בְּשַׁחַר Hos. 10: 15. Metaph. of an army, Dan. 11: 22.

\* שָׁטַר, Arab. سَطَرَ, to write, whence Part. שָׁטֵר, pp. a writer, scribe, Sept. γραμματεὺς, γραμματοεισαγωγέως, Syr. ܫܬܪܐ; then, as writing was anciently employed chiefly in the administration of justice (comp. בְּחַב d, Arab. كاتب scribe and judge, Gr. γράφειν, γράφασθαι,) magistrate, prefect, leader of the people, comp. Arab. سَيِّطَر to be over any

thing, seq. مَسِيْطَر, على prefect.

Targ. שְׂרָדָן, שְׂרָדָן, Vulg. magister, dux, exactor.—Spec. שְׂטָרִים are a) the leaders, officers of the Israelites in Egypt, Ex. 5: 6—19, and in the desert Num. 11: 16 i. q. the seventy elders. Deut. 20: 9. 29: 9. 31: 28. Josh. 1: 10. 3: 3. 8: 33. 23: 2. 24: 1. b) magistrates in the cities and towns of Palestine, Deut. 16: 18. 1 Chr. 23: 4. 26: 29. 2 Chr. 19: 11. 34: 13. Spoken of superior magistrates or officers Prov. 6: 7; also 2 Chr. 26: 11, where it is not necessary to understand a military officer, since the census of the troops could be taken by a civil magistrate.

שֵׁטֶר, (or rather שֵׁטֶר, as it is read in 26 Mass. and editions, and this is also supported by 11 others which have כְּטֶר,) Chald. *side* Dan. 7: 5. In the Targums כְּטֶר, כְּטָרָא, Syr. <sup>سَطر</sup> سطر, id. Arab. <sup>سَطر</sup> سطر *side, tractus rei*.

שֵׁטֶר (γραμματικός) pr. n. m. 1 Chr. 27: 29 Cheth. Keri שְׁרֵטִי.

שֵׁי m. (for שְׂיָא, as שְׂיָא valley for שְׂיָא, שְׂיָא for שְׂיָא,) a gift, present, as being brought, see r. שְׂיָא; so in the phrase Ps. 68: 30. 76: 12. Is. 18: 7.

\* שְׂיָא or שְׂיָא obsol. root, Arab. <sup>شِي</sup> شِي to will, to desire; Conj. II, to lead or bring to any one, to impel. Hence prob. שְׂיָא for שְׂיָא.

שְׂיָאוֹן (destruction, from r. שְׂיָא) pr. n. of a city in the tribe of Issachar, Josh. 19: 19.

I. שְׂיָבָה f. (ר. שָׁב) return, and concr. those returning Ps. 126: 1.

II. שְׂיָבָה (for רְשִׁיבָה, from r. רָשָׁב) f. dwelling, abode, stay, 2 Sam. 19: 33.

\* שְׂיָה a doubtful root, to which is apparently to be referred fut. apoc. תְּשִׁי, after the form וַיֵּהִי, Deut. 32: 18, Sept. ἐγκατέλιπες, Vulg. dereliquisti, i. e. thou hast forsaken; the other hemistich has וַתִּשְׁכַּח thou hast forgotten. The root שְׂיָה then would seem to have signified the same as שְׂהָ, שְׂהָ, to forget, to neglect, whence <sup>سهو</sup> سهو negligence; the letter ה when interposed between two vowels being changed into י, as is often done, comp. צָהָה and צָהָה, פָּהָה and פָּהָה, זָהָה and זָהָה, נָהָה and נָהָה, to deck, נָהָה and נָהָה to be raw, e. g. flesh, also

וַיֵּהִיב for וַיֵּהִיב, and comp. the like change of א in דָּאָה, דָּהָה, vulture, <sup>سَمْبَل</sup> سَمْبَل. Or תְּשִׁי may be derived from the root שְׂהָה itself, regarding it as contracted from תְּשִׁהִי (for תְּשִׁהִי, comp. תְּמַחִי Jer. 18: 23 for תְּמַחִי, comp. זָהִי for זָהִי). Less appropriate is the comparison of Arab. <sup>سوى</sup> سوى IV to lay aside, to omit; since the root <sup>سوى</sup> سوى corresponds to the Heb. שְׂהָה, שְׂהָה.

\* שְׂיָז obsol. root, Arab. to love impatiently; hence

שְׂיָזָא pr. n. m. 1 Chr. 11: 42.

שְׂיָזַב to deliver, see שָׁזַב.

שְׂיָהָה (ר. שְׂיָהָה) i. q. שְׂיָהָה, a pit, Ps. 119: 85. 57: 7 Cheth.

שְׂיָהָר, שְׂיָהָר, שְׂיָהָר, pp. black, turbid, from r. שְׂהָר; hence *Shihor* as the Heb. pr. n. for the Nile, *Yār* being the Egyptian name, so called from its muddy and turbid waters, (whence also Lat. *Melo* i. q. μέλας, according to Festus and Serv. ad Virg. Georg. 4. 291. Aen. 1. 745. ib. 4. 246.) Is. 23: 3 זָרַע שְׂיָהָר קָצִיר יָאָר the harvest of *Shihor*, Vulg. *Nili*. Jer. 2: 18. — In two other passages, Josh. 13: 3. 1 Chr. 13: 5, *Shihor* is put as the southwestern limit of Palestine, where one might rather expect the river of Egypt, נַחַל מִצְרַיִם see נַחַל; but in the similar passage Gen. 15: 18, the Nile, נַחַל מִצְרַיִם, is also mentioned.

שְׂיָהָר לְבָנָה Josh. 19: 26 pr. n. of a small stream or river, which empties itself into the sea, in the territory of Asher; according to J. D. Michaelis glass river (comp. לְבָנָה no. 1) i. e. the Belus, from the sands of which the first glass was made by the Phenicians.

שְׂיָט m. (ר. שָׂט) 1. i. q. שְׂיָט a scourge Is. 28: 15 Cheth.

2. an oar, i. q. מְשֹׁט, Is. 33: 21.

שְׂיָלָה 1. rest, quiet, tranquillity,



from r. שׁלָה after the form קִטְוֹר, כִּי־שׁוֹר, or also like גִּלָּה from גִּלְגָּל. Such seems to be the meaning of the word in the difficult passage Gen. 49: 10, *the sceptre shall not depart from Judah... עד כִּי־יָבוֹא שׁוֹלָה וְלֹא יִקָּחָהּ* until rest shall come and the nations obey him sc. Judah. Then shall he bind etc. etc. That is, Judah shall not lay aside the sceptre of a leader, until he shall have subdued his enemies and obtained dominion over many nations; referring to the expected kingdom of the Messiah, who was to spring from the tribe of Judah. Others, whose views I have formerly adopted, take שׁוֹלָה here as concrete, i. e. *pacificator, prince of peace*, understanding either the *Messiah*, comp. שׁוֹר Is. 9: 5, or *Solomon*, comp. שׁוֹלֵמֹן 1 Chr. 22: 9; so the Samaritan, see Repert. f. bibl. und morgenländ. Litt. XVI. 168. The ancient versions take שׁוֹלָה (שׁוֹלָה) as compounded from שׁוֹ i. q. אֶשֶׁר, and לָהּ i. q. לָהּ to him, in this sense, *until he shall come to whom it belongs*, sc. the sceptre, dominion, i. e. the Messiah, (comp. Ez. 21: 32 עַד־בֹּא אֶשֶׁר־לֹו הַמְּשִׁיחַ, Sept. ὃ ἀποκατεῖται) Sept. in several Mss. τὰ ὀποκειμένα αὐτῷ which are laid up for him; in others (c. Symm.) ὃ ἀπόκειται for whom it is laid up. Syr. Saad. *is cujus est*. Targ. Onk. *Messias, cujus est regnum*.—The variety of the readings here, viz. שׁוֹלָה in most Mss. and editions, שׁוֹלָה in 28 Jewish Mss. and all the Samaritan, שׁוֹלֵו, שׁוֹלֵי, in a few Mss. is of little moment, since the same threefold orthography is found also in the proper name, no. 2. This only follows from it, that Hebrew critics and copyists regarded שׁוֹלָה as a simple word, and not a compound, as in the ancient versions. The views of theologians on this passage have been collected by Hengstenberg, *Christologie* d. A. T. I, p. 59 sq.

2. *Shiloh* (place of rest) pr. n. of a city in the tribe of Ephraim, situated on a mountain to the north of Bethel, where the sacred tabernacle remained for a long time, Josh. 18: 1. 1 Sam. 4: 3. It is written variously: שׁוֹלֵו Judg. 21: 21. Jer. 7: 12; שׁוֹלֵו Judg. 21: 19.

1 Sam. 1: 24. 3: 21; שׁוֹלָה Josh. 18: 1, 8. 1 Sam. 1: 3, 9. 1 K. 2: 27.

שׁוֹלָל Mic. 1: 8 Cheth. i. e. שׁוֹלָל q. v.

שׁוֹלֵנִי gentile n. *Shilonite*, a) from שׁוֹלָה no. 2. 1 K. 11: 29. 12: 15. Neh. 11: 5. Comp. גִּלְגָּי and גִּלְגָּי — b) 1 Chr. 9: 5, for שׁוֹלָי from שׁוֹלָה.

שׁוֹמֹן (perh. for שׁוֹמֹן desert,) pr. n. m. 1 Chr. 4: 20.

\* שׁוֹן obsol. root, i. q. Aethiop.

שׁוֹן and Syr. شون mingere, comp. שׁוֹן. Hence

שׁוֹן or שׁוֹן m. pl. שׁוֹנִים urine Is. 36: 12.

שׁוֹן Chald. to finish, see שׁוֹן.

\* שׁוֹר, rarely שׁוֹר 1 Sam. 18:

6 Chethibh, fut. שׁוֹר, apoc. שׁוֹר Judg. 5: 1, once שׁוֹר Job 33: 27, to sing, not found in the other Semitic dialects, but in Sanscr. comp. *schûr* to sing. Judg. 5: 1. Ps. 65: 14. Constr. a) sq. acc. of the song Ps. 7: 1. 137: 4; also seq. acc. of the pers. or thing celebrated Ps. 21: 14. 59: 17. 89: 2. b) seq. לָהּ, to sing unto any one in his honour, to celebrate in song, Ps. 13: 6. 27: 6. 33: 3; also to sing of or concerning any thing Is. 5: 1. c) seq. בָּ to sing of, Ps. 138, 5, comp. בָּ דָבַר. d) seq. עָל of him whom one addresses in song, before whom one sings, Job 33: 27 שׁוֹר עָל אֲנָשִׁים he singeth before men, chants unto them. Prov. 25: 20 שׁוֹר עָל לִב־רָע he who singeth songs to a heavy heart, i. e. to one afflicted. But to sing is also sometimes put for to declaim, to recite, sc. with a loud voice, comp. עָנָה no. 1. See the examples above cited, Is. 5: 1. Job 33: 27.

שׁוֹר to sing Zeph. 2: 14. Job 36: 24 אֲנָשִׁים שׁוֹרִים אֲנָשִׁים which men do sing, celebrate. Part. מְשׁוֹר a singer 1 Chr. 9: 33. 15: 16. Neh. 12: 28 sq. 13: 5.

HOPH. pass. Is. 26: 1.

Deriv. שִׁירָה, שִׁיר.

שִׁיר m. 1. *song, singing*, 2 Chr.

29: 28 מְשִׁיר וְהַחֲצוֹצְרוֹת *the song sang and the trumpets sounded*, i. e. the song began and the trumpets began to sound, which is expressed in v. 27 by הָחָל שִׁיר יְהוָה *the song of Jehovah began*, i. e. in his praise. Kimchi here needlessly explains שִׁיר as if for בַּעַל שִׁיר *singer*; better would be שִׁיר בְּעִלְיוֹ *choir of singers*. Less tolerable is the conjecture of Winer, Lex. p. 973, who proposes, "levi mutatione," to read מְשִׁיר מְשִׁיר! Also for *the song* i. e. *music of instruments*, e. g. כְּלֵי שִׁיר musical instruments 1 Chr. 16: 42. 2 Chr. 7: 66. 34: 12. Am. 6: 5. Neh. 12: 27 בְּשִׁיר מְצִלְתָּם *with music of cymbals*.

2. *a song, hymn*, e. g. sacred, *a psalm*, Ps. 33: 3. 40: 4. al. *saepiss.* also not sacred Is. 23: 16. 24: 9. Ecc. 7: 5. Ez. 33: 32; espec. a song of joy Am. 8: 3, 10, opp. הַשִּׁירִים קִינָה. Cant. 1: 1, Vulg. *canticum canticorum, song of songs*, i. e. the most beautiful of songs, comp. the phrases עֲדֵי עֲדֵי *most beautiful ornament* Ez. 16: 7, שָׁמַיִם הַשָּׁמַיִם *the highest heaven* 1 K. 8: 27; as the title of a book (which however could hardly proceed from the author) this epithet contains an encomium similar to שִׁיר וְדִירוֹת Ps. 45: 1.

שִׁירָה f. i. q. שִׁיר, *a song* Deut. 31: 19 sq. Ps. 18: 1. Is. 23: 15; also of a parable sc. written in rhythm, Is. 5: 1. Plur. שִׁירוֹת Am. 8: 3.

שִׁישׁ, Syr. مِسْهٌ, *white marble* 1 Chr. 29: 2. R. שׁוֹשׁ *to be white*. Comp. שִׁישׁ no. 1.

שִׁישָׁא see שָׁרָה.

שִׁישַׁק Shishak pr. n. of a king of Egypt cotemporary with Jeroboam, 1 K. 11: 40. 14: 25. 2 Chr. 12: 5. He is prob. the same with *Sesonchis*, the first king in the 22nd dynasty of Manetho.

\* שִׁית, fut. יָשִׁית, apoc. יָשִׁית,

יָשִׁית, inf. absol. שִׁית Is. 22: 7, *to set, to put, to place*, i. q. שָׂם, τίθεμαι, but less frequent. Cognate roots in Heb. are שָׁתַת and שָׁפַת q. v. The kindred Semitic dialects do not contain it; but it is widely diffused in the Indo-European tongues, both in the signif. *to set* and also *to seat*, e. g. Sanscr. *sad* to sit, Gr. ἕζομαι fut. ἔδωμαι [root ἔδ,] Lat. *sedere*, Goth. *saljan* to set, to constitute, Anglosax. *sattan*, Engl. *to set, to seat*, Germ. *setzen*, comp. the Greek. Transposing the vowel there arises the cognate root *slā* in στα-ω, ἵστημι, *sla-re*.

1. *to set, to place, to put*, where it refers to persons or things which stand erect (or at least sit Ps. 132: 11,) or are regarded as erect rather than as lying down, e. g. *to set* a watch, guards, Ps. 141: 3; any one upon a throne, לְבָסָא, Ps. 132: 11; to set a crown upon the head שִׁית עֲטֹרַת לְרֹאשׁ Ps. 21: 4, and metaph. Gen. 3: 15 *I will put enmity between thee and the woman*. Ps. 73: 28 יָשִׁיתִי בְּאֲדָנִי מִחְסִי *in the Lord have I put my trust*. Spec. a) *to set in array* an army, the acc. מִחְבֵּה being every where implied (comp. Josh. 8: 2, 13,) i. e. *to set oneself in array*, Is. 22: 7. Ps. 3: 7 any one as prince, seq. dupl. acc. 1 K. 11: 34; seq. acc. and לְ Ps. 45: 17; seq. עַל of thing, *to set one over any thing*, Gen. 41: 33. — c) *to set* i. q. *to found*, 1 Sam. 2: 8 *and he hath set, founded, the world upon them* i. e. the columns. — d) שִׁית מִזְקָשִׁים *to set or lay snares, springes*, i. e. to lay plots, to plot against, Ps. 140: 6. — e) *to set* a bound Ex. 23: 21; of a term of time, הָק, *to set, to appoint*, Job 14: 13. Ellipt. and impers. Job 38: 11 פַּה יָשִׁית *here let one set (bounds) to thy proud waves*, i. e. here let thy proud waves be stayed. — f) seq. acc. of pers. and בְּ of place, *to set or put one in any place*, Ps. 88: 7 שָׁתִּי בְּכּוֹר הַתְּהוֹמֹת *thou hast put me in the lowest pit*, i. e. hast cast me into it. Once seq. לְ of pers. and בְּ of place, Ps. 73: 18 בְּתִלְקוֹתָ לָמְנוּ *thou hast set them in slippery places*, comp. Ps. 12: 6 אֲשִׁית בְּיָשָׁע

לִי יָפִיתָ לִּי *I will place in safety him at whom one puffs*, i. e. the oppressed. Nearly similar is ב' שֵׁית פ' to set or put one in a certain class or number, to reckon him to that number, 2 Sam. 19: 29 thou didst set me among them that eat at thy table, and Jer. 3: 19 אֵיךְ אָשִׁיתָ בְּבָרִים *how have I set thee among my sons!* i. e. in what honour. — g) seq. עַל to put to any thing, to add to, Gen. 30: 40. — h) שֵׁית פ' עִם to set with another person or thing, i. e. to compare, to make equal, Job 30: 1.

2. to put, to place, to lay any person or thing so that they may remain in a recumbent posture. Ps. 8: 7 כָּל נֶחֱלִיךְ תַּחַת רַגְלִיךָ *thou hast put all things under his feet*, hast subjected them to him. Ruth 4: 16 and Naomi took the child, וַתִּשְׁיֶתָהּ בְּחִיקָהָ *and laid it in her bosom*. Ps. 84: 4 a nest where she (the sparrow) may lay her young, where it is hardly allowable with Winer to interpret שֵׁית of birth, Lex. p. 962. — Spec. a) שֵׁית יָד עַל to lay the hand upon any one Gen. 48: 17, in protection Ps. 139: 5, or as an arbiter, mediator, who lays each hand upon the disputants, Job 9: 33; to lay the hand upon the eyes of a dead person, i. e. to close his eyes, the last act of filial affection, Gen. 46: 4. On the contrary, שֵׁית יָד עִם to put or lay the hand with any one, i. e. to join hands with him in doing any thing Ex. 23: 1. — Ellipt. Job 10: 20 שֵׁית מְמַנִּי *put from me sc. thy hand, let me alone*. — b) seq. ב' to put or lay in any place, Job 38: 36 *who hath put wisdom in thy reins?* Ps. 13: 3 *how long shall I put (have) cares in my soul?* Prov. 26: 24 *he putteth deceit within him*, i. e. has it, cherishes it within him. — c) שֵׁית עֲלֵי עֲדָרִי *to put on one's ornaments*, Ex. 33: 4. Comp. the subst. שֵׁית. — d) seq. acc. of thing and עַל of pers. to lay upon any one, either something to be endured Is. 15: 9, seq. ל' of pers. Ps. 9: 21; or to be performed, paid, Ex. 21: 22; also to impute to any one a fault, sin, Num. 12: 11. — e) שֵׁית לְפָנֶיךָ *to set or lay before oneself*, before one's eyes, sc. that for which one cares, either to punish Ps. 90: 8, or to cherish 101: 3. — Sometimes from

the nature of the case it is f) i. q. to pour e. g. grain into the bosom of one's garment Ruth 3: 15; to cast, Job 22: 24 שֵׁית עַל עֶפְרָר בָּצָר *cast upon the ground the brass*, i. e. brazen treasures.

3. to set, to put, i. e. to direct, to turn in any direction, e. g. a) שֵׁית פָּנֶיךָ אֵל *to set or turn one's face any whither*, Num. 24: 1. b) שֵׁית עֵינֶיךָ seq. gerund, *to set one's eyes upon doing any thing*, to attempt something, Ps. 17: 11. c) שֵׁית לֵב *animus advertere*, to turn the mind, i. e. to regard, 1 Sam. 4: 20. Ps. 62: 11. Prov. 24: 32; seq. אֵל to any thing, to set the heart upon, to attend, Job 7: 17; ל' Ex. 7: 23. 2 Sam. 13: 20. Ps. 48: 14. Prov. 22: 17. Jer. 31: 21.

4. to set as any thing, i. e. to make, to render, comp. the sense to constitute in no. 1. b. Seq. dupl. acc. Is. 5: 6. 26: 1. Jer. 22: 6. Ps. 21: 7. 84: 7. 88: 9. 110: 1; seq. acc. and ל' Jer. 2: 15. 13: 16; seq. acc. and ב' to make as any thing, Is. 16: 3. Hos. 2: 5. Ps. 21: 10. 83: 12, 14. Rarely simpl. to make, to do, i. q. עָשָׂה, as שֵׁית אֲתוֹת to do signs, miracles, Ex. 10: 1. — Hence

5. seq. dat. to make or prepare for any one, i. q. to give, Gen. 4: 25. Impers. Hos. 6: 11 שֵׁית קִצְרִי לָךְ *also for thee, Judah, a harvest of evils is prepared*.

HOPH. pass. seq. עַל, to be laid upon, imposed, Ex. 21: 30.

Deriv. שֵׁית, שֵׁיתָ, pr. n. שֵׁיתָ.

שֵׁית m. c. Suff. שֵׁיתוֹ, a thorn, collect. thorns, Is. 5: 6. 7: 23 — 25. 9: 17. 10: 17. 27: 4. The etymology is doubtful; but prob. שֵׁית is for שֵׁנָה, the middle radical נ being softened, as בִּית for בֵּית, εἶς for εἷς, εἷς for εἷς, from ר. שֵׁנָה, whence שֵׁנָה fem. שֵׁנָה, comp. שֵׁיתָ from שֵׁלָה, שֵׁיתָ from שֵׁפָה. Others understand a thorn-hedge, as being set around gardens and vineyards, from שֵׁית; but the word does not signify a hedge of thorns, but thorns as growing spontaneously in the fields and among ruins.

שֵׁית m. something put on, i. e. at-



tire, dress, Prov. 7: 10. Ps. 73: 6. Comp. r. שֵׁת no. 2. c.

שֵׁת see שָׁבַח.

\* שָׁבַח fut. יִשְׁבַּח, inf. שָׁבַח c. Suff.

שָׁבַח Gen. 19: 33, also שָׁבַח from שָׁבַח Deut. 6: 7, imperat. שָׁבַח, c. He par- rag. שָׁבַח, to lie down, to lie; Syr.

Chald. and Ethiop. ḥḥḥ: id. but A- rab. سكب to pour out, sc. by inclin-

ing a vessel. The primary root is כב, כָּבַח, which has the signification of cur- ving, inclining oneself, see in כָּפַח, Gr. and Lat. κύβω, cubo, cumbo. For the sibilant prefixed to biliteral roots in order to make them trilateral, see under ש, p. 961. — Ps. 68: 14 would that ye lay among the stalls, i. e. the shepherds in order to take rest. Is. 50: 11 ye shall lie down in sorrow. 1 K. 3: 19 she (the woman) had lain upon it sc. the child, and so had suffocated it. Also to lay oneself in a particular posture, Ez. 4: 6 lay thyself upon thy right side. Spec.

a) of persons lying down to sleep, Gen. 19: 4. 28: 11. 1 Sam. 3: 5, 6, 9. Ps. 3: 6. 4: 9. 1 K. 19: 5. Job 7: 4. Prov. 3: 24; and as lying in bed, sleeping, 1 Sam. 3: 2. 2 Sam. 11: 9. 26: 7. 1 K. 21: 27. Also to lie down for rest Ps. 68: 14; hence, to rest, to take rest, Ecc. 2: 23 even at night his heart taketh no rest. Job 30: 17 my gnawing (pains) take no rest. b) of sick persons 2 Sam. 13: 6. 2 K. 9: 16. c) of mourners as lying upon the ground 2 Sam. 12: 16. d) of persons dying, to lay oneself down, very often in the phrase respecting the death of kings, יָשַׁב עִם אֲבוֹתָיו 1 K. 2: 10. 11: 43. 14: 20, 31. 15: 8, 24. 16: 6, 28; also of the dead Is. 14: 8 מֵאֵז שָׁבַח since thou art laid down, liest dead. v. 18. 43: 17. Job 3: 13. 20: 11. 21: 26. שָׁבַח those lying in the grave Ps. 88: 6. e) to lie with a woman, seq. עִם Gen. 26: 10. 30: 15, 16. 34: 2. 39: 7, 12. Exod. 22: 18. Deut. 22: 23 seq. 2 Sam. 12: 11; also אִתָּה Gen. 35: 22. 1 Sam. 2: 22, c. Suff. אִתָּה, אִתָּה, Gen. 34: 2. Lev. 15: 18, 24; (once of a woman Gen. 19: 32;) also c. acc. Deut. 28: 30 in Keri, where Cheth. שָׁבַח. Hence

NIPH. to be lain with, ravished, of a woman, Is. 13: 16. Zech. 14: 2, and Pu. id. Jer. 3: 2 Keri.

HIPH. 1. to make lie down, to pros- trate any one, 2 Sam. 8: 2; to lay down 1 K. 17: 19; to cause to rest Hos. 2: 20.

2. to pour out, to empty a vessel, Job 38: 37, i. q. Arab. سكب to pour out. For the connexion of this meaning, see above in Kal init.

HORH. הִשְׁבַּח, part. מְשַׁבֵּחַ, to be laid, to lie, 2 K. 4: 32. Ez. 32: 19, 32.

Deriv. מְשַׁבֵּחַ, שָׁבַח, שָׁבַח.

שָׁבַח f. effusion, see r. שָׁבַח Hiph. no. 2, and comp. in Kal init. E. g. a) of dew Ex. 16: 13, 14. b) of seed in concubitu, emission, Lev. 15: 16, 17, 18, 32. 19: 20. 22: 4. Num. 5: 13.

שָׁבַח f. i. q. שָׁבַח b, whence נָהַן אֶת-שָׁבַחָהּ בְּאִשָּׁה to lie with a woman, Lev. 18: 23. 20: 15. Num. 5: 20; also נָהַן אֶת-שָׁבַחָהּ לְרַע אֵל Lev. 18: 20.

\* שָׁבַח a doubtful root, according to Simonis i. q. שָׁבַח, Ethiop. ስቀዖ: to wander, to roam. Hence

HIPH. part. Jer. 5: 8 like fed horses (in lust) מְשַׁבֵּחִים הֵיוּ do they roam about, comp. Jer. 2: 23. Prov. 7: 11, and שָׁבַח no. 1. But it is perhaps better, with the Hebrew interpreters, to take מְשַׁבֵּחִים here as part. Hiph. of the verb שָׁבַח, put adverbially in the sing. instead of מְשַׁבֵּחִים; the sense then would be, they are like fed horses in the morning, i. e. inflamed with lust; comp. Is. 5: 11.

Deriv. pr. n. שָׁבַח.

שָׁבַח (r. שָׁבַח) m. 1. bereavement, loss of children, metaph. Is. 47: 8, 9.

2. the being forsaken, abandoned by all, Ps. 35: 12.

שָׁבַח m. (r. שָׁבַח) 1. bereaved of children Jer. 18: 21; robbed of whelps, as a bear 2 Sam. 17: 8. Hos. 13: 8.

2. without young, barren, Cant. 4: 2. 6: 6.

שָׁכַר, שָׁכַר, m. drunk, intoxicat-



ed, 1 Sam. 25: 36. 1 K. 16: 9. 20: 16. Fem. שְׁכַרָּה 1 Sam. 1: 13. R. שְׁכַר.

\* שָׁכַח and שָׁכַח Is. 49: 14. Prov.

2: 17, fut. רִשְׁכָּה, to forget, perh. cogn. with שָׁכַח. Gen. 27: 45, seq. acc. Gen. 40: 23. Ps. 9: 13; seq. מִן c. inf. Ps. 102: 5; to leave a thing from forgetfulness, Deut. 24: 19. Often men are said to forget God, Deut. 6: 12. 32: 18. Judg. 3: 7, or the divine law Hos. 4: 6; and vice versa God is said to forget i. e. not to care for men Ps. 10: 12. Is. 49: 14, or to forget his kindness i. e. not to continue it, Ps. 77: 10.

NIPH. to be forgotten, to fall into oblivion, Gen. 41: 30. Ps. 31: 13. Job 28: 4 שָׁכַח מִנִּי רַגְלִי forgotten of the fool, i. e. not supported by the feet. Praegn. Deut. 31: 21 לֹא תִשְׁכַּח מִפִּי הַזֶּה the song shall not be forgotten out of the mouth of their seed, i. e. shall not be forgotten and cease.

PIEL Lam. 2: 6, and

HIPH. Jer. 23: 27 to cause to forget.

HITHP. i. q. Niph. Ecc. 8: 10. — Hence

שָׁכַח m. forgetting, forgetful, Is. 65: 11. Plur. constr. שְׁכַּחִי Ps. 9: 18.

שָׁכַח Chald. to find.

ITHPE. הִשְׁכַּח to be found Dan. 2: 35. Ezra 6: 2.

APH. הִשְׁכַּח 1. to find Dan. 2: 25. 6: 6, 12.

2. to get, to obtain, Ezra 7: 16.

שָׁכַח (perh. roaming) pr. n. m. 1 Chr. 8: 10.

\* שָׁכַח, inf. שָׁכַח, kindr. with שָׁכַח.

1. to incline oneself, to stoop, as one who sets snares Jer. 5: 26.

2. to subside, as water Gen. 8: 1; of anger, to be appeased Esth. 2: 1. 7: 10.

HIPH. to cause to subside, to still a sedition, Num. 17: 20 [5].

\* שָׁכַח fut. רִשְׁכָּה, to be bereaved of children, to become childless, Arab.

תִּכַּל, Aram. תִּכַּל, ܬܚܠ. Seq.

acc. Gen. 27: 45 שָׁכַחְתָּ גַם שְׁנֵיהֶם why should I be bereaved of you both? 43: 14 וְאִנִּי כְאֲשֶׁר שָׁכַחְתִּי שְׁכַלְתִּי and if I be bereaved, I shall be bereaved, the expression of a person who calmly bears up under what appears inevitable, comp. Esth. 4: 16. 1 Sam. 15: 33. Part. pass. שְׁכַּחָה bereaved of children, childless, Is. 49: 21.

PIEL שָׁכַח 1. to bereave, to make childless, Gen. 42: 36. 1 Sam. 15: 33. Spoken a) of wild beasts which devour children, Lev. 26: 22 I will send wild-beasts among you, which shall make you childless. Ez. 5: 17. 14: 15. comp. Hos. 9: 12. b) of the sword as destroying young men, Deut. 32: 25 תִּשְׁכַּח מִחוּץ אֲבֹרָה abroad (in battle) the sword shall make childless i. e. destroy your sons. Lam. 1: 20. Jer. 15: 7. Ez. 36: 13—15.

2. to cause abortion sc. in women, flocks, etc. spoken of an unhealthy soil 2 K. 2: 19. Intrans. to make abortion, i. e. to suffer abortion, to miscarry, e. g. of a woman Ex. 23: 26; sheep and goats Gen. 31: 38; hence of a vine to be barren, unfruitful, Mal. 3: 11. Part. מְשַׁכֶּחַ subst. abortion 2 K. 2: 21.

HIPH. 1. like Pi. no. 1. b, to destroy young men in war Jer. 50: 9, where מְשַׁכֶּחַ is to be read, not מְשַׁכֶּחַ.

2. to miscarry Hos. 9: 14. See Pi. no. 2.

שְׁכַּחִים m. plur. bereavement, childless state, Is. 49: 20.

שָׁכַח see בָּלַח.

שָׁכַח in Kal not used.

HIPH. הִשְׁכַּח 1. to rise early in the morning, either seq. בִּבְקָר Gen. 19: 27. 20: 8. 28: 18. 32: 1, or simpl. Gen. 18: 2. Ex. 32: 6. Jos. 8: 14. The primary signif. is prob. to load up camels and other beasts of burden, which among the nomades is done very early in the morning, i. e. denom. from

שָׁכַח shoulder, Aeth. ስላ: to lay a burden on one's shoulders Matt. 23: 4, comp. Chald. שָׁכַח, καταλύω. — Seq. הִשְׁכַּח to get up early to any place, to go early, Cant. 7: 13. Coupled with another

er verb it is equiv. to an adverb, *early*, Hos. 6: 4 טל משכים הלך *the dew early vanishing*. 13: 3. Hence inf. absol. משכם adv. *early*, Prov. 27: 14.

2. trop. to do with earnestness, to urge earnestly. Jer. 7: 13 אָדָּבַר אֵלֵיכֶם הַשְׁכֵּם וְדַבֵּר *I have spoken unto you with earnest zeal*. 11: 7 בִּי הָיָה הָעִדְוָה *for I have most earnestly admonished etc.* 7: 25. 25: 3. 26: 5. 32: 33. 35: 14, 15. 44: 4. 2 Chr. 36: 15. Zeph. 3: 7 הַשְׁכִּימוּ הַשְׁחִיתוּ עֲלֵיהֶם *but they were in earnest to act wickedly*. — Once infin. of the Chaldee form אֲשַׁכֵּם for הַשְׁכֵּם Jer. 25: 3. — For Jer. 5: 8 see in שָׁכָה.

\* שָׁכַם m. in pause שָׁכֶם Ps. 21:

13, c. Suff. שָׁכְמוּ. 1. shoulder, or rather, as Simonis has well remarked, *the shoulder-blades*, i. e. the part where these approach each other behind, the upper part of the back next beneath the neck, called in Engl. indifferently *the shoulders or the back*. Hence found only in the singular, and different from שָׁכָה, as Job 31: 22 כָּתְפִי מִשְׁכָּמָה *let my shoulder fall from its shoulder-blade*, i. e. from the back to which it is joined. Here the ending הָה, although without Mappik, is to be taken as in the printed Masora for a suffix, comp. Num. 15: 28, so that it is not necessary to assume a new fem. שָׁכְמָה = שָׁכָם. The word שָׁכָם seems to be primitive, like the names of several other members of the body; and the verb הִשְׁכַּם is derived from it. — Spec. a) as the part on which burdens are carried, Job 31: 36. Is. 9: 5 *the dominion shall be upon his shoulder*, like a burden laid upon him and borne by him. 22: 22 *the key of the house of David will I lay upon his shoulder*, i. e. commit to his charge, comp. the formula עַל יָדִי, in art. יָד. Zeph. 3: 9 *to serve the Lord* אֶחָד שָׁכָם *with one shoulder*, i. e. with one mind, *μνοθυμαδόν*, the metaphor being taken from those that bear a burden or yoke together, comp. Syr. ܠܝܝܢܝܝܢ jointly.

b) as the part on which blows are inflicted. Is. 9: 3 מִשֵּׁה שָׁכְמוֹ *the staff of his shoulder*, i. e. which threatened

blows. c) Also in the phrase הִפְגִּיהָ שָׁכָם *to turn the shoulder* i. e. *to turn the back*, said of one going away, 1 Sam. 10: 9, comp. פָּגַה עָרָה Josh. 7: 12 and Jer. 48: 39. Hence may be explained Ps. 21: 13 בִּי תִשְׁיָחֲמוּ שָׁכָם, Vulg. *quoniam pones eos dorsum*, i. e. *thou wilt make them turn their back*, comp. הִתְנַחַם עָרָה Ps. 18: 41. Sept. ὅτι θήσεις αὐτοὺς ὠμῶν.

2. metaph. a tract or portion of land, Gen. 48: 22, pp. a ridge or hill, as Arab. مَنكَبٌ shoulder, also tract of land.

3. Shechem, Sichem, pr. n. a) of a city among the mountains of Ephraim, situated between Mount Ebal and Mount Gerizim, afterwards called by the Romans Flavia Neapolis, whence the modern نابلس Nablus or Napploos, Gen. 12: 6. 33: 18. 34: 2. Josh. 20: 7. 21: 20, 21. Ps. 60: 8. 1 K. 12: 25. Sept. Συχέμ, comp. Act. 7: 16. Vulg. Sichem. With He parag. שָׁכְמָה to Shechem Hos. 6: 9. See Relandi Palestina p. 1004 sq. — b) of a Canaanite Gen. 23: 19. 34: 2 sq.

שָׁכָם (shoulder) Shechem pr. n. a) of a son of Gilead, Num. 26: 31. Josh. 17: 2. — b) m. 1 Chr. 7: 19. — Patronym. of a, is שָׁכְמָי Num. 1. c.

שָׁכְמָה according to some i. q. שָׁכָם Job 31: 22; but see above in שָׁכָם.

\* שָׁכַן, שָׁכַן, fut. וְשָׁכַן, I. to let oneself down, to settle down, e. g. the column of fire and cloud, Num. 9: 17, 2. 10: 12. Ex. 24: 16.

2. to lay oneself down, to lie down, e. g. for rest, as the lion Deut. 33: 20; of a people lying in tents, to encamp, Num. 24: 2; of clouds resting heavily upon the day, seq. עַל Job 3: 5. Hence to rest, to take rest, Judg. 5: 17. Prov. 1: 11 בְּיָתָהּ לֹא יִשְׁכְּנוּ רַגְלֶיהָ *her feet rest not in her house*.

3. to abide, to dwell, Arab. سَكَن id. seq. בֵּיתוֹ place Gen. 9: 22. 14: 13. 26: 2. Judg. 8: 11; seq. acc. of place Deut. 22: 5. Is. 33: 16. Ps. 68: 7. A

frequent formula is **שָׁכַן אֶרֶץ** to dwell in or inhabit the land, to possess it quietly, Prov. 2: 21. 10: 30. Ps. 37: 29, and without **אֶרֶץ** Ps. 102: 29, (comp. the similar ellipsis Is. 57: 15 **שָׁכַן** **עַד** who inhabiteth the heavens forever.) 2 Sam. 7: 10 **וַיֵּשְׁבוּ בְּתוֹכָהּ** that they (the people) may dwell in a place of their own. Deut. 33: 16 **שָׁכַן בְּסֵה** the dweller in the bush i. e. Jehovah, comp. Ex. 3: 2. With a pleonastic dat. Ps. 120: 6 **לֹה שָׁכְנָה** hath dwelt for itself. — Part. pass. **שָׁכֹן** as act. dwelling, like the Fr. *logé*, Judg. 8: 11. — Once metaph. to dwell in any thing, i. e. to be familiar, intimate with it, see **כָּכֹן** no. 2, and Arab. **سَكَنَ** to be familiar. Prov. 8: 12 **שָׁכַנְתִּי עִרְבָה** I dwell in prudence, am intimately united with her.

4. pass. to be dwelt in, inhabited, e. g. a place, i. q. **יָשָׁב** no. 4. Jer. 50: 39. 33: 16. 46: 26. Is. 13: 20; of a tent, to be pitched, set up, Josh. 22: 19.

**PIEL** to cause to dwell Jer. 7: 7. Num. 14: 30. Of Jehovah it is sometimes said, **שָׁכַן שְׁמוֹ** to make his name dwell any where, i. e. to fix his abode there, Deut. 12: 11. 14: 23. 16: 6, 11. 26: 2, i. q. **שָׁמוֹ**, no. 1. f. Hence we may explain Ps. 78: 60 **אֶהְיֶה שָׁכֵן** אֶהְיֶה **בְּאֶהְיֶה** the tent (in which) he caused his name to dwell among men; or perhaps, the tent (which) he placed, pitched, among men, comp. Josh. 18: 1. 22: 19. — From this expression is derived the Talmudic word **שְׁכִינָה** the divine presence, Shechinah.

**HIPH.** to cause to dwell, of a person Gen. 3: 24. Job 11: 14; to set up or pitch a tent Josh. 18: 1. (comp. Kal Josh. 22: 19.) Ps. 7: 6 **כְּבוֹדִי לְעָפָר יֵשְׁבֵן** let him make me dwell in the dust, i. e. let him prostrate me in the dust.

Deriv. **שָׁכְנָהוּ** — **בֵּן** — **לְמִשְׁכְּנוֹ**.

**שָׁכֹן** Chald. id. Dan. 4: 18.

**PA.** **שָׁכַן** to cause to dwell Ezra 6: 12.

**שָׁכֹן** constr. **שָׁכֵן** Hos. 10: 5, fem. c. suff. **שָׁכְנָהּ** Ex. 4: 22, plur. **שָׁכְנוֹת** Ruth 4: 17.

1. a dweller, inhabitant, Is. 33: 24. Hos. 1. c.

2. one who dwells near, a neighbour, spoken of nations Ps. 44: 14. 79: 12. Jer. 49: 18; of an individual Prov. 27: 10. Fem. a female neighbour, see above.

**שָׁכֵן** c. Suff. **שָׁכְנֹו**, m. a dwelling, once Deut. 12: 5.

**שָׁכְנָהּ** (intimate with Jehovah, as if dwelling with him, comp. r. **שָׁכֵן** no. 3 fin.) pr. n. m. a) 1 Chr. 3: 21. b) Neh. 3: 29. c) 6: 18. d) Ezra 10: 2. e) 8: 3. f) 8: 5. g) Neh. 12: 3, see **שָׁכְנָהּ**.

**שָׁכְנָהּ** (id.) pr. n. m. 2 Chr. 31: 15.

\* **שָׁכַר** fut. **יִשְׁכַּר**, Arab.

**سَكَّرَ**,

1. to drink to the full, i. q. **רָהַ**, Hag. 1: 6; to drink to hilarity, to be merry, Cant. 5: 1. Gen. 43: 34. Often-

er 2. to drink deeply, to be drunken, intoxicated, Gen. 9: 21; seq. acc. of the drink, Is. 29: 4. 49: 26, **מָן** 51: 21. Metaph. in the prophets the wicked are said to be drunken, since they rush by a sort of madness into their own destruction, Is. 29: 9. 51: 21. Lam. 4: 21. Nah. 3: 11. Comp. **בּוֹס**, **תַּרְעֵלָה**. Part. pass. **שָׁכְרָה** drunken, intoxicated, Is. 51: 21.

**PIEL** to make drunk 2 Sam. 11: 13; metaph. Jer. 51: 7. Is. 63: 6. See Kal no. 2.

**HIPH.** id. to make drunk a) arrows with blood Deut. 32: 42. b) nations, see Kal and Pi. Jer. 51: 51.

**HITHP.** to act like one drunk, 1 Sam. 1: 14.

Deriv. **שָׁכַר** — **שָׁכְרוֹן**, **שָׁכֹר**.

**II. שָׁכַר** cogn. with **שָׁכַר**, to hire, to reward, whence **אֶשְׁכֵּר**.

**שָׁכַר** m. *temetum*, strong drink, any intoxicating liquor, whether wine

Num. 28: 7, or an intoxicating drink resembling wine prepared or distilled from barley (Herod. 2. 77. Diod. 1. 20, 34), from honey, or dates; see Hieron. Opp. ed. Martian. T. IV. p. 364. Arab.

שכר wine prepared from dried grapes and dates. It is often distinguished from wine, as Lev. 10: 9. Num. 6: 3. Judg. 13: 4, 7; and the poets often use in one member שכר, and in the other יין, Is. 5: 11. 24: 9. 28: 7. 29: 9. 56: 12. Prov. 20: 1. 31: 6. Mic. 2: 11. — In Is. 5: 22 a wine mingled with spices seems to be intended, i. q. מִסְכָּר, מִזְגָּג.

שכרוֹן m. drunkenness Ez. 23: 33. 39: 19.

שכרוֹן (drunkenness) pr. n. of a place on the northern border of Judah, Josh. 15: 11.

שֶׁל m. error, fault, 2 Sam. 6: 7. R. שֶׁל no. II.

שֶׁל a particle of the later Hebrew, made up of the prefix שֶׁ i. q. אֲשֶׁר, and הֶ. In Rabbinic it is very frequent, and is there put before the genitive, comp. הֶ אֲשֶׁר s. v. אֲשֶׁר A. no. 3; in the Heb. it occurs only with a prefix.

1. בְּשֶׁל on account of, because of, i. q. בְּאֲשֶׁר p. 111. Jon. 1: 7 בְּשֶׁלָּמִי because of whom, for which v. 8 has בְּאֲשֶׁר לָמִי. v. 12 בְּשֶׁלִּי on my account. It corresponds to the Aram. בְּדִל compounded of ב, דִּל = אֲשֶׁר, and הֶ.

2. בְּשֶׁל אֲשֶׁר pp. in omni eo quod, in whatsoever, how-much-soever, Ecc. 8: 17 בְּשֶׁל אֲשֶׁר יַעֲמַל הָאָדָם וְלֹא יִמָּצֵא in whatsoever (i. e. how-much-soever) a man labours, yet shall he not find it. It corresponds to the Aram. particle

בְּכֵל, which however signifies propterea quod, because that. But possibly the text is not entirely sound, and it ought not improbably to read בְּכֵל אֲשֶׁר, which would accord admirably with the general sense.

שְׁלָאֲנָן m. adj. tranquil, dwelling at ease, Job 21: 23. It is either made

up from the two synonymes שְׁלָה and שְׁלָאֲנָן, or comes from the latter alone by inserting ה, comp. זֶפֶה and זֶלְזֶה to be hot.

\* שֶׁלֵב in Kal not used. Arab. شَلَب is i. q. شَلَم to break notches e. g. in the edge of a vessel, sword, etc. Chald. שֶׁלֵב Pa. to join together, to connect, whence שְׁלִיבִין, שְׁלִיבִין, steps or rounds of a ladder, so called as conjoining the two sides. In Hebrew this word seems to have signified to notch into each other, to join by tenon and mortise.

Pual part. Ex. 26: 17 two tenons shall there be to each board, מְשַׁלְבֹת, מְשַׁלְבֹת אִשָּׁה joined one to another, perhaps by transverse pieces of wood under the sockets, v. 19; or fitted (corresponding) one to another. But Sept. ἀντιπαρατίνας ἑτέρον τῷ ἑτέρῳ, opposite one to another. — Hence

שְׁלִיבִים m. plur. pp. joinings, joints, e. g. at the corners of a base or pedestal; then ledges or borders covering these joints, 1 K. 7: 28, 29.

\* שֶׁלֵג m. snow Job 24: 19. Ps. 147: 16. Arab. شَلَج, Aram. شَلَج. — Hence the denom. in

Hiph. הִשְׁלִיג to be snowy i. e. white as snow, to be of a snow-white colour; comp. for the use of Hiph. in designating colours, under אָדָם, לָבֵן. Ps. 68: 15 when the Almighty scattered kings in it, i. e. the land, הִשְׁלִיג בְּצִלְמוֹן it was snow-white like snow in mount Salmon, sc. with the bones of the slain, comp. Virg. Aen. 5. 865. ib. 12. 36, campi os-sibus alben. Others differently, as Kimchi: nivis instar lucet in tenebris; Schnurrer: recreabitur in umbra, coll. שֶׁלֵג IV to make joyful, pp. to cool, to refresh.

\* שְׁלָה and שְׁלָו to be secure, tranquil, at rest, espec. of one who enjoys quiet prosperity, Job 3: 26. 12: 6. Ps. 122: 6. Praet. שְׁלָוָה Job l. c.



fut. יִשְׁלֵי. Arab. سَلَى to be tranquil and serene in mind. Kindred roots are סָלַח and שָׁלַח; and from the same stock there are also branches in the Indo-european languages expressing the idea of quiet and silence, and also of security, as σκολη rest, leisure, Lat. *salvo* = סָלַח, and *salv-us, salu-s*.

Deriv. שָׁלַח, שָׁלַח, שָׁלַח.

II. שָׁלָה i. q. Chald. *to go astray, to err, to sin* from ignorance or inadvertence.

NIPH. id. 2 Chr. 29: 11.

HIPH. *to lead astray, to deceive*, 2 K. 4: 28.

Deriv. שָׁלַח, שָׁלַח, and שָׁלַח.

III. שָׁלָה i. q. שָׁלַח, שָׁלַח, *to draw out*. Hence is commonly derived fut. apoc. יִשְׁלַח for יִשְׁלַח, Job 27: 8 *when God shall draw out his spirit* sc. from his body as a sheath (comp. נִדְרָה), i. e. shall take away his soul. So Chald. and Syr. and in this sense we may acquiesce. Still, the conjecture of Schnurrer is not to be slighted, who supposes יִשְׁלַח to be contracted for יִשְׁאַל shall demand, comp. Arab. يسأل for يسأل; though it would then seem necessary to read יִשְׁאַל.

Deriv. שָׁלַח.

שָׁלָה Chald. *to be secure, to be at rest*, Dan. 4: 1.

שָׁלָה Chald. *error, wrong, any thing amiss*, Dan. 3: 29 Cheth. i. q. שָׁלַח, שָׁלַח.

שָׁלָה (i. q. שָׁאַל petition, comp. 1 Sam. 1: 17) pr. n. of a son of Judah Gen. 38: 5. 46: 12. Patronym. שָׁלָה Num. 26: 20.

שָׁלָה pr. n. of a city, see שָׁלָה no. 2.

שָׁלָה f. *flame*, (r. שָׁלַח, whence Chald. and Syr. Shaph. שָׁלַח,) Job

15: 30. Ez. 21: 3. Cant. 8: 6 שָׁלָה flame of Jehovah, i. e. lightning, where others read שָׁלָה in one word, or without Mappik שָׁלָה, but in the same sense.

שָׁלָה m. once שָׁלָה Job 21: 23, and שָׁלָה Jer. 49: 31, f. שָׁלָה, plur. constr. שָׁלָה. R. שָׁלָה no. I.

1. *secure, tranquil, at rest*, 1 Chr. 4: 40; espec. of one living in tranquil security, enjoying quiet prosperity, Job 16: 12. Ps. 72: 12. Neutr. *security, quiet*, Job 20: 20.

2. in a bad sense, *at ease, careless*, and hence for *wicked*, Ez. 23: 42. Comp. שָׁלָה.

שָׁלָה m. *tranquillity, security*, Ps. 30: 7.

שָׁלָה see שָׁלָה.

שָׁלָה see שָׁלָה.

שָׁלָה f. id. Prov. 17: 1. Ps. 122: 7. Ez. 16: 49. Plur. בְּשָׁלָה in thy living at ease, while thou wast in prosperity, Jer. 22: 11. בְּשָׁלָה in [the midst of] security Dan. 8: 25. 11: 21, (comp. Job 15: 21,) i. e. unexpectedly, suddenly, like Chald. and Syr. בְּשָׁלָה, Comp. Dan. 11: 24.

2. in a bad sense, *careless security, wickedness*, Prov. 1: 32. See שָׁלָה.

שָׁלָה f. Chald. *security, safety, quiet*, Dan. 4: 24.

שָׁלָה m. plur. *a sending away*, a) of a wife, *divorce* Ez. 18: 2; then *bill of divorce*, metaph. Mic. 1: 14. — b) of a daughter, *dotation, marriage-present*, 1 K. 9: 16. Comp. שָׁלָה Judg. 12: 9.

שָׁלָה m. from r. שָׁלַח.

A) adj. *whole, sound, safe*. 1. of the body, *sound, well*, in health, Gen. 43: 27 הָשָׁלֹם אָבִיכֶם is your father well? 1 Sam. 25: 6. 2 Sam. 17: 3. 20: 9. Job 5: 24. Ps. 23: 4 אֵין שָׁלֹם



inf. *to send to do* any thing Num. 14: 36. Is. 61: 1. d) seq. acc. of thing and שִׁל of pers. to send any thing to a person, as letters Jer. 29: 25. Esth. 9: 20, 30; seq. שִׁל of pers. Gen. 32: 19. 45: 23. — e) Often the accus. of the person sent is suppressed, Gen. 31: 4 *and he sent and called Rachel*, i. e. he sent a person to call her. 41: 8, 14. Or the person sent is construed with בִּיד, 1 K. 2: 25 וַיִּשְׁלַח הַמֶּלֶךְ בִּיד בְּנֵיהוּ *and the king sent by the hand of Benaiah*, i. e. he deputed Benaiah. Ex. 4: 13 וַיִּשְׁלַח אֲבִשָׁלוֹם אֶחָד *send now by whomsoever thou wilt send*. — f) Praegn. 2 Sam. 15: 12 וַיִּשְׁלַח אֲבִשָׁלוֹם אֶחָד *and Absalom sent [and called, i. e. sent for] Ahithophel from his city, from Giloh*.

Spec. aa) *to send to any one*, i. e. *to send word, to send a messenger to him*. Prov. 26: 6 וַיִּשְׁלַח דְּבָרִים בִּיד בָּסִיל *whoso sendeth a message by the hand of a fool*, i. e. whoever makes use of a fool as his messenger. Gen. 38: 25 וַיִּשְׁלַח אֶל-תַּחֲמִיזָה *she sent to her father-in-law, saying*, i. e. she sent him this word. 1 K. 20: 5. 2 K. 5: 8; without בִּיד 1 Sam. 20: 21. Seq. accus. of the thing thus sent by a messenger, 1 K. 5: 23 וַיִּשְׁלַח אֶל-מְקוֹם *unto the place which thou shalt send word to me*, i. e. point out. 20: 9. 21: 11. Jer. 42: 5, 21. 43: 1; seq. dupl. acc. to send one with or for any thing, 2 Sam. 11: 22 *and he told David* וַיִּשְׁלַח יוֹאָב *all that for which Joab had sent him*. 1 K. 14: 6. Is. 55: 11. — bb) God is said to send calamities, plagues, Josh. 24: 12; or help Ps. 20: 3; his word, oracles, Is. 9: 7. Ps. 107: 20. But see Piel.

2. *to send away*, i. e. *to let go*, i. q. Pi. no. 2. Ps. 50: 19 וַיִּשְׁלַח בִּרְעָה *thou lettest go thy mouth to evil*, as if unbridled. Praegn. וַיִּשְׁלַח יָד *to let go the hand from any thing*, i. e. to withdraw it, 1 K. 13: 4. Cant. 5: 4.

3. *to send out or forth*, i. e. *to put forth, to stretch out, to extend*, e. g. the finger, as in scorn, Is. 58: 9; a rod, staff, Ps. 110: 2. 1 Sam. 14: 27; a sickle into the harvest, Joel 4: 13, comp.

Rev. 14: 15, 18. Espec. the hand, (Hom. *χείρας ἰάλλω* Od. 9. 388. ib. 10. 376,) Gen. 3: 22. 8: 9. 19: 10. 48: 14. Job 1: 11. a) seq. שִׁל *upon* any thing 1 Chr. 13: 10; in a hostile sense, *against*, 1 K. 13: 4. b) seq. שִׁל *to or upon* any thing Job 28: 9; also *to put forth or stretch out the hand upon or against* any one, *to lay hands on him*, Gen. 37: 22. 1 Sam. 26: 9. Esth. 8: 7; and *to put forth the hand to any thing*, i. q. to purloin it, Ex. 22: 7. Esth. 9: 10. Ps. 125: 3. Dan. 11: 42. c) שִׁל *to put forth the hand upon, to lay hands upon*, Gen. 22: 12. Ex. 24: 11. — Occasionally יד is omitted, Ps. 18: 17 וַיִּשְׁלַח מִמָּרוֹם *he stretched forth (his hand) from on high*; seq. שִׁל 2 Sam. 6: 6; seq. שִׁל Obad. 13. — Part. pass. שֹׁלֵחַ *stretched out*, i. e. *slender in growth*, of a hind Gen. 49: 21, comp. Pi. no. 4.

NIPH. *to be sent*, inf. absol. נִשְׁלַח Esth. 3: 13.

PIEL שִׁל 1. i. q. Kal no. 1, *to send*, e. g. *to a place* Is. 43: 14; seq. accus. of pers. Gen. 19: 13. 28: 6. Is. 10: 6, and of the thing sent 1 Sam. 6: 3; seq. שִׁל of him to whom one sends 2 Chr. 32: 31. But in this signif. Kal is far more frequent; while Piel is more usual in the sense of *to send upon* any one, as God sends calamities, plagues, (see Kal no. 1. bb), seq. שִׁל Deut. 7: 20. 32: 24. 2 K. 17: 25. Ps. 78: 45; seq. שִׁל Ez. 14: 16, שִׁל 5: 17. שִׁל *to excite or occasion it*, Prov. 6: 14, 19. 16: 28.

2. i. q. Kal no. 2, *to send away, to let go, to dismiss*, e. g. one about to depart, Gen. 32: 27. Ex. 8: 28. Lev. 14: 7; a captive Zech. 9: 11. 1 K. 20: 42, comp. 1 Sam. 20: 22; *to set free* a slave, see הִפְשִׁי; *to set out* a daughter, to give her in marriage, more fully וַיִּשְׁלַח חֲוָה *to let her go* Judg. 12: 9. Also *to accompany* one departing, *to send him on his way*, πομπεύειν, Gen. 18: 16. 31: 27; seq. שִׁל *to deliver up to the power of any one*, to leave in his power, Job 8: 4. Ps. 81: 13. — Further, *to let down* any one into a subterranean prison Jer. 38: 6, 11; *to let hang down or grow long*, e. g. the hair Ez. 44: 20.



3. *to send*, in a stronger sense, i. e. *to cast, to throw, to shoot*. a) things, as arrows 1 Sam. 20: 20; fire into a city Am. 1: 4 sq. Hos. 8: 14; which is also expressed by *שָׁלַח* *בְּאֵשׁ* *ד'* *שָׁלַח* to cast any thing into the fire, French *mettre à feu*, Judg. 1: 8. 20: 48. 2 K. 8: 12. Ps. 74: 7. — b) *to cast forth, to cast down*, Ecc. 11: 1. Job 30: 11 *they cast down before me the bridle*, i. e. act in an unbridled manner. 39: 3 *they cast forth their pains*, i. e. they bring forth the foetus with pain. — c) *to cast out, to eject, to expel* any one, Gen. 3: 23. 1 K. 9: 7. Is. 50: 1; spec. *to repudiate* a wife, *to divorce*, Deut. 21: 14. 22: 19, 29. Jer. 3: 8, comp. *שָׁלַח* *הֵימָּן*. Job 30: 12 *רָגַלְתִּי שָׁלַח* *they thrust away my feet*.

4. i. q. Kal no. 3, *to put forth or stretch out, to extend*, e. g. the hand Prov. 31: 19, 20; a tree its branches Jer. 17: 8. Ez. 17: 6, 7. 31: 5. Ps. 80: 12; God a people Ps. 44: 3.

PUAL 1. *to be sent* Judg. 5: 15. Prov. 17: 11.

2. *to be sent away, to be let go, dismissed*, Gen. 44: 3. Is. 50: 1; hence *to be left* Is. 27: 10. Prov. 29: 15 *נָעַר בְּעַד* *a child left to himself*, i. e. let go without control.

3. *to be cast out, expelled*, Is. 16: 2 *מִשָּׁלַח* *קָן* *a bird driven from the nest*. So *to be cast any where, to fall into* any place, seq. *בְּ* Job 18: 8.

HIPH. i. q. Pi. no. 1, *to send* plagues, calamities upon any one, seq. *בְּ* Lev. 26: 22. Am. 8: 11.

Deriv. *שָׁלַח* — *שָׁלַחַן*, *שָׁלַחִים*, *מִשְׁלַח*, *מִשְׁלַחֹת*.

*שָׁלַח* fut. *יִשְׁלַח* Chald. 1. *to send* Dan. 3: 2; seq. acc. of thing Ezra 4: 17; seq. *לְ* of him *to whom* one sends Ezra 4: 11, 18. 5: 7, 17.

2. seq. *יָד*, *to put forth or stretch out the hand*, Dan. 5: 24; seq. *לְ* *to attempt* any thing Ezra 6: 12.

*שָׁלַח* m. c. Suff. *שָׁלַחִי* 1. *a missile weapon*, as *sent* against an enemy, e. g. *dart, javelin, spear*, etc. Arab.

*سَالِح* and *سَالِح* collect. arms, spec.

a sword, *سَالِح* an armed man, *سَالِح*

Conj. V to arm oneself. — 2 Chr. 32: 5. 23: 10. Joel 2: 8. *עָבַר בְּשָׁלַח* to perish by the weapon sc. of death, Job 33: 18. 36: 12.

2. *a shoot, sprout*, Cant. 4: 13. Comp. r. *שָׁלַח* Pi. no. 4.

3. *Shelah, Salah*, pr. n. a) of a son of Arphaxad Gen. 10: 24. 11: 12. b) of an aqueduct and pool near Jerusalem, apparently the same with *שָׁלַח* q. v. Neh. 3: 15. Vulg. *Siloe*.

*שָׁלַח* for *שִׁילֹחַ*, as it is written in Chaldee, after the form *קִישׁוֹר*, *בִּישׁוֹר*; pp. *a sending* of water, i. e. a conduit, aqueduct, comp. r. *שָׁלַח* Ps. 104: 10, and Gr. *ἵναυ ῥόον* Il. 12. 25. — C. art. *הַשְּׁלַח* *Shiloh, Siloah, Siloam*, pr. n. of an aqueduct at the foot of Zion on the south western part of Jerusalem, Is. 8: 6. See Jos. B. J. 5. 12. 2. ib. 6. 7. 2. ib. 6. 8. 5. It is apparently the same with that called *שָׁלַח* in Neh. 3: 15, and *גִּיחֹן* q. v. which at a later period Chald. and Syr. in 1 K. 1: 33, 38, render by *שִׁילֹחַ*; although the two names seem to differ in this, that *Gihon* (a breaking forth) is pp. the fountain, and *Siloah* (a sending) signifies an aqueduct. — From the words in 2 Chr. 32: 30, the wrong conclusion has been drawn, that this fountain was on the eastern side of the city; but the passage is to be thus rendered: *and (Hezekiah) brought the waters of Gihon down on or along the west side of the city, the fountain being on the south-west*. Nor can modern tradition avail against the testimony of Josephus l. c. although it has been followed on most geographical maps. — The Sept. and Josephus (l. c.) write the name *Σιλωάμ*, and so John 9: 7, where it is explained by *ὁ ἀπεσταλμένος*, abstr. for concr. — See Relandi Palestina p. 858. Gesen. Comm. on Is. 7: 3. Also Tholuck Beytr. z. Erkl. des N. T. p. 123 sq. [But see contra, J. Olshausen zur Topogr. des alten Jerusalems, p. 4 sq. p. 46.]

*שָׁלַחֹת* f. plur. *shoots, sprouts*, Is. 16: 8. R. *שָׁלַח* no. 3.



שָׁלָה (perh. armed) pr. n. m.  
1 K. 22: 42. 2 Chr. 20: 31.

שָׁלָחִים (armed men) pr. n. of a ci-  
ty in the tribe of Judah, Josh. 15: 32.

שָׁלַח plur. שָׁלַחִים, m. a ta-  
ble, so called from its being extended,  
spread out, see the root שָׁלַח no. 3,  
and Gr. *ταρύειν τράπεζαν* Od. 10. 370.  
— Ex. 25: 23 sq. שָׁלַח עֵרֶךְ to spread  
or prepare a table Ps. 23: 5. Prov. 9:  
2. שָׁלַח הַפָּנִים Num. 4: 7, and in  
the later Hebrew שָׁלַח הַמַּעֲרֵכָה 1  
Chr. 28: 16. 2 Chr. 29: 18, the table of  
shew-bread, see שָׁלַח no. 2. שָׁלַח  
יְהוָה table of Jehovah, i. e. his altar  
Mal. 1: 7. שָׁלַח אֹכְלֵי those who  
eat of thy table 2 Sam. 19: 29. 1 K. 2:  
7, for שָׁלַח עַל אֹכְלִים 2 Sam. 9: 11.

\* שָׁלַט fut. יִשְׁלֹט, a verb of the  
later Hebrew, a) to rule, to have do-  
minion over any one, seq. בָּ Ecc. 2: 19:  
8: 9. and עַל Neh. 5: 15. — b) to obtain  
power over any one, to get the mastery,  
seq. בָּ Esth. 9: 1. — Arab. سَلَّط to be

hard, vehement, imperious, whence  
שָׁלַט no. 1, שָׁלַט; the sense of do-  
minion appears only in the derivatives,  
as سُلْطَانٌ *soltán*, power, whence  
concr. the Sultan. — It corresponds  
perhaps to Germ. *schalten*.

ГЛАГЛ. 1. to let have dominion over  
any one Ps. 119: 133.

2. to give power of doing any thing,  
to permit, Ecc. 5: 18. 6: 2. Comp.  
נָשַׁב Ex. 21: 8.

Deriv. שָׁלַט — שָׁלַטָן, שָׁלִיט.

שָׁלַט fut. יִשְׁלֹט Chald. 1. to  
rule, to have dominion, seq. בָּ in or over  
any thing Dan. 2: 39. 5: 7, 16; to have  
power over any thing, sc. so as to affect  
it, Dan. 3: 27.

2. seq. בָּ, to get the mastery of, i. e.  
to rush or fall upon, Dan. 6: 25.

АФН. to let bear rule, to make ruler  
or lord over any one, seq. בָּ Dan. 2: 38,  
48.

שָׁלַט, only plur. שָׁלָטִים, constr.  
שָׁלָטִים, m. shields, apparently so call-  
ed from being hard or perh. tough; see  
the signif. of the Arabic root under  
שָׁלַט, and comp. the noun שָׁלַט. 2  
Sam. 8: 7 הַשָּׁלָטִים הַזָּהָבִים shields of gold.  
2 K. 11: 10. 2 Chr. 23: 9. Cant. 4: 4.  
Ez. 27: 11, in which passages shields  
are spoken of as suspended for orna-  
ment upon the walls. Jer. 51: 11  
sharpen the arrows, הַשָּׁלָטִים מָלְאוּ fill  
out the shields, i. e. put them on, see in  
מָלָא no. 1. a. — Interpreters have long  
hesitated as to the signification of this  
word; and some have even rendered  
it by quivers as (after Jarchi) Jahn  
Archaeol. II. ii. p. 428; or also darts,  
comp. שָׁלַט arrow. The signification

here given has been adopted by most  
commentators from Kimchi onwards,  
and is supported by probable etymology,  
by the context of all the passages,  
and by the authority of the ancient  
versions. Thus the Targums and  
Syriac version often retain the same  
word, as being common in Aramaean;  
but the translator of the Chronicles  
gives it in two places by shields, 1 Chr.  
18: 7. 2 Chr. 23: 9; and the translator  
of Jeremiah, c. 13: 23, uses the words  
שָׁלָטִים הַלֵּפָרִים to denote the spots of  
the leopard, as resembling the figure of  
a shield. Among the later Syrians this  
word appears to have become obsolete;  
for Bar Bahlúl, in Lex. Oxon. Ms. s. v.

שָׁלַט, himself fluctuates between  
the various opinions of Syrian inter-  
preters, the most of whom however  
understand by it quivers.

שָׁלָטִים m. powerful, potent, Ecc.  
8: 4; seq. בָּ having power over any  
thing, v. 8.

שָׁלָטִים Chald. one in power, a  
ruler, magistrate, Dan. 3: 2.

שָׁלָטִים constr. שָׁלָטִים Chald. do-  
minion, power, empire, Dan. 3: 33. 4:  
19. 7: 6, 14. 6: 27 מְלָכֵיהֶם שָׁלָטִים

in every dominion of my kingdom, i. e. throughout my whole empire. Plur. empires, kingdoms, 7 : 27. Arab. سُلْطَان fem. dominion, and concr. dominus, rex, Sultan.

שְׁלֵטָה f. see שְׁלֵט no. 1.

שְׁלֵט in pause שְׁלֵט, m. (r. שְׁלֵט no. I.), quiet, stillness, 2 Sam. 3: 27 בְּשֵׁלֵט in quiet i. e. privately.

שְׁלִיָּה f. the after-birth, the membrane which envelopes the foetus and follows the birth, from r. שָׁלָה no. III.

Deut. 28 : 57. Arab. سَلْء membrane

enveloping the foetus, سَلَّى Conj. II. to extract this membrane. Talmud. אַחֲרֵי שְׁלִיָּה, after-birth.

שְׁלִי and שְׁלִי i. q. שְׁלִי q. v.

שְׁלֵטָה m. שְׁלֵטָה f. for שְׁלֵטָה, the שְׁ being dropped in the fem. flexion.

1. hard, vehement, imperious, i. q. Arab.

سَلِيط, and fem. שְׁלֵטָה, i. q. Arab.

سَلِيطَةٌ, an imperious woman, impudent, Ez. 16: 30.

2. powerful, mighty, i. e. having power over any thing Ecc. 8 : 8. Subst. one having power, ruler, magistrate, Ecc. 7: 19. 10: 5. Gen. 42: 6.

שְׁלֵט Chald. 1. powerful, mighty, Dan. 2: 10. 4: 23; having power in or over any thing, bearing rule over, seq. שְׁ, Dan. 4: 14, 22, 29. 5: 21. Subst. ruler, prince, Dan. 2: 15. 5: 29. Ezra 4: 20.

2. seq. ל c. inf. there is power to do any thing, i. e. it is permitted, licet, Ezra 7: 24.

שְׁלֵט and שְׁלֵט (Kamets impure) m.

1. a third, i. e. a measure for grain, prob. the third part of an ephah, (see אֶפְחָה, ) i. q. אֶפְחָה, μέτρον, since Sept. often renders אֶפְחָה by τρία μέτρα,

(comp. Gr. ἡ τετάρτη, Eng. quart,) Is. 40: 12. Genr. for any measure, Ps. 80: 6 תִּשְׁקֶמְךָ בְּדִמְעוֹת שְׁלֵט thou givest them tears to drink by measure, i. e. in great measure, abundantly. Sept. ἐν μέτρῳ, Vulg. in mensura.

2. a triangle, i. e. an instrument of music struck in concert with drums, as in modern military music. Plur. 1 Sam. 18: 6.

3. prob. a third man, i. e. one of three, Gr. τριστάτης, a higher order of soldiers, who fought from chariots, chariot-warriors, ἀναβάται, παραβάται. Ex. 14: 7 he took all the chariots of Egypt, וְשָׁלִישִׁים וְעַל-כָּל and [three] warriors upon each of them. 15: 4. 1 K. 9: 22, comp. 2 K. 9: 25. Employed also for the body guard of kings 1 K. 9: 22. 2 K. 10: 25. 1 Chr. 11: 11. 12: 18. Sept. τριστάται, i. e. according to Origen in Catenis, (although the Greek Glossarists decide otherwise, see Schleusner Thes. V. p. 338,) soldiers fighting from chariots, and so called because each chariot contained three soldiers, one of whom man-aged the horses while the other two fought; comp. τριτοστάτης, one of the three persons who constituted a row or subdivision in the Greek tragic chorus. —The leader or chief of these troops is called רֹאשׁ הַשְּׁלֵטִים 2 Sam. 23: 8, and in 1 Chr. 12: 18 with the fuller form רֹאשׁ הַשְּׁלֵטִים; and the same person seems to be denoted by הַשְּׁלֵטִים, καὶ ἐξοχήν, as spoken of one of the nearest attendants of the king, 2 K. 7: 2, 17, 19. 9: 25. 15: 25. Hence plur. שְׁלֵטִים Prov. 22: 20 Keri, perh. principalia i. e. things honourable, princely, comp. 8: 6.

שְׁלִישִׁי m. שְׁלִישִׁי, f. plur. שְׁלִישִׁים, (from שְׁלֵשׁ, שְׁלֹשׁ,) ordin. adj. third, Gen. 2: 14. Num. 2: 24. Is. 19: 24. Job 42: 14. al. saepe. Plur. שְׁלִישִׁים subst. cells or chambers of the third story Gen. 6: 16. — Spec. fem. as subst. a) a third, the third part, Num. 15: 6, 7. 2 Sam. 18: 2. b) c. He parag. שְׁלִישִׁי adv. the third time Ez. 21: 19. c) the third day, the day after tomorrow, 1 Sam. 20: 12 כֶּעָדָה about this time tomorrow or the day after. d) the third year Is. 15: 5. Jer. 48: 34, see in שְׁלִישִׁי no. 2.

שָׁלַךְ in Kal not used, cogn. שָׁלַח.

HIPH. 1. to cast, to throw, Gen. 21 : 15. Num. 35: 20, 22; to cast off or away 2 K. 7: 15. Ez. 20: 8. Ecc. 3: 6, opp. שָׁמַר to retain; to scatter by casting, as stones Ecc. 3: 5, opp. כָּבַס to gather. Constr. seq. אֵל of the place into which any thing is cast, as into a pit, water, fire, Gen. 37: 22. Num. 19: 6. Deut. 9: 21. Jer. 36: 23; also seq. בָּ Gen. 37: 20. Ex. 32: 24. Mic. 7: 19; seq. עַל of him at or upon whom any thing is cast, Judg. 9: 53. Job 27: 22 הִשְׁלִיךְ עָלָיו he casteth upon him sc. arrows, he shooteth at him; seq. לְ to cast a thing to e. g. the dogs Ex. 22: 30; seq. מִן of place, to cast out a person or thing from a place, Neh. 13: 8. Deut. 29: 27. Job 29: 17 הִשְׁלִיךְ מִפִּי טָרֶף from his very teeth I cast (plucked) out the spoil; seq. מִמֶּנִּי, to cast away from oneself, to throw off, to lay aside, Ps. 2: 3. 'Ez. 18: 31. — Trop. in the foll. phrases: a) הִשְׁלִיךְ בְּשׁוֹ מִנְּגִדָּה he cast his life from him, (see נָגַד no. 3. c. α.) i. e. exposed it to great danger, Gr. παραβάλλεσθαι τὴν ψυχὴν Il. 9. 322, whence Lat. parabolanus. — b) הִשְׁלִיךְ אַחֲרָיו Ps. 50: 17, and אַחֲרָיו גִּדּוֹ, to cast behind one, behind one's back, i. e. to neglect, to contemn, 1 K. 14: 9. Neh. 9: 26. Is. 38: 17. Ez. 23: 35. The Arabs have the same expression, see Comment on Is. l. c. — c) הִשְׁלִיךְ עָלָיו to cast upon Jehovah sc. one's burden, i. e. to commit any thing to his care, Ps. 55: 23; comp. 37: 5. — d) הִשְׁלִיךְ מִפְּנֵי פָּנָיו Jehovah casts one from his presence, i. e. rejects him from his favour, 2 K. 13: 23. 17: 20. 24: 20. 2 Chr. 7: 20. Jer. 7: 15.

2. to cast down, to overthrow, as a house Jer. 9: 18. Metaph. Job 18: 7 וְתִשְׁלִיכֵהוּ עֲצָתוֹ and his own counsel shall cast him down.

HOPH. הִשְׁלִיךְ and הִשְׁלִיךְ 1. to be cast out or forth, to be thrown, Is. 14: 19, where it is not to be rendered: thou art cast out of thy sepulchre, but thou art cast forth without sepulchre, i. e. without the burial due to thee. Seq. בָּ and אֵל of place 2 Sam. 20: 21. Jer. 14: 16. Ez. 16: 5; seq. לְ to be cast forth to any

one, to be given up to him, Jer. 36: 30. Metaph. Ps. 22: 11 הִשְׁלִיכְתִּי מִבֶּרֶחַי I was cast upon thee from the womb, i. e. I have committed myself to thee.

2. pass. of Hiph. no. 2. Dan. 8: 11.

Deriv. שָׁלַח, שָׁלַח.

שָׁלַח m. Lev. 11: 17. Deut. 14: 17, a sea-fowl, Sept. καταράκτης or καταράκτης, i. e. a species of pelican which casts itself from high rocks into the water, *Pelecanus Bassanus* Linn. i. e. the gannet. Vulg. *mergulus*. Syr. and Chald. fish-catcher. Comp. Bochart Hieroz. P. II. lib. 2. c. 21. Oedmann Verm. Sammlungen aus der Naturkunde, III. p. 68.

שָׁלַח f. (r. שָׁלַח) 1. a casting down or felling of a tree; Is. 6: 13.

2. pr. n. of a gate of the temple 1 Chr. 26: 16.

\* שָׁלַל 1. i. q. Arab. سَلَّ, to draw or pull out, Ruth 2: 16; comp. נָשַׁל and שָׁלַח no. III.

2. to strip off, to plunder, to spoil; comp. Gr. σῦλον, σκυλον, σκύλον, *spolium, spoil*, and σιλάω, σιλεύω, σκυλεύω, *spolior, to spoil*, also σκύλλω to strip off the skin, σίλλον in Hesych. a cord. Constr. seq. acc. of thing Ez. 26: 12, or of the person plundered 39: 10. Hab. 2: 8. Zech. 2: 12. שָׁלַל שָׁלַל to spoil the spoil Is. 10: 6. Ez. 29: 19. — In flexion it follows sometimes the regular form, and sometimes that of verbs עָע, as שָׁלַל, שָׁלַל, שָׁלַח; inf. שָׁלַל and שָׁלַל, fut. שָׁלַל.

HITHPO. הִשְׁתַּלַּח Aramaean form for הִשְׁתַּלַּח to be spoiled, plundered, Ps. 76: 6. Is. 59: 15.

Deriv. שָׁלַח and שָׁלַח

שָׁלַל m. 1. *spoil, plunder, booty*, Gen. 49: 27. Exod. 15: 9. al. saepe. Also of flocks and herds driven off, 1 Sam. 15: 19 שָׁלַל דָּוִד David's booty, i. e. driven off by him. ib. 30: 20. הִשְׁלַל to divide the spoil, to distribute the booty, Gen. 49: 27. Ps. 68: 13. Jer. 21: 9 הִשְׁתַּלַּח לוֹ בְּפִשׁוֹ לְחַיָּתוֹ his life shall



be to him for booty, i. e. he shall be preserved alive. Jer. 38: 2. 39: 18. Once for שָׁלַח, spoiler, warrior, Judg. 5: 30.

2. gain, profit, Prov. 31: 11.

\* שָׁלֵם fut. יִשְׁלֵם 1. to be whole, sound, safe. Arab. سَلِمَ id. Kindr. is

r. שָׁלַח, שָׁלַח. Job 9: 4 who hath set himself against him וַיִּשְׁלַח and remained in safety? 22: 21.

2. to be completed, finished, ended, e. g. a building 1 K. 7: 51. Neh. 6: 15; of time Is. 60: 20.

3. denom. from שָׁלַח, to be at peace, in friendship with any one. Part. שָׁלֵם my friend, i. q. אִישׁ שָׁלֵם, Ps. 41: 10. Part. pass. שָׁלֹחַ 2 Sam. 20: 19. See Pu. no. 3.

PIEL. שָׁלַם and שָׁלַח 1. to make secure, to preserve in safety i. e. safe and sound, Job 8: 6.

2. to complete, to finish, sc. a building 1 K. 9: 25.

3. to make whole, to make good, e. g. to restore any thing stolen Ex. 21: 36; to repay a debt Ps. 37: 21. 2 K. 4: 7; to pay or perform one's vow Ps. 50: 14, sacrifices Hos. 14: 3; trop. to restore or impart comfort Is. 57: 18.

4. to requite, to recompense, seq. dat. of pers. Judg. 1: 7. 2 K. 9: 26. Ps. 62: 13; seq. acc. of thing Jer. 16: 18. 32: 18; seq. acc. et dat. as לְ שָׁלֵם גְּמוּלוֹ, see גְּמוּלָה no. 1; also כִּמְעַשְׂיוֹ שָׁלֵם to requite to any one according to his work, Ps. 62: 13. Jer. 50: 29. Rarely also seq. acc. of pers. to whom any thing is requited, Ps. 31: 24. Prov. 13: 21 וְאִתּוֹ צְדִיקִים יִשְׁלַם-טוֹב but the upright [he] requiteth with good, i. e. happiness is the reward of the righteous. Ps. 35: 12.

PUAL 1. pass. of Pi. no. 3, to be paid, performed, as a vow, Ps. 65: 2.

2. to be requited, recompensed, Jer. 18: 20; Prov. 11: 31 הֵן צְדִיק בְּאֶרֶץ יִשְׁלַם lo, the righteous is recompensed upon earth, much more the wicked and the sinner. 13: 13.

3. to be at peace with any one, to live in friendship, i. q. Kal no. 3. Part. מְשַׁלֵּם friend, ally, sc. of God, i. e. Is-

rael, Is. 42: 19, parall. with יְהוָה. Comp. Hiph. no. 2.

HIPH. 1. to complete, to execute, Job 23: 14. Is. 44: 26, 28; to make an end of any thing Is. 38: 12, 13.

2. to make peace with any one, to seek and cherish peace, (Arab. سَالَم id.)

seq. אֶת Josh. 10: 1, 4; seq. עַם Deut. 20: 12. 1 K. 22: 45. But seq. לְ אֶת, to submit oneself in peace to any one, i. e. by a treaty of peace, Josh. 11: 19. Comp. Arab. سَلَم Conj. IV to

submit oneself to the dominion of any one, spec. to commit one's affairs to God, seq. إِلَى, whence اِسْلَام Is-

lām i. e. obedience to God and Mohammed, submission, and hence the true religion i. e. Mohammedanism.

3. causat. to make a friend of any one Prov. 16: 7. — HOPH. to become the friend of any one, seq. לְ Job 5: 23.

Deriv. שָׁלַח — שְׁלֵמִית, שְׁלֵמוֹת, שָׁלוֹם, שָׁלוֹם, and pr. n. שְׁלֵמִית, מְשַׁלְּמָה, מְשַׁלְּמוֹת, מְשַׁלְּמָה.

שָׁלַם Chald. to complete, to finish a work. Part. pass. שְׁלֵם finished Ezra 5: 16.

APH. 1. to finish, to make an end of, Dan. 5: 26.

2. to restore Ezra 7: 19.

שָׁלַם m. Chald. i. q. Hebr. שָׁלוֹם, prosperity, peace, Ezra 5: 7. Dan. 3: 31. 6: 26.

שָׁלַם m. שְׁלֵמָה f. adj. 1. whole, sound, perfect. a) i. e. of full and just weight and measure, as אֶבֶן שְׁלֵמָה a full weight, perfect, Deut. 25: 15, comp. Gen. 15: 16 where it is spoken of the full measure of one's sins; גְּלוּת שְׁלֵמָה the whole number of the captives, Am. 1: 6, 9. b) whole, safe, unharmed, Gen. 33: 18; of an army Nah. 1: 12. אֲבָנִים שְׁלֵמוֹת whole stones, i. e. not hewn, Deut. 27: 6. 1 K. 6: 7.

2. completed, finished, 2 Chr. 8: 16.

3. living in peace and friendship, peaceful, friendly, see the root in Pu.



Hiph. Hoph. Gen. 34: 21 שְׁלָמִים הֵם אֲחֵנֵינוּ *they live in peace with us*. Spec. יהוה שְׁלָמֵי עַם at peace with God, devoted to him, 1 K. 8: 61. 11: 4. 15: 3, 14; and so by impl. 2 K. 20: 3. 1 Chr. 28: 9. 2 Chr. 15: 17. Comp. Hiph. no. 2; also <sup>5 c</sup> מֹסְלֵם Moslem, devoted to God and Mohammed, a Mohammedan.

4. Salem pr. n. i. q. יְרוּשָׁלַם Jerusa-lem, for the etymology of which, see in its place. Gen. 14: 18. Ps. 76: 3. — Jos. Ant. 1. 10. 2, τὴν μὲντοι Σόλμυα ὕστερον ἐκάλεσαν Ἰερουσόλυμα. See Re-landi Palaestina p. 976. Arab. سَلَم , id.

שָׁלַם m. 1. pp. requital, see שָׁלַם Pi. no. 4; hence thanks, thanksgiving. שְׁלָמִים זָבַח thank-offering, sacrifice offered in thanksgiving, Lev. 3: 1 sq. 7: 11 sq. Num. 7: 17 sq. זָבַח תּוֹדָת שְׁלָמֵי Lev. 7: 13, 15, sacrifice offered to God with praise and thanksgiving. — Hence 2. a thank-offering Am. 5: 22; plur. שְׁלָמִים Lev. 7: 20. 9: 4. Also in a wider sense, for sacrifices offered in a time of distress, Judg. 20: 26. 21: 4.

שָׁלַם m. 1. requital, recompense, re-tribution, Deut. 32: 35.

2. pr. n. of a son of Naphtali Gen. 46: 24, for which 1 Chr. 7: 13 שְׁלֹמִים. Patronym. שְׁלָמִי Num. 26: 49.

שָׁלַם and שָׁלוֹם m. id. Hos. 9: 7. Mic. 7: 3; plur. Is. 34: 8.

שָׁלַם (retribution) pr. n. Shallum, a) a king of Israel, 773, 772 B. C. 2 K. 15: 10 sq. — b) a king of Judah, son of Josiah and younger brother of Jehoiakim and Zedekiah, prob. the same with יהוֹאָחָז no. 2. Jer. 22: 11. see Rosenm. ad h. l. — c) the husband of Huldah the prophetess 2 K. 22: 14. — d) of several other men, Ezra 2: 2. 7: 2. 10: 24, 42. Neh. 3: 12. 7: 45. 1 Chr. 2: 40. etc.

שָׁלַם f. i. q. שָׁלַם, retribution, punishment, Ps. 91: 8.

שְׁלֹמֹה (pacific, from שָׁלַם with the syllable ה i. q. ו, comp. 1 Chr. 22: 9,) pr. n. Solomon, the tenth son of David, 1 Chr. 3: 5, coll. 2 Sam. 3: 5; born of Bathsheba, the successor of his father, and the third king of the Hebrew nation, r. 1005—975 B. C. He is celebrated throughout the world for his wealth, splendour, and wisdom, see 1 K. c. 2—11. 1 Chr. c. 23. 2 Chr. c. 1—9. Prov. 1: 1. Cant. 1: 1. Sept. Σολομών, in Josephus and in N. T. Σολομών.

שְׁלָמִי (pacific) pr. n. m. Num. 34: 27.

שֶׁלְמִיאל (friend of God) pr. n. m. Num. 1: 6. 2: 12.

שְׁלֹמִיהוּ (i. q. מְשַׁלְמֶה) pr. n. m. 1 Chr. 21: 14.

שְׁלֹמִית (pacific, and neutr. love of peace) Shelomith pr. n.

1. fem. a) Lev. 24: 11. b) 1 Chr. 3: 19. 2. masc. a) of a son of Rehoboam 2 Chr. 11: 20. b) Ezra 8: 10. c, d, e) 1 Chr. 23: 9, 18. 26: 25.

שְׁלֹמֶן Hos. 10: 14, fully שְׁלֹמֶן אֲשֶׁר שָׁרָן 2 K. 17: 3. 18: 8, (comp. Pers. شلمان verecundus erga ignem,) Shalman,

Shalmaneser, pr. n. of a powerful king of Assyria, 734—716 B. C. by whom the ten tribes were carried into exile, B. C. 722. Vulg. Salmanassar.

שְׁלֹמִים m. plur. rewards, gifts, by which any one is corrupted, Is. 1: 23; See r. שָׁלַם Pi. no. 4.

\* שָׁלַח fut. יִשְׁלַח 1. to draw out, to extract, Chald. id. cogn. with שָׁלַח, שָׁלַח no. II. נִשְׁלַח. E. g. a weapon from a wound Job 20: 25; a sword from its sheath, to draw the sword Num. 22: 23, 31. Josh. 5: 13. אֲלָף שָׁלַח הָרַב a thousand drawing the sword i. e. armed warriors, Judg. 8: 10. 20: 2, 15, 17, 46. 2 Sam. 24: 9.

2. to draw or pull off one's shoe, Ruth 4: 7, 8.

3. to pull or pluck up e. g. grass Ps. 129: 6.

**שֶׁלֶף** *Sheleph* pr. n. of a tribe in Arabia Felix, Gen. 10: 26. 1 Chr. 1: 20, perh. the *Σαλαπηνόι*, whom Ptolemy (VI. 7) reckons among the tribes of the interior.

\* **שֶׁלֶשׁ** and **שְׁלוֹשׁ**, constr. **שְׁלֹשָׁה**, before Makk. — **שְׁלֹשׁ** Ex. 21: 11, f. and **שְׁלֹשָׁה**, constr. **שְׁלֹשָׁה**, m.

1. three, Arab. **ثَلَاث** f. **ثَلَاث** m. Aram. **תְּלַת**, **תְּלַתָּה**. In the Indo-European tongues the primary form seems to have been preserved in the Zend *teshro*, whence by transp. of the letters comes the Aram. *telât* and Gr. and Lat. *tres*, *tres*. The Sanscrit has the abridged form *tri*. — E. g. **שְׁלוֹשׁ שָׁנִים** three years Gen. 11: 13; **שְׁלֹשׁ עָרִים** three cities Josh. 21: 32; **שְׁלֹשָׁה בָּנִים** three months, whence **כְּמִשְׁלֹשׁ חֳדָשִׁים** about three months after Gen. 38: 24, where **מָן** is prefix for **שְׁלֹשׁ**; not formative, see **מָן** p. 586. d. **בְּשָׁנָה** — **שְׁלֹשׁ** in the third year, pp. in the year three, 2 K. 18: 1. — **שְׁלֹשָׁה עָשָׂר** thirteen f. Josh. 19: 6. 21: 4, **שְׁלֹשָׁה עָשָׂר** m. Num. 29: 13. C. Suff. **שְׁלֹשָׁה עָשָׂר** *ye three*, **שְׁלֹשָׁה עָשָׂר** *they three*, Num. 12: 4.

2. thrice Job 33: 29.

PLUR. **שְׁלֹשִׁים** comm. *thirty* Gen. 5: 16; also, *the thirtieth* 1 K. 16: 23, 29.

Deriv. **שְׁלֹשׁ** — **שְׁלֹשָׁה**, **שְׁלֹשָׁה**, **שְׁלֹשָׁה**.

**שְׁלֹשָׁה** (triad) pr. n. m. 1 Chr. 7: 35.

**שְׁלֹשָׁה** see **שְׁלֹשָׁה**.

**שְׁלֹשָׁה** PIEL denom. from **שָׁלַח**.

1. to divide into three parts Deut. 19: 3.

2. to do the third time, 1 K. 18: 34.

3. to do on the third day, 1 Sam. 20: 19 **וְעַל הַיּוֹם הַשְּׁלִישִׁי** and on the third day thou shalt go down.

PUAL part. **שְׁלֹשָׁה** 1. three fold, triple, Ecc. 4: 12. Ez. 42: 6.

2. three years old Gen. 15: 9.

**שְׁלֹשָׁה** m. plur. descendants of the third generation, great-grandchild-

ren, Ex. 20: 5. 34: 7. **בְּנֵי שְׁלֹשָׁה** Gen. 50: 23 children of great-grandchildren, i. q. **רְבִיעִים** the fourth generation. Some have wrongly taken **שְׁלֹשָׁה** for the grandchildren themselves; but their name is **בְּנֵי בָנִים**, and in Ex. 34: 7 they are expressly distinguished from these. In Ex. 20: 5 the grandchildren, i. e. **בְּנֵי בָנִים**, seem to be omitted.

**שְׁלֹשָׁה** pr. n. of a district in the vicinity of the mountains of Ephraim, 1 Sam. 9: 4, in which appears to have been situated the city **בֵּית שְׁלֹשָׁה** 2 K. 4: 42. This city Eusebius calls *Beth-Shalisha*, and says it was 15 Roman miles distant from Diospolis, towards the north.

**שְׁלֹשָׁה** (triad) pr. n. m. 1 Chr. 7: 37.

**שְׁלֹשָׁה** and **שְׁלֹשָׁה** adv. (comp. from **שְׁלֹשָׁה** = **שָׁלַח** and **יָמָם**) *three days ago, the day before yesterday*, Prov. 22: 20; elsewhere always coupled with **שְׁלֹשָׁה**, as **שְׁלֹשָׁה יָמִים** yesterday and the third day Ex. 5: 8, and **שְׁלֹשָׁה יָמִים** 2 Sam. 5: 2, i. e. heretofore, formerly. **שְׁלֹשָׁה** as before, as formerly, Gen. 31: 2. 2 K. 13: 5. **שְׁלֹשָׁה יָמִים** before, in time past, Deut. 19: 6. Josh. 20: 5.

**שְׁלֹשָׁה יָמִים** see **שְׁלֹשָׁה יָמִים**.

\* **שָׁמָּה** adv. there, Arab. **هنا**, and of time **هنا**, Chald. **הנה**, Syr. **هنا**. There is a vestige of another

form **שָׁמָּה** = **שָׁמָּה** extant in the pr. n.

**שָׁמָּה** Ez. 2: 22, for which see in its place. In the Indo-European languages kindred forms are Gr. *τημος* then, Lat. *tum* [tunc, comp. num, nunc], Anglosax. *thaenne*, whence Engl. then, Germ. *dann*, all of which have been transferred to time, see no. 2. — Spoken

1. pp. of place, there. a) i. q. in that place, *ἐκεῖ*, Gen. 2: 8, 12. 11: 2, 31. 12: 7, 8, 10. 13: 4, 18. al. saepiss. With the sign of relation prefixed, **שָׁמָּה**,

where, Ex. 20: 18, and often with one or more words interposed, שם — אשר Gen. 13: 3. 2 Sam. 15: 21. שם — שם, here — there Is. 28: 10. — b) after verbs of motion i. q. שמה thither, as ἐκεῖ for ἐκείσε, 1 Sam. 2: 14. 2 K. 19: 32; whence שם — אשר whither 1 K. 18: 10. Jer. 19: 14.

2. of time, then, at that time, like Gr. ἐκεῖ, Lat. ibi, illico, Ps. 14: 5. 132: 17. Judg. 5: 11. Comp. the remarks above on the affinity of other languages.

3. i. q. therein, in that thing, Hos. 6: 7 they have transgressed the covenant; therein (i. e. in doing this) they have been treacherous towards me.

4. With He parag. שמה, read shámma. a) thither Gen. 19: 20. 23: 13. Is. 34: 15 where render, thither shall she place her rest, comp. Ps. 122: 5. Ex. 29: 42. b) i. q. שם there, so that ה — has a merely demonstrative power, Jer. 18: 2. — With the relative, שמה אשר whither Gen. 20: 13, rarely where 2 K. 23: 8.

5. With. pref. מן, i. e. ממש from there i. e. thence. a) of place Gen. 2: 10. 11: 8, 9. 1 Sam. 4: 4. ממש — אשר whence Hos. 2: 17. — b) i. q. of time Hos. 2: 17. — c) i. q. from that thing, thereof, thence, Gen. 3: 23 to till the ground ממש לקח אשר whence (from which) he was taken. 1 K. 17: 13 עני עני ממש לי ממש make me thence (thereof) a cake. Ez. 5: 3. Pleonastically Gen. 49: 24 רעה אבן ישראל ממש from thence, from the shepherd, the rock of Israel, come etc.

\* שם constr. שם, sometimes seq. Makk. שם, c. Suff. שמי, שמי, שמי, plur. שמות constr. שמות, m. once f. Cant. 1: 3, see רוק Hoph.

1. name, Arab. اسم, more rarely س, Aethiop. ስም, but Chald. שם id.

It would seem to be primitive and to signify pp. σημεῖον, signum, sign, although a kindred root exists in Arab.

وسم to mark with a sign, to designate, سمة sign, mark, which one receives.

From the noun are derived سمي conj.

II, שם, שם, שם, to name. Some hold שם to be an abridged form for שמע, the e being dropped, comp. the Sept. translator, who not unfrequently renders שמע by ὄνομα. — בשם פ in the name of any one, by his authority, Ex. 5: 23. Esth. 3: 12; בשם יי in the name of Jehovah, by divine authority, Jer. 11: 21. 26: 9. בשם by name Ex. 33: 12, בשמות by their names, by name, 1 Chr. 12: 31. Ezra 10: 16. For the formulas בקרא בשם, נקרא בשם, etc. see קרא no. 2. f — h. no. 3, and Niph. no. 1, 2. Spec. שם is a) a great name, fame, renown, like ὄνομα and nomen. שם עשה לו Gen. 11: 4. Jer. 32: 20, and שם לו 2 Sam. 7: 23, to make oneself a name, to gain renown. So אנשי שם men of renown Gen. 6: 4; also men of standing, nobles, Num. 16: 2; אנשי שמות id. 1 Chr. 5: 24; and vice versa שם בני בני שם sons of no name, of low parentage, i. e. themselves ignoble, base-born, Job 30: 8. Gen. 9: 27 באה לי שם in tents of renown, fame. Zeph. 3: 19 שמתי להם I will make them the objects of praise and fame, i. e. celebrated and renowned. v. 20. Deut. 26: 19. — b) a good name, good reputation, Ecc. 7: 1. Prov. 22: 1. Where it stands for a bad name, bad reputation, רע is always added Deut. 22: 14, 19. Neh. 6: 13. — c) name after death, memory, as in the phrases to destroy or blot out one's name, i. e. utterly to destroy a people or city, so that their name and memory shall perish, Deut. 9: 14. 1 Sam. 24: 22. 2 K. 14: 27. Ps. 9: 6. Zech. 13: 2; also Ecc. 6: 4 its name is covered with darkness, spoken of an abortion. — Hence d) a monument, sc. in memory of any person or event, 2 Sam. 8: 13. Is. 55: 13.

2. שם יהוה name of Jehovah i. e. a) the renown, or good fame of God, his estimation among mankind, in the phrase למען שמו for his name's sake, i. e. as vindicating his good name, in accordance with his name and character, see on p. 602. no. 2; hence also the glory of God, and למען שמי for

*my name's sake*, i. e. that the glory and honour of the divine name be not obscured, Is. 48: 9. 1 K. 8: 41. Ps. 79: 9. 106: 8. Ex. 20: 44. Ps. 138: 2 עַל כֵּן *above all thy name*, i. e. above all the glory and praise which can be rendered unto thee.—b) for *Jehovah* himself, as the object of invocation, adoration, praise, to men, e. g. קָרָא בְּשֵׁם יְהוָה *to call upon the name of Jehovah*, i. e. to worship him, see in קָרָא no. 2. g. Ps. 5: 12 אֲהַבֵּי שְׁמִי *those who love thy name*, i. e. who delight in thy praise. Ps. 9: 11. c) for *the Deity, Godhead*, as present to mortals, nearly i. q. פָּגַי יְהוָה. Ex. 23: 21 בְּרִי שְׁמִי בְּקִרְבִּי *for my name, deity, is in him*, sc. the angel. 1 K. 8: 29 יְהוָה שְׁמִי שָׁם *my name, deity, shall be there* in the temple. 2 K. 23: 27. 1 K. 3: 2 *there was yet no house built unto the name of the Lord*. 8: 17, 20. שָׂבַן שְׁמִי, said of *Jehovah*, *to place or cause his name to dwell* any where, i. e. to fix his abode there, see in שָׁבַן and שָׁבַן. Often spoken of the aid which the present deity vouchsafes to men, Ps. 45: 3 *O God, בְּשֵׁמֶךָ הוֹשִׁיעֵנִי save me by thy name*, by thy presence and aid. 44: 6. 124: 8. 89: 25. 20: 2. Is. 30: 27. Also שָׁם, הַשָּׁם, absol. for יְהוָה, Lev. 24: 11, 16. Deut. 28: 58.

3. *Shem, Sem*, pr. n. of the eldest son of Noah, Gen. 5: 32; from whom (Gen. 10: 22—30) are derived the *Semitic* nations, i. e. the nations of Western Asia, the Persians, Assyrians, Aramaeans, Hebrews, and part of the Arabs. Comp. Gesch. der Heb. Spr. u. Schr. p. 5, 6.

Compound pr. names are שְׁמוּאֵל, שְׁמִירָמוֹת, שְׁמִירָעָה.

שֵׁם m. Chald. *name* Dan. 4: 5. Ezra 5: 1; c. Suff. שְׁמִיָּה (from שָׁם) Dan. 2: 20, 26. 4: 5. 5: 12. Ezra 5: 14 וַיְהִיבּוּ לְשֵׁשׁבַּצָּר *and they were delivered to Sheshbazzar by his name*, i. e. to one whose name was Sheshbazzar. Plur. שְׁמֵיהֶם Ezra 5: 4, 10.

שָׁמָּה (desert) pr. n. m. 1 Chr. 7: 37.

שָׁמָּה (for שְׁמָאֵבֶר soaring on high, pp. abstr. q. d. lofty flight, from שָׁם = שְׁמָה height, and אֵבֶר) pr. n. of a king of Zeboim, Gen. 14: 2.

שְׁמָה (perh. i. q. שְׁמָעָה fame) pr. n. m. 1 Chr. 8: 32, to which corresponds in 9: 38, שְׁמָעָה.

שָׁמָּה *Shamgar* pr. n. of one of the Judges of Israel, Judg. 3: 31. 5: 6. The etymology is unknown.

\* שְׁמָה in Kal not used, kindr. with שָׁמָּה.

Hiph. הִשְׁמִיר *to destroy* i. e. a) *to lay waste*, e. g. cities, altars, Lev. 26: 30. Num. 33: 52. — Oftener b) *to cut off, to blot out*, persons and nations, Deut. 1: 27. 2: 12, 21, 22, 23. Esth. 3: 6. Inf. הִשְׁמִיר subst. *destruction* Is. 14: 23.

Niph. pass. *to be destroyed* i. e. a) *to be laid waste*, as fields Jer. 48: 8, high-places Hos. 10: 8. — b) *to be cut off, to perish*, of nations Deut. 4: 26. 28: 20; of single persons Gen. 34: 30. Ps. 37: 38.

שְׁמָה Chald. Aph. *to destroy*, Dan. 7: 26.

\* שְׁמָה obsol. root, Arab. سَمَا *to be high*, whence שְׁמַיִם the heavens.

שְׁמָה see שָׁם.

שְׁמָה f. (ר. שָׁמָּה) 1. *a laying waste, desolation*, Is. 5: 9. Jer. 2: 15. Ps. 73: 19.

2. *astonishment*, Jer. 8: 21. Meton. object of astonishment, Deut. 28: 37. Jer. 19: 8. 25: 9, 18. 51: 37.

3. *Shammah* pr. n. m. a) of a son of Reuel Gen. 36: 13, 17. b) of a son of Jesse, brother of David, 1 Sam. 16: 9. 17: 13; elsewhere written שְׁמָעָה 2 Sam. 13: 3, 32, and שְׁמָעָה 1 Chr. 2: 13. c) 2 Sam. 23: 11. d) 2 Sam. 23: 33. e) ib. v. 25, for which שְׁמָה 1 Chr. 11: 27, שְׁמָה 27: 18.

שְׁמָהּ see שְׁמָה no. 3. e.



שְׁמָהָן Chald. plur. names, see שָׁם.

שְׁמוּאֵל pr. n. Samuel, according to 1 Sam. 1: 20, i. q. שְׁמוּעָאֵל a *Deo exauditus*; unless perhaps it may be for *nomen Dei*, so that שְׁמוֹ may be sing. constr. i. q. שָׁם, comp. רָעַ and פָּנֵה. — As pr. name a) of the great judge and prophet of the Hebrews, the son of Elkanah, of the tribe of Ephraim, 1 Sam. 1: 1 sq. — b) of another person, also the son of an Elkanah, and grandfather to Heman the singer, 1 Chr. 6: 13, 18, where he is mentioned among the Levites and singers. — c) Num. 34: 24. d) 1 Chr. 7: 2.

שְׁמוֹעַ see שְׁמָעָא a.

שְׁמוּעָה and שְׁמָעָה pp. what is heard, r. שָׁמַע. Hence

1. tidings, message, news, 1 Sam. 4: 19; whether of good Prov. 15: 30. 25: 25, or of evil Jer. 49: 23. Ps. 112: 7. Jer. 10: 22. Espec. message sent from God, Is. 53: 1. Jer. 49: 14. Hence

2. i. q. instruction, teaching, Is. 28: 9.

3. report, rumour, 2 Chr. 9: 6.

שְׁמוּרָה see שְׁמִירָה.

\* שָׁמַט 1. pp. i. q. שָׁמַץ, to smite, to strike, also to thrust, to cast, to throw down, comp. Arab. شَمَطَ to strike, to smite, also to urge on a beast violently. Corresponding to it are the Germ. vulg. *schmeissen* to strike and to cast, Anglosax. *smitan*, Engl. *to smite*, and dropping the sibilant Lat. *mittere*. — Hence a) 2 Sam. 6: 6 שְׁמָטוּ הַבָּקָר for the oxen kicked, were restive, Vulg. *calcitrabant*. Other interpretations of this passage see reviewed in Bochart Hieroz. T. I. p. 372. — b) to cast or throw down e. g. a person from a window into the street, 2 K. 9: 33.

2. to let fall, to let lie, a) a field untilled Ex. 23: 11. — b) a debt, to remit, to release, Deut. 15: 2. — c) seq. מָנָח, to desist from any thing, to discontinue, Jer. 17: 4.

NIPH. pass. of Kal no. 1. b, to be cast down e. g. from a rock Ps. 141: 6.

HIPH. i. q. Kal no. 2. b, to remit, to release, Deut. 15: 3. — Hence

שְׁמִיטָה f. remission, release, Deut. 15: 1, 2. שְׁנַת הַשְּׁמִיטָה year of release, i. e. the year of Jubilee, in which all debts were to be remitted, 15: 9. 31: 10.

שְׁמִי (desolated) pr. n. m. a) 1 Chr. 2: 28. b) ibid. v. 44. c) 4: 17.

שְׁמִידָה (fame of wisdom) pr. n. of a son of Gilead, Num. 26: 32. Josh. 17: 2. 1 Chr. 7: 19. Patronym. שְׁמִידָי Num. 1. c.

שָׁמַיִם constr. שְׁמַיִ plur. m. heaven, the heavens, from an obsol. sing.

שָׁמַיִ, Arab. سَمَاءٌ, Aeth. ሰማዮች:

(r. שְׁמָה) i. e. the firmament, רָקִיעַ q. v. which seems spread out like an arch above the earth, and is represented as supported on foundations and columns, 2 Sam. 22: 8. Job 26: 11; hence the rain is said to descend through gates or windows, Ps. 78: 23, comp. Gen. 28: 17, and אֲרָבוֹת; and above is supposed to be the abode of God and the angels, Ps. 2: 4. Gen. 28: 17. Deut. 33: 26. With He local שְׁמַיָּה towards heaven, heavenward, Gen. 15: 5. 28: 12, and so also the accus. in the same sense שְׁמַיִם, הַשְּׁמַיִם, 1 Sam. 5: 12. Ps. 139: 8, and עַל הַשְּׁמַיִם Ex. 9: 23. תַּחַת הַשְּׁמַיִם under the heavens, i. e. on earth, Ecc. 1: 13. 2: 3. 3: 1, comp. כָּל-הַשְּׁמַיִם under the whole heaven, i. e. in the whole earth, Job 28: 24. 37: 3. 41: 3. שְׁמַיִם שְׁמַיִם וְשָׁמַיִם the heaven of heavens, i. e. all the extent and regions of heaven, however vast and infinite, Deut. 10: 14. 1 K. 8: 27. הַשְּׁמַיִם וְהָאָרֶץ the heavens and the earth, i. e. the universe, Gen. 1: 1. 2: 1. 14: 19, 22. In the later books Jehovah is often called אֱלֹהֵי הַשְּׁמַיִם God of heaven, (see the Chald.) 2 Chr. 36: 23. Ezra 1: 2. Neh. 1: 4, 5. 2: 4, 20. Ps. 136: 26. Jon.

1: 9; comp. אֱלֹהֵי הַשָּׁמַיִם Gen. 24: 7.

שׁמִיִּם emphat. שְׁמַיָּא Chald. id.

Dan. 4: 8, 10. 7: 2. Sometimes for the inhabitants of heaven, i. e. God with the angels, who governs the world, Dan. 4: 23; comp. on this usage in the Jewish writings and also in the classic authors, Fessellii Advers. sac. p. 349. Wetstein ad Matt. 21: 25. — אֱלֹהֵי הַשָּׁמַיִם God of heaven, see Heb. above, Dan. 2: 18, 37. Ezra 5: 11, 12. 6: 9, 10. Comp. Tob. 10: 12. Rev. 11: 13.

שְׁמִינִי m. שְׁמִינִית f. ordinal

adj. (from שְׁמִנָּה) the eighth, Ex. 22: 29. Lev. 9: 1. al. — Fem. שְׁמִינִית octave in music, a word denoting the lowest and gravest notes of the scale, sung by men, the modern bass, basso, opp. to עֲלִמּוֹת (q. v.) 1 Chr. 15: 21, also Ps. 6: 1. 12: 1, where some wrongly understand a musical instrument.

שְׁמִיר m. 1. a sharp point, see שְׁמִיר no. II; hence thorn, collect. thorns, Is. 5: 6. 7: 23, 24, 25. 9: 17. 32: 13; metaph. of enemies 10: 17. 27: 4.

Arab. سمر is the Egyptian thorn, a thorn-tree.

2. diamond, so called from its perforating and cutting other substances, (as e. g. the point of the stylus was of diamond, Jer. 17: 1,) Ez. 3: 9. Zech. 7: 12.

Arab. سمر id. Perhaps we may compare Gr. σμῖς, σμῖς, i. e. diamond dust used for polishing. Bohlen suggests an Indian origin of the word, and compares asmīra, stone which eats, lapis rodens, spoken of gems, iron, etc.

3. Shamir pr. n. a) of a city in Judah Josh. 15: 48. b) of a city in the mountains of Ephraim, Judg. 10: 1, 2. c) of a man 1 Chr. 24: 24 Keri, where Chethibh has שְׁמִיר.

שְׁמִירָמוֹת (name most high, or heaven most high, Semiramis?) pr. n. m. 1 Chr. 15: 18, 20. 16: 5. 2 Chr. 17: 8.

שְׁמִלִּי pr. n. m. Ezra 2: 46 Cheth.

\* שְׁמִם, fut. יִשָּׁם, plur. יִשְׁמִו; fut. A יִשָּׁם see under the root יִשָּׁם.

1. to be astonished, amazed, pp. to be struck dumb, since the primary idea is that of silence; comp. the kindr. roots דָּמַם and דָּוַם, and see the note under דָּמַם. 1 K. 9: 8. Jer. 18: 16; seq. עַל at any one Is. 52: 14. Jer. 2: 12. For the passage 2 Chr. 7: 21, see under הָ A. no. 2.

2. to be laid waste, to be made desolate, since desolate places are silent and quiet, in contrast to the noise and turmoil of inhabitants. Ez. 33: 28. 35: 12, 15. Part. שְׁוֹמֵם desolate, Lam. 1: 4. 3: 11; of persons, wasted, perishing, Lam. 1: 13, 16, also solitary 2 Sam. 13: 20. Is. 54: 1. Plur. f. שְׁוֹמְמוֹת desolate places, ruins, Is. 61: 4. Dan. 9: 18, 26.

3. trans. to lay waste, to make desolate, Ez. 36: 3 וְשָׂאֵף אֶתְכֶם because they make you desolate and yawn after you, where שְׁוֹמֵם is a verbal noun plur. for the infin. Part. שְׁוֹמֵם desolator, prob. Antiochus Epiphanes Dan. 9: 27. הַפְּשַׁע שְׁוֹמֵם Dan. 8: 13 transgression of the desolator, and שְׁוֹמֵם abomination of the desolator 12: 11, i. q. βδέλυγμα ἐρηλώσεως 1 Macc. 1: 54. 6: 7, i. e. either the altar or idol which Antiochus caused to be erected over the altar in the temple of Jerusalem.

NIPH. יִשָּׁם 1. i. q. Kal no. 1, to be astonished Jer. 4: 9; seq. עַל Job 18: 20.

2. i. q. Kal no. 2, to be laid waste, made desolate, Jer. 12: 11; to be wasted, to perish, of persons Lam. 4: 5; to be desolate, solitary, of a way Lev. 26: 22. Is. 33: 8.

PO. 1. i. q. Kal no. 1, to be astonished Ezra 9: 3.

2. part. מְשָׁמֵם desolator Dan. 9: 27. 11: 31.

HIPH. יִשְׁמִם, fut. יִשְׁמִם, inf. הִשְׁמִם, part. מְשָׁמֵם.

1. causat. of Kal no. 1, to make astonished Ez. 32: 10. Intrans. to be astonished, Ez. 3: 15; seq. עַל Mic. 6: 13.

2. i. q. Kal no. 3, to lay waste, to

make desolate, e. g. a land Lev. 26: 31, 32. Ez. 30: 12, 14.

HOPH. הֶשֶׁם, read *hōsham*, for הֶשֶׁם which is found in some copies, plur. הֶשְׁמוּ.

1. to be astonished Job 21: 5.

2. to be laid waste, made desolate, Lev. 26: 34, 35, 43.

HITHPO. הִשְׁתוֹמֵם, but fut. once הֶשְׁמֵם Ecc. 7: 16.

1. to be astonished Is. 59: 16. 63: 5; to be confounded, Dan. 8: 27; of a person, to be wasted, faint, discouraged, Ps. 143: 4.

2. to lay waste or destroy oneself, Ecc. 7: 16.

Deriv. שָׁמַם — שְׁמָמוֹן, שְׁמָמָה, שְׁמָמָה, and the pr. names שְׁמָמָה, שְׁמָמָה.

שָׁמַם Chald. HITHPO. הִשְׁתוֹמֵם to be astonished, Dan. 4: 16.

שָׁמַם m. adj. laid waste, desolate, Dan. 9: 17.

שְׁמָמָה f. 1. astonishment, Ez. 7: 27.

2. a desolation, waste, desert, Is. 1: 7. שְׁמָמָה a desolate waste, a desert laid waste, Jer. 12: 10. שְׁמָמָה וְשְׁמָמָה a desert and desolation, waste and wasting, Ez. 33: 28, 29. 35: 3.

שְׁמָמָה f. (for שְׁמָמָה) id. Ez. 35: 7, 9.

שְׁמָמוֹן m. astonishment, amazement, Ez. 4: 16. 12: 19.

\* שָׁמַן or שְׁמָן, fut. יִשְׁמַן, to be or become fat, Deut. 32: 15. Jer. 5: 28. Arab. سَمِنَ id.

HIPH. 1. to make fat, to cover over with fat, metaph. the heart, as enveloped in fat and thus made dull and callous to the words of the prophet, Is. 6: 10.

2. to become fat, pp. to make or produce fat from oneself, Neh. 9: 25.

Deriv. שָׁמַן — שְׁמָנוֹת, שְׁמָנוֹת, שְׁמָנוֹת, and pr. n. שְׁמָנוֹת.

שָׁמַן m. שְׁמָנוֹת f. fat Is. 30: 23; of a strong, lusty, robust man, Judg. 3:

29, see מִשְׁמָן; of a land Num. 13: 20; of bread Gen. 49: 20.

שָׁמַן m. c. Suff. שְׁמָנוֹת, plur. שְׁמָנוֹת.

1. fatness, Ps. 109: 24. מִשְׁמָנוֹת a banquet of fatness, i. e. sumptuous, splendid, Is. 25: 6. 10: 27 עַל הַחֵבֶל and the yoke (of Israel) is broken for fatness, the figure being taken from a fat ox which breaks and casts off his yoke, comp. Deut. 32: 15. Hos. 4: 16. Also fertility of the earth, e. g. שְׁמָנוֹת גֵּיא valley of fatness, i. e. most fertile, Is. 28: 1.

2. oil, Gen. 28: 18. שְׁמָנוֹת oleaster, wild-olive, (different from זַיִת the olive,) Neh. 8: 15. 1 K. 6: 23.

3. spiced oil, i. e. ointment, Ps. 133: 2. Prov. 21: 17. Is. 1: 6.

שְׁמָנוֹת m. plur. fatness of the earth, i. e. fat fields, fertile regions. Gen. 27: 28 God give thee מִשְׁמָנוֹת הָאָרֶץ fertile fields, pp. of fertile fields, as the other hemistich has מִטֵּל of the dew of heaven. But v. 39 מִשְׁמָנוֹת הָאָרֶץ without the fatness of the earth shall be thy dwelling, parall. מִטֵּל הָאָרֶץ. In both places מִשְׁמָנוֹת is for מִשְׁמָנוֹת; but there is a play of words arising from the twofold use of בֵּן, which in v. 28 is taken in the partitive sense, see בֵּן no. 1; and in v. 39 in its privative sense, see בֵּן no. 3. b.

\* שְׁמָנוֹת, שְׁמָנוֹת, שְׁמָנוֹת, m. eight. (Arab. ثَمَانِيَّةٌ, ثَمَانٍ,

id.) Judg. 3: 8. Num. 29: 29. 2: 24. — Plur. שְׁמָנוֹת, comm. eighty, Gen. 5: 25, 26, 28. al.

Deriv. שְׁמָנוֹת.

\* שָׁמַע and שָׁמַע 1. to hear, Syr. Chald. id. (Arab. سَمِعَ, Aethiop. ሰَمِعَ) Gen. 18: 10. Is. 6: 9; c. acc. of thing Gen. 3: 10. 24: 52. Ex. 2: 15; c. acc. of pers. speaking Gen. 37: 17. 1 Sam. 17: 28; seq. כִּי before a clause or sentence Gen. 42: 2. 2 Sam. 11: 26.

Spec. a) *to listen to* any one, *to give attention*, seq. acc. Gen. 23: 8, 11, 15. Ecc. 7: 5; שָׁמַע 1 K. 12: 15. Is. 46: 3, 12; שָׁמַע Job 31: 35; seq. שָׁמַע Job 37: 2. But שָׁמַע is likewise often *to hear any thing, to be an ear-witness, testis auritus fuit* Plaut. Gen. 27: 5. Job 15: 8. 26: 14; also *to hear with pleasure* 2 Sam. 19: 36. Ps. 92: 12. b) of God, *to hear and accept prayer, to hear and answer*, seq. acc. Gen. 17: 20. Ps. 10: 17. 54: 4; seq. שָׁמַע Gen. 16: 11. 30: 22; שָׁמַע Deut. 33: 7. Ps. 5: 4. 18: 7. 27: 7. 28: 2. 64: 2. Lam. 3: 56; שָׁמַע Gen. 30: 6. Deut. 1: 45; שָׁמַע Gen. 21: 17. Sometimes also with שָׁמַע of the object Gen. 17: 20. c) *to hear and obey, to hearken*, Ex. 24: 7. Is. 1: 19; seq. שָׁמַע Gen. 28: 7. 39: 10. Deut. 18: 19. Josh. 1: 17; שָׁמַע Num. 14: 27; שָׁמַע Gen. 27: 13. Ex. 18: 19. Deut. 26: 14. 2 Sam. 12: 18; שָׁמַע Gen. 3: 17. Judg. 2: 20. Ps. 58: 6.

2. *to hear distinctly, to understand*, Gen. 11: 7. 42: 23. שָׁמַע an understanding heart 1 K. 3: 9. But אָשַׁמַע Prov. 21: 28, *the man who truly heard* sc. the thing to be established by testimony, i. e. a true witness, in opp. to a false witness.

NIPH. 1. *to be heard* 1 Sam. 1: 13; seq. שָׁמַע by any one Neh. 6: 1, 7. Also *for to be regarded*, Ecc. 9: 16; *to be heard and accepted* Dan. 10: 12, comp. 2 Chr. 30: 27.

2. *to shew oneself obedient, to obey*, Ps. 18: 45.

3. *to be understood* Ps. 19: 4.

PIEL pp. *to make hear, i. e. to call, to summon*, i. q. Hiph. no. 3, c. acc. of pers. and שָׁמַע of the thing to which one is called, 1 Sam. 15: 4. 23: 8 and Saul called all the people to war.

HIPH. 1. *to cause to hear, to let hear*, e. g. one's voice Judg. 18: 25. Cant. 2: 14; (to cause to hear with acceptance Is. 58: 4); a cry Jer. 48: 4; c. dupl. acc. of pers. and thing, *to cause one to hear any thing* 2 K. 7: 6. Ps. 143: 8; seq. שָׁמַע of pers. Ez. 36: 15. Without קוֹל absol. *to let oneself be heard, to utter aloud*, and so with בְּקוֹל Ps. 26: 7. Ez. 27: 30, comp. בְּקוֹל in בְּקוֹל no. 1. b; spec. *to sing with the*

voice Neh. 12: 42, and *to sound with instruments* 1 Chr. 15: 28. 16: 5; poetic. of loud music 15: 19, comp. שָׁמַע.

Arab. <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> 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2. *to announce, to declare*, seq. acc. of thing Is. 45: 21; seq. acc. of pers. 44: 8. 48: 5; c. dupl. acc. of pers. and thing 48: 6.

3. *to call, to summon*, i. q. Pi. 1 K. 15: 22. Jer. 50: 29. 51: 27.

Deriv. שָׁמַע — שָׁמַעַת, also שָׁמַעַת, שָׁמַעַת, and the pr. names שָׁמַעַת, שָׁמַעַת, שָׁמַעַת.

שָׁמַע Chald. *to hear*, seq. שָׁמַע of or concerning any one Dan. 5: 14, 16.

ITHEP. *to shew oneself obedient, to obey*, Dan. 7: 27.

שָׁמַע (hearing, obedient,) pr. n. m. 1 Chr. 11: 44.

שָׁמַע m. c. Suff. שָׁמַע 1. *the hearing*, as opp. to the sight Job 42: 45. Ps. 18: 45 שָׁמַע אָזְנוֹ יִשְׁמְעוּ at the hearing of the ear they shall obey me, i. e. my mandate is obeyed as soon as heard.

2. something heard, report, rumour, fame. שָׁמַע an evil report Ex. 23: 1. Seq. gen. of pers. of whom the report is spread, שָׁמַע שְׁלֹמֹה the fame of Solomon 1 K. 10: 1; שָׁמַע צֹר the report concerning Tyre, as destroyed, Is. 23: 5. שָׁמַע יַעֲקֹב the report of the coming of Jacob Gen. 29: 13. Is. 66: 19. Hos. 7: 12 שָׁמַע יְהוָה as the report (hath come) to their congregation.

3. sound, music. Ps. 150: 5 שָׁמַע שָׁמַע loud cymbals.

שָׁמַע (rumour) pr. n. m. a) 1 Chr. 2: 43, 44. b) 5: 8. c) Neh. 8: 4. d) 1 Cor. 8: 13.

שָׁמַע pr. n. of a city in the south of Judah, Josh. 15: 26.

שָׁמַע m. fame, rumour, Josh. 6: 27. 9: 9.

שָׁמַע (rumour) pr. n. m. a) of a son of David 1 Chr. 3: 5, for which is read שָׁמַע 2 Sam. 5: 14. 1 Chr. 14: 4.



b) 1 Chr. 6: 15. c) ib. v. 24. d) of a son of Jesse, elsewhere שִׁמְהָה q. v. no. 3. b.

שִׁמְהָה id. see שִׁמְהָה no. 3. b. Patronym. is שִׁמְהָה 1 Chr. 2: 55.

שִׁמְהָה c. art. pr. n. m. 1 Chr. 12: 3.

שִׁמְהָה see שִׁמְהָה.

שִׁמְעוֹן (a hearing with acceptance) pr. n. Simeon, Gr. Σιμων. a) of the son of Jacob born of Leah's handmaid, Gen. 29: 33, the progenitor of the tribe of the same name. The cities of this tribe were within the territory of Judah, and are enumerated Josh. 19: seq. — b) Ezra 2: 31. — Patronym. is שִׁמְעוֹנִי Num. 25: 14.

שִׁמְעִי (renowned) pr. n. m. a) Ex. 6: 17. Num. 3: 18. b) 2 Sam. 16: 5. c) 1 K. 1: 8. 4: 18. d) Esth. 2: 5. Also of several other persons of less note. — Patronym. is שִׁמְעִי for שִׁמְעִי Num. 3: 21.

שִׁמְעִיָּה and שִׁמְעִיָּה (whom Jehovah hears) Shemaiah pr. n. a) of a prophet in the time of Rehoboam 1 K. 12: 22. — b) another in the time of Jeremiah, Jer. 29: 31. — c) of several other persons of less note, see Simonis Onom. p. 546.

שִׁמְעָה (= שִׁמְעָה, שִׁמְעָה) pr. n. f. 2 K. 12: 22. 2 Chr. 24: 26.

\* שִׁמְץ obsol. root, cogn. with שִׁמְץ q. v.

1. to thrust, to cast, to throw, espec. in fugam conjicere, Engl. to put to flight an enemy. Hence שִׁמְצָה.

2. to hasten, pp. to urge on, espec. in speaking, to speak rapidly, comp.

שִׁמְצָה haste, שִׁמְצָה rapid speaking. Hence

שִׁמְץ m. a transient sound, rapidly uttered and swiftly passing away, Job 4: 12. 26: 4. Symm. ψιθυρισμός, Vulg. susurrus, i. e. a whisper. In the Tal-

mud שִׁמְץ is a little, which the Targum and Syr. have expressed in the above passages; but this use of the word not improbably sprang at first from these passages of Job.

שִׁמְצָה f. rout, overthrow, sc. of enemies, see r. שִׁמְץ no. 1. Ex. 32: 25. — The Hebrew and other ancient interpreters give it by ill fame, reproach, comp. שִׁמְעָה, the letters צ and ע being interchanged. But the former sense is the only correct one.

\* I. שִׁמְרָה fut. יִשְׁמֹר 1. to keep, to watch, to guard. a) in the narrower sense, as a garden Gen. 2: 15. 3: 24; a flock 30: 31, a house Ecc. 12: 3. Part. שִׁמְרָה subst. a keeper, watchman, Cant. 3: 3, of a flock i. e. shepherd 1 Sam. 17: 20; trop. of prophets Is. 21: 11. 62: 6; comp. שִׁמְרָה. b) in a wider sense, to keep safe, to protect, to preserve, seq. acc. Job 2: 6. Prov. 13: 3; בִּי 2 Sam. 18: 12, אֵל 1 Sam. 26: 15, עַל v. 16. Prov. 6: 22. Often of God as keeping and protecting men, seq. acc. Gen. 28: 15, 20. Ps. 12: 8. 16: 1. 25: 20; seq. מִן to protect from any thing, Ps. 121: 7. 140: 5. 141: 9.

2. to keep, to retain, to reserve, Ex. 22: 6; also trop. e. g. kindness Dan. 9: 4. Neh. 9: 30; anger, Am. 1: 11 יִבְרָתוֹ שִׁמְרָה וְהָעֵד (Edom) keeps his wrath forever, does not cease from it, where שִׁמְרָה with these vowels and the accent on the penult is masc. c. הִי parag. So c. acc. שִׁמְרָה or שִׁמְרָה impl. (like נִטָּר no. 2.) Jer. 3: 5 אִם-יִשְׁמֹר אֶת-לִבִּי will he keep his anger forever? Spec. to keep in mind or memory, Gr. φυλάττεσθαι τι, Gen. 37: 11. Ps. 130: 3. — C. acc. impl. and c. suff. of pers. Job. 10: 14 וְשִׁמְרָתִי then thou dost reserve for me sc. punishment, thou keepest it in mind for me.

3. to keep in view, i. e. to observe, to mark, seq. acc. 1 Sam. 1: 12. Ps. 17: 4 I have marked the ways of the violent, sc. in order to avoid them, (but in another sense Prov. 2: 20;) c. acc. impl. Is. 42: 20; seq. עַל Job. 14: 16; seq. אֵל Ps. 59: 10. Sometimes in a bad sense to watch narrowly, to spy out, seq. acc.

Job 13: 27. 33: 11. Ps. 56: 7. 71: 10. *שמר* to watch a city, i. e. besiege it, 2 Sam. 11: 16, comp. *נצר* no. 5.

4. to keep, to observe, i. e. not to break, e. g. Gen. 17: 9, 10; the precepts of God 1 K. 11: 10, the sabbath Is. 56: 2, 6, a promise 1 K. 3: 6. 8: 24. Seq. gerund, to observe to do any thing, to take heed to do it, Num. 23: 12. 2 K. 10: 31.

5. to regard, to honour one's master Prov. 27: 18; to worship God Hos. 4: 10, idols Ps. 31: 7. Comp. Virg. Georg. 4. 212 'observant regem non sic Aegyptus' etc.

6. reflex. i. q. Niph. no. 2, and *שמר* נפש Jer. 4: 9, to keep oneself from any thing, seq. *מן* Josh. 6: 18.

NIPH. 1. pass. to be kept, preserved, Ps. 37: 28.

2. reflex. to keep oneself from any thing, seq. *מן* Deut. 23: 10. Judg. 13: 13. 1 Sam. 21: 5. Comp. Kal. no. 6.

3. to take heed to oneself, to beware of any thing, seq. *מן* Jerem. 9: 3, *מפני* Ex. 23: 21. *ב* 2 Sam. 20: 10; seq. inf. Ex. 19: 12 take heed to yourselves not to go up into the mount; also seq. *פן* lest, before a clause, Gen. 24: 6. 31: 24, 29. Deut. 4: 15, 16; the pleonastic pron. *לך* being sometimes added after an imperative, as Gen. Ex. II. cc. Occasionally, in a strong prohibition, there is added to the verb of caution the formula *בנפשיך, בנפשך*, by thy life, as thou lovest thy life, which however is not dependent on the verb *נשמר*. Deut. 4: 15, 16 *לנפשתיכם מאד לנפשתיכם* take good heed therefore, as ye value your lives, ... lest ye act wickedly etc. Jer. 17: 21 *לנפשתיכם ואל תשאו* take heed to yourselves, for your lives, and bear no burden etc. Josh. 23: 11. Once seq. gerund, to take heed to do any thing, not to omit it, Deut. 24: 8 *לשמר* — *לשמר מאד ובעשות* take heed ... to observe diligently and do etc.

PIEL. i. q. Kal no. 5, to worship idols Jon. 2: 9.

HITHPA. 1. i. q. Kal no. 4, to keep, to observe, pp. for oneself, Mich. 6: 16.

2. to take heed to oneself, seq. *מן* Ps. 18: 24.

Deriv. *שמרה* — *שמרה*, *שמרה*, *שמרה*, *שמרה*, and pr. n. *שמרי*.

\* II. *שמר* i. q. *סמר*, *טמר*, Chald. Pa. *סמר*, to fix or fasten with nails, whence *שמיר* a sharp point. — Is it perhaps the point of accord between the two significations, no. I, II, that the sense of *keeping, guarding*, is derived from that of *shutting up, making fast with nails*?

*שמר* only plur. *שמרים*, m. lees of wine, so called because wine is kept, preserved, in strength and colour by letting it stand upon the lees. Jer. 48: 11. Zeph. 1: 12, to rest upon one's lees, i. e. to live a life of quiet indifference, the figure being drawn from wine. Is. 25: 6 *שמרים* *מזקקים* lees racked off or fined, i. e. good old wine purified from the lees.

2. *Shemer*, pr. n. a) 1 K. 16: 24. b) 1 Chr. 6: 31. c) 8: 12. d) 7: 34, for which v. 32 *שמר*.

*שמר* (keeper) *Shomer*, pr. n. a) m. 1 Chr. 7: 34, comp. *שמר* no. 2. d. — b) f. 2 K. 12: 22, for which 2 Chr. 24: 26 *שמריה*.

*שמרה* f. pl. *זוה*, eye-lids, Ps. 77: 5.

*שמרה* f. watch, guard, Ps. 141: 3.

*שמרים* m. observance, celebration of a festival, Ex. 12: 42. Comp. r. *שמר* no. 4.

*שמרון* (watch, guard) pr. n. of a son of Issachar, Gen. 46: 13. Patronym. *שמרני* Num. 26: 24.

*שמרון* f. (pertaining to a watch, watch-height) *Samaria* pr. n.

1. a hill and city built upon it, the capital of the kingdom of Israel from the reign of Omri onward, 1 K. 16: 18 sq. Am. 4: 1. 6: 1. 2 K. 3: 1. 13: 1. 18: 9, 10. Is. 7: 9. Ez. 16: 46. Chald. *שמרון*, whence Gr. *Σαμάρεια*, Lat. *Samaria*, called also by Herod the Great *Σεβαστη* in honour of Augustus, Jos. Ant. 15: 7.

7. It is now a small village called *Sebeste*, see Buckingham's *Travels in Palestine* p. 501.

2. In a wider sense, *the kingdom of Samaria*, i. e. of the ten tribes, of which Samaria was the metropolis. שְׁמֶרֶן cities of Samaria, i. e. of the kingdom, 2 K. 17: 26. 23: 19. Spoken also by prolepsis, even under Jeroboam, 1 K. 13: 32, הָרִי שְׁמֶרֶן Jer. 31: 5; שֶׁן the calf of Samaria, i. e. the calf at Bethel Hos. 8: 5, 6. — Gentile n. is שְׁמֶרֶן 2 K. 17: 29.

שְׁמֶרֶן (watchful) pr. n. m. a) 1 Chr. 4: 37. b) 11: 45. c) 26: 10. d) 2 Chr. 29: 13.

שְׁמֶרֶה (whom Jehovah keeps) pr. n. m. a) of a son of Rehoboam 2 Chr. 11: 19. b) Ezra 10: 32. c) ib. v. 41.

שְׁמֶרֶה (id.) pr. n. m. 1 Chr. 12: 5.

שְׁמֶרֶן Chald. Ezra 4: 10, 17, i. q. Hebr. שְׁמֶרֶן Samaria, the city.

שְׁמֶרֶת f. (watchful) see שְׁמֶרֶת b.

שְׁמֶרֶת (watch, guard) pr. n. m. 1 Chr. 8: 21.

\* שְׁמֶשׁ Chald. PA. שְׁמֶשׁ to minister, to wait upon, Dan 7: 10. Syr. id.

\* שְׁמֶשׁ comm. (m. Ps. 104: 19. f. Gen. 15: 17,) c. Suff. שְׁמֶשׁ.

1. the sun, Arab. شمس, Syr. ܫܡܫܐ, a primitive word, found with the radical letters *sm, sr, sn, sl*, in very many languages; comp. old Germ. *Summi*, [whence, *Summer, Sommer*,] Sanscr. *sura, surja*, Germ. *Sunne, Sonne*, Engl. *sun*, Lat. *sol*, and with a breathing instead of the sibilant Pehl. *hūr*, Pers. خور, Gr. ἥλιος, see Merian *Etude comparative des Langues*, p. 66, 67. — תַּחַת הַשֶּׁמֶשׁ under the sun i. e. on earth, an expression frequent in the book of Ecclesiastes, as 1: 3, 9, 14. 2:

11, 18, 19, 22. 4: 1, 3, 7, 15. al. saepe. שְׁמֶשׁ before the sun i. e. in the sunshine Job. 8: 16, (but for Ps. 72: 17 see שְׁמֶשׁ no. 1. p. 830.) הַשֶּׁמֶשׁ in the sight of the sun, i. e. the sun being as it were present and looking on, 2 Sam. 12: 11. The rising of the sun is expressed by the verbs יָצָא, זָרַח; its setting by the verb בִּיָּא. Metaph. God is called the sun of any one Ps. 84: 12.

2. plur. שְׁמֶשׁוֹת notched battlements, q. d. suns, rays of the sun, Is. 54: 12. Sept. ἐπάλξεις.

שְׁמֶשׁוֹן (sun-like) *Simson, Samson*, pr. n. of a judge of Israel celebrated for his strength, Judg. 13: 24 sq. Sept. Σαμψών, which Josephus (*Ant.* 5. 10) explains by ισχυρός, but against the etymology; see *Gesch. der hebr. Spr.* p. 81, 82.

שְׁמֶשִׁי (sunny) pr. n. m. Ezra 4: 8, 17.

שְׁמֶשִׁי pr. n. 1 Chr. 8: 26, which seems to have sprung from a double orthography, שְׁמֶרֶי and שְׁמֶשִׁי.

שְׁמֶתִי patronym. fr. שְׁמֶה (i. e. garlic) 1 Chr. 2: 53.

\* שֶׁן, seq. Makk. -שֶׁן, c. Suff. שֶׁן, comm. (m. in signif. no. 2, 1 Sam. 14: 5, f. Prov. 25: 19.)

1. a tooth, Arab. سن id. This word in Hebrew may indeed be referred to the root שֶׁן; but still I would prefer to regard it as primitive, since *tooth* in very many languages is expressed by the syllable *den* [*dent*,] *zen*, as Sanscr. *danta*, Zend. *dentāno*, Pers. دندان, Gr. ὀδούς for ὀδόν, Lat. *den-s*, Goth. *tunthus*, Fris. *tan*. — Ex. 21: 24, 27. Spec. *elephant's tooth*, i. e. *ivory*, (fully שְׁנֵהָיִים q. v.) 1 K. 10: 18. Cant. 5: 14. שְׁנֵהָיִים ivory palaces, i. e. with walls inlaid or covered with ivory, Am. 3: 15. Ps. 45: 9. — Dual שְׁנֵימָּה teeth, pp. the two rows of teeth, Gen. 49: 12. Am. 4: 6; also for plur. שְׁלֹשׁ שְׁנֵימָּה three teeth 1 Sam. 2: 13. Job 13: 14; אֶשָּׁא בְשֶׁרִי בְשֶׁנִּי I

take my flesh (life) in my teeth, i. e. expose myself to danger; inasmuch as what one carries in his teeth is apt to be dropped. Comp. the similar proverbial expression in Judg. 12: 3, explained under כָּךְ no. 1. b.

2. a sharp rock, cliff, crag, so called as resembling a tooth, [comp. the needles of the Alps,] 1 Sam. 14: 4. Job. 39: 28. Syr. **שִׁנָּה** cliffs, crags. — Hence as pr. n. of a place, prob. of a rock, 1 Sam. 7: 12.

**שָׁנָה** see **שָׁנָה**.

**שָׁנָה** fut. **יִשְׁנֶה** Chald. 1. to change intrans. to be changed, Dan. 6: 18. 3: 27; espec. for the worse, to be altered, as the countenance, Dan. 5: 6, 9.

2. to be different, diverse, seq. **מִן** Dan. 7: 3. 19: 23, 24.

PA. 1. to change, to alter, Dan. 4: 13 let them change his heart, impers. for let it be changed. — Part. pass. different, diverse, Dan. 7: 7.

2. to transgress a law, royal mandate, Dan. 3: 28. Syr. id.

ITHPA. to be changed Dan. 2: 9; espec. for the worse, to be altered, disfigured, Dan. 3: 19. 7: 28.

APH. 1. to change, to alter, Dan. 2: 21; a royal mandate, decree, Dan. 6: 9. 16.

2. to neglect, to transgress a statute, ordinance, Ezra 6: 11, 12.

**שָׁנָה** by Chaldaism, i. q. **שָׁנָה** f. sleep Ps. 127: 2. R. **יִשְׁנָה**.

**שָׁנָה** Chald. see **שָׁנָה**.

**שִׁנְאָב** (father's tooth) pr. n. of a Canaanitish king, Gen. 14: 2.

**שִׁנְאָן** (for **שִׁנְיָן**) m. repetition, Ps. 68: 18 thousands of repetition, i. e. thousands upon thousands. R. **שָׁנָה**.

**שִׁנְאָר** pr. n. m. 1 Chr. 3: 18.

\* **שָׁנָב** obsol. verb, Arab. **شَنَبَ** to be cool, spoken of the day, see

Schult. ad Prov. 7: 6. Hence **אֶשְׁנָב** q. v.

\* I. **שָׁנָה** fut. **יִשְׁנֶה**, once **יִשְׁנָה** Lam. 4: 1.

1. to repeat, to do the second time or again, Arab. **شَنَى**, Syr. **لَظَل**, comp.

**שָׁנָה** two, **שָׁנִי** second. — Neh. 13: 21 **אִם תִּשְׁנֶה** if ye do it again. 1 K. 18: 34. Seq. **לֵךְ** 1 Sam. 26: 8 once will I smite him **וְלֹא אֶשְׁנֶה לוֹ** and will not repeat it to him, i. e. there shall be no need of smiting him twice. 2 Sam. 20: 10. Seq. **בְּ** Prov. 26: 11 a fool **תִּשְׁנֶה בְּאִזְחָרוֹ** who repeateth i. e. persists in his folly. 17: 9; **שָׁנָה בְּדָבָר** who repeateth in a matter, i. e. rakes up anew unpleasant things which should be forgotten.

2. intrans. to be different, diverse from any thing, seq. **מִן** Esth. 1: 7. 3: 8.

3. to be changed, altered, espec. for the worse, Lam. 4: 1; of the mind, Mal. 3: 6 I Jehovah change not. Part. **שֹׁנֵה** changing sc. the mind, changeable, fickle, spoken of discontented subjects who change from party to party, Prov. 24: 21, comp. Jer. 2: 36.

NIPH. to be repeated e. g. a dream Gen. 41: 32.

PIEL **שָׁנָה**, once **שָׁנָה** in the Chaldee manner 2 K. 25: 29.

1. to change, to alter, e. g. garments, 2 K. 25: 29. Jer. 52: 33; a promise Ps. 89: 35; right, justice, i. e. to pervert, Prov. 31: 5. Also to change often, to vary, e. g. a way Jer. 2: 36; to change the countenance of any one, i. e. to cause it to change to sadness, Job 14: 20.

2. to transfer to another place Esth. 2: 9.

3. **שָׁנָה אֶת מַעְמָדוֹ** to change i. e. disfigure one's understanding, to feign oneself mad, to play the madman, 1 Sam. 21: 14. Ps. 34: 1. Syr. **شَنَبَ**

**لَحْصَل**, and ellipt. **مَنْ**, to be mad.

PUAL. to be changed for the better Ecc. 8: 1, where **יִשְׁנָה** is for **יִשְׁנָה**.

HITHP. to change oneself i. e. one's garments, to disguise oneself, 1 K. 14: 2.

Deriv. **שָׁנָה**, **שָׁנָה**, **שָׁנָה**, **שָׁנָה**, **שָׁנָה**.



\* II. שְׁנָה i. q. Arab. سَنِي to shine, to be bright, whence שָׁנִי.

שְׁנָה, pl. שָׁנִים estr. שָׁנִי, poet. שְׁנוֹת estr. שְׁנוֹת, f. a year, pp. repetition sc. of the course of the sun, or of the seasons, as spring, harvest, winter, etc. comp. Lat. *annus*, pp. i. q. *annulus*, a ring,

circle, Gr. *ἐνιαυτός*, Arab. حَوْل orbit, year. — שְׁנָה שְׁנָה Deut. 14: 22, שְׁנָה 15: 20, מְדִי שְׁנָה בְּשָׁנָה 7: 16, i. e. every year, from year to year. שְׁנַת שְׁתַּיִם the second year 2 K. 14: 1, שְׁנַת אַרְבַּע לָאֵחָ the fourth year of Ahab 1 K. 22: 41. Sometimes שְׁנָה is pleon. repeated, as שְׁשֵׁמֶשׁ מֵאוֹת שְׁנָה in the six hundredth year Gen. 7: 11, pp. in the (last) year of six hundred years. Plur. שָׁנִים indef. *some years*, 2 Chr. 18: 2, comp. יָמִים *some days*. Trop. *year* for the produce of the year Joel 2: 25.

Dual שְׁנַתִּים *two years, biennium*, Gen. 11: 10; also שְׁנַתִּים יָמִים pp. two years of time, see יָמִים no. 1. b, under art. יָוֵם Plur.

שְׁנָה (for שְׁנָה, r. יָשָׁן) f. 1. *sleep* Prov. 6: 4. Eccl. 8: 16.

2. *a dream* Ps. 90: 5.

שְׁנָה Chald. f. I. i. q. Hebr. שָׁנָה year, plur. שָׁנִין Dan. 6: 1.

II. i. q. שָׁנָה *sleep* Dan. 6: 19.

שְׁנַהבִּים m. plur. *ivory* 1 K. 10: 22. 2 Chr. 9: 21. Sept. ὀδόντες ἐλεφάντινοι, Targ. שֵׁן דְּפִיל elephant's tooth. It is compounded from שֵׁן tooth, and (as was first shewn by A. Benary in the Berliner litt. Jahrbücher 1831. no. 96) הַבִּים contr. הַבִּים, from Sanscr. *ibha* - s elephant, (whence with the Arabic article Gr. ἑλ-έφας,) because the Hebrews were unable distinctly to pronounce אֵבָה or אֵבָא (plur. אֵבָבִים) with the article. This etymology is better than the one formerly suggested, that שְׁנַהבִּים might be corrupted from שְׁנֵהפִיל, fr. שֵׁןפִיל elephant.

שְׁנַט see שָׁטָה.

שָׁנִי m. *coccus, crimson or deep scarlet colour*, as obtained from a certain insect, Arab. قَرْمِص, *Coccus Ilicis* of

Linn. which adheres with its eggs to the leaves of a species of oak, and is related to the cochineal or *coccus cacti*, see Comm. on Is. 1: 18. — Gen. 38: 28, 30. Jer. 4: 30; fully תוֹלַעַת שָׁנִי pp. worm of the coccus Ex. 25: 4, and שְׁנֵי הוֹלַעַת coccus worm Lev. 14: 4. Plur. שָׁנִים *crimson or scarlet cloths, garments*, Is. 1: 18. Prov. 31: 21. It signifies pp. a bright colour, from r. שָׁנָה no. II, coll.

Aram. שְׁנִי (ܫܢܝܐ) coccus, also from זָהָר to be bright; comp. הָמָץ no. 2. — Others suppose שָׁנִי to be pp. i. q. διβαρον, *twice dyed*, from שָׁנָה no. I; but only purple cloths or garments were dyed twice, never those dyed with coccus. See Braun de vestitu Sacerd. p. 237 sq. Boch. Hieroz. III. p. 527 sq. ed. Lips.

שְׁנִי m. שְׁנִית f. adj. ordinal, *the second*, (see r. שְׁנָה no. I. 1,) Gen. 1: 8.

Ex. 1: 15. al. Arab. كَانِيَّة f. كَانٍ,

Chald. שְׁנִינָא, Syr. ܫܢܝܐ — Fem. שְׁנִית also as adverb. *a second time, again*, Gen. 22: 15. 41: 5. Plur. שְׁנִיִּים *the second* Num. 2: 16; also for cells or chambers of the second story, Gen. 6: 16.

שְׁנִי dual, constr. שְׁנֵי m. *two*, Arab. اثنان, Aram. ܐܬܢܝܐ,

which latter varies more widely from the primary form. Kindred with this numeral is the verb שָׁנָה no. I, *to do a second time*, and it is doubtful whether the root is to be sought in the numeral or in the verb. The primary form of the numeral seems to have been שְׁנִי, from which softened come Sanscr. *dvi*, dual *dwāu*, comp. *twa* other, different, Goth. *twa*, *twā*, *twai*, whence Eng. and Germ. *two*, *zwo*, Gr. and Lat. *duo*, *duo*. The high German, like the Hebrew,

has the sibilant, *zwo, zwey*. — שְׁנַיִם *two and two* Gen. 7: 9, 15; c. Suff. שְׁנֵיהֶם *they two, both of them*, Gen. 2: 25. In 1 K. 17: 12 *two*, and Is. 17: 6 *two or three, for a few*.

Fem. שְׁנַיִם by sync. for שְׁנַיִם,

Arab. أَشْنَانٌ, Dag. *lene* being put

irregularly after a moveable Sheva, as if Aleph were prefixed, אֲשַׁנֵּם, constr. שְׁנֵי, and c. pref. בְּשְׁנֵי Gen. 31: 41, גְּשְׁנֵי Ex. 26: 19, but מִשְׁנֵי Judg. 16: 28, et contra מִשְׁנֵי עֲשָׂרָה Jon. 4: 11.

1. *two*, c. Suff. שְׁנֵיהֶם *they two, both of them*, Ez. 23: 13.

2. *of two kinds*, twofold, Is. 51: 19; comp. כָּל of all kinds.

3. *a second time, again*, Neh. 13: 20 בְּשְׁנֵים id. Job 33: 14.

4. The form for *twelve* and *twelfth* is masc. שְׁנֵים עָשָׂר Ex. 24: 4. 1 K. 19: 19; fem. שְׁנַיִם עָשָׂרָה Gen. 14: 4. Lev. 24: 5.

שְׁנִינָה f. *a sharp or pointed saying*, and hence *mockery, derision*. הִדְרָה לְשְׁנִינָה to be for mockery, an object of scorn, Deut. 28: 37. 1 K. 9: 7. שְׁנִינָה.

\* שָׁנַן (Chald. id. Arab. سَنَّ)

to sharpen e. g. a sword Deut. 32: 41; metaph. the tongue, i. e. to utter sharp or pointed sayings against any one, Ps. 64: 4. 140: 4. Part. pass. שָׁנוֹן *sharp*, of a weapon Ps. 45: 6. Is. 5: 28.

PIEL. to sharpen in, Germ. einschärfen, i. e. to inculcate, seq. acc. of thing and dat. of pers. Deut. 6: 7.

HITHPO. to be pricked, pierced, e. g. with pain Ps. 73: 21.

Deriv. שִׁית q. v. (for שָׁנָה), שְׁנִינָה.

\* שָׁנַם in Kal not used, perh. to force or bind together, to compress, kindr. with אָנַם, the breathing and sibilant being interchanged. Chald. שְׁנַץ, sandal-thong, shoe-latchet. Different is Arab. شَنَّصَ implexus est, adhaesit.

PIEL שָׁנַם to gird up the loins 1 K. 18: 46. So all the ancient versions, and the context demands it.

שִׁנָּר Shinar, pr. n. of the country around Babylon Gen. 11: 2. 14: 1. Is. 11: 11. Zech. 5: 11. Dan. 1: 2. For its extent see Gen. 10: 10. Comp. Bochart Phaleg. 1. 5. J. D. Mich. Spicileg. Geogr. I p. 231. Syr. ܫܢܪ of the country around Bagdad, see Barhebr. p. 256. The derivation is unknown.

שָׁנַת f. i. q. שָׁנָה (רָשָׁן) sleep Ps. 132: 4.

\* שָׁסָה (kindr. with שָׁסַס, שָׁסַע,) to plunder, to spoil, Ps. 44: 11; sq. acc. of pers. 1 Sam. 14: 48, and of thing Hos. 13: 15. Part. שָׁסִים *spoilers, plunderers*, Judg. 2: 14. 1 Sam. 23: 1.

Po. שֹׁשָׁה, for שָׁסָה which is read in some Mss. id. c. acc. of thing Is. 10: 13.

\* שָׁסַס i. q. שָׁסָה, c. acc. of thing Judg. 2: 14. 1 Sam. 17: 53. Ps. 89: 42. Part. plur. c. Suff. שָׁסִסָּה by Syriasm for שָׁסִסָּה Jer. 30: 16; comp. ܫܫܐ part. ܫܫܐ.

NIPH. to be plundered, spoiled, Is. 13: 16. Zech. 14: 2.

Deriv. מִשְׁסָּה.

\* שָׁסַע to cleave, to split, to divide.

Kindred roots are גָּרַע, גָּרַע, קָצַע; compare also Sancr. tshid to cleave, Gr. σκίζω, Lat. scindere, Germ. scheiden. — שָׁסַע שָׁסַע פָּרָסָה Lev. 11: 7, and שָׁפָרְסוּהָ v. 3. Deut. 14: 6, to cleave the cleft of the hoof or hoofs, i. e. to have the hoof parted. Comp. הִפְרִיס.

PIEL 1. to cleave Lev. 1: 17.

2. to rend, to tear in pieces a lion Judg. 14: 6.

3. metaph. verbis dilacerare, i. e. to chide, to upbraid, 1 Sam. 24: 8.

שָׁסַע cleft, fissure, see r. שָׁסַע in Kal.

\* שָׁסָה in Kal not used, to cut in pieces, cogn. with קָצַח, גָּרַח, comp. in שָׁסַע.

PIEL *to cut or hew in pieces* 1 Sam. 15: 33. Sept. ἐσφαξε. Vulg. in frustra conciecit.

\* I. שָׁעָה *to look*, kindr. with שָׁחַד no. I, q. v. hence absol. *to look around* for help 2 Sam. 22: 42. Spec. a) seq. לֹא *to look upon* with favour, to have a respect to the prayers of any one, Gen. 4: 4, 5. b) *to look* to any one, expecting help, seq. לֹא Is. 17: 8, עַל 17: 7. 31: 1, בְּ Ex. 5: 9. c) seq. מִן and מֵעַל *to look away from*, *to turn away the eyes from* any person or thing, to let alone, Job 7: 19. 14: 6. Is. 22: 4.

HIPH. i. q. Kal c, seq. מִן Ps. 39: 14 מִמֶּנִּי *look away from me*, spare me. The form הִשָּׁע is here imper. apoc. for הִשָּׁעָה, whence הִשָּׁע, and the first syllable being made long, הִשָּׁע, like הִרָב, הִרָבָה; יִבָּה, יִבָּהָה. There is then no need of deriving this form from a root עָשׂ, nor of changing the vowels. Another הִשָּׁע see in נִשָּׁע Hiph.

HITHP. הִשָּׁתָעָה 1. *to look around* for help Is. 41: 10.

2. i. q. הִתְרָאָה b, *to look upon each other* sc. face to face, in strife or rather dispute, Is. 41: 23. See in רָאָה Hithp. Deriv. Chald. שָׁעָה.

\* II. שָׁעָה i. q. Syr. شَعَا, Hebr. שָׁעַע, *to be smeared together* sc. with viscous matter, spoken of the eyes, *to be blinded*, Is. 32: 3.

שָׁעָה, emphat. שָׁעָהָה, שָׁעָהָה, Chald. f. *moment of time*, pp. a look, glance of the eye, Germ. Augenblick, Arab. سَاعَة moment, also hour, comp. Dutch *Stondt*, which signifies both. בָּה שָׁעָהָה *in the same moment*, i. e. instantly, immediately, Dan. 3: 6, 15. 4: 30. 5: 5; but 4: 16 בְּשָׁעָה חֲדָה *for a moment*, i. e. for a short time.

\* שָׁעַט obsol. verb, prob. *to beat*, *to pound*, *to stamp*. Arab. شَعَط II, *to stamp*, *to pound in pieces*. — Hence

שָׁעָטָה, onstr. שָׁעָטָה, f. a stamp-

ing sc. of horses advancing in warlike array, Jer. 47: 3.

שָׁטְנָז a kind of cloth or garment made of different threads, linen and woollen, woven together, Lev. 19: 19, where it is coupled with בָּלְאִים. Deut. 22: 11 *thou shalt not wear Shatnez, woollen and linen together*, Sept. αἰβδηλον, i. e. adulterated, not genuine. The etymology is very obscure. That proposed by Bochart, Hieroz. I. p. 486, and that of Buxtorf, Lex. Chald. p. 2483, both of whom seek the origin in the Semitic languages, have little probability; nor is that entirely satisfactory which is suggested by Jablonski, Opusc. ed. te Water I. p. 244, and by Forster, de Byssos Antiquorum p. 92, who refers it back to the Coptic word ὡντνεσ, i. e. *byssus fimbriatus*.

\* שָׁעַל an obsol. verb which seems to have expressed the idea of *hollowness*, as appears from the derivatives, שָׁעַל hollow hand, מִשָּׁעַל hollow way, שָׁעַל the fox, i. e. the burrower. Kindred is שָׁאֵל no. II, whence שָׁאֵל sheol, orcus; and comp. in the Indo-europ. tongues κοῖλος, coelum, Germ. kohl.

שָׁעַל c. suff. שָׁעָלָי, plur. שָׁעָלָיִם constr. שָׁעָלָי, m. Syr. شَعْلَان id.

1. *the hollow hand, palm*, Is. 40: 12.

2. *a handful* 1 K. 20: 10. Ezra 13: 19.

שָׁעָלָיִם Judg. 1: 35. 1 K. 4: 9, and שָׁעָלָבֹן Josh. 19: 42, (city of foxes, for the fuller שָׁרֵית, comp. Arab. شَعْلَب i. q. שָׁעַל fox) pr. n. of a city in the tribe of Dan, see Reland Palaestina p. 988. — Gentile n. שָׁעָלָבֹנִי (as if from שָׁעָלָבֹן) 2 Sam. 23: 32. 1 Chr. 11: 33.

שָׁעָלָיִם (foxes' region) pr. n. of a district 1 Sam. 9: 4; prob. in the territory of the city שָׁעָלָבֹן q. v.

\* שָׁעַן in Kal not used.

NIPH. 1. *to lean upon, to rest upon*, e. g. a spear, seq. על 2 Sam. 1: 6. נשען על ר' פ' *to lean upon the hand of any one*, said of kings who lean upon their high officers and attendants in public, 2 K. 5: 18. 7: 2, 17. Metaph. *to rely upon, to trust in any person or thing*, seq. על Is. 10: 20. 31: 1. Job 8: 15. 2 Chr. 13: 18. 14: 10. 16: 7. Mic. 3: 11; seq. על Prov. 3: 5; seq. ב Is. 50: 10; absol. Job 24: 23.

2. *to lean against* e. g. a column, seq. על Judg. 16: 26; of a country, *to be adjacent, to adjoin*, seq. ל Num. 21: 15.

3. *to recline*, pp. *to be leaning upon the elbow*, Gen. 18: 4.

Deriv. מנשען, מנשענה, מנשען and pr. n. מנשען.

\* שַׁעַע pp. *to stroke*, also *to over-spread, to smear*. Chald. and Syr. שַׁעַע and שַׁיַע, comp. שַׁעַה no. II. In Kal once intrans. *to be smeared together*, e. g. the eyes, *to be blinded*, Is. 29: 9, for which see in Hithp.

HIPH. imp. הַשַּׁעַע *smear* i. e. *blind the eyes* Is. 6: 10.

PILP. שַׁעַעַע 1. trans. *to delight, to rejoice*, pp. *to stroke, to soothe*, Ps. 94: 19.

2. intrans. *to delight oneself, to be delighted*, Is. 11: 8; seq. acc. *in or with any thing*, Ps. 119: 70.

PULP. שַׁעַעַע *to be soothed, to be caressed*, Is. 66: 12.

HITHPALP. הִשְׁתַּשַּׁעַעַע *to delight oneself*, Is. 29: 9 הִשְׁתַּשַּׁעַעַע רְשָׁעוֹ *delight yourselves and be ye blinded*, i. e. indulge, if ye will, in your delights and pleasures, but soon ye shall be blinded sc. with astonishment at the things which shall happen. For this use of two imperatives, of which the first is permissive while the second asserts and threatens, see Heb. Gram. § 127. 2. (§ 99. ed. 9.) Seq. ב *in or with any thing* Ps. 119: 16, 47.

Deriv. שַׁעַעַעִים.

\* שַׁעַח obsol. verb, prob. i. q. סַעַח *to divide*. Hence

שַׁעַח (division) pr. n. m. a) 1 Chr. 2: 47. b) ib. v. 49.

I. \* שַׁעַר 1. *to cleave, to split, to divide*. Arab. <sup>5</sup>شعر to be cleft, to open in fissures, <sup>5</sup>شعر cleft, aperture, Aeth. ሰረፈ: *to let go, to set free*, from the idea of opening, see L. de Dieu ad Gen. 23: 10. Hence שַׁעַר no. 1, gate.

2. *to estimate, to fix the value of any thing*, Prov. 23: 7. Verbs of cleaving, dividing, readily pass over to the idea

of deciding, judging. Arab. <sup>5</sup>سعر II, to fix a price, <sup>5</sup>سعر price of grain, Chald. שַׁעַר id. — Hence שַׁעַר no. II, and pr. n. שַׁעַרָה.

\* II. שַׁעַר i. q. שַׁעַר q. v. *to shudder*, not in use in the verb; but hence the deriv. שַׁעַרָה, שַׁעַרָה, שַׁעַרָה.

שַׁעַר comm. but fem. Is. 14: 31, comp. Neh. 3: 16.

1. a gate, Syr. and Chald. by transpos. <sup>5</sup>شعر, <sup>5</sup>شعر. E. g. of a camp Ex. 32: 26, 27, of a city Gen. 23: 18. Josh. 2: 7, of the temple Ez. 8: 5. 10: 19, of a royal palace Esth. 2: 19, 21, whence שַׁעַר for the palace itself (comp. the *Porte*) Esth. 4: 2, 6, comp. <sup>5</sup>شعر. So שַׁעַר־הָאָרֶץ *gates of a land* are the passes into a country, where the enemy can have entrance, Jer. 15: 7. Nah. 3: 13. בְּשַׁעַרֶיךָ *within thy gates* i. e. in thy cities Deut. 12: 12. 14: 27; and so בְּאַחַד שַׁעַרֶיךָ *in one of thy cities* 17: 2, comp. 1 K. 8: 37. 2 Chr. 6: 28. At the gates of cities was the *market-place, forum*, רְחֹב, (comp. before all Neh. 8: 16,) where trials were held, and where the inhabitants came together either for business, or to sit and converse with each other, Gen. 19: 1. Ruth 4: 11. Prov. 31: 23. Lam. 1: 4. Hence בְּשַׁעַר *in the gate*, often for *in judgment, before the tribunal*, Deut. 25: 7. Job 5: 4. 31: 21. Prov. 22: 22. Is. 29: 21. Amos 5: 10, 12, 15; יֹשְׁבֵי שַׁעַר those sitting in the gate, i. e. idlers, Ps. 69: 13. Ruth 3:



11 כָּל-שַׁעַר עִמִּי *all the gate* i. e. *concourse, assembly, of my people*.

The gates in the walls of Jerusalem bore the following names: a) שַׁעַר הַיַּעֲרֵן *fountain-gate*, so called from the fountain of Gihon, on the western side of the city at the foot of mount Zion, Neh. 2: 14. 3: 15. 12: 37. Proceeding hence toward the north there followed: b) שַׁעַר הָאֲשָׁפָה *the dung-gate* Neh. 2: 13. 3: 14. 12: 31; contracted שַׁפָּה *gate of the Es-senes*, B. J. 5. 4. 2. c) שַׁעַר הַבְּגִיאָה *valley-gate* Neh. 2: 13, 15. 3: 13. 2 Chr. 33: 14. — On the north side of the city then followed: d) שַׁעַר הַפְּנִיָּה Jer. 31: 38. 2 Chr. 26: 9, and שַׁעַר הַפְּנִיָּה Zech. 14: 10, *the tower-gate*. e) שַׁעַר אֲפֵרִים Neh. 8: 16, which is also called שַׁעַר בְּנֵימִן Jer. 37: 13. 38: 7. Zech. 14: 10, as leading out to the territory of both these tribes; here was also a market-place or forum, Neh. 8: 16. — On the eastern side of the city we then come to f) שַׁעַר הַיְשָׁנָה *the old gate* Neh. 3: 6. 12: 39, prob. the same called שַׁעַר הָרֵאשִׁוֹן Zech. 14: 10. g) שַׁעַר הַדָּגִים *the fish-gate*, prob. as being the place where fish were sold, Neh. 3: 3. 12: 39. Zeph. 1: 10. h) שַׁעַר הַצֹּאֵן *the sheep-gate* Neh. 3: 1. 12: 39, near the temple, so called from the sheep which were here sold for the sacrifices of the temple. i) שַׁעַר הַמִּפְקָד *Vulg. porta judicialis*, Neh. 3: 31; this gate others refer to the temple. k) שַׁעַר הַחֹמָה *the horse-gate* Neh. 3: 28. Jer. 31: 40. l) שַׁעַר הַמַּיָּה *the water-gate*, so called from the brook Kedron, Neh. 3: 26. 12: 37; this some suppose to be the same with the following: m) שַׁעַר הַחֶרֶסֶת *pottery-gate* Jer. 19: 2, which led to the valley of Hinnom, and is doubtless to be sought on the S. E. part of the city. [Comp. ὁ ἀγὸς τοῦ κεραμίστου potter's field Matt. 27: 10.] On the south side of the city the wall ran along the steep precipice of mount Zion, so that there could be no gate. The *inner* or *middle gate*, שַׁעַר הַפְּנִיָּה Jer. 39: 3, seems to have led from the upper to the lower city. See on the whole subject, *Bachiene Beschr. von Palestina* II. § 94 — 107. *J. E. Faber Archaeologie der Hebräer* I. p. 336 sq. *Rosenm. Alterthumskunde*

II. ii. p. 216 sq. Some other gates mentioned were not in the walls of the city, but in the external wall of the temple, see שַׁעַר הַסֹּדֶר.

2. a *measure*, see שַׁעַר no. 1. Gen. 26: 12 מֵאָה שַׁעֲרִים *a hundred measures* i. e. ἑκατον πλάσις, a hundred fold.

שַׁעַר adj. *horrid, i. e. bad, foul, loathsome*, of figs, Jer. 29: 17. R. שַׁעַר no. II.

שַׁעֲרוֹר adj. *horrible, fem. something horrible*, Jer. 5: 30. 23: 14.

שַׁעֲרוֹרִי id. Jer. 18: 13.

שַׁעֲרִיהָ (whom Jehovah estimates) pr. n. m. 1 Chr. 8: 38. 9: 44.

שַׁעֲרִים (two gates) pr. n. of a city in the tribe of Judah, Josh. 15: 36. 1 Sam. 17: 52. 1 Chr. 4: 31.

שַׁעֲשֻׁנִּי pr. n. of a Persian eunuch, the keeper of the women in the court of Xerxes, Esth. 2: 14. — Pers. ساسکنج servant of the beautiful.

שַׁעֲשֻׁעִים plur. *delight, pleasure*, Prov. 8: 30. Ps. 119: 24. Jer. 31: 20. R. שַׁעַע.

\* שַׁפָּה 1. pp. *to scratch, to scrape*, then *to scrape or pare off*. Aram. ܫܦܐ to file, pp. to make smooth, bald, ܫܦܐܬܐ file, ܫܦܐܬܐ filing, paring.

2. i. q. Syr. Pa. to cleanse from dregs, to purify, comp. Talmud. שַׁפָּה to filter. Hence שַׁפָּה.

NIPH. part. *bare, bald, naked*, of a mountain Is. 13: 2. Sept. ὄρος πεδινόν.

PUAL, Job 33: 21 Keri עֲצָמוֹתָיו שַׁפּוֹ *his bones are made bare, naked of flesh*.

Deriv. שַׁפָּה, שַׁפִּי, and pr. n. שַׁפּוֹ, שַׁפָּה.

שַׁפָּה or שַׁפָּה, only in plur. 2 Sam. 17: 29 שַׁפּוֹת בָּקָר *cheeses of kine*, according to Targ. Syr. and the Heb. intpp. *cheeses of kine*, so called from filtering from the whey, dregs, etc. see שַׁפָּה no. 2.

Abulwalid renders it: *Segmenta lactis spissi*, 'Slices of coagulated milk.'

**שָׁפוּ** pr. n. (nakedness) m. Gen. 36: 23; for which **שָׁפִי** 1 Chr. 1: 40.

**שְׁפוט** m. (ר. שָׁפֵט) *judgment, punishment*, 2 Chr. 20: 9; plur. **שְׁפֹטִים** (*ṣ* shortened to *ṣ*) Ez. 23: 10.

**שְׁפֹפֶס** (i. q. שְׁפִיפֹן serpent?) pr. n. of a son of Benjamin, Num. 26: 39.

**שְׁפֹפֶן** (id.) pr. n. m. 1 Chr. 8: 5.

\* **שָׁפַח** obsol. verb, prob. i. q. שָׁפַח,

Aeth. **ሰፋሐ**: *to spread out*, comp. **שָׁבַח**. — Hence **מִשְׁפָּחָה** family, and as therewith closely connected,

**שִׁפְחָה** f. *famula*, as if 'one of the family,' family servant, i. e. *maid-servant, handmaid*, Gen. 16: 1. 29: 24. For the difference between it and **אִמָּה**, comp. 1 Sam. 25: 41 **הַיָּדָה אֶמְתֶּךָ לְשִׁפְחָה** *to thy handmaid is thy servant, slave*, q. d. housemaid.

\* **שָׁפַט** fut. יִשְׁפֹּט 1. *to judge*, a root not found in the other Semitic dialects, the primary idea of which seems to be *to set upright, to erect*, like the Germ. *richten*; comp. the cogn. **שָׁפַח**, **שָׁבַח**. Traces of it are perhaps found in the Indo-germ. languages, as *scheffen* to judge, in Gloss. Mons. *geschefft* testament, *Schöppe* judge. — Absol. Job 22: 13. Ez. 44: 24; seq. acc. of pers. whose cause is judged, Ex. 18: 22: 26. Deut. 16: 18. Is. 11: 4. **שָׁפַט** שְׁפֹטָךְ Prov. 31: 9, and **שָׁפַט** שְׁפֹטָם Ps. 75: 3, to judge justly, uprightly, to do justice, equity. Ez. 16: 38 **שָׁפַטְתִּיךָ** *I will judge thee* (according to) *the judgments of adulteresses*. **שָׁפַט** בֵּין וּבֵין to judge between, i. e. to be arbiter, umpire, Gen. 16: 5. 31: 53. Is. 2: 4. Part. **שֹׁפֵט** subst. *a judge* Deut. 16: 18.

Spec. (see דָּן no. 2.) *to judge* any one, a) i. q. *to condemn, to punish* the guilty, *καταξιῶ*, 1 Sam. 3: 13. Obad. 21. Ps. 109: 31. Comp. **שָׁפַח**. b) *to do justice to any one, to defend or*

*vindicate his cause*, esp. the poor and oppressed, Is. 1: 17 **שָׁפַט יְהוָה** *defend the cause of the fatherless*. Ps. 10: 18. 26: 1. **שָׁפַט עַ** Jer. 5: 28. Lam. 3: 59. Seq. **מִן** and **מִיָּד** *prægn. to defend one's cause and deliver him from his enemies*, 1 Sam. 24: 16. 2 Sam. 18: 19, 31. Ps. 43: 1.

2. *to govern, to rule*, as connected with the power of judging, since to dispense justice was the part of kings and chief magistrates, comp. 1 Sam. 8: 20. 2 Chr. 1: 10, and see דָּן no. 1, 2. So Judg. 16: 31. Hence Part. **שֹׁפֵט**, **שָׁפַט**, *judge, for ruler, prince, chief*, Ps. 2: 10. Amos 2: 3. Espec. of the leaders and chief magistrates of the Israelites from Joshua to Samuel, who led out the people to war against their enemies, and after having delivered them from the oppression of neighbouring nations, exercised during peace the office of chief ruler and judge, (comp. Judg. 4: 5.) Judg. 2: 16, 18. Ruth 1: 1. 2 K. 23: 22. etc. The same name, *suffes*, plur. *suffetes*, was borne by the chief magistrates of the Carthaginians.

NIPH. 1. *to be judged* Ps. 37: 33.

2. recipr. *to go to law, to litigate, to contend before a judge*, with any one Prov. 29: 9. Is. 43: 26; seq. **עַם** of pers. Joel 4: 2. [3: 7.] **אָח** (אָה) Ez. 17: 20. 20: 35, 36; **לִי** Jer. 25: 31 see below; c. acc. and **עַל** of thing Jer. 2: 35; also c. acc. of thing *about* which one contends 1 Sam. 12: 2. Ez. 17: 20. Where Jehovah is thus said *to litigate* or *contend* with men, it has sometimes the sense of *to punish*, see Ez. 38: 22. Is. 66: 16, comp. 2 Chr. 22: 8.

Po. part. **שֹׁפֵט** i. q. **שָׁפַט** Job 9: 15.

Deriv. **שָׁפַח** — **שָׁפַח**, **שָׁפַח**, **שָׁפַח**.

**שָׁפַט** Chald. part. **שָׁפַט** *a judge*, Ezra 7: 25. This is a Hebraism, since the verb itself is wanting in Chaldee.

**שָׁפַט** (judge) *Shaphat*, pr. n. m. a) Num. 13: 5. b) 1 Chr. 3: 22. c) 1 K. 19: 16. d) 1 Chr. 27: 29. c) 5: 12.

**שָׁפַט** only plur. **שְׁפֹטִים** m. *judgments, punishments*. **עָשָׂה שְׁפֹטִים בְּ** Ex. 12: 12. Num. 33: 4.

**שַׁפְּתֵיהּ** (whom Jehovah defends i. e. his cause) pr. n. a) of a son of David, 2 Sam. 3: 4. b) Jer. 38: 1. c) Neh. 11: 4. d) Ezra 2: 4, 57. e) 8: 8. Neh. 7: 9, 59.

**שַׁפְּתִיהוּ** (id.) pr. n. a) of a son of Jehoshaphat, 2 Chr. 21: 2. b) 1 Chr. 12: 5. c) 27: 16.

**שַׁפְּטָן** (judicial) pr. n. m. Num. 34: 24.

**שָׁפִי** plur. שָׁפִיִּים m. (r. שָׁפָה)

1. *bareness, nakedness*, Job 33: 21 Chethibh, where the subst. is poetically put for the finite verb. Keri has in the same sense שָׁפִי, see the root in Pual.

2. *a naked hill*, i. e. *bare*, destitute of trees, (comp. נֶשֶׁפָה Is. 13: 2,) Jer. 12: 12 שָׁפִים בְּמִדְבָּר hills in the desert. 3: 2, 21. 4: 11. 7: 29. 14: 6. Is. 41: 18. 49: 9. Num. 23: 3 שָׁפִי גִלְגָל he went upon a hill.

3. pr. n. see שָׁפָה.

**שָׁפִיפּוֹן** Gen. 49: 17, a species of serpent, from r. שָׁפָה Syr. to creep, to glide. Arab. سَفِي a kind of speckled

serpent having black and white spots, see Bochart Hieroz. I. p. 416 sq.

**שָׁפִים** (serpents?) pr. n. m. a) 1 Chr. 7: 12, 15. b) 26: 16.

**שָׁפִיר** (fair) pr. n. of a place in Judea, elsewhere unknown, Mic. 1: 11.

**שָׁפִיר** Chald. adj. *fair, beautiful*, Dan. 4: 9, 18.

\* **שָׁפַךְ** fut. יִשְׁפֹךְ 1. *to pour out, to shed*, Arab. سَفَكَ id. Aeth. ሠለከ: *to pour out metals*, kindr. with שָׁפָה, סָפַח, سَفَح. — E. g. a libation Is. 57: 6. שָׁפַךְ דָּם *to shed blood*, i. e. *to kill any one* Gen. 9: 6. 37: 22. Ez. 14: 19. Metaph. שָׁפַךְ נַפְשׁוֹ Ps. 42: 5, and שָׁפַךְ לִבּוֹ Lam. 2: 19, *to pour out one's soul* sc. in tears and complaints, seq. לִפְנֵי יְיָ

1 Sam. 1: 15. Ps. 62: 9, comp. Lam. 1. c. שָׁפַךְ חֲמָתוֹ עַל to *pour out one's anger, wrath, upon any one*, Ez. 14: 19. 22: 22. Lam. 2: 4.

2. of dry things, *to throw up, to heap up*, e. g. a mound Ez. 26: 8.

NIPH. 1. *to be poured out* 1 K. 13: 5. Metaph. Ps. 22: 15 *I am poured out like water*, as describing a person unable to rise from weakness.

2. *to be poured out*, i. e. *profusely expended*, of money Ez. 16: 36. Comp. ἐξέχεω Tob. 4: 18.

PUAL *to be poured out*, e. g. one's steps, i. e. *to slip, to fall*, Ps. 73: 2 Keri. Comp. Lat. *fundi* for *prosterni*.

HITHPA. *to be poured out* Lam. 4: 1. The phrase *one's soul (life) is poured out* signifies: a) he pours himself out in complaints, Job 30: 16. b) his blood is shed, he dies, Lam. 2: 12.

Deriv. the two following.

**שָׁפַךְ** place where any thing is poured out Lev. 4: 12, and

**שָׁפְכָה** f. *the privy member*, pp. *urethra*, through which the urine is poured off, Deut. 23: 2. Vulg. *veretrum*. Others falsely, *testicle*, see אֶשְׁכָּה.

\* **שָׁפַל** fut. יִשְׁפַּל inf. שָׁפַל, Arab.

سَفَلَ, سَفَلٌ, *to be made low, to be depressed, cast down*, e. g. a mountain Is. 40: 4, lofty trees Is. 10: 33, a city 32: 19. Metaph. *to be made low, depressed*, is said: a) of persons who fall from a high state of dignity, *to be humbled*, Is. 2: 9, 11, 12, 17. 5: 15. 10: 33. b) of the voice, both as depressed, low, Is. 29: 4, and as wholly suppressed Ecc. 12: 4. Inf. שָׁפַל רֵיחַ *to be humbled in spirit* Prov. 16: 19. Comp. שָׁפַל.

HIPH. 1. *to bring low, to make humble*, (opp. הִרִים,) Ps. 18: 28. 75: 8. Intrans. *to be brought low*, pp. *to humble oneself*, Job 22: 29. When followed by another verb it assumes the nature of an adverb, Jer. 13: 18 הִשְׁפִּילוּ יָשְׁבוּ *make low, sit down*, i. e. *sit ye down in a low place*. Ps. 113: 6.

2. *to lay low, to cast down*, as walls Is. 25: 12.

Deriv. שפלות — שפֹּל.

**שפֹּל** Chald. Aph. to make low, to bring down, to humble, e. g. kings, powerful persons, Dan. 5: 19. 7: 24. Also c. לִבְבָּהּ to humble one's heart, to become humble, Dan. 5: 22.

**שפֹּל** m. **שפֹּלָה** f. adj. low, depressed, of a tree Ez. 17: 24; of a spot in the skin Lev. 13: 20, 21. Metaph. a) low, humble, mean, 2 Sam. 6: 22. Job 5: 11. b) שפֹּל רֵיחַ humble in spirit, lowly, Prov. 29: 23. Is. 57: 15; so without רֵיחַ id. Is. 1, c. — הַשְפֹּלָה the humble, what is humble, Ez. 21: 31 [26], masc. c. He parag.

**שפֹּל** Chald. low, humble, Dan. 4: 14.

**שפֹּל** m. lowness, i. e. low condition, low place, Ecc. 10: 6. Ps. 136: 23.

**שפֹּלָה** f. id. Is. 32: 19.

**שפֹּלָה** low country, as opp. to mountains, Josh. 11: 16 fin. Also c. art. הַשְפֹּלָה the low country, or plain, along the Mediterranean from Joppa to Gaza, Josh. 11: 16. Jer. 32: 44. 33: 13. Gr. ἡ Σέφρα 1 Macc. 12: 58.

**שפֹּלוֹת** f. a letting down sc. of the hands, יָדַיִם, i. e. remissness, slothfulness, Ecc. 10: 18.

**שפֹּם** (perh. bald, shaven, from r. שָׁפָה; of a root שָׁפָם there are no certain traces) pr. n. m. 1 Chr. 5: 12.

**שפֹּם** (bareness, place naked of trees) pr. n. of a place in the eastern part of the tribe of Judah, Num. 34: 10, 11; prob. the same called שְׁפֹמֹת 1 Sam. 30: 28. — Gentile n. שְׁפֹמִי 1 Chr. 27: 27.

\* **שָׁפַן** obsol. verb, prob. i. q. שָׁפַן, שָׁפַן, to cover, to hide, espec. under ground, whence שָׁפַן. Hence trop. is שָׁפַן cunning.

**שָׁפַן** m. 1. a quadruped, chewing

the cud in the manner of the hare, Lev. 11: 5. Deut. 14: 7; living in flocks among the rocks and distinguished for its cunning, Ps. 104: 18. Prov. 30: 26. The Rabbins render it the coney or rabbit; the LXX in these places more correctly χοιρογῆλλιος, i. e. mus v. dipus jaculus of Linn. Arab. **يَرْبُوع**, jer-

boa, an animal about the size of the rabbit, with a head resembling that of the hog, and the hind legs quite long and adapted for leaping; it lives in burrows dug in the sand, and is celebrated for its cunning. The name might then come either from the burrows in which it hides itself, or from its cunning. See Bochart. Hieroz. I. p. 1001 sq. Oedmann Verm. Sammlungen IV. p. 48.

2. Shaphan pr. n. a) of the scribe or secretary of king Josiah, 2 K. 22: 3, 12. Jer. 36: 10; comp. Ez. 8: 11. b) 2 K. 22: 12. 25: 22. Jer. 26: 24. 39: 14.

\* **שָׁפַע** obsol. root, to overflow, to be superabundant, as in Chald. and Syr. — Hence

**שָׁפַע** m. abundance. Deut. 33: 19 abundance of the sea, i. e. wealth obtained from the sea.

**שָׁפְעָה** f. abundance, i. e. multitude, as of waters Job 22: 11. 38: 34; of men 2 K. 9: 17; of camels Is. 60: 6. Ez. 26: 10.

**שָׁפְעִי** (abundant) pr. n. m. 1 Chr. 4: 37.

\* **שָׁפַח** obsol. root, prob. i. q. Syr. **شَفَّ** to creep, to glide. Hence שָׁפְחוֹן serpent, and pr. n. שְׁפֹחָם, שְׁפֹחָן, שְׁפֹחִים.

\* **שָׁפַר** 1. i. q. Arab. **شَفَر** to scratch, to scrape, kindred with שָׁפַר, hence, to polish.

2. intrans. pp. to be polished, i. e. to be bright, shining, comp. Arab. **سَفَر** I, IV, illuxit aurora, and שְׁפֹרְפָרָה; hence to be fair, beautiful, i. q. Chald. and Syr. Seq. **עַל**, to be pleasant, ac-



ceptable, to any one, Ps. 16: 6, coll. Dan. 4: 24. — The notion of brightness is also transferred to sound, as in Engl. a *brilliant* tone, i. e. clear and sonorous, (comp. *הַלֵּל*), whence *שופר* trumpet.

3. i. q. Aethiop. *safara*, to measure, whence *אָשַׁף* measure q. v. Cogn. is *ספר* no. 3, to number. — For the passage Job 26: 13, see *שָׁפָרָה*.

Deriv. *שופר*, *שִׁפְרִיר* — *שָׁפָר*.

*שָׁפָר* fut. *יִשְׁפָּר* Chald. to be fair, beautiful; seq. *עַל* Dan. 4: 24, and *קָרָם* 3: 32. 6: 2, to please, to be acceptable to any one. — Syr. id.

*שִׁפְרָה* m. 1. brightness, i. e. beauty, pleasantness, e. g. of words Gen. 49: 21.

2. pr. n. m. of a mountain in the Arabian desert, Num. 33: 23, 24.

*שִׁפְרָה* f. 1. brightness, beauty; here seems to belong (as suggested by Simonis, whom Ewald also follows, Gram. p. 92,) Job 26: 13 *בְּרוּחוֹ שִׁמְיוֹ* *שִׁפְרָה* by his (God's) Spirit the heavens are brightness, i. e. are bright, splendid, beautiful. But most intpp. take *שִׁפְרָה* for *שִׁפְרָה* (Piel of *שָׁפַר*) to make bright, beautiful, to garnish sc. with stars and constellations; and suppose there is a mingling of two constructions, *רוּחוֹ שִׁפְרָה* and *בְּרוּחוֹ שִׁמְיוֹ* Vulg. *spiritus ejus ornavit coelos*. But Dag. forte characteristic is very rarely if ever dropped from the letters *בגדכפת*.

2. pr. n. f. Ex. 1: 15.

*שִׁפְרִיר* m. throne-ornament, tapestry, with which a throne is hung, Jer. 43: 10 Keri, where Chethibh has *שִׁפְרִיר*.

*שִׁפְרָפְרָא* m. Chald. dawn, aurora, Dan. 6: 20. Syr. *ܫܦܪܦܪܐ* id.

\* *שִׁפַּת* fut. *יִשְׁפַּת* 1. to set, to put, to place, i. q. *שָׂת*, which is prob. cognate with this verb, in that *פ* was first softened into *ב* and so into *ו*, comp. *עָפַר*, *עָזַר*, *עָפַר* and *חָפַר* to dig; *טָפַח* and *טָוַח* to spread out and over; comp. also *שָׂבַט* and *שָׁבַט*. — 2 K. 4: 38. Ez. 24: 3. Ps. 22: 16 *תִּשְׁפַּתְנִי מִן הַבָּשָׂר*

thou dost set me in the dust of death, i. e. dost bring me to the grave.

2. seq. dat. of pers. i. q. to give Is. 26: 12.

Deriv. *אֲשַׁפֵּחַ*, and

*שִׁפְתִּים* m. dual stalls, folds for cattle, Ps. 68: 14, comp. *מִשְׁפָּתִים* p. 632. Ez. 40: 43 where it denotes places in the court of the temple where the victims were fastened.

\* *שִׁפָּה* obsol. verb i. q. *שָׁטַף* to pour out, to overflow. — Hence

*שִׁפָּה*, once Is. 54: 8 *שִׁפָּה קָצָה* outpouring of anger, effusion of wrath, i. q. *שָׁטַף אָף* Prov. 27: 4. The form *שִׁפָּה* seems to have been chosen instead of *שָׁטַף* for the sake of paronomasia.

*שִׁק* Chald. i. q. *שִׁוֵּק*, the leg, from the knee to the ankle, plur. Dan. 2: 33. Theod. well *ἄνηται*.

\* *שָׁקַד*, fut. *יִשְׁקֹד*, to wake, i. e. to be sleepless (Arab. *سَقَدَ*) Ps. 102: 8;

to watch Ps. 127: 1. Ezra 8: 29. Trop. a) seq. *עַל* to watch over any thing, to give attention to it, Jer. 1: 12. 31: 28. 44: 27. Dan. 9: 14. Job 21: 32. (But Prov. 8: 34 *עַל דְּלַתָּהּ* *שָׁקַד* is to be taken in its proper sense, to watch at the doors.) Is. 29: 20 *שָׁקְדִי אֶנֶן* they who watch over iniquity, i. e. who sedulously take care that wrong and not right shall be done. b) to lie in wait for, e. g. as the leopard, seq. *עַל* Jer. 5: 6.

Pual part. *מִשְׁקָד* denom. fr. *שָׁקַד*, made like almonds, i. e. having the form of almond-flowers, Ex. 25: 33, 34.

*שִׁקְדָּה* m. 1. an almond-tree, pp. the waker, so called as being the earliest of all trees to awake from the sleep of winter, Jer. 1: 11. There is also here an allusion to the haste and ardour thus implied, comp. v. 12.

2. an almond, almond-nut, Gen. 43: 11. Num. 17: 23. Ecc. 12: 5 *וְנִצְאָץ שִׁקְדָּה* and the almond is spurned, rejected, sc. by the old and toothless man, although

in itself a delicate and delicious fruit. Others less well, *the almond-tree shall flourish*, which they refer to white hairs; but the flower of the almond-tree is not white, but rose-coloured. See Cels. Hierob. I. p. 297.

\* שָׁקַח in Kal not used, i. q. שָׁקַח, *to drink*; for the interchange of the letters *k* and *t*, see under קָ, p. 881. Arab. سقى, Aeth. ሰጠ: *to let drink, to water*.

HIPH. 1. *to give to drink, to let drink*, seq. dupl. acc. of pers. any thing, Gen. 19: 32. 24: 43. Judg. 4: 19. Num. 5: 24. Ps. 60: 5. Job 22: 7. Jer. 9: 14. 35: 2; seq. 3 of thing Ps. 80: 6, מִן of any thing Cant. 8: 2. Part. מְשַׁקֵּה subst. *a cup-bearer*, butler, Gen. 40: 1. 41: 9. But in Gen. 40: 21 מְשַׁקֵּה denotes *drink*, (see מְשַׁקֵּה no. 2. p. 633, and the words are to be understood thus: *and he again gave the chief cup-bearer charge עַל מְשַׁקֵּה over his drink*, i. e. restored to him his charge and office as chief of the cup-bearers.

2. *to water cattle*, Gen. 24: 46. 29: 2. Ex. 2: 16, 17, 19.

3. *to water the ground, to irrigate*, Gen. 2: 6, 10. Ps. 104: 13.

NIPH. see שָׁקַח Niph.

PUAL *to be moistened, irrigated*. Job 21: 24 *the marrow of his bones is moist*, i. e. fresh, vigorous; comp. Prov. 3: 8. 15: 30. 17: 22.

Deriv. שָׁקַח, מְשַׁקֵּה, and the two following.

שָׁקַח for שָׁקַח (after the form קָשַׁח) *drink*, only in plur. שָׁקַח Ps. 102: 10.

שָׁקַח plur. c. Suff. שָׁקַח Hos. 2: 7.

1. *drink* Hos. l. c. where not water, but some more delicate drink, as wine, is to be understood. Sept. ed. Ald. ὁ οἶνός μου.

2. *a watering, moistening* sc. of the bones, i. e. refreshment, Prov. 3: 8. See r. שָׁקַח in Pual.

שָׁקַח m. *an abomination, abominable thing*, spoken of things unclean, e. g. filthy garments Nah. 3: 6; of meats of-

fered to idols, εἰδωλόθυσια, Zech. 9: 7; espec. of idols 1 K. 11: 5 *Milcom* שָׁקַח the abomination (i. e. idol) of the Ammonites. 2 K. 23: 13. Dan. 9: 27, comp. 11: 31. 12: 11. Plur. of idols 2 K. 23: 24. Ez. 20: 7, 8.

\* שָׁקַח fut. שָׁקַח *to rest, to have quiet*, pp. *to lie down, to recline*, comp. Arab. سَخى to fall, cogn. with سَخى, Spoken a) of one who is never infested, harassed, troubled, Judg. 3: 11. 5: 31. 8: 28. Jer. 30: 10. 46: 27; whence מְשַׁקֵּה מְשַׁקֵּה שָׁקַח Josh. 11: 23. 14: 15; also of one who troubles or harasses no one, Judg. 18: 7, 27; which sometimes arises from fear, Ps. 76: 9. b) of one who does nothing, remains inactive, idle, Is. 62: 1. Jer. 47: 6; hence of God, as not affording aid, Ps. 83: 2.

HIPH. 1. *to cause to rest, to quiet*, i. e. to appease strife Prov. 15: 18. Also *to give quiet*, to render tranquil and secure, Job 34: 29; seq. 3 of pers. and 7 of thing, i. e. *from danger*, Ps. 94: 13.

2. intrans. *to keep or be quiet*, pp. *to quiet oneself*, Is. 7: 4. 57: 20. Inf. שָׁקַח subst. *rest, quiet*, Is. 30: 15. 32: 17. Trop. the earth is said *to be quiet, tranquil*, when the air is still and sultry, Job 37: 17. — Hence

שָׁקַח m. *rest, quiet*, 1 Chr. 22: 9.

\* שָׁקַח fut. שָׁקַח, once שָׁקַח (as if fr. שָׁקַח) Jer. 32: 9, *to poise, to weigh*. Arab. شغل, oftener شغل, Syr. شغل and شغل id. The primary idea lies in suspending the balance,

comp. Aeth. ሰጠ: to suspend, as upon a cross; comp. שָׁקַח, and Lat. pendo, pendeo. — Ex. 22: 16. 2 Sam. 14: 26. Is. 40: 12. Seq. 3 *to weigh out to any one*, e. g. metals, money, Gen. 23: 16. Jer. 32: 9. Ezra 8: 25; seq. עַל יְדֵי Ezra 8: 26. Esth. 3: 9; seq. עַל *over to or into the king's treasury* Esth. 4: 7. — 2 Sam. 18: 12 *though I might weigh out a thousand shekels into my hands*, i. e. though they should be

weighed out to me. Trop. for *to examine, to try*, a person Job 31 : 6, a thing 6: 2.

NIPH. *to be weighed* trop. Job 6 : 2 ; *to be weighed out* Job 28 : 15. Ezra 8 : 33.

Deriv. מִשְׁקָל, מִשְׁקָלָה, מִשְׁקָלִים, pr. n. אֶשְׁקֶלְךָ, and

שֶׁקֶל, pl. שֶׁקָלִים constr. שֶׁקָלֶי. m. a shekel, sicilus, a definite weight of gold and silver, containing twenty gerahs (גֵּרָה) i. e. grains, pp. kernel, bean, Ex. 30 : 13 ; and this being weighed out passed as current money among the Hebrews, (comp. עֶבֶר no. 2.) Gen. 23: 14, 16. Ex. 21: 32. Lev. 5: 15. 27: 3, 6. Josh. 7: 21. 1 Sam. 17: 5. Two kinds of shekel are distinguished, the shekel of the sanctuary Ex. 30: 13, and the king's shekel 2 Sam. 14: 26 ; but which of these was the heaviest, cannot be known. In the time of the Macabees (1 Macc. 15 : 6) silver coins were struck, each weighing one shekel, and stamped with the words שֶׁקֶל יִשְׂרָאֵל, see Bayer de Nummis Hebraeo-Samaritanis, Valent. 1781. 4 maj. p. 171 sq. These were equal to four Attic drachmae, i. e. to one stater, according to Josephus, Ant. 3. 8. 2 ; nor do the specimens still extant differ much from this, since even now when worn away by age they still contain 215 — 229 grains of troy or apothecaries weight, of which 60 make one drachm, see Eckhel Doctr. Numm. vett. III. p. 464. Fröhlich Annal. regum Syriae, prolegg. p. 84. Rasche Lex. rei nummariae IV, 2. p. 904. — The LXX have often rendered שֶׁקֶל by διδραχμον, which can be reconciled with the words of Josephus and with the weight of the specimens still extant, by supposing that the shekel, before the Babylonish exile and before the use of coined money, was of less weight than afterwards. Of less weight and value was also the σίκλος, σίγλος, used by the Persians, and containing 7½ oboli (six oboli make one drachma) Xen. Anab. 1. 5. 6. At Ephesus there was a shekel of gold, according to Alexander Aetolus ap. Macrobi. Sat. 5. 22.

\* שָׁקַם obsol. verb. Arab. سَقِمَ to be ill, sick. Hence

שִׁקְמָה (sing. sometimes in the Mishna) plur. שִׁקְמִים 1 K. 10: 27. Is. 9: 9. Amos 7: 14, and שִׁקְמוֹת f. Ps. 78: 47, a sycamore tree, Gr. συκόμορος, συκάμινος, very frequent in the level parts of Palestine, resembling the mulberry-tree in its leaves and general appearance, with fruit similar to the fig growing directly from the stem and larger boughs, and very difficult of digestion, Dioscorid. I. 182, comp. the root שִׁקְם. The fruit is used only by the poorest classes, comp. בָּלֵם. See Cels. Hierob. I. p. 310. Warnekros Hist. naturalis Sycomori, in Repert. f. morgenl. Litt. St. 11, 12.

\* שָׁקַע to subside, to sink down, as fire Num. 11: 2 ; of a land, to be submerged, overflowed, drowned, Jer. 51: 64. Am. 9: 5 it is overflowed בְּיַאֲרֵ מִצְרַיִם as with the river of Egypt, where it is coupled with an acc. of abundance.

NIPH. to be submerged, overflowed, as a land, Am. 8 : 8 Keri. In Chethibh for שָׁקַע stands נִשְׁקָע, the ע being elided.

HIPH. 1. to cause to subside, as water Ez. 32: 14.

2. to sink, i. e. to depress. Job 40 : 25 בְּחֶבֶל תִּשְׁקָע לְשׁוֹנוֹ canst thou sink his tongue with a cord ? i. e. canst thou tame him (the crocodile) by a thong or bit thrust into his mouth ?

Deriv. מִשְׁקָע.

שִׁקְעָרוֹת pl. f. sunken places, hollows, in a wall Lev. 14: 37. Sept. ζοιλᾶδες, Vulg. valliculae. This quadrilit. comes from שָׁקַע and فَعَرَ to be deep.

\* שָׁקַח in Kal not used, prob. to lay upon or over, to lay or cover with beams, joists, etc. i. q. Arab. سَقَفَ, Gr. σκεπάω, σκεπάζω. — Hence שִׁקְחִים, שִׁקְחָה מִשְׁקָח.

NIPH. to lie out over any thing, to project, hence to bend forward, Gr. πα-



καταύψει, espec. in order to see, and thus i. q. to look forth or abroad, comp. in יצפה; e. g. from a window, בער Judg. 5: 28. 2 Sam. 6: 16. Also of a mountain, to overhang, to look towards, Num. 21: 20. 23: 28. Metaph. Jer. 6: 1 evil impendeth, approacheth, from the north. Arab. أسفل long and bending from length, as the neck of the ostrich, or a tall man who stoops.

HIPH. id. השקרה משמים to look down from heaven, sc. God, Ps. 14: 2. 53: 3. 85: 12; to look out at a window, Gen. 26: 8.

Deriv. see under Kal.

שקה m. a layer of beams, joists, etc. 1 K. 7: 5 all the doors and the posts were שקה רבועים made square with layers of beams, i. e. were not arched but covered above with beams, and therefore square.

שקפים m. plur. beams or bars laid over, frame-work, 1 K. 7: 4. 6: 4 חלונות שקפים אטומים windows with closed (i. e. fixed) bars, lattice-work. See under אטם.

\*שקץ in Kal. not used, to be filthy, loathsome, abominable.

PIEL 1. to contaminate, to pollute, c. נפש oneself Lev. 11: 43. 20: 25.

2. to loathe, to abominate, to abhor, Ps. 22: 25; espec. any thing unclean, polluted, Lev. 11: 11. Deut. 7: 26.

Deriv. שקיץ, and

שקץ m. an abominable thing, spoken of things (and persons) unclean, polluted, espec. of things relating to idolatry, Lev. 11: 10, 12, 13, 20, 23, 41, 42. Is. 66: 17.

שקץ see שקיץ.

\*שקק fut. נשק, cogn. with שיק.

1. to run up and down, to and fro, spoken of those who eagerly seek any thing, e. g. of locusts Joel 2: 9. Is. 33: 4 seq. ב of the prey.—Hence

2. to be eager for, to be greedy, thirsty, e. g. a bear Prov. 28: 15; of a person thirsty Is. 29: 8. Ps. 107: 9.

HITHPALP. השתקשק i. q. Kal no. 1, Nah. 2: 5.

Deriv. משק.

\*שקר fut. ישקר to lie, and seq.

dat. of pers. to lie to any one, to deceive him, Gen. 21: 23. The primary idea is perhaps that of colouring, painting, comp. שער to be red, ruddy, שער red colour, paint, falsehood, see Tse-pregi in Diss. Lugdd. p. 115. Comp. kindr. שרק.

PIEL, to lie 1 Sam. 15: 29; seq. ב of pers. to lie to any one, to deceive, Lev. 19: 11. Also seq. ב of thing, as שקר to be false to a covenant, i. e. treacherously to break it, Ps. 44: 18. ש to be false to one's faith, fidelity, Ps. 89: 34; absol. id. Is. 63: 8.

שקר, plur. c. Suff. שקריהם Jer. 23: 32, m.

1. a lie, falsehood. שקר דברי false words Ex. 5: 9. שקר עד false witness Deut. 19: 18. נשבע לשקר to swear to a falsehood, i. e. falsely, Lev. 5: 24. 19: 12. נבא בשקר to prophesy false things, i. e. not received from God, Jer. 5: 31. 20: 6. 29: 9. Abol. and as an adv. falsely [hast thou spoken], it is false, 2 K. 9: 12. Jer. 37: 14. Plur. lies, falsehoods, Ps. 101: 7. Once for concr. a liar, man of falsehood, for איש שקר, Prov. 17: 4.

2. any thing which deceives or disappoints, deception, a vain thing. Ps. 33: 17 שקר יחסום להשועה i. e. they are deceived, disappointed, who expect victory from cavalry. Hence לשקר in vain 1 Sam. 25: 21. Jer. 3: 23; and שקר without cause, Ps. 38: 20. 69: 5. 119: 78, 86.

שקת f. Gen. 24: 20, plur. constr. שקתות (as if fr. שקת) 30: 38, watering-troughs, made of wood or stone for watering cattle. R. שקה.

שר or שרה, plur. שרות, walls Jer. 5: 10, i. q. שרות. So Sept. Vulg. Chald. as also the context demands.

שר m. c. Suff. שרר (r. שר)

1. sinew, muscle, collect. Prov. 3: 8 שרר יהי לשרה it shall be health (refreshment) to thy muscles, in which is the seat of strength. The other hemistich has: to thy bones.



2. *the navel*, pp. *the navel-cord*, Arab. <sup>2</sup> **سِر**. Ez. 16: 4. Comp. **שָׁרָר**.

**שָׁרָא** and **שָׁרָא** Dan. 2: 22, Chald.

1. *to loose, to unbind, to solve*, e. g. knots, trop. knotty questions, Dan. 5: 16. Part. plur. **שָׁרִיר** *loosed*, unbound sc. from bonds, Dan. 3: 25. Spec. of travellers who stop and put up for the night, and so unbind the loads of their beasts of

burden, Arab. **حَلَّ**, Gr. **καταλίσω**, whence **κατάλυμα**; hence

2. *to put up for the night*, and in general *to lodge, to dwell*, Dan. 2: 22. Syr. **ܫܪܐ** to put up, to dwell. Comp. **הַשְׁבִּית**.

PA. 1. i. q. Kal no. 1, *to solve* Dan. 5: 12.

2. *to begin*, pp. *to open*, comp. **הִחֵל** from **חָלַל**, Ezra 5: 2.

ITHPA. *to be loosened, to become weak*, Dan. 5: 6.

**שָׂרָאָר** (**سَرَّار** prince of fire)

Persian pr. n. *Sharezer* a) a son of Sen-nacherib, a parricide, Is. 37: 38. 2 K. 19: 37. b) Zech. 7: 2. — Comp. **בָּרַגַל**. **שָׂרָאָר**.

\* **שָׁרַב** obsol. root, Syr. and Chald. *to be hot, dry*, cogn. **צָרַב**. Hence

**שָׁרַב** m. 1. *heat of the sun*, Is. 49: 10. Hence

2. pr. n. of a phenomenon frequent in the deserts of Arabia and Egypt, and also occasionally seen in the southern parts of Russia and France, Arab.

**سَرَاب** Cor. 24. 39, Fr. *le mirage*, by which name it is also commonly known in English. It consists in this, that the desert, either wholly or in parts, presents the appearance of the sea or of a lake, so that the most experienced travellers are sometimes deceived. See Erdmann and Frähn in Gilbert's *Annales Phys. T. XXVIII. p. 1*, and Comment. on Is. 35: 7. — Hence light is thrown upon the words in Is. l. c. **הַיָּבֵשׁ הַשָּׁרֵב יֵאָנֵם** *the mirage shall become a lake*, i. e. the desert which presents the appearance of a lake, shall be changed into a real lake.

**שָׁרְבִיָּה** (*heat of Jehovah*) pr. n. m. Ezra 8: 18, 24. Neh. 8: 7. 9: 4. 10: 13. 12: 8, 24.

**שָׁרְבִית** i. q. **שָׁבֵט** (with ר inserted, see under ר, p. 917,) *a sceptre*, a form of the later Hebrew, Esth. 4: 11. 5: 2. 8: 4.

\* I. **שָׁרָה** i. q. Chald. **שָׂרָא** to loose, to solve.

PIEL **שָׁרָה** to loose, to let go free. Jer. 15: 11 Keri **שָׁרִיתָ לְטוֹב** *I will loose thee for good*, i. e. will set thee free. The Hebrews would seem to have used this word also in a bad sense (**לָרַע**) for deserting any one; whence here the adjunct **לְטוֹב** is added.

Deriv. **שָׁרָה**, **מִשְׁרָה**.

\* II. **שָׁרָה** perh. i. q. Arab. **شَرِب** to gleam, to glitter, e. g. lightning, whence **שָׁרָה**, **שָׁרִיוֹן**, coat of mail, armour.

**שָׁרָה** plur. **שָׁרִיֹּת**, f. *chains, bracelets*, Is. 3: 19; so called as being twisted together, intertwined, from r. **שָׁרַר** no. 1. — Chald. **שָׁרִי** id. comp. also Gr. **σείρα**, and Hebr. **שָׁרְשָׁרָה** q. v. in its place.

**שָׁרוּהָן** (for **שָׁרוּהָן** pleasant lodging) pr. n. of a place in the tribe of Simeon, Josh. 19: 6.

**שָׁרוֹן** (for **שָׁרוֹן** plain) always c. art. **הַשָּׁרוֹן**, *Sharon*, pr. n. of the level tract along the Mediterranean between Cesarea and Joppa, celebrated for its rich fields and pastures, Josh. 12: 18. Cant. 2: 1. Is. 33: 9. 35: 2. 65: 10. 1 Chr. 27: 29. Some suppose another plain of the same name to be meant in 1 Chr. 5: 16; but this is not necessary, see Reland *Palaest. p. 188, 370*. — Hence gentile n. **שָׁרוֹנִי** *Sharonite* 1 Chr. 27: 29.

**שָׁרוּקוֹת** Jer. 18: 16 Chethibh, i. q. **שָׁרוּקוֹת** q. v.

**שָׁרוּת** f. *beginning*, Jer. 15: 11 Chethibh. Chald. **שָׁרוּ** id. from r. **שָׂרָא** Pa. no. 2.

שֶׁרִי see שֶׁרִי.

שֶׁרִי (beginning?) pr. n. m. Ezra 10: 40.

שֶׁרִיה f. coat of mail Job 41: 18, apparently so called from its glittering, see r. שָׁרָה no. II.

שֶׁרִיוֹן 1. id. coat of mail 1 Sam. 17: 5, 38. Plur. שֶׁרִיִּים Nah. 4: 10, שֶׁרִיִּים 2 Chr. 26: 14. Syr. ܫܪܝܢ id. The same is also שֶׁרִיִּים q. v.

2. pr. n. *Sirion*, by which mount Hermon was known among the Sidonians, Deut. 3: 9. Comp. שֶׁרִיר. This name would seem to be derived from the resemblance to a breastplate; as also in Gr. *Θωράξ* is the name of the mountain near Magnesia.

שֶׁרִיִּן m. id. coat of mail, 1 K. 22: 34. Is. 59: 17.

שֶׁרִיקוֹת pl. f. (r. שֶׁרֶק) 1. whistlings, or rather pipings, Judg. 5: 16 שֶׁרִיקוֹת עֲדָרִים, pipings of the flocks, i. e. of the shepherds who play on the pipe while guarding their flocks.

2. hissings, i. q. scorn, derision, Jer. 18: 16 Keri.

שֶׁרִיר adj. firm, hard, tough, (Chald. שֶׁרִיר id.) only in plur. שֶׁרִירֵי בֶטֶן the firm parts of the belly sc. of the hippopotamus, i. e. the nerves, sinews, brawn, Job 40: 16. R. שֶׁרִיר, but compare שֶׁר no. 1. — Hence

שֶׁרִירוֹת f. abstr. hardness, firmness, and coupled with לֵב and רֵעַ, hardness of heart, stubbornness, Deut. 29: 18. Ps. 81: 13. Jer. 3: 17. 7: 24. 9: 13. 11: 8. Aram. ܫܪܝܪܐ in a good sense, firmness, truth.

שֶׁרִית see שֶׁרִית.

שֶׁרִמּוֹת Jer. 31: 40 Chethilbh, most prob. an error of the copyists for שֶׁרִמּוֹת fields, which is read in the parallel passage 2 K. 23: 4, and also in Jer. 1. c. in

Keri, in 6 Mss. and in some printed editions. That the common reading (which the LXX also have followed, giving it by Ἀσασημῶθ) in the sense of fields cut up or overflowed, may be vindicated to the Hebrew language, has been attempted to be shewn by Kuypers in Dissert. Lugdd. I. p. 537, coll. Arab. שֶׁר, שֶׁר, to cleave, to cut; but with no appearance of truth.

\* שֶׁרֶץ 1. to creep, to crawl, spoken of reptiles and the smaller aquatic animals, Gen. 7: 21. Lev. 11: 29, 41, 42, 43. Sometimes a place, as the earth or the sea, is said to creep with creeping things, reptiles, i. e. to abound or swarm with them, seq. acc. (comp. הָיָה no. 4,) e. g. the sea with aquatic animals Gen. 1: 20, 21; Egypt with frogs, Ex. 7: 28. Ps. 105: 30. — Hence

2. to breed abundantly, to multiply, of animals Gen. 8: 17. 9: 7; of mankind Ex. 1: 7. Aethiop. ሠረጸ: pullulavit. — Hence

שֶׁרֶץ m. collect. 1. reptiles, creeping things, Gen. 7: 21. Lev. 5: 2. 11: 29. v. 20 winged reptiles שֶׁרֶץ הָעוֹף, going upon all four, i. e. bats, not crickets, which latter have six legs, though they are said to use only four in going. v. 21, 23. Deut. 14: 19.

2. the smaller aquatic animals Gen. 1: 20, fully שֶׁרֶץ הַמַּיִם Lev. 11: 10.

\* שֶׁרֶק fut. יִשְׁרֹק 1. to hiss, to whistle, an onomatopoetic verb, like Gr. σφύζω, σφύσσω, σφύττω, from the root σφύζω, comp. σφύζω, σφύσσω, σφύζω. a) Seq. ה, to hiss or whistle for any one, to call by a hiss or whistle, e. g. bees, flies, in the manner of bee-keepers, Is. 5: 26. 7: 18; trop. nations Is. 11. cc. Zech. 10: 8. — b) to hiss in scorn and derision, 1 K. 9: 8. Lam. 2: 15, 16; seq. י of pers. or thing Jer. 19: 8. 49: 17; praegn. Job 27: 23 יִשְׁרֹק עָלָיו they shall hiss him out of his place.

2. to pipe, i. e. to whistle, not with the mouth, but with an instrument. Hence מִשְׁרָקוֹת, שֶׁרִיקוֹת.

**שָׂרָקָה** f. *a hissing, derision*. **הִרָקָה** to become a hissing, i. e. object of scorn, Jer. 19: 8. 25: 9. 29: 18.

\* **שָׂרָר** 1. *to twist, to twist together*, in the manner of a cord, kindr. with the roots **שָׂוֹר**, **סָוֹר**, **זָוֹר**, **דָּוֹר**, all of which contain the primary idea of turning, turning about, going in a circle, in various modifications. — Hence **שָׂר** and **שָׂרָר** the navel, pp. the navel-cord, **שָׂרִירָה** nerves, sinews, **שָׂרָה**, **שָׂרָשָׁה**, **שָׂרָשָׁה**, chain, q. d. cord made of metal. — Hence

2. *to be firm, hard, tough*, (Syr. Pa. to make firm, to strengthen,) espec. in a bad sense, whence **שָׂרִירָה** hardness sc. of heart.

3. *to press together*, and hence to *oppress, to treat as an enemy*, i. q. **שָׂרָר** no. 4. Part. **שָׂרָר** *an adversary, enemy*, Ps. 27: 11. 54: 7. 56: 3. 59: 11.

Deriv. see in Kal no. 1, 2. Also

**שָׂרָר** pr. n. m. 2 Sam. 23: 33, for **שָׂרָר** 1 Chr. 11: 35.

**שָׂרָר** c. Suff. **שָׂרָרָה**, *the navel*, pp. navel-cord, i. q. **שָׂר**, Cant. 7: 3, where it seems to stand for the region around the navel, *the belly*, which is compared to a bowl or goblet. Comp. vice versa **שָׂרָר** high place, and **שָׂרָר** navel.

**שָׂרָר** (root, i. q. **שָׂרָר**, comp. Syr. **ܫܪܪ**) pr. n. m. 1 Chr. 7: 16.

\* **שָׂרָר** pl. **שָׂרָרִים** c. Suff. **שָׂרָרִי** constr. **שָׂרָרִי**, m.

1. *a root*, Syr. **ܫܪܪ**, comp. **שָׂרָר**. Job 30: 4. Jer. 17: 8. al. saepe. — Trop. a) *for the bottom*, the lowest part of any thing, e. g. bottom or sole of the foot (comp. Lat. *planta pedis*) Job 13: 27; of a mountain, like Engl. *root*, Lat. *radix*, Job 28: 9; of the sea Job 36: 30. Hence b) *root of controversy*, i. e. the cause, ground of strife, Job 19: 28. — c) *root*, poet. for *fixed dwelling, abode*, Judg. 5: 14, just as nations taking up their abode in a land are said to be planted in it, to take root in it, see in **שָׂרָר**.

2. *a shoot, sprout*, springing from the root, Is. 53: 2. Metaph. **שָׂרָר יֵשׁוּעָה** *sprout of Jesse* i. e. the Messiah Is. 11: 10, comp. ὁ Ἰσὴν Δαβὶδ Rev. 5: 5. — But in Is. 14: 30 the root itself is meant, the metaphor being carried over from plants to a people.

Deriv. the denom. **שָׂרָר** and the verb **שָׂרָר**.

**שָׂרָר** PIEL *to root out, to extirpate*, Ps. 52: 7. Job 31: 12. — PUAL **שָׂרָר** pass. Job 31: 8.

Po. **שָׂרָר** *to root, to take root*, Is. 40: 24. — POAL id. Jer. 12: 2.

HIPH. *to strike its roots, to take root*, i. q. Poel, Ps. 27: 6, where it is spoken metaph. of one flourishing in prosperity. With **שָׂרָרִים** added, pp. Ps. 80: 10.

**שָׂרָר** Chald. i. q. Hebr. *root* Dan. 4: 12.

**שָׂרָרָה** for quadril. **שָׂרָרָה**, plur. constr. **שָׂרָרָה**, f. *chains, small chains*, Ex. 28: 2. R. **שָׂרָר**.

**שָׂרָר** (*shēroshu*), Keri **שָׂרָר** Chald. f. *a rooting out*, i. e. expulsion, banishment, Ezra 7: 26, comp. 10: 8. See **שָׂרָר** no. 1. c.

**שָׂרָרָה** f. *a chain, small chain*, Ex. 28: 14. 39: 15. R. **שָׂרָר** no. 1. — Arab. with the letter *r* softened **سَرْسَرْ**, Chald. **ܫܪܪܐ**, **ܫܪܪܐ**. Hence by contraction **שָׂרָר** q. v.

\* **שָׂרָר** in Kal not used.

PIEL **שָׂרָר**, inf. **שָׂרָר** and with the tone drawn back **שָׂרָר** Deut. 17: 12, fut. convers. **שָׂרָר**, *to wait upon, to serve, to minister unto*, c. acc. of pers. Gen. 39: 4. 40: 4. Num. 3: 6. 1 K. 1: 15; seq. **שָׂרָר** Num. 4: 9. Often in the phrase **שָׂרָר אֶת־יְהוָה** *to minister unto the Lord*, spoken of the priests as performing the sacred rites of worship, Num. 18: 2. 1 Sam. 2: 11. 3: 1; and so c. acc. impl. Num. 3: 31. 4: 12. Different from this is **שָׂרָר בְּשֵׁם יְיָ** *to minister in the name of the Lord*, Deut. 18: 5, 7, i. e. to worship Jehovah with invocation,

after the analogy of the phrases קָרָא בְּשֵׁם יי, בְּשֵׁם יי. By a bold figure it is said Is. 60: 7 *the rams of Nebaioth יִשְׁתַּחֲוּךָ shall minister unto thee*, i. e. shall serve as victims for the sacrifices. Part. מְשַׁח subst. *a minister, attendant*, Josh. 1: 1; spec. in the sacred rites, Ezra 8: 17. Fem. מְשַׁחָה for מְשַׁחָה, 1 K. 1: 15.

שֶׁט see שֶׁט.

\* I. שֶׁט f. and שֶׁט constr. שֶׁט m. *six*, very often. — Plur. שֶׁט *sixty*, often. — This numeral is also widely spread even beyond the Semitic languages, Arab. سِتٍّ, سِتَّة, Aram.

שֶׁט q. v. Aeth. ስሐ, Sanscr. *shash*, Zend. *qsawas*, Slav. *shest*, Gr. ἕξ, Lat. *sex*, to which may be added the usual forms in the modern languages.

Deriv. שֶׁט, שֶׁט.

\* II. שֶׁט m. *something white, whiteness*. R. שֶׁט.

1. *white marble*, i. q. שֶׁט, Esth. 1: 6. Cant. 5: 13.

2. *byssus*, i. e. fine cotton, so called from its whiteness. E. g. that of the Egyptians, Gen. 41: 42. Prov. 31: 22; and of the Hebrew priests Ex. 26: 1. 27: 9, 18. 28: 39. See בּוּץ. We have assigned to this word a Hebrew origin; but it nevertheless approaches very near to the Egyptian ὤψων, and perhaps the Hebrews so imitated the Egyptian word as to give it the appearance of being derived from a Hebrew root. — See Celsii Hierob. II. p. 259. Hartmann Hebräerin III. p. 34 sq.

\* שֶׁט a doubtful root, PIEL שֶׁט, Ez. 39: 2 וְשֶׁט אֶתְּךָ וְהִלַּחְתְּךָ *I will turn again and will lead thee and will bring thee up etc.* Sept. καθοδηγήσω σε, but Compl. κατέσω σε. Targ. *errare te faciam*. Vulg. *seducam te*. The signification of *leading* is quite clear from the context; as to the etymology, comp. Aethiop. ስሐ; contr. ስሐ; whence ስሐ.

to walk or go about, to traverse countries, and ስሐ: ladder, as aiding to go up.

שֶׁט Sheshbazzar Pers. pr. n. perh. contr. from چسبانان fire-worshipper. It seems to have been borne in Persia by Zerubbabel, Ezra 1: 8. 5: 14.

שֶׁט PIEL denom. from שֶׁט, pp. 'to divide into six parts,' and hence to give the sixth part, Ez. 45: 13.

שֶׁט (whitish? r. שֶׁט) pr. n. m. Ezra 10: 40.

שֶׁט (id.) pr. n. of an Anakite Num. 13: 22. Josh. 15: 14. Judg. 1: 10.

שֶׁט Ez. 16: 13 Chethibh for שֶׁט *six*. The writer seems to have chosen this unusual form for the sake of a paronomasia with the word מְשִׁי.

שֶׁט m. שֶׁט f. *the sixth*. The fem. also denotes *the sixth part, a sixth*, Ez. 4: 11. 45: 13.

שֶׁט Sheshak, a name of Babylon, Jer. 25: 26. 51: 41. Its etymology and proper signification are doubtful. The Hebrew intpp. as also Jerome, suppose שֶׁט to stand for שֶׁט, according to the secret or cabbalistic mode of writing called אהבש, i. e. in which the alphabet is inverted, so that ה is put for א, ש for ב, etc. and this they think was done by the prophet through fear of the Chaldeans. But even supposing, (what however we by no means admit,) that these cabbalistic mysteries or trifling, were already current in the age of Jeremiah, how can it be explained that in c. 51: 41, in the very same verse, שֶׁט is mentioned under its own proper name? C. B. Michaelis not unaptly supposes שֶׁט to be contracted from

שֶׁט coll. سَكى, to overlay a gate with iron or other plates, so that שֶׁט would designate Babylon as χαλκόπυλος. Bohlen renders it *house of the prince*, comp. Pers. شاه.



שֵׁן (perh. i. q. שֵׁן lily) pr. n. m. 1 Chr. 2: 31, 34, 35.

שֵׁן (for שֵׁן eagerness, longing, according to Simonis,) pr. n. m. 1 Chr. 8: 14, 25. R. שֵׁן.

\* שֵׁן obsol. root, to be red, ruddy, cogn. with שֵׁן, שֵׁן. Arab. أَشْنَرُ ruddy, rubicund. — Hence

שֵׁן, in pause שֵׁן, m. red colour, red ochre, rubrica, Jer. 22: 14. Vulg. *sinopsis*, i. e. *rubrica Sinopensis*, which was the most celebrated, see Plin. H. N. 35. 5 or 13. Sept. *μλτος*, which in Hom. is i. q. *rubrica*. The Heb. intpp. understand by it *cinnabar*, *vermilion*.

שֵׁן pl. שֵׁן m. (ר. שֵׁן) *columns*, *pillars*, and metaph. *princes*, *nobles*, i. e. *pillars of a state*. Ps. 11: 3 *when the pillars are overthrown*, i. e. *when the noblest, the firm supporters of what is right and good, have perished*. Is. 19: 10 *and her (Egypt's) columns are broken down*, i. e. *the nobles of her state*. Opp. *hired labourers*, i. e. *the vulgar*.

I. שֵׁן 1. *buttock* Is. 20: 4, plur. שֵׁן 2 Sam. 10: 4. Arab. أَسْنَى,

Syr. pl. أَهْلَى, id. Its origin must be referred to the root שֵׁן, (comp. Engl. *sitting-part*, *seat*, Germ. *Gesäss*,) although שֵׁן, as also the Arabic and Syr. forms, follows the analogy of verbs, שֵׁן.

2. *Seth* pr. n. of the third son of Adam, Gen. 4: 25, 26. 5: 3 sq. In the first of these passages, it is derived from שֵׁן in the sense of *to set, to place*, i. q. *to replace*, q. d. *compensation*.

II. שֵׁן f. contr. for שֵׁן (Lam. 3: 47) *noise, tumult*, from r. שֵׁן. Num. 24: 17 בְּנֵי שֵׁן *the sons of [warlike] tumult* i. e. *the tumultuous enemies of Israel*. In Jer. 48: 45, which is imitated from Num. l. c. it stands בְּנֵי שֵׁן.

שֵׁן and שֵׁן Chald. i. q. Heb. שֵׁן *six*, Dan. 3: 1. Ezra 6: 15. Plur. שֵׁן *sixty* Dan. 3: 1.

\* I. שֵׁן fut. שֵׁן, apoc. שֵׁן.

1. *to drink*, Syr. and Chald. Aeth. id. Syonon. is שֵׁן, in Kal and Niph. not used, whence Hiph. שֵׁן. — Seq. acc. of drink, Ex. 34: 28; seq. מִן Job 21: 20 where comp. כּוֹס; seq. בִּי of any thing, with the notion of enjoyment, Prov. 9: 5; also seq. בִּי of the vessel, comp. בִּי A. 1. a. Am. 6: 6. — Metaph. Job 15: 16 שֵׁן בְּמִיָּם עֲוֹנָה *like water, i. e. wholly filled and overflowing with iniquity*, comp. 34: 7. But in Prov. 26: 6 the same phrase is to be taken in a passive sense, *the lame man drinketh in injury*, i. e. *must suffer it, cannot avenge it*.

2. *to drink together, to banquet*, Esth. 7: 1. Comp. מִשְׁתֶּה.

NIPH. pass. of Kal no. 1, Lev. 11: 34.

HIPH. see שֵׁן.

Deriv. מִשְׁתֶּה, מִשְׁתִּי no. I, שֵׁן.

\* II. שֵׁן obsol. verb, Arab.

سَتَى IV, i. q. أَسَدَى, to fix the warp to the loom, Syr. أَهْلَى to weave. Hence שֵׁן no. II.

שֵׁן and שֵׁן Chald. *to drink*, Dan. 5: 1, 2, 23. Praet. c. Aleph prostheth. שֵׁן Dan. 5: 3, 4, comp. Syr. أَهْلَى to drink. Seq. בִּי of the vessel, v. 3. Comp. the Heb.

Deriv. מִשְׁתֶּה.

שֵׁן see שֵׁן.

שֵׁן I. *a drinking, carousing*, Ecc. 10: 17. R. מִשְׁתֶּה no. I.

II. *the warp in weaving*, Lev. 13: 48 sq. R. שֵׁן no. II.

שֵׁן f. i. q. שֵׁן no. I, Esth. 1: 8.

שֵׁן m. *a plant, shoot*, Ps. 128: 3. R. שֵׁן.

שֵׁן f. *two*, see שֵׁן.

\* שָׁחַל fut. יִשְׁחַל to plant, a poetic verb, Ps. 1: 3. 92: 14. Hos. 9: 13. Jer. 17: 8. Ez. 17: 8. 19: 10, 13. — Hence שְׁחִיל.

\* שָׁתַם prob. to unclothe, to open, cogn. שָׁתַם, שָׁתַם, to close. Chald. to perforate. Found only in one phrase, Num. 24: 3, 15 שָׁתַם הָעֵינַן unclothed of eye, i. e. with the (mental) eye opened, of a prophet, i. q. גָּלְיָי עֵינָי in v. 4. For the sense comp. Ps. 40: 7.

\* שָׁתַן only part. Hiph. מִשְׁתַּן making water, mingens. The Talmudists use also the inf. הִשְׁתַּן, fut. יִשְׁתַּן, but there is extant no other vestige of a root שָׁתַן; on the contrary, to express the voiding of urine the usual word is שָׁרַן, whence שָׁרַן. Simonis therefore (ed. 2) has not unaptly regarded שָׁתַן as a contracted form for הִשְׁתַּן Hithpa. of the root שָׁרַן. — Found only in the phrase מִשְׁתַּן בְּקִיר mingens ad parietem, i. e. against the wall, a sort of contemptuous expression to denote a small boy, espec. where mention is made of exterminating a whole tribe or family. 1 K. 16: 11 he slew all the house of Baasha; he left him not one mingens ad parietem (not even a boy,) nor kindred, nor friends. 14: 10. 21: 21. 1 Sam. 25: 22, 34. 2 K. 9: 8. Comp. the same phrase in Syriac, e. g. Assem. Bibl. Orient. II, p. 260, an dioecesis sacra Gumae (me teneat) in qua non remansit qui mingat ad parietem? i. e. which is wholly devastated. The phrase seems thus contemptuously

to denote a boy, because in the East it is customary for men to perform this office of nature in a sitting posture, beneath their flowing garments, nor does decency permit it to be done in the presence of others; see Hdot. 2. 35. Xen. Cyr. 1. 2. 16. Ammian. Marcell. 23. 6. — Some understand by this phrase a slave or a person of the lowest class, see Jahn Arch. I. 2. p. 77. Hermeneut. Sacrae p. 31; others, a dog, Ephr. Syr. Opp. I. 542, Abulwalid, Judah ben Karisch (mss.) Kimchi, Jarchi; but neither of these accord with the context. See L. de Dieu ad 1 Sam. 25: 34. Boch. Hieroz. I. p. 675.

\* שָׁתַק fut. יִשְׁתַּק, to subside, to settle down, hence to be still, to be hushed, (kindr. with שָׁקַט, שָׁכַת,) of waves Ps. 107: 30. Jon. 1: 11, 12; of strife, Prov. 26: 20.

שֵׁתַר (سَئَار Pers. a star) pr. n. of a Persian prince, Esth. 1: 14.

שֵׁתַר בֹּזְזִי (سَئَار بَزْزَی shining star) pr. n. of a Persian governor, Ezra 5: 3. 6: 6.

\* שָׁתַת i. q. שָׁתָה, to set, to place; hence twice praet. plur. שָׁתוּ. Ps. 49: 15 שָׁתוּ כַּצֹּאֵן לְשֹׂאֵל שָׁתוּ like sheep they put them in Sheol, i. e. drive or thrust them down thither, comp. Ps. 88: 5. Ps. 73: 9 שָׁתוּ בְּשִׁמְיָם פִּיהֶם they set their mouths against the heavens, i. e. they assailed the heavens, and as it were provoke them, with proud and impious language.

ת

Tav or Tau, the twenty-third and last letter of the Hebrew alphabet, as a numeral denoting 400. For the signification of the name, see under תָּו.

As to the pronunciation, ת without Dag. lene is an aspirate and seems to have had a lisping sound, like Gr. θ, Engl. th. With Dag. lene (תָּ) it is a slender t, differing from ט, for which difference see under ט. In Arabic the corresponding letter is ت, rarely ث, as in

تَقَات, تَقَات. It is sometimes interchanged with ט p. 979, and ט p. 383; and it has even some affinity with the breathings ט, טָ, see Heb. Gram. p. 93 note, and comp. שָׁוִיב, אָוִיב, שָׁוִיב, אָוִיב, to return, אָוִיב and אָוִיב to dwell, also to mark. So also in Arabic often.

תָּא m. a chamber 1 K. 14: 28. Ez. 40: 7 sq. Chald. תְּאָא, Syr.

וְנֹזֶז, וְנֹזֶז. Plur. תְּאִים, once  
תְּאִים Ez. 40: 12. R. תְּנִה no. III, to  
dwell. The form תא comes from תָּרַח  
for תָּרַח, the letter ר being changed to  
א on account of the preced. Kamets, as  
in קָנַם, קָנַם, קָנַם.

\* I. תִּאֵב to desire, to long after,  
seq. הַ Ps. 119: 40, 174. In Chaldee  
frequent. It accords with תִּאֵב, תִּאֵב,  
and might seem a secondary verb de-  
rived from Hithpa. of these roots.

Deriv. תִּאֵבָה.

II. תִּאֵב only in part. Piel  
מִתְאֵב i. q. מִתְאֵב, abominating, abhor-  
ring, Am. 6: 8; the letters ע and א be-  
ing interchanged in the Aramaean  
manner, see p. 1.

תִּאֵבָה f. desire, longing, Ps. 119:  
20. R. תִּאֵב no. I.

\* I. תִּאֵב i. q. תִּאֵב no. I, to mark  
out, to describe, only in

PIEL fut. תִּתְאֵב Num. 34: 7, 8.  
Sept. καταμετροῦσθε, Syr. determina-  
bitis. Comp. תִּאֵב no. III.

\* II. תִּתְאֵב i. q. Arab. تَأَيَّ to  
outrun, to get before.—Hence

תִּתְאֵב Deut. 14: 5, and contr. תִּתְאֵב  
Is. 51: 20, a species of gazelle, so called  
from its swiftness. — In Deut. l. c. Sept.  
Vulg. and in Is. l. c. Aqu. Symm. Theod.  
Vulg. render it ὄρυξ, oryx, Targg. bos  
sylvestris which is a kindred idea,  
comp. תִּתְאֵב. See Boeh. Hieroz. T. I.  
p. 973.

תִּתְאֵב f. (r. תִּתְאֵב no. I) 1. desire,  
wish, whether right and good Ps. 10:  
17. 21: 3, or wicked 112: 10.

2. in a bad sense, desire, appetite,  
lust, Num. 14: 4 תִּתְאֵבוּ הַתִּתְאֵבוּ they lust-  
ed a lust, i. e. fell a lusting, lust seized  
them. Ps. 78: 29, 30. קְבֵרוֹת תִּתְאֵבוֹת  
sepulchres of lust Num. 11: 34, 35.

3. object of desire, a delight, as מִתְאֵב  
תִּתְאֵב food of delight, i. e. delicate,  
dainty, Job 33: 20. Gen. 3: 6; also or-

nament, honour, Gen. 49: 26. Prov. 19:  
22.

תִּתְאֵב a twin, only plur. תִּתְאֵב  
twins Gen. 38: 27, by Syriasm contr.  
תִּתְאֵב Gen. 25: 24, constr. תִּתְאֵב Cant.  
4: 5. R. תִּתְאֵב.

תִּתְאֵב f. (r. תִּתְאֵב) a curse Lam.  
3: 65.

\* תִּתְאֵב to be double, twain, Part.  
תִּתְאֵב double, twain, coupled, of  
boards Ex. 26: 24. 36: 29. Syr. and  
Arab. to be twin.

Hithp. to bear twins Cant. 4: 2. 6: 6.  
Deriv. תִּתְאֵב, and

תִּתְאֵב or תִּתְאֵב, whence plur.  
תִּתְאֵב twins Cant 7: 4. It is pp. a mono-  
syllabic abstract noun, of the form גִּדְלָה  
גִּדְלָה, here put as concr.

תִּתְאֵב f. pp. a coming together, and  
then of the copulation of animals, from  
r. תִּתְאֵב no. II, Pi. to cause to meet, which  
is transferred to sexual intercourse.  
Once of the wild ass in her heat, Jer.  
2: 24. — Not less aptly N. G. Schroeder  
in his Observatt. ad Origg. Hebr. p.  
10, derives the signification of heat, lust,  
from the root תִּתְאֵב to be hot, to boil,  
comp. תִּתְאֵב.

תִּתְאֵב pl. תִּתְאֵב f. fig-tree Gen. 3: 7,  
where the ficus indica or Musa paradisi-  
siaca, Engl. plantain-tree, with very  
large leaves, seems to be meant. Num.  
13: 23. 20: 5. Deut. 8: 8. al. Also the  
fruit, a fig, 2 K. 20: 7. — To sit under  
the vine and fig-tree, is to live a quiet  
and happy life, 1 K. 5: 5. Zech. 3: 10.  
Mic. 4: 4. See Celsii Hierobot. II. p.  
368 sq. — The etymology is obscure,  
since it cannot well be derived either  
from the root תִּתְאֵב, nor from תִּתְאֵב, Arab.

תִּתְאֵב Conj. III.

תִּתְאֵב (for תִּתְאֵב) f. occasion  
Judg. 14: 4. R. תִּתְאֵב no. II, see espec.  
Hithp.

תִּתְאֵב f. sorrow, mourning, Is. 29:  
2. Lam. 2: 5. R. תִּתְאֵב no. I.

**תֵּאֲנִים** m. plur. *hard-labours, travail*, from r. אָנַךְ no. 3. Ez. 24: 12 **תֵּאֲנִים הָיָה** *with toils doth (the pot) weary me.* Vulg. *multo labore sudatum est.*

**תֵּאֲנֵת שִׁלֹּה** (approach to Shiloh) pr. n. of a place in the confines of Ephraim, Josh. 16: 6.

\* **תִּאָּר** *to be marked out or off, to be described*, e. g. a border, boundary, *to extend, to stretch*, seq. מִן — אֶל — הַ, i. e. *from — even to*, Josh. 15: 9, 11. 18: 14, 17. Others act. *to mark off*, etc.

PIEL *to mark out, to delineate*, Is. 44: 13. — PUAL **מִתְאָר**, Josh. 19: 13 *Rimmon הַמִּתְאָר* *which is marked off (pertains) to Neah.* — Hence

**תֵּאָר** c. Suff. **תֵּאָרוֹ** for **תִּאָּרוֹ** m. *form, figure* of the body, 1 Sam. 28: 14. Lam. 4: 8. **רֵפֶה, רֵפֶת תֵּאָר** *of a beautiful form* or figure, often said of men Gen. 12: 17. 39: 6; and also of beasts Gen. 41: 18, 19. Spec. *beauty of form, comely form*, Is. 53: 2. 1 Sam. 16: 18 **אִישׁ תֵּאָר** *a man of form*, i. e. handsome.

**תֵּאָרֶה** pr. n. m. 1 Chr. 8: 35; also **תִּתְאָרֶה** 1 Chr. 9: 41.

**תֵּאֲשֹׁר** m. Is. 41: 19. 60: 13, pp. *erectness*, (see r. אָשַׁר no. 1.) *tallness*, and hence a tall tree, spec. a species of cedar growing on mount Lebanon. Vulg. and Chald. render it *buxus, the box-tree*; Syr. and the Hebrew intpp. *Sherbin*, i. e. a species of cedar distinguished by the smallness of its cones and the upward direction of its branches.

**תִּבְהָ** f. pp. *a box, chest, coffer*, Chald. **تَابُوتٌ, تَابُوتٌ**, Arab. **תִּיבֹהָ**, chest, coffer, comp. Gr. **θίη, θήη** in Sept. after the oriental usage. Spoken of *the ark* of Noah as built in the form of a chest or coffer, Gen. 6: 14 sq. also of *the ark* in which Moses was exposed Ex. 2: 5. Sept. **νωβώτος**, Vulg. *arca*. Luther and the Engl. version have properly retained the form

*Arche, ark*, as denoting both a chest and a vessel of the like form. The etymology is unknown.

**תְּבוּאָה** f. (r. בּוֹא) 1. *produce, increase*, e. g. of the earth Josh. 5: 12; of the threshing-floor and winepress Num. 18: 30; of the vineyard Deut. 22: 9.

2. *gain, profit*, **תְּבוּאַת הָרָשָׁע** *unjust gain* Prov. 10: 16. 15: 6. **תְּבוּאַת הַחֵכְמָה** *the profit of wisdom, resulting from it*, 3: 14. 8: 19. Is. 23: 3.

3. *trop. result, consequence*, **תְּבוּאָה** *the result of his words* Prov. 18: 20. Comp. פֶּרִי no. 1.

**תְּבוּןָ** m. *insight, understanding*. Hos. 13: 2 *they have made idols according to their own insight*, i. e. as they pleased. R. בִּין, בּוֹן.

**תְּבוּנָה** f. id. *insight, understanding*, spoken of God and men, Prov. 2: 6. 3: 19. 21: 30. Deut. 32: 28. Plur. id. Prov. 11: 12. 28: 16. Is. 40: 14; also *intelligent words, reasons*, Job 32: 11. R. בִּין, בּוֹן.

**תְּבוּסָה** f. (r. בָּסַס) *a treading down, destruction*, 2 Chr. 22: 7.

**תְּבוֹרָ** (quarry, from r. תָּבַר i. q. שָׁבַר or height, mount, umbilicus, i. q. טָבוֹר q. v.) **תָּבוֹר** pr. n. a) of a mountain on the confines of Zebulun and Naphtali, situated in the midst of a plain, called by Josephus **Ταβύριον**, **Ἰταβύριον**, Relandi *Palaestina* p. 331 sq. now **جبل طور** *Djebel Tor*, Burckhardt's *Travels in Syria* etc. p. 332 sq. or p. 589 sq. Germ. [Bibl. Repos. I. p. 600.] Josh. 19: 22. Judg. 4: 6. 8: 18. Ps. 89: 13. Jer. 46: 18. Hos. 5: 1. — b) A grove of oaks in the territory of Benjamin 1 Sam. 10: 3. — c) a Levitical city in Zebulun, 1 Chr. 6: 62.

**תִּבְלָ** f. (each Tseri impure) a poetic word.

1. *the earth*, as fertile and inhabited, *the habitable globe, world*, **οἰκουμένη**, from r. **בָּלַל**, where see Hiph. no. 3. Syr. **ܬܒܠܐ**, **ܬܒܠܐ**, **ܬܒܠܐ**, id. Is.



14: 17, opp. מִדְּבָר. Twice poet. תִּבְלָא אֶרְצוֹ the world, i. e. the habitable parts of his earth, i. e. God's, Prov. 8: 31. Job 37: 12. Comp. אֶרֶץ וְתִבְלָא Ps. 90: 2. Also often

2. the whole earth, the world in general, espec. where the founding of it is mentioned, 1 Sam. 2: 8. Ps. 18: 16. 93: 1. Meton. for the inhabitants of the earth, Ps. 9: 9. 24: 1. 33: 8. 96: 13. 98: 9. Hyperb. spoken of the kingdom of Babylon Is. 13: 11, and of Israel 24: 4. Comp. orbis Romanus.

תִּבְלָא m. foul pollution, profanation. Lev. 18: 23 after the law against bestiality, הִנָּה תִּבְלָא this is foul pollution. 20: 12. R. פִּלָּא no. 3, as תִּמָּס from r. מָסַס; comp. Chald. בִּלְגַל to profane sc. by incest Gen. 49: 4 Targ. Jon. Arab. بَلَى to be profaned, to commit adultery.

תִּבְלָא see תִּבְלָא.

תִּבְלָא (r. בָּלָא) consumption, destruction, Is. 10: 25. Some Mss. and editions read here תִּבְלָא, which would also have the sense of consumption, from r. בָּלָא Pi. But this reading seems owing rather to the copyists, to whom the word תִּבְלָא was more familiar; comp. the similar variety of orthography in Job 21: 13. 36: 11.

תִּבְלָא m. stained, i. e. having stains, spots, from r. בָּלָא no. 3; only Lev. 21: 20 תִּבְלָא בְּעֵינוֹ, Vulg. having a (white) spot on the eye. Vers. anon. in Hexaplis, λεύκωμα, comp. Tob. 2: 9. 3: 17. 6: 8, where the Heb. translator renders the Gr. λεύκωμα by this word, תִּבְלָא. Targg. snail, here for bleary-eyed, lippus, comp. r. בָּלָא no. 1.

תִּבְנָא m. straw as broken up by threshing, short straw, chaff. Arab.

תִּבְנָא id. whence denom. תִּבְנָא to fodder with straw, to sell straw. The etymology is doubtful; but not improb. בְּנָא is so written for תִּבְנָא from r. בָּנָא, and denotes material for building, comp. Ex. 5: 7 sq. also אֶבֶן and תִּבְנָא. Job 21: 18. Gen. 24: 25. Is. 11: 7. 65: 25.

Deriv. denom. מִתְבָּנָא, and

תִּבְנָא (prob. for תִּבְנָא building of Jehovah, from r. בָּנָא) pr. n. m. 1 K. 16: 21, 22.

תִּבְנָא f. (r. בָּנָא) 1. structure, mode of building, Ps. 144: 12.

2. model, pattern, after which any thing is built, Ex. 25: 9, 40. 2 K. 16: 10.

3. image, form, likeness of any thing, Deut. 4: 16, 17, 18. Ez. 8: 10. Hence Ez. 8: 3 וַיַּעַל תְּבִיטָה יָד וַיִּשָּׂא וַיִּתֵּן וַיִּתֵּן וַיִּתֵּן and he put forth the form of a hand, something like a hand, 10: 8. Comp. דְּמוּת no. 3.

תִּבְעָא (a burning) pr. n. of a place in the Arabian desert, Num. 11: 3. Deut. 9: 22.

תִּבְעָא (perh. brightness, from obsol. r. בָּעַץ q. v.) pr. n. of a place near Shechem, Judg. 9: 50. 2 Sam. 11: 21.

\* תִּבְרָא Chald. i. q. Hebr. שִׁבְרָא to break. Part. pass. תִּבְרָא fragile, frail, Dan. 2: 42. Comp. תִּבְרָא.

תִּגְלָא pr. n. m. Tiglath-pileser, king of Assyria B. C. 753—734. 2 K. 15: 29. 16: 10. Written also תִּגְלָא 2 K. 16, 7, and תִּגְלָא 1 Chr. 5: 6. 2 Chr. 28: 20, and תִּגְלָא 1 Chr. 5: 26. — The first part of the name seems to be equivalent to Diglath, the river Tigris, (see תִּגְלָא), pp. acer, swift. The latter part, which appears also in the name Nabopolassar is prob. i. q. Pers. בَالِاسَر magnus rex, comp.

Sanscr. pāla lord, king, from r. pāl to guard, to rule; unless perh. Pilesar and Polasar may be i. q. Sanscr. pura sara, preceding, a leader; see Bopp's Glossar. p. 109. The whole name may be translated lord of the Tigris.

תִּגְמָל m. (r. גָּמַל) benefit, i. q. גְּמוּלָא, Ps. 116: 12.

תִּגְרָא f. (r. גָּרָא) strife, contention. Ps. 39: 11 מִתְגַּרְתִּי יְדִי אֶינִי כְלִי מִן הַתִּגְרָא from the contention of thy hand i. e. thy

strokes, judgments, *I am consumed*. Chald. id.

**תֹּגָרְמָה** Gen. 10:3, and **תֹּגָרְמָה** 1 Chr. 1:6. Ez. 27:14. 38:6, *Togarmah* pr. n. of a northern region and people sprung from Gomer, i. e. the Cimmerians, and abounding in horses and mules. Most prob. *Armenia*, which was noted for its horses, *ἵπποβοτος σφοδρά* Strab. 11. 13. 9; or at least a part of it. Such too is the tradition or opinion of the Armenians themselves, who claim *Torgom* the son of Gomer as the founder of their nation, and call themselves *the house of Torgom*; comp. Sept. ll. cc. where by transpos. of the letters we find also *Θοργαμά, Θεργαμά, Θυργαμά*, as likewise some Heb. Mss. have *תרגמה*. See J. D. Michaëlis Spicileg. Geogr. T. I. p. 67—78.

**תֵּדְהָר** m. name of a tree growing in Mount Lebanon, Is. 41:19. 60:13. Vulg. *ulmus* elm, Chald. **מִרְיָן** i. e. a species of plane-tree called by the Arabs **ساج**. Better *hard-oak, holm, ilex*, pp. lasting, firm, from r. **דָּהָר** no. 2. Comp. **תִּירָא**. See Celsii Hierobot. T. II. p. 271. Comment. ad Is. 41:19.

**תִּדְרִיָּא** f. Chald. (ר. **דִּיר**) *circuit*, hence *continuity*, i. q. **תָּמִיד**. Adv. **בְּתִדְרִיָּא** pp. in a circuit, i. e. *continually*, Dan. 6:17, 21.

**תַּדְמוֹר** 1 K. 9:18 Keri, and 2 Chr. 8:4, *Tadmor* pr. n. of a city in a fertile spot of the Syrian desert between Damascus and the Euphrates, founded by Solomon, and still called by the Arabs **تدمر** or **تدمر** i. e. city of palm-trees, see Schultens Ind. ad Vit. Salad. Gr. *Palmyra*, just as vice versa the Arabs called *Palma* a city of Spain **تدميرة** *Tadmira*. The same city is called **תָּמֶר** (palm) 1 K. 1. c. Chethibh, which seems to have been less usual. In the numerous Aramaean and Greek inscriptions which are still found on the ruins of Palmyra, the name is written

both **תַּדְמוֹר** and **תַּדְמוֹר**, see Swinton in Philos. Transactions, Vol. XLVIII.

**תִּדְעַל** (fear, veneration, from Samar. r. **דַּעַל** = **דַּעַל** to fear) pr. n. of a king, Gen. 14:1.

\* **תִּדְהָה** obsol. root, Chald. **תִּדְהָה** to be waste, desert, desolate, (cogn. with **שָׁאָה**), whence **תִּדְהָה**, **תִּדְהָה**, waste, desert, Arab. **تَهِي** empty. — Hence

**תִּדְהָה** subst. for **תִּדְהָה**, a segholate form penacute.

1. *wasteness, desolateness*, concr. *waste, desolate*, Gen. 1:2. Job 26:7. Hence a) *a desert* Deut. 32:10. Job 6:18. 12:24. b) *desolation*, Is. 24:10 **קִרְיַת תִּדְהָה** *a city of desolation* i. e. laid waste. 34:11.

2. *emptiness, vanity*, and concr. *a vain thing, worthless*, (synon. **הֶבֶל**), Is. 41:29. 44:9. 49:4. 59:4. 1 Sam. 12:21; *nothing* i. q. **אֵין** Is. 40:17, 23.

3. **לְתִדְהָה** Is. 49:4, and acc. **תִּדְהָה** adv. *in vain*, Is. 45:19.

**תִּדְהוֹם**, plur. **תִּדְהוֹמוֹת**, comm. a poetic word, pp. *raging waters*, from r. **הוֹם**. Hence

1. *wave, billow, surge*. Ps. 42:8 **תִּדְהוֹם קָרָא** *surge calleth unto surge*, i. e. one billow follows after another continually. Plur. Ex. 15:5, 8. Ps. 33:7. 78:15.

2. *mass of waters, flood, deep*, i. q. **מַיִם**, Deut. 8:7. Ez. 31:4. **תִּדְהוֹם רַבָּה** *great deep, the ocean*, Gen. 7:11. Ps. 36:7. Am. 7:4; also simpl. **תִּדְהוֹם** id. Job 28:14. 38:16, 30. Hence

3. *gulf, abyss*, so of the gulfs of the earth Ps. 71:20. Syr. **ܬܕܗܘܡܐ** billow, abyss.

**תִּדְהִלָּה** f. (r. **הִלָּל** Pi.).

1. *praise, laud*, Ps. 22:26. 48:11. 51:17. Hence a) *song of praise, hymn, psalm*, Ps. 22:4. 66:2. 145:1; and plur. **תִּדְהִלִּים**, *psalms*, as the title of the book of Psalms. b) *a praise*, i. e. object of praise, he who is lauded, Deut.

26: 19. Jer. 13: 11. 33: 9. Zeph. 3: 19, 20.

2. *praise* in which one stands in respect to others, *glory, renown*, Ps. 9: 15. Is. 42: 8. Hence of a person or thing as *the object of one's glory*, that in which one glories, Jer. 17: 14 תהלתִי אֲתָהּ thou (Jehovah) art my glory. Deut. 10: 21.

תהלה f. ἄπ. λεγόμεν. Job 4: 18, rendered by the LXX σκολιόν τι, Vulg. *pravum quid*, Targ. *iniquitas*. The opinions of interpreters as to the etymology, are various; but the Hebrews, and among them Kimchi, have long ago suggested the true one, to wit, that תהלה is fem. of תהל or תהל, from the root תהל, as תהל, תהל, תהל, from תהל, תהל, תהל. Nor is it an objection that the ה is without Dagesh forte, comp. מַכְס from כָּס, fem. מַכְסָה, see Lehrgh. p. 503. Hence it is pp. *folly*, see תהל no. 4, and then *sin*, comp. נבל. — Others refer it to the root והל to wander, to err, whence

והל error, and from this they derive the noun תהלה, תהלה, and thence תהלה; as vice versa תהלה from תהלה Judg. 6: 28, תהלה from תהלה Num. 23: 7.

תהלוכה f. (r. תהל) *procession*, Neh. 12: 31.

תהפוכה f. (r. תפך) only in plur. תהפכות.

1. *perverseness, folly*, Deut. 32: 20.  
2. *deceit, falsehood, fraud*, Prov. 2: 12. 14: 6, 14. לשון תהפוכה deceitful tongue 10: 31.

תו m. for תה from r. תה no. I.

1. *a mark, sign*, Ez. 9: 4. Arab. تَوَّاءٌ, *a mark i. e. a cross* burnt in upon the neck or thighs of horses and camels; whence the name of the letter ת, which has the form of a cross in the Phenician alphabet and on the coins of the Maccabees. From the Phenicians the Greeks and Romans

derived both the figure and name of the letter t.

2. *mark or cross* as subscribed to a bill of complaint; hence *subscription*, or meton. *the bill itself, charge*, Job 31: 35 *lo here is my mark*, i. e. my bill of complaint. It is related of the Synod of Chalcedon and other oriental synods, that the bishops who could not write their names affixed the mark of the cross instead of them; and this is common at the present day in the case of such persons as cannot write. Much more must we suppose it to have been so in the infancy of writing, and thus to have passed into the common usage of language.

תוא see תוא gazelle.

\* תוב fut. תוב Chald. i. q. Hebr. שוב, *to turn back, to return*, Dan. 4: 31, 33.

APH. תוב to return, to restore, Ezra 6: 5. תוב i. q. Hebr. תוב, seq. acc. of pers. Ezra 5: 11. Dan. 3: 16. (For Dan. 2: 14, see תוב.) תוב to return a letter, i. e. to answer by letter, Ezra 5: 5.

תובל Ez. 27: 13. 38: 2, 3. Is. 66: 19, and תבל Gen. 10: 2. Ez. 32: 26. 39: 1, pr. n. *Tubal*, i. e. the *Tibareni*, a people of Asia minor dwelling near the Euxine, on the west of the Moschi, see תובל no. 3.

תובל קין (perh. *scoriarum faber*, compounded from Arab. قَيْن faber, and Pers. تویل metalli scoriae, the genitive being put first, which savours of an Assyrian or Persian origin,) pr. n. *Tubal-cain*, the son of Lamech, the first who wrought in iron and brass, Gen. 4: 22.

תובנה Job 26: 12 Chethibh, for תבונה insight.

תוגה f. (r. גה) *grief, sorrow, vexation*, Prov. 14: 13. 17: 21. Ps. 119: 28.

תוגרמה see תגרמה.

**תודה** f. (r. ידה Hiph.) 1. *confession* Josh. 7: 19. Ezra 10: 11.

2. *thanksgiving, praise*, Ps. 26: 7. 42: 5. **זבח תודה** to offer thanks to God as sacrifice Ps. 50: 14, 23. 107: 22. 16: 17; but this formula is not to be understood of actual thank-offerings. **זבח תודה** Lev. 22: 29, **זבח תורת השלמים** 7: 13, 15, comp. 12, and ellipt. **תודה**, Ps. 56: 13, all implying *thank-offering, sacrifice of thanksgiving*.

3. *choir of singers, celebrating God in songs of thanksgiving*, Neh. 12: 31, 38, 40.

**תוה** Chald. (cogn. with תמה) *to be astonished* Dan. 3: 24.

\* **I. תוה** (comp. אה no. III) in Kal not used, i. q. תאה no. I, *to mark, to delineate*.

PIEL id. 1 Sam. 21: 14 of David feigning madness, **על-דלתות ורחי** he made marks, scrawled, on the doors of the gate, in the manner of mischievous boys.

HIPH. **תוה תו** to mark, seq. על to set a mark upon any one, Ez. 9: 4.

Deriv. תו.

\* **II. תוה** to repent, to be grieved. Syr. id.

HIPH. causat. *to grieve, to afflict*, e. g. a people God, Ps. 78: 41.

**III. \* תוה** obsol. root, i. q. אה no. I, and Arab. **تَوَّى**, *to abide, to dwell*, whence **תא** chamber, q. v. for תו.

**תוה** pr. n. m. 1 Chr. 6: 19, for which in v. 11 נהת, and 1 Sam. 1: 1 תחו.

**תוהלת** f. (r. יחל) *expectation, hope*, Ps. 39: 8. Prov. 10: 28.

\* **תוה** obsol. root, perh. i. q. **تَوَّى**, to cut up, to divide. Hence

**תוה** constr. **תוה**, c. Suff. **תוה**, m. *the midst, middle of a thing*, so called from dividing, comp. **תוה**. So **תוה תוה** the

midst of the house, the interior court, 2 Sam. 4: 6. It is also put in the genit. after a noun, Judg. 16: 29 **עמודי התוה** middle pillars.

With prefixes. 1. **בתוה** a) *in the midst of* any thing, as **בתוה הבית** in the midst of a house, 1 K. 11: 20. **בתוה ירושלים** Zech. 8: 8. Also after verbs of motion, **בתוה הים** in the midst of the sea Ex. 14: 27. Sometimes it does not differ from **ב** A. no. 1, *in a place*, Gen. 9: 21. Am. 3, 9; *into a place* Ps. 57: 7. Further, **בתוה**, **עבר בתוה** to pass through the midst of any thing Ez. 9: 4. Ex. 14: 29. — b) as referring to several, *among*, pp. in the midst of. **בתוכם** among you, in your midst, Gen. 35: 2. Prov. 17: 2. Ez. 2: 5. Also for **בין** to express distinction, separation, Gen. 1: 6 **בתוה המים** between the waters sc. above and below the firmament.

2. **מתוה** out of the midst of any thing, and simpl. *out of, from*, Jer. 51: 6. Ex. 33: 11.

3. **אל תוה** into the midst of any thing, Num. 17: 12. 19: 6. Comp. synonym. קרב. Deriv. **תוכן**.

**תוה** i. q. **תוה** oppression, q. v.

**תוכחה** f. (r. יבה) chastisement, punishment, i. q. **תוכחה** no. 4. Ps. 149: 7. Hos. 5: 9.

**תוכחת** f. c. Suff. **תוכחתי**, plur. **תוכחות**. R. **יבה**.

1. act of proving, proof, demonstration, sc. that one is in the right, Job 13: 6. Plur. *proofs, arguments*, Job 23: 4.

2. *confutation, contradiction*, Ps. 38: 15. Prov. 29: 1 **איש תוכחות** a man of contradictions, i. e. loving contradiction, positive. Others, 'one often reproved,' from signif. 3.

3. *reproof, admonition, correction* by words, Prov. 1: 23, 25, 30. 3: 11. 5: 12. 27: 5. 29: 15. Plur. **תוכחות מוסר** reproofs joined with instruction Prov. 6: 23, comp. in **מוסר** no. 3. Once of reproof from God, complaint, Hab. 2: 1.

4. *correction, chastisement, punishment*, Ps. 73: 14. Plur. Ps. 39: 12. Ez. 5: 15 **תוכחות תמה**. 25: 17.



תּוֹכְבִּיִּים 2 Chr. 9: 21, see תּוֹכְבִּיִּים.

תּוֹלֵד (family, posterity) pr. n. of a place in Simeon, 1 Chr. 4: 29; called also אֶלְתּוֹלֵד Jos. 15: 30. 19: 4.

תּוֹלֵדֹת f. plur. (ר. יֵלֵד) 1. generations, families, descents, Num. 1: 20 sq. according to their generations, families, etc. Gen. 10: 32. 25: 13. Ex. 6: 16. Hence תּוֹלֵדֹת סֵפֶר a genealogical register or tree, book of genealogy Gen. 5: 1. — Hence

2. history, espec. family history, since the earliest history among Oriental nations is drawn mostly from the genealogical registers of families. Gen. 6: 9 תּוֹלֵדֹת נֹחַ *this is the family-history of Noah*. 37: 2. Then also for the origin of any thing, i. e. the history of its origin, Gen. 2: 4 *this is the origin of the heavens and the earth*, i. e. the story of their origin. Comp. יְחִישׁ and Syr. ܡܝܢܐ family, genealogical tree, history.

תּוֹלֵל m. vexer, tormentor, pp. abstr. vexation, the acts of one who extorts lamentation from others, verbal of Pi. from ר. תֵּלַל, after the form תִּפְאֶרֶת, תִּגְעַל. Once in plur. Ps. 137: 3 תּוֹלְלֵינוּ *our tormentors, oppressors*.—LXX. ἀπαγαγόντες ἡμᾶς, Vulg. abducentes nos, Targ. praedatores nostri, תּוֹלֵל being taken for תּוֹלֵל by interchange of the letters שׁ and ת, which however has a passive sense.

תּוֹלַע m. תּוֹלַעַת, תּוֹלַעֲהָ plur. תּוֹלַעִים. R. תֵּלַע.

1. a worm, espec. such as are generated in putrid substances, Ex. 16: 20. Is. 14: 11. 66: 24; or destroy plants, Jon. 4: 7. Deut. 28: 39. Metaph. of a person feeble and despised, Ps. 22: 7. Job 25: 6.

2. Spec. the coccus, meton. crimson or deep scarlet colour, more fully תּוֹלַעַת שָׁנִי. See שָׁנִי. Also crimson cloths or garments Lam. 4: 5. Is. 1: 18. Comp. תֵּלַע Pu.

3. Tola pr. n. a) of the eldest son of Issachar, Gen. 46: 13. 1 Chr. 7: 1.

— b) of a judge of Israel Judg. 10: 1. — Patronym. of a, תּוֹלַעֲיִי Num. 26: 23.

תּוֹמֵם, a root to which several forms might seem to belong, for which see under תָּמַם.

תּוֹמִיִּם twins, see תָּאָם.

תּוֹמֶן (תּוֹמֶן) Gen. 36: 15 Che-thibh, for תִּימֶן.

תּוֹעֵבָה f. constr. תּוֹעֵבָה (תָּעַב) abomination, an abominable thing, Prov. 21: 27. 28: 9 תּוֹעֵבַת יְהוָה an abomination to Jehovah, i. e. what he abhors. 3: 32. 11: 1, 20. Often of things declared by the precepts of one's religion to be unclean and unlawful, e. g. Gen. 43: 32 *for that is an abomination to the Egyptians*, sc. to eat with the Hebrews. 46: 34. Deut. 14: 3. Spec. of every thing connected with the worship of idols, 1 K. 14: 24. 2 K. 16: 3. 21: 2. Ezra 9: 1. Ez. 16: 2; and of the idols themselves 2 K. 23: 13. See שִׁקָּץ, שִׁקּוץ.

תּוֹעָה f. (ר. תָּעָה) 1. error, in respect to things of religion, impiety, wickedness, Is. 32: 6. See the root no. 3.

2. damage, injury, Neh. 4: 2.

תּוֹעֲפוֹת plur. f. (ר. תָּעַף) 1. swiftness, speed, in running, Num. 23: 22. 23: 8 תּוֹעֲפוֹת רָאָם the swiftness of the buffalo.

2. weariness, wearisome labour, see רָעַף no. 2; hence wealth, treasures, as obtained by labour, comp. תִּגְיָה no. 3. Ps. 95: 4 תּוֹעֲפוֹת הָרִים treasures of the mountains. Job 22: 25 כֶּסֶף תּוֹעֲפוֹת silver of treasures, i. q. treasures of silver.

NOTE. Some interpreters derive this word from Arab. يَجَع to go up, to grow up, IV to be tall. Hence in Num. l. c. the tallness of the buffalo. Ps. 95: 4 heights of the mountains. Job 22: 25 silver of heaps, heaps of silver. But the etymology above given is to be preferred, as resting on the certain and demonstrable usage of the Hebrew language, comp. under רָעַע.

\* תוה obsol. verb, Chald. to spit out, Arab. تَفَف onomatopoe. to spit out with contempt.

Deriv. תִּהַת.

תוֹצְאוֹת f. plur. (r. יָצָא to go forth.) 1. a going forth, metaph. from danger, i. e. deliverance Ps. 68: 21. Comp. יָצָא Eccl. 7: 18.

2. place of going forth or exit, e. g. for a gate Ez. 48: 30; a fountain Prov. 4: 23 תוֹצְאוֹת הַחַיִּים fountain of life, happiness. Also of the exit or termination of any thing, i. e. extremity, end, Num. 34: 4, 5, 8, 9. Josh. 15: 4.

\* תוֹר 1. to go or travel about, Arab.

תָּר id. comp. the kindr. roots under דָּוַר. E. g. a) for the sake of traffic, as a merchant, 1 K. 10: 15, comp. יָרַבֵּל, כָּהֵר. b) for the sake of inquiry, e. g. as a scout, spy, to spy out, to reconnoitre a land, seq. acc. Num. 13: 16, 17, 21. 14: 6 seq. Also to search out, to find out any thing, Deut. 1: 33. Num. 10: 33. Ez. 20: 6. Metaph. to investigate, to examine, seq. acc. Eccl. 7: 25; also seq. עַל Eccl. 1: 13; seq. gerund to think to do something, to think how one shall do it, Ecc. 2: 3.

2. seq. אַחֲרַי to go about after, i. e. to follow, metaph. Num. 15: 39.

תוֹר fut. תִּתֵּר and in the Rabbinic manner תִּתֵּר 2 Sam. 22: 33.

1. to lead one about, espec. in order to show him the way in places where he is unacquainted; hence to shew the way. Chald. תִּתֵּר a guide. Seq. accus. Prov. 12: 26 יִתֵּר מִרְעֵהוּ צַדִּיק the righteous sheweth his friend the way. Seq. dupl. acc. of pers. and way, 2 Sam. 1. c. וַיִּתֵּר הָמַיִם דָּרְכוֹ and (God) sheweth the upright his way, i. e. the way in which he should walk. So at least this passage may be aptly explained; although it seems to have been given up in despair by interpreters on Ps. 18: 33.

2. to spy out, to reconnoitre, Judg. 1: 23.

Deriv. תוֹר, תִּתֵּר no. II.

\* I. תוֹר m. turtle-dove, an onomato-

poetic and primitive word. Gen. 15: 9. Lev. 12: 6. As a name of endearment for one beloved, Cant. 2: 12; of the people of Israel, Ps. 74: 19 תוֹרְךָ thy turtle-dove i. e. the people dear to thee and now afflicted and affrighted.

II. תוֹר m. (r. תוֹר) 1. a row, order, turn, espec. of what goes round in a circle, Esth. 2: 12, 15.

2. a row or string of pearls, or of gold and silver beads, as an ornament for the head, Cant. 1: 10, 11.

III. תוֹר 1 Chr. 17: 17. i. q. תוֹרָה in the parall. passage 2 Sam. 7: 19, mode, manner. If the reading is genuine, the form would seem to be apoc. from תוֹרָה = תוֹרָה.

תוֹר Chald. an ox, i. q. Hebr. שׁוֹר. Plur. תוֹרִין oxen, cattle, Dan. 4: 22, 29, 30. 5: 21. Ezra 6: 9, 17.

תוֹרָה f. from r. יָרָה Hiph. no. 4 to teach.

1. instruction, precept, Job 22: 22. a) human, as of parents Prov. 1: 8. 3: 1. 4: 2. 7: 2. b) divine through the prophets, Is. 1: 10. 8: 16. 20: 42. 4: 21.

2. law, a) human, i. q. mode, manner, which men follow, 2 Sam. 7: 19. b) divine, either a single law, seq. gen. of object, e. g. law of a sacrifice Lev. 6: 7. 7: 7; or collect. the law, i. e. laws, סֵפֶר הַתּוֹרָה book of the law Josh. 1: 8. 8: 34. 2 K. 22: 8, 11. Neh. 8: 3. Plur. תוֹרוֹת laws Ex. 18: 20. Lev. 26: 46.

תוֹשֵׁב m. (r. יָשַׁב to dwell) a sojourner, stranger, living in another country without the rights of a citizen, Lev. 22: 10. 25: 47. Ps. 39: 13. Plur. constr. 1 K. 17: 1.

תוֹשִׁיָּה f. a poetical word, pp. a setting upright, uprightness, from r. יָשָׁה. Hence

1. help, deliverance, comp. Arab.

وَسَى Conj. III, to help, to comfort, pp. to set upright. Job 6: 13 תוֹשִׁיָּה help is fled from me, parall.

with עֲזָרָה in the other member; Sept. βοήθεια. Prov. 2: 7, Sept. σοφία. Mic. 6: 9 in several Mss. and in the versions. Job 30: 22 Keri.

2. *purpose, undertaking, enterprise*, pp. what one wishes to *set up* or *establish*, Job 5: 12 לֹא תַעֲשֶׂינָה יְדֵיהֶם לֹא תוֹשִׁיָה *their hands perform not their undertaking*. Vulg. quod coeperant.

3. *counsel, wisdom, understanding*. Job 11: 6 כְּפָלִים לְתוֹשִׁיָה *the double of understanding*. 12: 16 עֹז וְתוֹשִׁיָה *strength and counsel*. 26: 3. Prov. 3: 21. 8: 14. 18: 1. Is. 28: 29 הַפֶּלֶא עֲצָה הַגָּדִיל תוֹשִׁיָה *lit. who maketh wonderful his counsel, and vast his understanding*.

תֹּחַת m. (r. יָחַת) *a club, bludgeon*, Job 41: 21. Sept. σφύρα, Vulg. malleus.

\* תָּזַז see תִּזֹּז.

תְּזִנוּת f. (r. זָנָה) *whoredom, fornication*, metaph. for idol-worship. Ez. 16: 25, 26, 29. 23: 82. Plur. תְּזִנוּתִים Ez. 16: 15, 20, 22. 23: 7 sq.

תַּחְבּוּלוֹת and תַּחְבָּלוֹת f. plur. from r. חָבַל no. 1, strictly derived from the nouns חֶבֶל rope, חָבֵל sailor, pilot.

1. *a steering, guidance, management*, Job 37: 12; espec. of a state Prov. 11: 14.

2. *art of steering or guiding*, hence *wise counsel, prudent measures*, in a good sense Prov. 1: 5. 20: 18. 24: 6; in a bad sense, *cunning devices*, Prov. 12: 5.

תַּחוֹ see תַּחַת.

תַּחוֹת Chald. preposit. *under*, i. q. Hebr. תַּחַת, Dan. 7: 27. It is pp. a noun plur. and hence c. Suff. תַּחְתּוֹתֵי *under it* Dan. 4: 9, 18.

תַּחְכְּמֵי patronym. 2 Sam. 23: 8, from a pr. n. תַּחְכֵּם (wisdom) not found elsewhere. Comp. תַּחְכְּמֵי.

תְּחִלָּה f. (r. חָלַל Hiph. to begin) *a beginning* Hos. 1: 2. Prov. 9: 10. אֶתְחִלָּה in the beginning, i. e. before, formerly, Gen. 13: 3. 41: 21. 43: 18. 20. Is. 1: 26.

תַּחֲלֻאִים only plur. תַּחֲלֻאִים m. (r. חָלָא = תָּלָה to be sick,) *sicknesses, diseases*, Deut. 29: 21. Ps. 103: 3. Jer. 16: 4 מָוֶתֵי תַּחֲלֻאִים יָמוּתוּ *deaths of diseases they shall die*. Concr. Jer. 14: 18 תַּחֲלֻאֵי-רָעֵב *sick, pining with famine*.

תַּחֲמָס m. Lev. 11: 16. Deut. 14: 15, an unclean bird, so called from its violence and cruelty, (r. חָמַס,) according to Bochart, Hieroz. II. p. 232, *the male ostrich*, which is called also by the Arabs ظالم *impious*, from its cruelty towards its young, comp. Job 39: 17 sq. Lam. 4: 3. The name תַּחֲמָס which precedes it in ll. cc. seems then to be understood in the narrower sense of the female ostrich. — Sept. and Vulg. render it *noctua, night-hawk*, Jonath. *the swallow*.

תַּחֲוֹן (for תַּחֲוֹנָה station, camp,) pr. n. m. a) Num. 26: 35. b) 1 Chr. 7: 25. — Patronym. from a, תַּחֲוִי Num. 26: 35. — Comp. תַּחֲוֹנוֹת.

תַּחֲנֻנָּה f. (r. חָנַן) 1. *favour, mercy, pity*, Josh. 11: 20. Ezra 9: 8.

2. *prayer, supplication*, pp. cry for mercy, from תַּחֲנֵן Hithp. Ps. 6: 10. 55: 2. 119: 170.

3. pr. n. m. 1 Chr. 4: 12.

תַּחֲנֻנִּים only plur. תַּחֲנֻנִּים Ps. 28: 2, 6. 31: 23. 116: 1, and תַּחֲנֻנוֹת 86: 6, i. q. תַּחֲנֻנָּה no. 2, *prayer, supplication*.

תַּחֲנֻנֹת m. plur. (r. חָנָה) *encampment*, i. e. place of encampment, 2 K. 6: 8.

תַּחְפַּנְחֵס Ez. 30: 18, and תַּחְפַּנְחֵס Jer. 43: 7, 8, 9. 44: 1. 46: 14, also 2: 16 Keri (where Cheth. has תַּחְפַּנְחֵס,) *Tehaphnehes, Tahpanhes*, pr. n. of a city in Egypt, which the LXX render by Τάφνη, Τάφνα, doubtless i. q. *Daphne*, a strong city near Pelusium. Jablonski in his Opusc. I. p. 343, supposes the Egyptian name of this city to have been written thus, Ὡαφε-

εἰσεῖ i. e. *caput v. principium seculi*,

or as we should say, 'the beginning of the world, or earth,' sc. the Egyptian world. "Sic responderet urbi *Syena*, [see *סנה* p. 707,] quae Aegyptum claudit versus Aethiopiam . . ; quemadmodum Taphnae Aegyptum clauderant versus Syriam et Arabiam."

**תַּחֲשִׁי** (caput seculi, see the preceding art.) *Tahpenes* pr. n. of an Egyptian queen, 1 K. 11: 19, 20.

**תַּחֲרָא** m. coat of mail, breast-plate, *θώραξ*, made of linen Ex. 28: 32. 39: 23, a military garment, pp. of linen strong and thickly woven, and furnished around the neck and breast with a breast-plate or coat of mail, from r. *חָרָה*, Syr. *ܠܚܐ* Ethpe. to fight, to make war, Aph. to prepare for battle.

**תִּפְחָה** see *חָרָה* Tiph.

**תַּחֲרֵי** (cunning, from r. *חָרָה*) Ethpa. to be cunning) pr. n. m. 1 Chr. 9: 40.

**תַּחֲשׁ** m. an obscure word, found only in the connexion *עֹר תַּחֲשׁ* skin of *Tahash* Num. 4: 6 sq. Plur. *עֹרֹת תַּחֲשׁ* skins of *T.* Ex. 25: 5, 26: 14. 35: 23. 39: 34; also in the same sense simpl. *תַּחֲשׁ* Num. 4: 25. Ez. 16: 10 where the shoes of females are said to be made of it. The ancient interpreters understand by it a colour given to the leather, e. g. Sept. *ὑανθίνα*, Aqu. Symm. *ἰανθίνα*, Chald. and Syr. *rubra*, and these are followed by Bochart, Hieroz. I. p. 989 sq. But this is mere conjecture, having no support either in the etymology, nor in the kindred dialects. On the other hand the Talmudists and Hebrew interpreters almost unanimously hold the *תַּחֲשׁ* to be an animal, the skins of which were used for covering the sacred tabernacle and also for shoes or sandals. To this view I do not hesitate to accede, and following the opinion of R. Salomon ad Ez. l. c. with Luther [and the Engl. Version] to understand here either *the seal*, *phoca*, or *the badger*, *taxus* v. *tazo*, the

*meles* of Varro and Pliny. Besides the context, which seems to demand an animal, this view is sustained: 1) By the authority of the Talmudists, Tract. Sabb. cap. 2. fol. 28, where in treating of this animal they say it resembled the *viverra* or *weasel*, *הַזֵּא אֵילֵן*, which accords well with the badger. 2) The agreement of languages, which in the names of animals and plants is of great weight. The Arabic *نَحْشٌ* and

*نَحْشٌ* *tahash*, *dahash*, are indeed translated *dolphin* by the Lexicographers; but this name has a wider extent and embraces also *seals*, which in many respects resemble the badger, and were frequent in the peninsula of Sinai, Strabo XVI. p. 776. See Beckm. ad Antig. Caryst. c. 60. The Lat. name *taxus* or *tazo*, whence in modern languages *tazo*, *taisson*, *Dachs*, is indeed not found in Latin writers before Augustine; but it must not on that account be regarded as a word newly coined, but only adopted from the vulgar tongue and of foreign origin. 3) The etymology which the Hebrew itself presents, and which is satisfactory, viz. *תַּחֲשׁ* may be regarded as put for *תַּחֲשָׁה*, from the root *חָשָׁה* to rest, which would apply well to *the badger* in respect to his six months' sleep; nor is *the seal* less somnolent. 4) The skins either of badgers or of seals might doubtless have been used both for covering the tabernacle and for shoes; those of seals are made into shoes at the present day. — But not improbably the Hebrews designated under this one name both the seal, the badger, and also other like animals which they did not know nor distinguish accurately; while at a later period the same name was applied by the Arabs and western nations only to certain species of these animals.

**תַּחַת** 1. subst. *the lower part, what is underneath*. Arab. *تَحْتٌ* id. comp. Aeth. *ሕትት*: to let down, to lower, *ተትት*: to be lowered, depressed, *ትት*: low, *ተት*: under.



Still, it may be doubled whether the final ת is a radical belonging to the primary root, or is perhaps only secondary; and this latter is countenanced by the Arab. *تَحَنَّنَ* descendit et demersus est digitus,

whence תַּחַת can be derived, as נֶחֱת from נָחַח. — In accus. as adverb *below, beneath*, Gen. 49: 25. Deut. 33: 13; תַּחַת id. (comp. מִן no. 3. c.) Ex. 20: 4. Josh. 2: 11. — In st. constr. (for which once תַּחַת Cant. 2: 6,) and c. Suff. chiefly as attached to the plural, תַּחֲתָיו, תַּחֲתֵיהֶם, תַּחֲתֵיהֶן, תַּחֲתֵיהֶם, תַּחֲתֵיהֶן; rarely as attached to the sing. as תַּחֲתָי 2 Sam. 22: 37. 40: 48. On the form of these see Heb. Gram. § 36. n. As preposition, *below, beneath, under*, טό,

Arab. تَحْتَ. So תַּחַת הַשָּׁמַיִם under the heaven Dan. 9: 12. תַּחַת הַשֶּׁמֶשׁ under the sun, see שָׁמַשׁ. תַּחַת הַהָר under the mountain, at its foot, Ex. 24: 4. תַּחַת הַלָּשׁוֹן under the tongue Ps. 10: 7. 66: 17, and תַּחַת שְׁפָתָיו under the lips 140: 6, i. e. in the mouth. תַּחַת יָד under one's hand, i. e. in his power or keeping, 1 Sam. 21: 9. Of a woman who commits whoredom or adultery *under* a husband, i. e. while married and owing fidelity to her husband, Num. 5: 19. Ez. 23: 5. But in Hab. 3: 16 we may render תַּחֲתֵי אַרְגָּל *I tremble in my lower parts*, i. e. my knees and limbs. — With verbs of motion: a) *beneath, under* any thing, 2 Sam. 22: 37. 40: 48. Gen. 18: 4. Judg. 3: 30. b) *down, downwards*, i. q. מָטָה. Amos 2: 13 אֲנִי מַעֲיֵק תַּחֲתֵיכֶם pp. *I press you downwards*. Job 40: 12. — Hence

With prefixes: (α) תַּחַת adv. *below, beneath*, see above. As prep. תַּחַת *ex, from under, from beneath*, spoken of persons or things which come out *from under* any thing. Ez. 47: 1 *waters came out from under the threshold*. Prov. 22: 27 *why should one take away thy bed from under thee?* i. e. on which thou liest. Ex. 6: 6. Deut. 7: 24. Hence תַּחַת פֶּ' see זָנָה. — Rarely for תַּחַת *below, under*

any thing, Job 26: 5. Ez. 42: 9. Another תַּחַת *e loco*, see in no. 2 init.

(β) תַּחַת (opp. מֵעַל) *below, under* any thing, as תַּחַת הַרְקֵקֶשׁ *under the firmament* Gen. 1: 7. Ex. 30: 4. תַּחַת לְבֵית אֵל *under Bethel*, i. e. at the foot of the hill on which Bethel stood, Gen. 35: 8, comp. 1 Sam. 7: 11.

(γ) תַּחַת i. q. the preceding, after a verb of motion, 1 K. 7: 32.

(δ) תַּחַת *under*, pp. to *under, of place* whither Jer. 3: 6. Zech. 3: 10, תַּחַת אֵל Ez. 10: 2; of place where 1 Sam. 21: 4.

2. what is *under* any one, i. e. *place, stead, in or on which one stands etc.* Zech. 6: 12 מִתַּחֲתֵי יָצֵמָה *from his place he shall go up*, comp. Ex. 10: 23. Hence a) in acc. *in one's place, in loco*. Ex. 16: 29 אֲשֶׁר תַּחֲתֵי אֲבִיךָ *abide ye every one in his place*. Judg. 7: 21. 1 Sam. 14: 9. 2 Sam. 2: 23. 7: 10. 1 Chr. 17: 9. Job. 36: 16 מוֹצֵק תַּחֲתֵיהֶם *a broad place, where (in which place) there is no straitness*. — b) *in place of, instead of*, spoken of what succeeds in the place of another, Lev. 16: 32. Esth. 2: 17. Ps. 45: 17 אֲבוֹתֶיךָ *in the place of thy fathers shall be thy children*. Hence of things exchanged for others, e. g. of price, *instead of, for*, Gen. 30: 15. 1 Sam. 2: 20. 1 K. 21: 2; also after verbs of requiting, 1 Sam. 25: 21. תַּחַת מָה *for what? why?* Jer. 5: 19.

With a relat. conjunct. e. g. תַּחַת אֲשֶׁר (α) *instead that*, instead of that, Deut. 28: 62. — (β) *because that*, i. e. *because*, Deut. 21: 14. 2 K. 22: 17. Also תַּחַת id. Deut. 4: 37. The same is likewise תַּחַת seq. inf. Is. 60: 15, comp. Job. 34: 26 תַּחַת רַשָּׁעִים *for the fuller הָרוּתָם רַשָּׁעִים because they are wicked*.

3. *Tahath* (place, station,) pr. n. a) of a station of the Israelites in the desert, Num. 33: 26. b) of a man (α) 1 Chr. 6: 9, 22. (β, γ) 7: 20.

תַּחַת Chald. id. Dan. 4: 11 מִן תַּחֲתָיו i. q. Hebr. מִתַּחֲתָיו. The more usual form is תַּחֲתָיו.

תַּחֲתָיו m. תַּחֲתָיו f. adj. *low-*

er, lowest i. q. תַּחְתִּי Josh. 18: 13. 1 K. 6: 6.

תַּחְתִּי m. תַּחְתִּי et ית f. adj. lower, lowest, Ps. 86: 13. Job. 41: 16. Gen. 6: 16. תַּחְתִּיּוֹת-אָרֶץ the lower parts of the earth, orcus, Is. 44: 23; poet. for any hidden place, e. g. of the mother's womb Ps. 139: 15. The same is אָרֶץ-תַּחְתִּיּוֹת Ez. 26: 20. 32: 18, 24, comp. תַּחְתִּיּוֹת בּוֹר the lowest, deepest pit, Ps. 88: 7. Lam. 3: 55.

\* תִּיז, Arab. تَانِي for تَبْنِي pp. to cut off or away, intrans. to be cut off, to die, تَبْنِي dwarf, pp. cut off, shortened. Hence in Heb.

תִּיז (as if from תִּיז) in pause to cut off the tendrils or shoots of a vine, Is. 18: 5. With the Talmudists תִּיז and תִּיז is, 'to cut off the head.'

תִּיכּוֹן m. תִּיכּוֹנָה f. adj. (from תִּיכּוֹן) middle, Ex. 26: 28. Ez. 42: 6.

תִּילּוֹן (for תִּילּוֹן gift, according to Simonis,) pr. n. m. 1 Chr. 4: 20 Keri, Cheth. תִּילּוֹן.

תִּימָה Is. 21: 14. Jer. 25: 23, and

תִּמָּה Job 6: 19 (i. q. تَيْمَاءٌ desert, uninhabited region,) Tema pr. n. of a tract and people in the northern part of the Arabian desert adjacent to the Syrian desert, so called from Tema the son of Ishmael, Gen. 25: 15; and still called by the Arabs تَيْمَاءٌ Teima, Sept. every where *Θαιμάν*, as if it were i. q. תִּימָן.

תִּימָן m. (but fem. Is. 43: 6) pp. any thing at or on the right hand, comp. תִּימָן. Hence

1. the south, the southern quarter, (opp. שְׂמָאל q. v.) Job 9: 9. תִּימָנָה towards the south Ex. 26: 18, 35. 27: 9. Poet. for the south wind, (fully רִיבַח תִּימָן,) Ps. 78: 26. Cant. 4: 16. Comp. צִפּוֹן.

2. Teman pr. n. of a city, region, and

people, on the east of Idumea, sprung from תִּימָן Teman the grandson of Esau, Gen. 36: 11, 15. Jer. 49: 7, 20. Ez. 25: 13. Hab. 3: 3. Obad. 9. Like other Arabs (1 K. 5: 11) the Temanites were celebrated for wisdom, Jer. 49: 7. Obad. 9. Baruch 3: 22, 23, comp. Job 2: 11. 22: 1.—Patronym. תִּימָנִי Temanite Job l. c. Gen. 36: 34. But the patronym. תִּימָנִי 1 Chron. 4: 6, is from a different and unknown תִּימָן.

תִּימָרָה f. column, pillar, twice in the phrase תִּימָרֹת-עָשָׁן (other Mss. תִּימָרֹת) pillars of smoke Cant. 3: 6. Joel 3: 3, poet. for the common עָשָׁן Judg. 20: 40. R. תִּימָר q. v. Comp. Talmud. תִּימָר to rise in a column, sc. smoke, תִּימָר column sc. of the rising sun or moon.

תִּירֹשׁ and תִּירֹשׁ m. must, new wine, so called because it gets possession of the brain, inebriates, from רָשָׁה, comp. Syr. بَلَّغَ id. Gen. 27: 28. תִּירֹשׁ אֶרֶץ דָּגָן וְתִירֹשׁ a land of corn and new wine, i. e. abounding in them, Deut. 33: 28. 2 K. 18: 32. Is. 36: 17. Of the juice in the grape, Is. 65: 8.

תִּירָאָה (fear, perh. from רָאָה) pr. n. m. 1 Chr. 4: 16.

תִּירָם m. Gen. 10: 2, pr. n. of a northern people sprung from Japhet; according to Josephus, Jerome, Jonath. and Targ. of Jerusalem, Thrace. See Bocharti Phaleg. II. 2.

\* תִּישׁ m. pl. תִּישִׁים, a he-goat, buck, Prov. 30: 31. Gen. 30: 35. 32: 15. Arab. تَيْس caper, capreolus.

תִּזָּה m. oppression, violence, Ps. 10: 7. 55: 12; fully תִּזָּה 72: 14. R. תִּבָּה, q. v.

\* תִּכָּה in Kal not used, according to the Heb. intpp. to be fitted, joined; better to lean upon, to lie down, comp.

Arab. تَكَأ conj. VIII.

Pual Deut. 33:3 **וְהָם תִּכְנוּ לְרַגְלֵךְ** and they (the Israelites) are laid down, encamped at thy feet, i. e. at the foot of Mount Sinai. Some prefer to read **תִּכְנוּ** they abide, from r. **תִּהְיוּ** Syr. to abide.

I. **תְּכֻנָּה** f. (r. **כִּנּוּן**) place Job 23:3.

II. **תְּכֻנָּה** f. (r. **תְּכַן**) 1. arrangement, structure, Ez. 43: 11, i. q. **תְּכֵיט** in v. 10.

2. costly furniture, splendid equipage, Nah. 2: 10. Comp. **תְּכֵיט** no. 2.

**תְּכֵיטִים** m. plur. 1 K. 10: 22, and **תִּזְכִּיִּים** 2 Chr. 9: 21, peacocks, according to the Targ. Syr. (et Arabs,) Jerome, and the Heb. intpp. Corresponding are Malabar. *togei*, Sanscr. *sikhi*. From this prob. Indian domestic name of this bird, comes also Gr. *ταῶς*, *ταῶς*, pp. *taFws*, Athen. IX. p. 397, (whence Arab. **طاووس**, Chald. **ܬܝܫ**), and also *pavo*, the letters *t* and *p* being interchanged, comp. *laās*, *lapis*, *λλῆτος*. See Bochart Hieroz. T. II. p. 135 sq. also the remarks of A. Benary in the Berliner litt. Jahrbücher 1831. no. 96.

\* **תִּכְּךָ** obsol. root, Arab. **تَكَى** to cut, to cut off, and hence to tear off, to spoil, i. q. **עָשַׂק**, comp. **בָּצַע**. Cogn. is **תִּהְךָ** Chald. *damno affecit*, multavit. Syr. **ܠܡ** i. q. Hebr. **גָּזַל**.

Deriv. **תָּה**, and

**תִּכְכִּים** m. plur. spoilings, oppressions, espec. of the poor, Prov. 29: 13; **אִישׁ תִּכְכִּים** oppressor of the poor, Sept. *δανειστής*, Vulg. *creditor*. In the similar passage Prov. 22: 2 it is **עֲשִׂיר** the rich man.

**תְּכֵלֶה** f. (r. **כָּלָה**) completion, perfection, Ps. 119: 96. — Others hope, confidence, from r. **תָּכַל**, **כָּלַל**, to hope.

**תְּכֵלֶית** f. (r. **כָּלָה**) 1. perfection, completeness, Job 11: 7. Ps. 139: 22, **תְּכֵלֶית שִׂנְאָה** perfect hatred.

2. end, extremity, Neh. 3: 21. Job 26: 10 **עַד-תְּכֵלֶית אֹרֶךְ עַם-חֲשָׁה** lit.

unto the end of the light with the darkness, i. e. where the light terminates in darkness. 28: 3 **לְכָל-תְּכֵלֶית הוּא חֲקֵר** he searcheth even to all the extremities, i. e. into the deepest recesses of the earth.

\* **תִּכַּל** obsol. verb, prob. i. q. **שָׁחַל** to peel, to shell, whence **שִׁחְלָה** a shell-fish, muscle. The same is also

**תִּכְלָה** a shell fish, pp. so called, muscle, the *helix ianthina* of Linn. i. e. a species of muscle found in the Mediterranean, with a cerulean shell, from which is procured the blueish or cerulean purple, Rabbin. **הַלְזוֹן**; hence for cerulean purple, and also for cloths (wool, thread) coloured with this purple, Ex. 26: 4, 31. Num. 4: 6 sq. Ez. 23: 6. 27: 7, 24. Sept. and Vulg. well *ὑάκινθος*, *ὑάκινθος*, *hyacinthina*. False-ly Aben Ezra, R. Salomon, and Luther, yellow silk. See Bochart Hieroz. II. 720—742. T. III. 655—686. ed. Lips. Braun de Vestitu sacerdot. p. 187—200.

\* **תִּכֵּן** 1. pp. to make even, to level, see Niph. Kindr. is **תָּקַן**.

2. to poise, to weigh, by the equilibrium of the balance; metaph. to weigh, i. e. to prove, to try, Prov. 16: 2 **הִכֵּן יְהוָה רִיחוֹהוּ יְהוָה** Jehovah proveth the minds. 21: 2: 24: 12.

NIPH. pp. to be made even, to be equal, level, as a way; trop. of a way of conduct, to be equal, right, comp. **יָשַׁר**. Ez. 18, 25, 29. 33: 17, 7, 20. 1 Sam. 2: 3. Comp. in Kal.

PIEL part. weighed 1. to weigh e. g. the waters Job 28: 25; metaph. to prove, to try, Is. 40: 13.

2. to measure. Is. 40: 12 *who hath measured the heavens with a span?* in the other clause **שָׁקַל**, **מָדַד**.

3. to set up, to fix, sc. by a level, Ps. 75: 4.

Pual part. weighed out, e. g. money 2 K. 12: 12.

Deriv. **תִּכְנָה**, **תְּכֵינָה**, **מִתְכַּנֵּה**.

**תִּכְנָה** m. 1. a task, as weighed or measured out, Ex. 5: 18.

2. a measure Ez. 45: 11.

3. pr. n. of a place in the tribe of Simeon, 1 Chr. 4: 32.

**תְּכִנִּית** f. (r. תָּכַן) 1. *measure, structure, arrangement*, Ez. 43: 10.

2. *perfect form, perfection of beauty*, Ez. 28: 12.

**תְּכָרִיד** m. *wide robe, mantle, pallium*, the long and flowing robe of an oriental monarch, Esth. 8: 15. Chald. id. R. פָּרֵךְ.

**תֵּל** m. c. Suff. תְּלִי (r. תָּלַל) *a hill*, Josh. 11: 13; espec. *a mound, a heap of rubbish* Deut. 13: 17. Josh. 8: 28. Jer. 49: 2. Hence come the following names of Babylonian cities, called after *hills* or mounds in their vicinity, see Assemani Bibl. Orient. ind. geogr. T. III. 2. p. 784. Burckhardt's Travels in Syria etc. p. 69 sq. 142, or p. 253 sq. Germ. a) תֵּל אֲבִיב i. e. *hill of corn-ears*, Ez. 3: 15, in Mesopotamia on the river Chaboras, perh. the *Thal-labba* on D'Anville's map 'Euphrate et le Tigre.' — b) תֵּל חֲרָשָׁא i. e. *hill of the forest*, see חֲרָשׁ, in Babylonia Ezra 2: 59. Neh. 7: 61. — c) תֵּל מֶלַח i. e. *hill of salt*, also in Babylonia, Ezra 2: 59. Neh. 7: 61.

\* **תָּלַח** i. q. תָּלַח 1. *to hang up, to suspend*, once in part. pass. Deut. 28: 66 *thy life will hang* (be suspended) *before thee*, i. e. will ever be in present and pressing danger.

2. seq. הָ, also once in pass. part. *to hang after, to be bent, addicted*. Hos. 11: 7 *לְמַשׁוּבְתִּי תִלָּחַם עָמִי my people are bent, addicted to defection from me*.

**תִּלְאָה** f. (from r. לָאָה, as תִּפְעָלָה from עָלָה, for תִּפְאָלָה, תִּפְאָלָה, see Lgb. p. 509) *travail, toil, distress*, Ex. 18: 8. Num. 20: 14. Neh. 9: 32.

**תִּלְאוּבָה** f. *thirst*, once Hos. 13: 5 *אֶרֶץ תִּלְאוּבֹת* *thirsty land*, i. e. dry. R. לָאָב.

**תִּלְשָׁר** 2 K. 19: 12, and **תִּלְשָׁר** Is. 37: 12, *Telassar* pr. n. of a region

in Assyria or Mesopotamia, which also further occurs in Targ. Hieros. Gen. 14: 1, 9, for Heb. אֶלְסָר, and likewise in the same Targ. and in Jonath. Gen. 10: 12 for Heb. רֶסֶן. In the syllable תֵּל seems to lurk the word תֵּל *hill*, q. v.

**תִּלְבִּשֶׁת** f. (r. לָבַשׁ) *a garment* Is. 59: 17.

**תִּלְגַּ** Chald. *snow*, i. q. Hebr. שָׁלֵג, Dan. 7: 9.

**תִּלְגָּת פִּלְנֶסֶר** see תִּגְלָת פִּלְנֶסֶר.

\* **תָּלַח** *to hang up, to suspend*, Chald. and Syr. id. Comp. Gr. τάλαν to suspend in a balance, whence τάλαντον. 2 Sam. 13: 10. Job 26: 7. תָּלַח עַל הַעֵץ to hang upon a stake or cross, to crucify, a species of punishment common to the Hebrews Deut. 21: 22, the Egyptians Gen. 40: 19, and the Persians Esth. 7: 10. 5: 14.

NIPH. pass. Lam. 5: 12.

PIEL i. q. Kal Ez. 27: 10, 11.

Deriv. תָּלַי.

**תְּלוּנָה** f. (r. לָוַן) Niph. *a murmuring, complaining*, sc. of a people, only plur. Ex. 16: 7 sq. Num. 24: 27.

\* **תָּלַח** obsol. root, Aram. *to break or tear in pieces*, whence

**תִּלְחָה** (breach) pr. n. m. 1 Chr. 7: 25.

**תִּלְי** m. ἄπ. λεγόμεν. Gen. 27: 3, *a quiver*, according to most of the ancient intpp. so called as being suspended, from r. תָּלַח. But Onkelos and the Syr. render it *sword*.

**תְּלוּתִי** Chald. *third* Dan. 2: 39. R. תִּלְתָּה *three*.

\* **תָּלַל** i. q. סָלַל 1. *to heap up, to make high*. Part. pass. תִּלְלוּ pp. *heaped up*, i. e. elevated, lofty, Ez. 17: 22.

2. *to vibrate, to wave*, Arab. تَلَلَّ,



see in תל no. 2. Hence תלְתִּים —  
For the form תל see under תל.

Deriv. of no. 1. תל, of no. 2 תלְתִּים.

\* תלְּם obsol. root, prob. i. q. תלם  
to break, to cut in. Hence

תלְּם m. a furrow Job 31: 38. 39:

10. Ps. 65: 11. Arab. <sup>5/1</sup>תלם id.

תלְמִי (full of furrows) *Talmai*  
pr. n. a) of a king of Gesbur, the fath-  
er-in-law of David, 2 Sam. 3: 3. 13: 37.  
— b) of an Anakite Num. 13: 22. Jos.  
15: 14. Judg. 1: 10.

תלְמִיד m. (r. תלמד) a disciple,  
scholar, 1 Chr. 25: 8. Syr. and Arab.  
id.

\* תלַע in Kal not used, Arab.  
תלַע to be long-necked, to be stretched  
out long. Hence תולַע worm.

Pual part. מְתַלַּע, denom. from  
תולַע, clothed in crimson or scarlet Nah.  
2: 4. — For מְתַלַּעוֹת teeth, see p. 634.

\* תלַף obsol. root, Arab. تَلَفَ  
to perish, IV to destroy, تَلَفَ des-  
truction. Hence perhaps

תלְפִיֹּת adj. destructive, and תלְפִיֹּת  
the destructive, the deadly, poetic for  
weapons, arms. Cant. 4: 4 as the tower of  
David בְּנוֹי תְּלַפְיֹת built for the weap-  
ons, i. e. on or in which the weapons are  
suspended, comp. Ez. 27: 10, 11. Oth-  
ers, in nearly the same sense, take  
תְּלַפְיֹת as compounded from תל (r.  
תלה to hang,) and תלְפִיֹּת edges sc. of  
swords, comp. Prov. 5: 4, i. e. suspend-  
ed weapons, and hence arsenal. The  
form תְּלַפְיֹת may also be referred to  
the root תלַף, which however gives  
no apt etymology.

תלְשָׁר see תלְשָׁר.

\* תלת m. תלתא, תלתא, תלתא  
Chald. three, i. q. Hebr. תלת. So תלת

תלת the third day, Ezra 6: 15. Plur.  
תלתִּים thirty Dan. 6: 8, 13.

תלת st. emphat. תלתא abstr. the  
third order or rank. Dan. 5: 29 שְׂרֵיט  
תלתא a ruler, noble of the third order,  
comp. מִשְׁנָה. In. v. 16 ellipt. תלתא  
id.

תלתִּי m. third, Dan. 5: 7. More  
usual is תלתִּי.

תלתִּים m. plur. waving palm-  
branches, i. e. the pendulous flexible  
boughs, with which flowing locks are  
compared, Cant. 5: 11. LXX. ἐλάται,  
Vulg. elathae palmarum. Comp. תלת

no. 2. Arab. <sup>5-6/1</sup>تَلَلْجَة wicker-basket, pp.  
pendulous bough, as Schultens justly re-  
marks, Opp. min. p. 246.

תם m. תמה f. adj. (r. תמים)  
whole, perfect, upright, only in a moral  
sense, Job 1: 1. 8: 20. 9: 20, 21, 22. Pe-  
culiar is Gen. 25: 27 יַעֲקֹב אִישׁ  
תָּם Jacob was an upright man  
dwelling in tents, where תם seems to  
imply the milder and placid disposition  
of Jacob, in opposition to the wilder  
and ferocious character of Esau. Neut.  
abstr. integrity Ps. 37: 37. — Fem.  
תמה my perfect one, a term of en-  
dearment for one beloved, Cant. 6: 9.

תם Chald. adv. i. q. Hebr. תם  
there, always with ה local added, תמה,  
Ezra 5: 17. 6: 6, 12.

תמים m. plur. contr. for תממים  
Ex. 26: 24. 36: 29, twins, see תמים.

תם (once תום Prov. 10: 9) seq.  
Makk. -תם, c. Suff. תמי (r. תמים) m.  
wholeness, entireness.

1. of number and measure, fullness,  
Is. 47: 9 בְּתִמְּם in full measure.

2. of condition or fortune, welfare,  
property, i. q. שְׁלוֹם. Job 21: 23 בְּעָצָם  
תמו in his full prosperity Ps. 41: 13.

3. integrity of mind, uprightness, in-  
nocence, תם-לֵב integrity of heart  
Gen. 20: 5, 6. תָּם בְּהֵם Prov. 10: 9,  
and בְּהֵמוֹ Ps. 26: 1, to walk in integri-

ty, to live uprightly. Put for that simplicity of mind which is remote from mischief or ill design, 1 K. 22:34 *one drew a bow לַחֲמוֹ in the simplicity of his heart*, i. e. without any evil intent. 2 Sam. 15:11 *הָלַכְתָּם לְחַמְסָם who went (with him) in their simplicity*, not conscious of any evil design.

4. plur. תִּמְמִים *Thummim*, i. e. *truth*, Sept. ἀλήθεια, see in אֱתָרִים no. 1. b.

תמא see תימא.

תָּמָה f. i. q. masc. תָּמָה, integrity, innocence Job. 2: 3, 9. 27: 5. 31: 6.

\* **תַּמָּה** *to be astonished, to wonder,*  
Chald. תַּמָּה id. the labial letters being  
interchanged. For the origin see in  
תַּמָּה note. Absol. Is. 29: 9; seq. עַל  
of cause Eccl. 5: 7; praegn. Is. 13: 8  
וַיִּתְמַחֲוּ אִישׁ אֶל־רֵעֵהוּ *they looked with  
astonishment at one another*, comp. Gen.  
43: 33. Sometimes in a stronger sense,  
*to be struck with fear and amazement,*  
*to be in consternation*, Ps. 48: 6, Jer. 4:  
9, Eccl. 5: 7, Job 26: 11.

НІТНР. id. Hab. 1: 5.

Deriv. תַּמְהוֹן, and

**תִּמְהָה** Chald. m. *a wonder, miracle*, plur. תִּמְהֵיךְ Dan. 3: 32, 33. 6: 28.

תַּמְהוֹן *m. astonishment, consternation*, Deut. 28: 28 with תַּבָּב added. Zech. 12: 4.

**תַּמְּזוּז** *Tammuz* pr. n. of a Syrian deity, the *Adonis* (אֲדוֹן) of the Greeks, for whom the Hebrew women also were accustomed to hold an annual lamentation in the fourth month, called תַּמְּזוּז, beginning with the new moon of July, Ez. 8: 14. For this Syrian solemnity, see Lucian de Dea Syra § 7 sq. Comp. Selden de Diis Syris 2. 31. Creuzer Symbolik des Alterthums T. II. p. 91 sq. ed. 2. The etymology is obscure. A root תַּמַּךְ is not found in the Semitic languages; but the form תַּמְּזוּז may be for תַּמְּזוּזָה from the root מָזַן and thus signify *fear*, *concr. fearful, timid*.

**תָּמול** *adv. yesterday*, i. q. **אָתְמול**, *q. v.* Often coupled with **שְׁשׁוּם** *the day before yesterday*, *q. v.* **Job 8: 9** אָתְמול אֶחָדוּרָא *we are of yesterday*, *for תָּמול*. The etymology is obscure. Most intpp. hold **תָּמול** to be the primary form, whence with א prosthetic comes **אָתְמול**, **אֶתְמול**; but the root **תַּמַּל** and its significations in the kindred dialects afford here no light, unless perhaps we assign to it the sense of *to veil, to cover over*, comp. **שָׁמַל**, so that time past may be regarded as veiled, hidden; comp **עוֹלָם** from the root **עָלַם**. But I would nevertheless prefer to consider **אָתְמול** (1 Sam. 10: 11) as the primary form, for **אֶתְמול** *before, formerly*, whence by aphaeresis **תָּמול**.

**תְּמוּנָה** f. (ר. מוּן, מוּן) 1. *appearance, form, shape*, Num. 12: 8. Ps. 17: 15. Job 4: 16 **תְּמוּנָהּ** בְּעֵינַי *a form was before my eyes.*

2. *an image, likeness*, Ex. 20: 4, Deut. 4: 16, 23, 25.

**תְּמִירָה** f. (r. מִיר Hiph. to exchange,) 1. *exchange, barter*, espec. in buying and selling, Ruth 4: 7. Job 15: 31. Hence *exchange*, i. q. that for which any thing is exchanged, Job 28: 17 **וְתִמְרֵהָ כִּי פֶלֶא** and the exchange of it are [not] vessels of gold, i. e. wisdom is not to be acquired for gold. Lev. 27: 10, 33.

2. *compensation, retribution*, Job 15: 31. 20: 18 בְּחַיִּל תִּמְוֹרְתּוֹ וְלֹא יֵעָלֵם  
as a possession to be restored, in which  
one rejoices not.

**תְּמוּתָהּ** f. (r. מוּת) *death*, only in the phrase בֶּן־תְּמוּתָהּ *son of death* i. e. condemned to death, Ps. 79: 11. 102: 21.

תִּמְהָ (Samar. laughter) pr. n. Ezra 2: 53. Neh. 7: 55.

**תָּמִיד** m. 1. subst. *continuance, perpetuity*, i. e. *perpetual time*, as moving on continually without interruption, from r. מָדַד, comp. עָד from עָדָה, דָּוָר, דָּוָר and תָּדִירָא from דָּוָר. Only in the

gen. after other nouns in place of an adjective, comp. קָדַשׁ no. 1; e. g. אֲנִי תָמִיד *men of continuance*, i. e. hired constantly, and not for a short period, Ez. 39: 14; עֹלֶלֶת תָּמִיד a continual burnt-offering, i. e. continued daily, both morning and evening, Num. 28: 6, 10, 15, 23, 24. הַתָּמִיד לֶחֶם the continual bread, i. q. לֶחֶם פָּנִים Num. 4: 7.

2. for עֹלֶת הַתָּמִיד *daily sacrifice*  
Dan. 8: 11, 12, 13. 11: 31.

3. Adv. *continually, ever, always*, Ps. 16: 8. 25: 15. 34: 2.

**תמים** m. תמימה f. adj. (r. תמם)

1. *complete, perfect*, Ps. 19 : 8. Job 36 : 4. 37 : 16.

2. *whole, entire*, Lev. 3: 9. 25: 30.  
Josh. 10: 13.

3. *whole, sound*, i. e. a) *without blemish*, of victims Ex. 12: 5, Lev. 1: 3. b) *safe, secure*, of men Prov. 1: 12. c) *trop. whole-minded*, i. e. *upright, innocent, blameless, good*, Gen. 6: 9. 17: 1. תָּמִימִי-דָרָךְ upright in life Ps. 119: 1. אֱלֹהִים תָּמִים *blameless with God*, i. e. wholly devoted to him Deut. 18: 13. Ps. 18: 24. (2 Sam. 22: 24 seq. הֵן.) Comp. שָׁמַיִם no. 3. — — Neut. subst. *integrity* Josh. 24: 14. Judg. 9: 16, 19. Hence בְּתָמִים הֵלַךְ Ps. 84: 12, and תָּמִים הֵלַךְ Ps. 15: 2, *to walk* i. e. live *uprightly*. 1 Sam. 14: 41 תָּבִיחַ תִּתֵּן *give the truth!*

\* **יִתְּמֶךָ** fut. **יִתְּמַךְ** 1. *to take hold of*,  
seq. acc. Gen. 48: 17; seq. **יָ** Prov. 28:  
17. 5: 5.

2. *to obtain, to acquire*, e. g. honour  
Prov. 11: 16. 29: 23.

3. *to hold fast*, seq. acc. Am. 1: 5, 8.  
Metaph. Prov. 4: 4.

4. *to hold up, to support*, seq.  $\text{נָּסַח}$  Ex. 17: 12 *they supported his hands*. Often of God who is said *to uphold* a person or thing, seq.  $\text{נָּסַח}$  Ps. 41: 13. 63: 9. Is. 42: 1; seq. acc. Ps. 16: 5. 17: 5.

5. recip. to take hold of each other, i. e. to hold together, to follow each other. Job 36: 17 יָחַד וּבְמִשְׁפָּט הֵן *cause and judgment follow each other.* Comp. אָחַז and לָכַד Hithp.

NIPH. pass. of no. 3. Prov. 5: 22.

תָּמַל see תָּמַל.

\* תָּמַם fut. יִתָּמַם, rarely יִתָּוֶם Ez.

47: 12, תָּתַם 24: 11, also 1 pers. once  
 אִתָּם for אִתְּם Ps. 19: 14, plur. יָיָמוּ  
 Deut. 34: 8.

1. to complete, to perfect, to finish, Ps. 64: 7; seq.  $\frac{1}{2}$  to cease, Josh. 3: 17. 4: 1, 11: 5. 8.  $\frac{1}{2}$  intrans. to be completed, finished, 1 K. 6: 22. 7: 22.  $\frac{1}{2}$  even unto their being finished, i. e. in full, wholly, Deut. 31: 24, 30. Arab.  $\frac{1}{2}$  id.

The primary idea seems to be that of *closing, shutting up or off*, comp. the cogn. roots **חָתַם**, **חָטַם**, and the same primary signif. in the synon. **פָּלַה**.

2. to be finished, ended, to have an end,  
mostly of time, Gen. 47: 18 init. Ps.  
102: 28 יָמָיו לֹא יִסָּפְרוּ and thy years  
have no end. Ez. 47: 12 פְּרִיָּהּ לֹא יִסָּפֵר  
whose fruit shall never fail.

3. to be consumed, exhausted, spent, i. q. **כלה** no. 3, Gen. 47: 18. Num. 32: 13 **עַד־הֵם כָּל־הַדּוֹר** until all that generation was consumed. Josh. 5: 6. Jer. 27: 8. **עַד־הֵמָּה** 1 K. 14: 10, and **עַד־הֵמָּה** Deut. 2: 15. Josh. 8: 24, until they were being consumed, i. e. until they were destroyed, i. q. **עַד־כָּלֵה**, see **כלה** no. 3.

4. *to be complete i. e. whole*, a) in number, 1 Sam. 16: 11 **הַתְּמִיד הַיְּעָרִים** *are these all thy sons?* Num. 17: 18. b) in mind, *to be whole-minded, upright, blameless*, Ps. 19: 14. Comp. **הַמֵּס, הַמֵּס**.

NIPH. only in fut. plur. יִתְּנֶנּוּ *to be consumed*, i. q. Kal no. 3. Num. 14: 35. Ps. 104: 35. Jer. 14: 15.

HIPH. הָיָה, once inf. הִתְיַחַם for הִתְחַמָּה Is. 33: 1, fut. יִהְיֶה.

1. i. q. Kal no. 1, but only causat. to complete, to perfect, e. g. flesh in cooking, to make ready, Ez. 24: 10; counsel, to execute, 2 Sam. 20: 18.

2. to finish, to cease, Is. 33: 1 בִּהְתִּימָךְ  
שִׁיךְ thou shalt cease to spoil. Causat.  
to cause to cease, and seq. מִן to remove  
from any one, Ez. 22: 15.

3. to make whole, to complete, a) a number, Dan. 8: 23 כִּתְּהֵם הַפְּשָׁעִים when the transgressors shall have completed sc. the number of their sins. 9:

24 Keri. Hence to pay out (in full) e. g. money, i. q. שָׁלַם 2 K. 22: 4. b) of a way of life, to make upright, Job 22: 3 כִּי תִתֶּם דְּרָכֶיךָ if thou livest uprightly.

HITHP. הִתְנַחֵם to shew oneself upright, to deal uprightly with any one, seq. עם Ps. 18: 26.

Deriv. הָתָם, הָתָם, הָתָם, הָתָם.

תִּמְנֵן see תִּמְנֵן.

תִּמְנָה (portion assigned, r. מְנָה) c.

ה local תִּמְנָתָה pr. n. of an ancient Canaanitish city Gen. 38: 12, first assigned to the tribe of Judah, Josh. 15: 10, 57, and afterwards to Dan, Josh. 19: 43. It remained long in possession of the Philistines, Judg. 14: 1. 2 Chr. 28: 18. Comp. Jos. Ant. 5. 8. 5. — Gentile n. תִּמְנִי Judg. 15: 6.

תִּמְנִי see תִּמְנֵן.

תִּמְנִי see תִּמְנָה.

תִּמְנֵ (restraint, concr. restrained

sc. from intercourse with men, shut up,) Timna pr. n. of a concubine of Eliphaz the son of Esau, Gen. 36: 12, 22. 1 Chr. 1: 39. From her the name passed over to an Edomitish tribe, Gen. 36: 40. 1 Chr. 1: 51.

תִּמְנָתָה see תִּמְנָה.

תִּמְנַת הָרֶם (portion of the sun)

Judg. 2: 9, or more correctly תִּמְנַת־סֶרֶה (abundant portion) Josh. 19: 50. 24: 30, pr. n. of a city in the mountains of Ephraim, assigned to Joshua as his possession.

תִּמַּס m. (r. מָסַס) a melting away, Ps. 58: 9. See in שִׁבְלִיל.

\* תִּמַּר obsol. root, which prob. signified to be or stand erect. (Perh. cogn. with אָמַר, since verbs פָּתַח and פָּתַח often have the same power, espec. in the Arabic language.) Arab. تَمَّرَ Conj.

XI, riguit hasta, membrum virile; تَمَّرَ

palm-tree. تَامُور and تَامُورَة tow-er. For the Talmudic use see in תִּמְרָה.

Deriv. תִּמְרָה — תִּמְרָה, תִּמְרָה, תִּמְרָה no. II, comp. תִּמְרָה.

תִּמַּר m. 1. a palm-tree, Phoenix dactylifera, (Arab. تَمَر id.) Joel 1:

12. Cant. 7: 9; plur. Ex. 15: 27. עֵיר תִּמְרִים city of palms, see under עֵיר.

2. Tamar pr. n. a) of a place on the southern borders of Palestine, Ez. 47: 19. 48: 28. b) i. q. תְּדֹמָר Palmyra q. v. 1 K. 9: 18 Cheth. c) fem. (α) of the daughter-in-law of Judah, Gen. 38: 6. (β) of a daughter of David, 2 Sam. 13: 1. (γ) of a daughter of Absalom, 2 Sam. 14: 27.

תִּמַּר palm-tree, and then column Jer. 10: 5. Comp. תִּמְרָה.

תִּמְרָה, plur. תִּמְרִים Ez. 41: 18, and תִּמְרוֹת 1 K. 6: 29, 32, 35. Ez. 41: 18, 19, palm-trees, i. e. artificial, as an architectural ornament.

תִּמְרוֹק m. plur. תִּמְרָקִים (r. מְרָק)

1. purifications e. g. of the virgins admitted into the harem of the Persian king, Esth. 2: 12. Meton. precious ointments, perfumes, for these purifications, Esth. 2: 3, 9.

2. metaph. a cleansing, remedy, by which one is corrected and amended, Prov. 20: 30 Keri.

I. תִּמְרוֹרִים m. plur. (r. מְרָר) bitternesses, e. g. בְּכִי תִמְרוֹרִים bitter weeping Jer. 31: 15. 6: 26. Adv. bitterly Hos. 12: 15.

II. תִּמְרוֹרִים m. plur. upright columns, pillars, prob. as way-marks, Jer. 31: 21. R. תִּמַּר q. v.

תִּמְרוֹק i. q. תִּמְרוֹק Prov. 20: 30 Cheth.

תִּנּוֹ or תִּנּוֹ, only plur. תִּנּוֹת and תִּנּוֹת m. an animal dwelling in deserts Is. 13: 22. 43: 20. 34: 13, (whence מְקוֹם תִּנּוֹת Ps. 44: 20, and מְעוֹן תִּנּוֹת Jer. 9:



10. 10: 22. 49: 33, for the desert,) suckling its young Lam. 4: 3, uttering a wailing cry Job 30: 29. Mich. 1: 8. Bochart, Hieroz. II. p. 429, understands *huge serpents*, as if i. q. תנין; but R. Tanchum Hieros. correctly interprets the word by the Arab. **أَبْنِ أَوِي** jackal, wild dog, so called in Arabic from its howl, (also in Heb. **אֵי**, plur.

**אֵי**, comp. Arab. **تَنَانٌ** wolf. R. **תָּנַן** no. 2.

**תָּנַף** see in **תָּנַף**.

\* **תָּנַף** to give presents, to distribute gifts, espec. in order to hire any one. Kindred are **תָּנַן** q. v. **תָּנַן**. Hos. 8: 10 **בְּתָנִים בְּגוֹיִם** although they give presents (hire) among the nations, where others read **תָּנַן** from r. **תָּנַן**. (The sense to praise, which is found in Piel, may also perhaps be applied in Prov. 31: 31 **תָּנַף** celebrate her, to which corresponds **וְיִהְיֶה לְלִבָּהּ** in the other clause.

PIEL to praise, to celebrate, seq. acc. Judg. 5: 11; seq. **לִי** 11: 40. Aram. **תָּנַף**, i. q. **תָּנַף** to recount. Arab. **تَنَى** IV to celebrate with praise, pp. to utter.

Hiph. i. q. Kal, Hos. 8: 9 **אֶפְרַיִם אֶתְנַף אֶהְבִּים** Ephraim hireth lovers.

Deriv. **אֶתְנַף**, and the pr. names **תָּנַף**.

**תָּנַף** Chald. i. q. Hebr. **תָּנַף** to repeal, whence **תָּנַף**.

**תָּנַף** only plur. **תָּנַף** f. Mal. 1: 3, dwellings, according to Sept. and Syr.

The same is Arab. **تَنَى**, from r. **تَنَى** to abide, to dwell, whose third radical sometimes falls away, whence

**תָּנַף** dweller, for **תָּנַף**. So **תָּנַף** can be for **תָּנַף** with Dag. forte euphonic; comp. **מְבָלָה** for **מְבָלָה**, and **מְקָשָׁה** for **מְקָשָׁה**; un-

less one prefer to assign also to the root **תָּנַף** the signif. of **תָּנַף**. Others regard it as i. q. **תָּנַף** jackals.

**תָּנַף** f. (r. **נָוָה**) a holding back of one's self, withdrawal, alienation, of God from men, see the root no. 2, Num. 14: 34. Hence enmity, Job 33: 10 **הֵן תִּנְוֹתָו עָלַי מִצָּדָה** lo! he seeketh enmity against me. Comp. Arab. **تَنَاء** med. Vav, to rise up against any one, sc. in a hostile manner.

**תָּנַף** f. (r. **נָוָה**) produce, increase, Deut. 32: 13. Judg. 9: 11. Lam. 4: 9.

**תָּנַף** m. (r. **תָּנַף**) end, extremity, and with **אָזֶן** added, tip of the ear Ex. 29: 20. Lev. 8: 23, 24. 14: 14.

**תָּנַף** f. (r. **נָוָה**) slumber, Job. 33: 15; espec. from indolence, sloth, Prov. 6: 10. 24: 33. Ps. 132: 4.

**תָּנַף** f. (r. **נָוָה**) a waving, a moving to and fro, shaking, a) of the hands, as a gesture of threatening, Is. 19: 16. b) of a sacrifice before Jehovah, a certain ceremony or rite for which see in **נָוָה** Hiph. no. 1. d. Hence **תָּנַף** wave-shoulder, i. e. offered or to be offered with waving to and fro, Ex. 29: 27. Lev. 7: 34. **זֶהָבִי תָּנַף** Ex. 38: 24. c) i. q. **תָּנַף**, Is. 30: 32 **מִלְחָמָה תָּנַף** wars of shaking, i. e. of tumult, tumultuous.

**תָּנַף** m. (fem. perh. Hos. 7: 4,) fire-oven, stove, furnace, Arab. **تَنْوَر**, compounded from obsol. **תָּנַף** oven (from r. **נָוָה** no. II,) and **נָוָה** fire. Ex. 7: 28. Lev. 2: 4. 7: 9. 11: 35. Hos. 1. c. The oriental ovens often have the form of a large pot, see Jahn Bibl. Archaeol. T. I. 1. p. 213, and 2. p. 182. Beckmann Beiträge zur Geschichte der Erfindungen T. II. p. 419. Comp. Schneider and Passow Lex. *κλίβανος*.

**תָּנַף** m. plur. (r. **נָוָה**)

1. *consolations, comfort*, Is. 66: 11.  
Jer. 16: 7.

2. *pity, compassion*, Ps. 94: 19.

תְּנַחֲמוֹת f. plur. *consolations* Job  
15: 11. 21: 2. R. נַחַם.

**תְּנִיחָה** (comfort) pr. n. m. 2 K.  
25: 23. Jer. 40: 8.

**תַּנִּינִים** sing. Ez. 29: 3, *a great serpent, sea monster*, i. q. **תַּנִּין** which is read in several Mss. and from which this form has prob. been corrupted by copyists as if it were a plur. **תַּנִּינִים**, but contrary to etymology.

תַּנְיִן plur. תַּנִּינִים m. Arab. تَنِين.

R. תנ"ך no. 1.

1. a great fish, sea monster, Gr. *κῆτος*, Gen. 1: 21. Job 7: 12. Is. 27: 1.

2, *a serpent*, Ex. 7: 9 sq. Deut. 32: 33. Ps. 91: 13; *a dragon* Jer. 51: 34; *a crocodile* Ez. 29: 3 (where תנין q. v. for תנין), put as the emblem of Egypt Is. 51: 9. Ez. 1. c. and 32: 2. (Ps. 74: 13, 14.) Comp. תנין.

תניך Chald. *the second* Dan. 7: 5.

R. תָּבַח to repeat. Comp. שָׁבַח.  
Hence

תִּכְנִינָהּ *adv. a second time, again,*  
Dan. 2: 7.

\* תָּנָה<sup>א</sup> *obsol. verb, Syr. Ethpe.*  
*to cease, to come to an end.* Hence  
תִּנְיָה.

\* I.  $\text{ṛṣ}$  obsol. verb, the native force of which may be collected with tolerable certainty from its derivatives and from the kindred roots, which extend also into the Indo-european languages. Thus

1. pp. to *stretch out, to extend*, comp. in the Semitic tongues Aeth. ሰጠ (length, נתן and נתן to give, pp. to extend the hand (comp. נָתַן, נָתַן), נָתַן to extend itself, e. g. time, to endure, to be perpetual; and from the Indo-europ. Sancr. *tan*, Gr. *ταίνω*, *ταίνω*, *ταίνω*, Lat. *tendo* (comp. *Temp.* Dissert. Lugdd. II.

852,) whence *tenuis*, [Sanscr. *tanu*,] Goth. *thanjan*, Germ. *dehnen*, with many others, as old High Germ. *Tanna* fir-tree.—Hence תנין huge fish, ἰχθῆς, so called from the length to which it is extended, comp. ταυρία (from *τεῖρε*) a long fish, also taenia.

2. Trop. to run swiftly, i. e. with stretched out neck and limbs extended, like Gr. *τάρχυμι*. Hence *תַּרְכִּי* jackal, so called from its swift running.

II. תנך Syr. and Chald. *to smoke*.

Hence אֶתֶנָּה for אֶתֶנָּה oven, furnace, and the compound תִּנּוֹר from תֵּן and נֹר.

תַּנְשֵׁמָה f. 1. Lev. 11: 30, an un-

clean animal, classed with other species of lizards, according to Bochart (Hieroz. T. I. p. 1083) *the chameleon*, from ר. צמח to breathe, so called as living upon air according to the opinion of the ancients, Plin. H. N. VIII, 33. Sept. and Vulg. *talpa*, mole. Saad, *lizard*.

2. Lev. 11: 18. Deut. 14: 16, an unclear aquatic bird, Sept. *πορφύριον*, i. e. the crested purple heron, ardea purpurea. Vulg. *cygnus*, swan.

\* **הַעֵב** in Kal not used, comp. **הַעֵב** no. II.

PIEL **הָתַעַב** 1. *to abominate, to abhor*, Deut. 7: 26. Job 9: 31. 19: 19. Ps. 5: 7. Is. 49: 7.  
2. *causat. to cause to abhor, to fill one with abhorrence*. Is. 49: 7 **מִתַּעַב בָּרִי** *who causeth abhorrence to the people, who is an abomination to the people*.

3. *to make abominable, to cause to be abhorred*, Ez. 16: 25. See Hiph.

Hiph. to make abominable, shameful.  
Ps. 14: 1 הַתְּעִיבוּ עֲלֵיהֶם *they make*  
*abominable their deeds*, i. e. they do  
abominable deeds, act abominably. So  
with עֲלֵיהֶם implied id. 1 K. 21: 26.  
Ez. 16: 52. Comp. הַשְׁחִיתוּ, הרע.

NIPH. pass. *to be an abomination, abhorred, detestable*, 1 Chr. 21 : 6. Job 15 : 16.

Deriv. תועבה.

\* תעה fut. יִתְּעָה apoc. יִתְּעַ 1. *to*



HITHPAL. *to mock, to scoff at*, seq. ב. 2 Chr. 36: 16.

Deriv. תַּעֲתִיעִים.

תַּעֲצֻמוֹת f. plur. *strength, powers*, Ps. 68: 36. R. עֲצָם.

תָּעַר m. (f. Is. 7: 20?) c. Suff.

תָּעַר, pp. *a making naked, emptying*, for תַּעֲרָה from עָרָה.

1. *a razor, sharp knife*, (pp. *naked blade, or making naked the skin*,) Num. 6: 5. 8: 7. Is. 7: 20. תָּעַר הַסֶּכֶר writer's knife, with which he sharpens the calamus, q. d. pen-knife, Jer. 36: 23.

2. *sheath of a sword*, (perh. as being made *empty*, see the root in Piel no. 3,) 1 Sam. 17: 51. Ez. 21: 8, 10, 35. Jer. 47: 6.

תַּעֲרוּבָה f. *suretyship*, (r. עָרַב no. I. 3,) 2 K. 14: 14 תַּעֲרֹבָה hostages, given as surety.

תַּעֲתִיעִים m. plur. (r. תַּעַע) *mockery, delusions*, Jer. 10: 15. 51: 18, where idols are called מַעֲשֵׂה תַּעֲתִיעִים, Jerome *opus risu dignum*; better, *work of delusion*.

תָּבָה m. plur. תַּבִּים. R. תַּבַּת.

1. *a drum, tabret, timbrel*, Arab. تَبْ, whence Spanish *adduffa*. In the east it consists of a thin wooden rim covered with membrane, and hung around with brass bells or rattles; it is used chiefly by dancing females. Ex. 15: 20. Judg. 11: 34. Jer. 31: 4. comp. Ps. 68: 26. See Niebuhr's *Reisebeschr.* I. p. 181.

2. Ez. 28: 13 *the drum or hollow in which a gem is set, bezel*, comp. זָקָב.

תַּפְאָרָה f. oftener absol. and constr.

תַּפְאָרֶת, c. suff. תַּפְאָרְתִּי. R. פָּאָר.

1. *ornament, beauty, splendour*, Ex. 28: 2, 40. Is. 3: 18. 52: 1. Ez. 16: 17 תַּפְאָרֶתְךָ *thy splendid vessels*. Prov. 28: 12 תַּפְאָרֶת רַבָּה תַּפְאָרֶת *when the righteous rejoice, there is great*

*splendour*, i. e. they go about in splendid garments.

2. *glory*, Judg. 4: 9. שֵׁם תַּפְאָרֶת *a glorious name* Is. 63: 14. Also *a glorying* Is. 10: 12, and the object of it Is. 20: 5. 13: 19. Poet. for *the ark of the covenant*, as the seat of the divine majesty, Ps. 78: 61. Comp. עֶז no. 3.

תַּפּוּחַ m. 1. *an apple*, so called from its fragrant *breath* i. e. smell, (r. נָפַח,) Cant. 7: 9. Prov. 25: 11. Also *an apple-tree* Cant. 2: 3. 8: 5. — Arab. تَفَّاح, pp. *apple*, but also of the lemon, peach, apricot, etc.

2. *Tappuah* (apple-region) pr. n. of a city, a) in Judah, Josh. 12: 17. 15: 34. b) on the confines of Ephraim and Manasseh, Josh. 16: 8. c) of a man, 1 Chr. 2: 43.

תַּפּוּצָה (r. פוץ) *dispersion* Jer. 25: 34. But some copies read תַּפּוּצוֹתֵיכֶם, see in פוץ note.

תַּפְיִינִים m. plur. *cookings, cooked pieces*, from r. אָפָה וּפִי to cook, to bake, after the form תוּגָה, with Nun formative, as קָצִין from קָצָה. Once in the difficult passage Lev. 6: 14 [21] of a cake for sacrifice, *fried* (in oil) *shalt thou offer it*, תַּפְיִינִי lit. (as) *the cookings of the meat offerings, in pieces*, i. e. cooked, prepared, like the meat offering, and broken up into pieces, comp. Lev. 2: 4 sq. 7: 9. The construction is a common one in Hebrew, see Lehrgeb. p. 810.

\* תַּפַּל obsol. root, 1. Arab. تَفَّل *to spit out*; med. E. *to be insipid, not seasoned*, comp. רִיר הַלְמוֹת Job 6: 6; Chald. *to be unsalted*. Hence תַּפַּל, תַּפְלָה.

2. *to glue or stick on*, (pp. with spittle?) like Chald. טַפַּל, comp. Hebr. טַפַּל. Hence תַּפַּל no. 2, lime, cement.

תַּפֵּל m. (r. תַּפַּל) 1. *any thing unseasoned, unsavoury*, Job 6: 6; metaph. *insipid, foolish, vain*, Lam. 2: 14. See תַּפְלָה.



2. *lime, mortar*, as spread upon walls, *cement*, Ez. 13: 10 sq. 22: 28. In both passages contemptuously, see תַּפֵּל no.

2. Arab. طَفَالٌ and طَفَالٌ, Chald. טַפְּלִי, id.

תַּפֵּל (*lime, cement*) pr. n. of a place in the desert of Sinai, Deut. 1: 1.

תַּפְּלוּת f. pp. insipidness, hence *folly*, i. q. *impiety*, Job 1: 22. 24: 12. Jer. 23: 13. Comp. תַּבְּבִי.

תַּפְּלוּת f. (r. פָּלַח Hithp.) 1. *intercession, supplication* for any one, 2 K. 19: 4. Is. 37: 4. Jer. 7: 16. 11: 14.

2. *genr. supplication, prayer*, Ps. 4: 2, 6, 10. 109: 4 תַּפְּלוּתָא poet. for, *but I do pray*, give myself to prayer. v. 7. תַּפְּלוּתָא Neh. 1: 6 to offer prayer. So תַּפְּלוּתָא has the sense of *prayer* in the titles of Psalms 17, 86, 90, 102, 142. But in a wider sense

3. *hymn, sacred song*, Hab. 3: 1, and also Ps. 72: 20, where the whole preceding book of Psalms, 1 — 72, are called תַּפְּלוּת דָּוִד. A similar usage is found in the verb תַּפְּלוּתָא 1 Sam. 2: 1.

תַּפְּלוּתָא f. (r. פָּלַח Hithp.) *terror, fear*, Jer. 49: 16.

תַּפְּסוּתָא (*passage*, r. פָּסַח) pr. n. *Thapsacus*, a large and opulent city on the western bank of the Euphrates, situated at the usual point of passing that river, 1 K. 5: 4 [4: 24], and also 2 K. 15: 16. See Xen. Anab. 1. 4. 11. Arrian. Exp. Alex. 2. 13. ib. 3. 7. Strabo XVI. p. 1082.

\* תַּפַּח to *strike, to beat*, espec. the tabret, Ps. 68: 26. Arab. طَفَفَ. From the same stock are Gr. τύπτω [τύπ-ω], Sanscr. *tup* to smite, to kill, whence τύπτανον i. q. תַּפֵּחַ.

Po. to *beat, to smite*, e. g. upon the breast, seq. טַח, Nah. 2: 8.

Deriv. תַּפֵּחַ.

\* תַּפַּח to *sew together* Gen. 3: 7. Ecc. 3: 7. Job 16: 15.

PIEL id. Ez. 13: 18.

\* תַּפַּח fut. יִתְפַּח 1. to *lay hold* of any one, to *seize*, seq. acc. Gen. 39: 12 with בְּבִגְדוֹ by his garment. 1 K. 18: 40; seq. בְּ Is. 3: 6; of things, seq. בְּ Deut. 9: 17. Hence to *take* in war, to *capture*, e. g. men 2 K. 7: 12, cities Josh. 8: 8. Deut. 20: 19. Trop. יִתְפַּח שֵׁם יְיָ Prov. 30: 9, to *lay hold upon the name of Jehovah* sc. unlawfully and unwarrantably, to do violence to the name of God by falsehood and perjury; so Luther well, 'sich an dem Namen Gottes vergreifen;' comp. בָּהֶשׁ in the preceding member.

2. to *hold, to have in possession*, as a city Jer. 40: 10; then to *handle, to wield*, as a sickle Jer. 50: 16, the bow Amos 2: 15. Jer. 46: 9, the oar Ez. 27: 29, the harp Gen. 4: 21. Trop. to *handle the law*, spoken of a priest, Jer. 2: 8.

3. to *hold fast* in gold, for to *overlay*, Part. pass. תַּפְּוֹשׁ הַזָּהָב overlaid with gold Hab. 2: 19. Comp. אֶחָד no. 5, 6.

Niph. pass. of Kal no. 1, to *be taken, seized*, Num. 5: 13; to *be captured*, e. g. men Ps. 10: 2, cities Ez. 19: 4, 8. Jer. 50: 46.

PIEL, i. q. Kal no. 1, to *take or lay hold*, Prov. 30: 28.

תַּפְּתָא f. I. pp. *spittle*, (r. תָּפַח) metonym. one spit upon. Job 17: 6 תַּפְּתָא לְפָנַי I am become as one in whose face men spit, i. e. the vilest and most contemned of mortal men; comp. ὄξα Matt. 5: 22, i. e. רִקְעָא from r. רָקַק to spit out.

II. c. art. תַּפְּתָא, *Tophet*, pr. n. of a place in the valley of the sons of Hinnom (see in גֵּרָא a,) near Jerusalem, noted for the human sacrifices there offered to Moloch and finally abolished by Josiah, 2 K. 23: 10. Jer. 7: 32. 19: 6, 13, 14. בְּמִזְבְּחֵי תַּפְּתָא Jer. 7: 31 high places of Tophet, i. e. artificial mounds, tumuli, on which those sacrifices were offered. — As to the etymology of the name תַּפְּתָא, it is commonly referred to r. תָּפַח to spit, and rendered 'place to be spit upon', i. e. to be abhorred; but it seems to have borne this name with all, even among the idolaters them-

selves. Better therefore, with Noldius in Vind. p. 948, with Lorsche, and others, to regard תַּפְתָּה as i. q. תַּפְתָּה q. v. denoting *place of burning* sc. of dead bodies, and so *place of sepulchres, cemetery*.

תַּפְתָּה Is. 30: 33 *place of burning*, i. e. where dead bodies were burned and interred, a word of Assyrio-Persian origin, comp. تافتن *toften*, to kindle, and Gr. θάπτειν, fully πρὸς θάπτειν to burn (a corpse) with fire, then to bury. The form itself of the Heb. word betrays a foreign origin.

תַּפְתָּיָא Chald. plur. emphat. *persons learned in the law, lawyers*, Dan. 3: 2, 3. Arab. conj. IV, افنى *to give a response concerning the law, whence*

المفتي Mufti, pp. a wise man, one whose response is equivalent to law. Bertholdt, ad Dan. p. 828, interprets it 'prefects of the provinces,' from פתו, פתחה, a level region. Theod. *oi ἐν ἐξουσίῳ*, Vulg. *praecepti*.

\* תַּפַּא obsol. root, Arab. تنعى *to fear, to beware*; see the pr. n. אֶתְפַּא.

תַּקָּה f. 1. i. q. קָר, *a cord, line*, Josh. 2: 18, 21. R. קָה no. 1.

2. *expectation, hope*, (from קָה to expect,) Ruth 1: 12. Job 5: 16. 5: 6. Zech. 9: 12 אֲסִירֵי הַתַּקָּה *prisoners of hope* i. e. cherishing hope. For Job 4: 6, see under י note, p. 290.

3. pr. n. m. 2 K. 22: 14, for which in the parall. passage 2 Chr. 34: 22 תַּקְהָה, Cheth. תַּקְהָה, pp. obedience, from r. קָה.

תַּקְוָה f. *power of standing*, i. e. of resisting, Lev. 26: 37. R. קָה no. 2. a.

תַּקְוָם m. i. q. מִתְקוּמָם, *one who rises up against, an adversary*, Ps. 139: 21.

תַּקֵּה (a fixing or pitching of tents) Tekoa pr. n. of a fortified city south-

eastward from Bethlehem, on the borders of the great desert, (מִדְבַּר תַּקֹּעַ 2 Chr. 20: 20, comp. 1 Macc. 9: 33,) 2 Sam. 14: 2. 1 Chr. 2: 24. Jer. 6: 1. Amos 1: 1. Gr. Θεωσέ 1 Macc. 9: 33. Relandi Palaestina p. 1028. Its ruins are still found, and retain the ancient name. Legh in Macmichael's Journey p. 196. [Bibl. Repos. III. p. 619 sq.]

תַּקְוָה f. (r. קָה i. q. נָקָה no. 3,) *circuit*, as of the sun Ps. 19: 7; hence *the coming about or return of seasons, lapse of time*, 1 Sam. 1: 20. לַתַּקְוָה *at the return of the year*, i. e. after a year, 2 Chr. 24: 23, comp. Ex 34: 22 where ה is omitted.

תַּקִּים m. adj. *strong, mighty*, Ecc. 6: 10. R. תַּקָּה.

תַּקִּים m. Chald. (r. תַּקָּה) 1. *strong, hard*, Dan. 2: 40, 42. 2. *mighty, powerful*, Dan. 3: 33.

\* תַּקֵּל Chald. *to poise, to weigh*, i. q. Hebr. שָׁקַל. Part. pass. תַּקֵּל for *weighed* Dan. 5: 25. — PEIL Praet. *to be weighed* Dan. 5: 27.

\* תַּקֵּן *to be or be made straight, kind*, with תָּקַן, a word of the later Hebrew, and usual in Chaldee and the Talmud. Ecc. 1: 15.

PIEL *to make straight* Ecc. 7: 13. Hence *to set in right order, to compose*, e. g. proverbs, parables, Ecc. 12: 9.

תַּקֵּן Chald. id. Hoph. with the Heb. flexion, *to be set upright, established*, Dan. 4: 33 [36].

\* תַּתֵּק 1. *to strike, to smite*, spec. with acc. בָּהּ; i. e. a) *to clap the hands*, as a token of rejoicing Ps. 47: 2; partic. at the calamities of others, seq. עַל Nah. 3: 19. b) *to strike hands* as a pledge of suretyship, Prov. 17: 18. 22: 26; seq. הַ for any one, Prov. 6: 1. Without בָּהּ id. Prov. 11: 15.

2. *to strike or drive a thing into another*, i. e. *to fix or fasten by driving*, e. g. a nail, Judg. 4: 21. Is. 22: 23, 25;

to fasten with nails 1 Sam. 31: 10. 1 Chr. 10: 10. Judg. 16: 14; (hence תִּקַּע אֶהֱל to pitch a tent, sc. by fastening it with pins driven into the earth, Gen. 31: 25. Jer. 6: 3;) to thrust e.g. a spear, sword, dart etc. Judg. 3: 21. 2 Sam. 18: 14; also to cast sc. into the sea, Ex. 10: 19.

3. תִּקַּע בַּשּׁוֹפָר Num. 10: 3, 4, 8, and תִּשּׁוּפֶר Ps. 81: 4. Jer. 4: 5. 6: 1. 51: 27. Num. 10: 6, 7, to strike the trumpet, i. e. to give one blast, to blow the trumpet sc. once, as a signal, Arab. ضرب البوق. It differs from יִהְרִיעַ and תִּקַּע תְּרוּעָה to sound an alarm, see in יִהְרִיעַ p. 935.

NIPH. 1. pass. of Kal no. 1. b. Job 17: 3 הֲיִדְרִי יִתְקַע מִי-הוּא who is he that will strike with my hand? i. e. that will strike hands or pledge himself for me.

2. pass. of Kal no 3. Is. 27: 13. Am. 3: 6.

Deriv. pr. n. תִּקְוֶה and תִּקְוֶה

תִּקַּע m. Ps. 150: 3, blast, clangour of the trumpet.

\* תִּקַּח to over-power, to oppress wholly, seq. acc. Job 14: 20. 15: 24; to assail, Eccles. 4: 12. Comp. Chald. Arab.

تَقَف vicit, potitus est.

Deriv. תִּקְרָה, תִּקְרָה.

תִּקְוָה Chald. to be or become great, strong, powerful, Dan. 4: 8, 19. In a bad sense, of the mind, to become firm, hardened, obstinate, Dan. 5: 20.

PA. to make strong, to confirm, Dan. 6: 8.

Deriv. תִּקְרָה.

תִּקְוָה m. might, power, authority, Esth. 9: 29. 10: 2. Dan. 11: 17. R. תִּקְוָה.

תִּקְוָה m. Chald. st. emphat. תִּקְפָּא id. Dan. 2: 37. 4: 27.

תִּרְוֶה turtle-dove, see תִּרְוֶה no. I.

תִּרְוָה (perh. i. q. תִּרְוָה a reel-

ing) pr. n. of a place in Benjamin, Josh. 18: 27.

תִּרְבוֹת (ר. רְבָה) pp. a growth, i. e. a brood, progeny, in contempt, Num. 32: 14.

תִּרְבִּית f. (ר. רְבָה) interest, usury, i. q. מְרִבִּית q. v. Lev. 25: 36. Prov. 28: 8. Ez. 18: 8 sq.

תִּרְגֵּל Tiph. denom. from רָגַל, רָגַל, where see.

\* תִּרְגֵּם Chald. to translate from one language into another, to interpret. Arab. and Aeth. id. For the origin of this quadriliteral, see רָגַם no. 3. Part. pass. מִתְרַגֵּם translated Ezra 4: 7.

תִּרְדָּמָה f. (Tseri impure, r. רָדַם) deep sleep, Gen. 2: 21. 15: 12. 1 Sam. 26: 12. Put for deep sloth, sluggishness, Is. 29: 10. Prov. 19: 15.

תִּרְהָקָה Tirkaka, pr. n. of a king of Ethiopia and Thebais, Is. 37: 9. 2 K. 19: 9; the Τάρακος of Strabo, 15. 1. 6, Τάρακος or Ταρακός of Manetho ap. Syncellum, see Routh Rel. Sacrae II. p. 46, comp. Comment. ad Is. 18: 1. This name, written in the hieroglyphic-phonetic characters T-h-r-k, Mr. Salt supposes himself to have found upon Egyptian monuments, see Rühle v. Lilienstern Graphische Darstellungen aus der alten Geschichte, I. 98.

תִּרְוָה (ר. רָוַם) f. 1. an offering, present, gift, Prov. 29: 4 אִישׁ תִּרְוֹת a man of presents, i. e. a judge loving gifts. Espec. of the gifts brought as oblations to the temple and priesthood, Ex. 25: 2, 3. 30: 13, 14. Lev. 7: 32. 22: 12. Hence תִּרְוֵי תִרְוָה fields of oblations, i. e. fertile and producing the first fruits, suitable for oblations. More fully תִּרְוֵי-תִרְוָה Deut. 12: 11, 17, and תִּרְוֵי-תִרְוָה Ex. 30: 14, 15. See רָוַם Hiph. no. 3.

2. pp. elevation, i. e. sacrifice consecrated by elevating it, a heave-offering, i. q. wave-offering, comp. תְּנוּפָה Ex.

29: 27 תְּרוֹמָה שׁוֹק הַתְּרוֹמָה shoulder of elevation, heave-shoulder, i. q. wave-shoulder. Lev. 7: 34. al.

תְּרוֹמָה i. q. תְּרוֹמָה no. 2, Ez. 48: 12.

תְּרוֹעָה f. (ר. רוע) 1. pp. loud noise, tumult. Spec. a) shouts of joy, rejoicing, Job 8: 21. תְּרוֹעַת מֶלֶךְ 1 Sam. 4: 5. Ezra 3: 11, 13. תְּרוֹעַת מֶלֶךְ shouts of a king, i. e. joyful acclamations with which a king is welcomed, Num. 23: 21. b) shout for battle, war-cry, Am. 1: 14. Jer. 4: 19, 49: 2. תְּרוֹעָה to raise the shout of war, Josh. 6: 5, 20.

2. sound, clangour of trumpets Lev. 25: 9. יוֹם תְּרוֹעָה i. e. the first day of the seventh (afterwards the first) month, which was announced by the sound of trumpets, Lev. 23: 24. Num. 29: 1—6. זִבְחֵי תְּרוֹעָה sacrifices offered with the sound of trumpets Ps. 27: 6; comp. Num. 10: 10. Ps. 89: 16.

תְּרוּפָה f. medicine, Vulg. medicina, Sept. ὕγεια, comp. Rev. 22: 2 φαρμακία. Prob. pp. medical powder, from r. רוף to crush; others assign to this root the signif. 'to heal', borrowed from רָפָא. Ez. 47: 12.

\* תָּרַח obsol. root, Arab. تَرَز to be hard, dry, تَرَز firmness, hardness. Hence

תְּרִיזָה f. Is. 44: 14, a species of tree so called from its hardness and strength, much like Lat. robur, oak. Aqu. Theod. ἀγριοβάλανος, Vulg. ilex. See Celsii Hierobot. T. II. p. 270.

\* תָּרַח obsol. root, Chald. to delay. Hence

תֵּרַח Terah pr. n. a) of a station of the Israelites in the desert, Num. 33: 27. b) of the father of Abraham Gen. 11: 24. Josh. 24: 2.

תִּרְהָנָה pr. n. m. 1 Chr. 2: 48. The signif. is doubtful.

תִּרְיָן Chald. constr. תִּרְיָ, fem. תִּרְיָן, two, Dan. 6: 1. Ezra 4: 24. For the accordance of other languages, see שִׁבְרִים.

תִּרְמָה f. fraud, deceit, Judg. 9: 31. R. רִמָּה Pi.

תִּרְמִית f. fraud, deceit, Jer. 8: 5. 23: 26; also 14: 14 where Chethibh has תִּרְמוֹת.

תֵּרֶן m. a mast, Is. 33: 23. Ez. 27: 5; also i. q. גִּסָּה, a signal-pole, banner, set up on mountains, Is. 30: 17. The etymology was long doubtful, since the Semitic languages exhibit no root תֵּרֶן. But most prob. תֵּרֶן comes from the root תִּרְבֵּן (as מִרְבֵּן from רִבֵּן, תִּתְרַבֵּן from רִבֵּן), and refers to the tremulous creaking sound of a mast or pole agitated and vibrating in the air. It thus has the same origin with אָרָן q. v.

תָּרַע Chald. i. q. שַׁעַר 1. a gate, door, e. g. of a furnace or oven Dan. 3: 26.

2. gate of the king, i. e. of the royal palace, put for the palace itself, or rather for the court of the palace, into which there was only one entrance, Dan. 2: 49. Comp. שַׁעַר Esth. 2: 19, Arab. باب, Turkish Kapu, for the court of the Califs and Turkish sovereigns, Engl. the Porte; Gr. αἰ θύραι for the Persian court, Xen. Cyr. 1. 3. 2. ib. 8. 3. 2, 11.

ib. 8. 6. 7. —Syr. ܕܠܐ, Arab. ذُرْعَة opening, door. Comp. also Sanser. dvāra, whence both Gr. θύρα and Lat. fores, Pers. در.

תָּרַע Chald. (each Kamets impure, for תָּרַע, after the form מִלְּחָה, ) door-keeper, porter, Ezra 7: 24.

תִּרְעָלָה f. (ר. רעל) reeling, drunkenness, whence תִּרְעָלָה wine of reeling, pp. wine even reeling, i. e. which causes it, Ps. 60: 5. כּוֹס הַתִּרְעָלָה Is. 51: 17, 22. See for the metaphor under כּוֹס.



**תַּרְעָה** gentile n. from a place  
**תַּרְעָה** (gate) otherwise unknown, 1  
Chr. 2: 55.

\* **תַּרַּה** obsol. root, to which Cas-  
tell attributes in Syriac the sense to *in-*  
*quire, percontari*, Lex. Syr. h. v. pro-  
fessing herein to follow Bar Bahlul,  
whose language however he has both  
misread and misinterpreted. The ori-  
ginal passage is given in the preface to  
Edit. 3 of this work in German, p. xxi,  
from which it appears that Bar Bahlul  
attributes to this word the sense to *ca-*  
*lumniate, to slander*, i. q. **تَرَفَّ**. More  
probably among the Hebrews it was  
equivalent to Arab. **تَرَفَّ** to live in

comfort, whence **تَرَفَّة** prosperotis  
and comfortable life; with which also  
accords Sanser. *trip*, to delight, Gr.  
*τέρεποιμα*. Hence

**תַּרְפִּים** m. plur. *family gods*, do-  
mestic idols, q. d. the *Penates* of the  
Hebrews, (according to Schultens ad  
Haririi Cons. III. p. 155, i. q. **בַּעֲלֵי**  
**תַּרְפָּה** guardians and givers of prosperous  
life,) Gen. 31: 19, 34. 1 Sam. 19:  
13, 16. They seem to have had the  
human form and stature, 1 Sam. 1. c.  
and to have been consulted as oracles,  
Ez. 21: 26. Zech. 10: 2. — Judg. 17: 5.  
18: 14 sq. 2 K. 23: 24. Hos. 3: 4.  
Constr. c. plur. Gen. 1. c. but in 1 Sam.  
1. c. under the plural (excellētiæ?)  
**תַּרְפִּים** only one image seems to be un-  
derstood.

**תִּרְצָה** (pleasantness) *Tirzah* pr.  
n. of a city of Israel situated in a  
pleasant region, Cant. 6: 4, and from  
Jeroboam to Omri the capital of the  
kingdom of Israel. Josh. 12: 24. 1 K.  
14: 17. 15: 21. 2 K. 15: 14.

**תִּרְשָׁה** pr. n. Pers. (**تَرش**) severe,  
austere,) of a eunuch at the court of  
Xerxes, Esth. 2: 21. 6: 2.

**תַּרְשִׁישׁ** (perh. a breaking, sub-  
jection, i. e. subdued country, from **תַּרְשַׁשׁ**,  
pr. n. *Tarshish*.

1. *Tartessus*, Gr. *Ταρτησσός*, more  
rarely *Ταρσητιον* Polyb. and Steph.  
Byz. a city of Spain with the adjacent  
country, situated between the two  
mouths of the river Baetis or Gua-  
dalquivir, a flourishing colony and  
mart of the Phenicians, Gen. 10: 4.  
Ps. 72: 10. Is. 23: 1, 6, 10. 66: 19. Jon. 1:  
3. 4: 2. Ez. 38: 13. From hence *silver*,  
(comp. Diod. Sic. 5, 35 — 38. Strab.  
III. p. 148 Casaub.) iron, tin, and  
lead, were brought to Tyre, Jer. 10: 9.  
Ez. 27: 12, 25. See Bochart Geogr.  
Sacra lib. III. cap. VII. p. 165 sq. J.  
D. Michaelis Spicileg. geogr. Hebr. ex-  
terae P. I. p. 82 — 103. G. G. Bredow  
Disquisitt. Histor. fasc. 2. p. 260—803.  
Comp. Comment. ad Is. 23: 1. Hence  
**תַּרְשִׁישִׁי** **אֲנִיּוֹת** *ships of Tarshish*, Tar-  
shish-ships, spoken pp. of ships em-  
ployed by the Tyrians in voyages to  
and from Tarshish, Is. 23: 1, 4. 60: 9;  
but also genr. for all large merchant  
ships, although sailing to other and dif-  
ferent countries, Is. 2: 16. Ps. 48: 8.  
(Comp. Engl. East-Indiamen.) So  
1 K. 10: 22 (coll. 9: 28.) 22: 49, of ships  
going to Ophir, although the writer of  
the Chronicles seems either not to have  
known or not to have approved this  
usage, see 2 Chr. 9: 21. 20: 36, 37.  
Comp. Gesch. der Heb. Sprache und  
Schr. p. 42.

2. a precious stone, so called as  
brought from Tarshish, as Ophir is al-  
so put for the gold brought from thence,  
Ex. 28: 29. 39: 13. Ez. 1: 16. 10: 9.  
28: 13. Cant. 5: 14. Dan. 10: 6. Ac-  
cording to the Sept. and Josephus, *the*  
*chrysolite*, i. e. *the topaz* of the moderns,  
which is still found in Spain; so Braun  
de Vestitu Sacerdot. II. 7. Others un-  
derstand *amber*, but contrary to Ex. 28:  
20. 39: 13.

3. pr. n. of a person, a) of a Per-  
sian prince Esth. 1: 14. b) 1 Chr. 7:  
10.

**תַּרְשָׁתָא** always with the art.  
**הַתַּרְשָׁתָא** (comp. Pers. **تَرش**) *torsch*  
severe, austere,) *the Tirshatha*, the title

of the Persian governor of Judea, q. d. your Severity, Germ. gestrenger Herr, a title formerly given to the magistrates of the free and imperial German cities. Ezra 2: 63. Neh. 7: 65, 70, of Zerubabel; also of Nehemiah, and put after his name, Neh. 8: 9. 10: 2, comp. 12: 26 where for it is הַפְתָּה.

תַּרְתָּן *Tartan*, pr. n. of a general under Sargon and Sennecharib king of Assyria, Is. 20: 1. 2 K. 18: 17.

תַּרְתָּק *Tartak*, pr. n. of an idol of the Avvites (עַוְוִיִּם) 2 K. 17: 31. In the Pehlvi *tar-thakh* might be 'deep darkness,' or 'hero of darkness.'

תְּשׁוּמָת f. (r. שׁוּם) with gen. נָד added, 'something put into one's hand,' i. e. *a deposit, trust*, Lev. 5: 21.

תְּשׁוּאוֹת f. plur. (r. שׂוּא = שָׂוָה) *noise*, e. g. *tumult* of a multitude Is. 22: 2; *clamour* Job 39: 7; *a crashing* Job 36: 29.

תִּשְׁבִּי m. *Tishbite* 1 K. 17: 1. 21: 17, gentile n. of Elijah, from a city of Naphtali called תְּשֻׁבָּה or תְּשֻׁבָּה, Gr. Θισβή Tob. 1: 2. See Reland *Palestina* p. 1035.

תְּשֻׁבָּץ m. (r. שֻׁבָּץ) *tesselated stuff*, i. e. cloth (byssus) woven in checker-work, see the root. Hence בְּהָצָה

תְּשֻׁבָּץ tunic of checker-work, Ex. 28: 4.

תְּשׁוּבָה f. (r. שׁוּב) 1. *a return* 1 Sam. 7: 17. 2 Sam. 11: 1. 1 K. 20: 22, 26.

2. *an answer* Job 21: 34. 34: 36. Comp. הִשָּׁיב no. 2. b.

תְּשׁוּעָה f. (r. שׁוּעַ no. 3,) 1. *deliverance, salvation*, Ps. 37: 39. 40: 11. 71: 15.

2. *victory* 2 Sam. 19: 3. 2 K. 5: 1. Comp. שִׁוְעָה.

תְּשׁוּקָה f. (r. שׁוּק no. 2) *desire, longing*, Gen. 3: 16. 4: 7. Cant. 7: 11.

תְּשׁוּרָה *a gift, present*, 1 Sam. 9: 7. (So in the Heb. version of Daniel, Dan. 2: 6. 5: 17, for Chald. נְבֻזְבַּד.) R. שִׁוְרָה no. I, comp. espec. Is. 57: 9.

תְּשִׁיעִי m. יָת f. *ninth*, Num. 7: 60. Denom. from תָּשַׁע.

\* תְּשַׁע constr. תָּשַׁע f. and תְּשַׁעָה constr. תְּשַׁעָה m. *nine*, also the *ninth* in enumerating days, as בְּתִשְׁעָה לַחֹדֶשׁ on the *ninth (day) of the month* Lev. 23: 22. — Plur. תְּשַׁעִּים comm. *ninety*, Gen. 5: 9. 17: 30.

תַּתְּנִי *Tathnai*, pr. n. of a Persian governor, Ezra 5: 3. 6: 6. Perh. i. q. טַתְּנִי gift.



# INDEX

## GRAMMATICAL AND ANALYTICAL.

The references to *sections* (§) in this index, are to the author's Hebrew Grammar according to the *eleventh* edition, Halle 1834. In all examples of verbs and nouns, Prefixes with Sheva only, Vav conversive (וֹ), and the article, are omitted.

### א

אָבֶדֶד Ez. 28: 16 for אָבֶדֶד 1 fut. Piel from r. אָבֶד, the first radical א being dropped by Syriasm, Lgb. p. 378.

אָבֶדֶד Chald. *fathers*, plur. of אָב.

אָבֶדֶד Is. 28: 12 for אָבֶדֶד *they will*, by Arabism, § 44. not. 2. Lgb. 265. R. אָבֶדֶד.

אָבֶדֶד see אָבֶדֶד.

אָבֶדֶד for אָבֶדֶד 1 fut. Hiph. from r. בּוֹא 1 K. 21: 29. Mich. 1: 15. Lgb. 436.

אָבֶדֶד 1 fut. Hiph. from r. אָבֶד, for אָבֶדֶד, אָבֶדֶד § 67. not. 1. Lgb. 377.

אָבֶדֶד 1 praet. Hiph. for אָבֶדֶד from אָבֶד no. II. § 52. not. 6. Lgb. 319.

אָבֶדֶד 1 fut. Hithp. from אָבֶד, c. suff. אָבֶדֶד.

אָבֶדֶד 2 Sam. 22: 43 for אָבֶדֶד 1 fut. Hiph. c. Suff. אָבֶדֶד, from r. אָבֶד, the Dag. of a short syllable being resolved into a long vowel, Lgb. 145, 369.

אָבֶדֶד 1 fut. Hithp. from אָבֶד no. I.

אָבֶדֶד 1 fut. Hiph. c. Suff. אָבֶדֶד for אָבֶדֶד, a form not contracted, from אָבֶד Hiph. *to praise* Ps. 28: 7. Comp. אָבֶדֶד § 52. not. 7.

אָבֶדֶד 1 fut. apoc. from אָבֶד to be, for אָבֶדֶד.

אָבֶדֶד 1 fut. c. parag. for אָבֶדֶד from אָבֶד to sigh, to complain, Ps. 77: 4. § 74. not. 4.

אָבֶדֶד Jer. 4: 19 Chethibh, where Keri with many Mss. has אָבֶדֶד, and some editions אָבֶדֶד *I am pained*, which sense the context almost demands. Those who read אָבֶדֶד,

render it in a sense borrowed from אָבֶד, *I cause pain, I pain*, sc. my bowels. Out of אָבֶדֶד and אָבֶדֶד seems to have arisen the Chethibh אָבֶדֶד, which is scarcely Hebrew.

אָבֶדֶד Hos. 11: 4, 1 fut. Hiph. for אָבֶדֶד, אָבֶדֶד, from אָבֶד. § 67. not. 1.

אָבֶדֶד 1 fut. Hiph. c. parag. by Chaldaism for אָבֶדֶד, אָבֶדֶד, from r. אָבֶד, § 67. not. 1.

אָבֶדֶד 1 fut. Hiph. for אָבֶדֶד from r. אָבֶד, § 67. not. 1. Lgb. 378.

אָבֶדֶד Chald. Ezra 5: 15, imp. Pe. from r. אָבֶד, by Syriasm אָבֶד, seq. Makk. אָבֶדֶד.

אָבֶדֶד in Pause for אָבֶדֶד 1 fut. Kal apoc. for אָבֶדֶד, אָבֶדֶד, from r. אָבֶד Job 23: 8.

אָבֶדֶד 1 fut. Piel c. Suff. for אָבֶדֶד from r. אָבֶד Gen. 31: 39.

אָבֶדֶד f. plur. *sisters*, see sing. אָבֶדֶד p. 36.

אָבֶדֶד 1 fut. Hiph. from אָבֶד, *I will profane* Ez. 39: 7, pp. with Dag. forte impl. (see § 22. 1,) distinguished from אָבֶד *I will begin* Deut. 2: 25. Josh. 3: 7; just as אָבֶד Num. 30: 3 *he breaks* (his word) differs from אָבֶד *he begins* Judg. 10: 18. 13: 5. Lgb. 370, 371.

אָבֶדֶד 3 praet. plur. Piel for אָבֶדֶד from r. אָבֶד Judg. 5: 28; comp. אָבֶדֶד and Lgb. 170.

אָבֶדֶד imp. Aph. Chald. from r. אָבֶד to descend.

אָבֶדֶד 1 fut. Hiph. from אָבֶד, c. parag. Jer. 17: 18.



אָט 1 fut. Hiph. apoc. for אָטה from r. נטה Hos. 11: 4. Job 23: 11. Comp. נט, נט, imp. נט.

אָיכה where art thou? from אַי and Suff. כה.

אָיחם Ps. 19: 14, i. q. אָחם, which is read in several Mss. 1 fut. (A) Kal from r. תמים I shall be upright. Lgb. 52, 366.

אָכות 1 fut. Kal from כתה, § 66. not. 5. Lgb. 370, 371.

אָכל 1 fut. apoc. Piel from r. כלה Ez. 43: 8.

אָבלך Ex. 33: 3 for אָבלך id. c. Suff. the Dagesh being dropped and Patahh passing over into Segol, comp. § 27. 3. 2 b. Sept. *ἐξαναλώσω σε*, Vulg. *disperdam te*. Lgb. 164, 433.

אָבקה for אָבקה 1 fut. Niph. from בפה. Mic. 6: 6.

אָבקה for אָבקה 1 fut. Kal e. Suff. from ברה, c. Dag. fort. euphon. Hos. 3: 2. Lgb. 87.

אָמאָטאָד Hos. 4: 6, 1 fut. Kal (r. מָאס) c. He parag. and Suff. ה, perhaps correctly pronounced אָמאָטאָד. The ה paragog. before the suffix seems to have passed over into א, as elsewhere into ה, see תבואתה. The Arabs also retain the sound *a* in the fut. antithet. before a suffix,

يَعْلَتَا.

אָמהות pl. from אָמה maid, q. v.

אָבה Chald. for אָבה its fruit, the Dag. being resolved, from the noun אב, Dan. 4: 9, 11, 18. Lgb. p. 133.

אָנדע, see רָדע.

אָסערם by Syriasm for אָסערם 1 fut. Pi. from סער. § 23. 2. not. 3. Lgb. 152.

אָספך 1 Sam. 15: 6, 1 fut. Kal from אסח; but 2 K. 22: 20 the same form is Part. Kal.

אָסרם fut. Kal from r. יסר. § 70. Lgb. 390.

אָשפּיהם 1 fut. Hiph. from פָּאה, c. Suff. הם.

אָפּוּ imp. Kal for אָפּוּ cook ye Ex. 16: 23, from r. אָפה, by Syriasm. § 23. 2. not. 3.

אָפּה, c. י convers. אָפּה 1 fut. Niph. apoc. for אָפּה, from r. פָּה.

אָפּיעה 1 fut. Hiph. from רָצע. § 70.

אָצק 1 fut. Kal from רָצק, ibid.

אָצר 1 fut. Kal from רָצר, ibid.

אָקה 1 fut. Kal from לקח.

אָקה Is. 56: 12 in some Mss. i. q.

אָקה 1 fut. Kal from r. לקח, see the following form.

אָקה 1 Sam. 28: 15 for אָקה with ה (for ה) parag. Lgb. 286.

אָרה Num. 22: 6, imp. Kal from r. אָר.

אָרוּמם 1 fut. Hithpal. for אָרוּמם from r. רום.

אָרוּךְ transpos. for אָרוּךְ 1 fut. Pi. from רוך. Others suppose a Piel רוך instead of רוך; but as the final radical is ו, I prefer to assume a transposition.

אָשפּים inf. absol. from שָׁכם.

אָשר Ez. 3: 15 in Chethibh ואשר, read ואשר I beheld, from r. שָׁהר no. I. 2.

אָשְׁתּוֹ Chald. 3 praet. plur. Kal for שְׁתוֹ, see שְׁתוֹ.

אָתְנַב 1 fut. Hithpa. from r. נָבע.

אָתוּ imp. Kal from r. אָתה to come, for אָתוּ by Syriasm. § 32. 2. not. 3. Lgb. 152.

אָתוּ 1 plur. praet. for the common אָתוּ we are come, from אָתה. It imitates the forms of verbs אָת.

אָתְקֶךָ 1 fut. Kal from נָתק to tear off, c. Nun epentheth. and suff.

## ב

בָּהֶכֶן 2 Chr. 1: 4 for בָּהֶכֶן, from הֶכֶן (Hiph. of בָּהֶן), the art. for relat. and בָּ; comp. הֶהֶכֶן 2 Chr. 29: 36.

בָּהֶרֶג Ez. 26: 15 for בָּהֶרֶג inf. Niph. from הָרַג (Dag. fort. impl.) for בָּהֶרֶג. Lgb. 331.

בָּהֶשְׁמָה Lev. 26: 43 for בָּהֶשְׁמָה inf. Hoph. from שָׁמַם to lay waste.

בִּשְׁסָכָם inf. Po. from שָׁסַם, q. v. Others take it for Inf. Kal for בִּשְׁסָכָם (comp. מִשְׁסָכָם), but in forms of this

kind Hholem is always defectively written.

בז Zech. 4: 10 i. q. בז, from בזז.

בִּיקְרוֹתֶיךָ Ps. 45:10 contr. for בִּיקְרוֹתֶיךָ c. Dag. f. euphon. (Lgb. 86,) for בִּיקְרוֹתֶיךָ among thy beloved ones, from adj. יָקָר, fem. יָקָרָה.

בְּמִתִּי plur. constr. from בָּמָה or rather בְּמִת, see בָּמָה p. 154 not.

בָּנוּ for בָּאנוּ we are come, from בָּא. 1 Sam. 25: 8.

בְּנוֹתֶיךָ thy building for בְּנוֹתֶיךָ Ez. 16: 31, an irregular form, which seems to have come from taking the termination וֹת as a plural fem. which it is not. Lgb. p. 463.

בְּצוֹתֶיךָ for בְּצוֹתֶיךָ, see בָּצָה.

בָּרַם Ecc. 3: 18, inf. Kal. from בָּרַם, c. Suff. בָּרַם.

בָּשָׂה see under בָּשָׂה.

## ג

גָּל imp. from גָּלַל to roll Ps. 119: 12, comp. Josh. 5: 9; but in v. 18 the same form is for גָּלָה imp. Pi. from גָּלָה.

גָּעַת inf. constr. Kal from נָגַע to touch.

גָּשָׁה, imp. from נָגַשׁ; but Josh. 3: 9 in plur. we have גָּשְׁוּ goshu.

גָּשָׁה inf. Kal. from נָגַשׁ to approach.

## ד

דָּלַי for דָּלַי from r. דָּלַל, see in דָּלַל.

דָּע imp. from דָּעָה.

דָּעה Prov. 24: 14 id. i. e. דָּע c. ה parag.

Hence בֵּן דָּעה דָּעה חֲכָמָה לִנְפֹשְׁךָ such (as is honey) know thou wisdom in thy soul. Sept. αἰσθησις. Lgb. 286.

## ה

הָאֲזִנְיָהוּ Is. 19: 6 for הָאֲזִנְיָהוּ, see הָאֲזִנְיָהוּ Hiph.

הָבָה, imp. from הָבָה.

הָבָאִישׁ a corrupted form Is. 30: 5, where the context demands הָבָאִישׁ, which

also 12 Mss. read. Not improbably it may have been written at first הָבָאִישׁ for הָבָאִישׁ, (comp. הָבָאִישׁ for הָבָאִישׁ,) whence הָבָאִישׁ (as if from r. הָבָאִישׁ), which then by way of remedy the Grammarians furnished with the vowels of the form הָבָאִישׁ.

הָבָה Hos. 4: 18. If the reading be genuine, this may be for הָבָה dant, (comp. הָבָה for הָבָה,) and הָבָה אָהָבָה amant dant for amant dare. Comp. 1 Sam. 2: 3. So Jerome dilexerunt afferre. But the sense is languid. Perhaps the author wrote הָבָה אָהָבָה Conj. Ketaltal, (his princes love disgrace,) which afterwards became separated thus, הָבָה אָהָבָה, (like הָבָה אָהָבָה Is. 2: 20. הָבָה אָהָבָה and others,) whence arose הָבָה אָהָבָה.

הָבָה Inf. Niph. from הָבָה.

הָבָה Inf. Hiph. from הָבָה.

הָבָה Inf. Po. from r. הָבָה.

הָבָה for הָבָה 3 f. praet. Hoph. from הָבָה, by Aramaeism.

הָבָה Hothp. from הָבָה to be fat.

הָבָה inf. Aph. Chald. from r. הָבָה to perish.

הָבָה Chald. Hoph. from r. הָבָה.

הָבָה Hiph. r. הָבָה.

הָבָה inf. Hoph. from הָבָה, for הָבָה.

הָבָה Ps. 78: 63, see in הָבָה Pu.

הָבָה Zech. 10: 6, Hiph. from הָבָה, for הָבָה, which also some Mss.

exhibit. This form imitates the analogy of verbs עָלָה, and the poet or copyist would seem to have had in mind the similar word הָבָה. Lgb. 464.

הָבָה from r. הָבָה q. v.

הָבָה inf. Aph. Chald. from דָּן Dan. 5: 20.

הָבָה praet. Ithpa. Chald. from דָּן, q. v.

הָבָה praet. Hiph. from דָּן, with Rabbinic flexion.

הָבָה for הָבָה imp. Hithp. from דָּן.

הָבָה Ez. 6: 8 inf. Niph. from דָּן, for הָבָה, c. Suff. as at-

tached to the plur. contrary to grammatical rule, see בְּנוֹחֶיךָ.

הִחְדַּלְתִּי thrice, Judg. 9: 9, 11, 13, *should I cease from?* etc. corrupted as it would seem, for הִחְדַּלְתִּי in Kal; or for הִחְדַּלְתִּי, omitting the He interrogative, which some Mss. exhibit (see J. H. Mich.) although there are no other vestiges extant of a conj. Hiphil in this verb. A similar example seems to be הִחְדַּרְבוֹת (wastes, deserts) Ez. 36: 35, 38, where we should expect הִחְדַּרְבוֹת; also Segol before ח in הִחְדַּרְשִׁים, הִחְדַּרְשִׁים (months, in months,) on which forms see Ewald's smaller Grammar § 127, 2, and a writer in the Jen. Literatur-Zeitung 1830. But in explaining the sound *ō* in הִחְדַּלְתִּי, הִחְדַּרְבוֹת, neither has satisfied me.

הִחְבֵּיאוּהָ for הִחְבֵּיאוּהָ 3 f. praet. Hiph. *she hid*, Josh. 6: 17, c. הָ parag. Lgb. 266.

הִחַטִּי and הִחַטִּי for הִחַטִּי and הִחַטִּי praet. and inf. Hiph. from חָטָא Jer. 32: 35.

הִחַל inf. Niph. from חָלַל to be profaned, Ez. 20: 9.

הִט imp. Hiph. apoc. from נָטָה for הִטָּה. Ps. 17: 6. 119: 36.

הִטָּה Prov. 7: 21, 3 fem. praet. Hiph. from נָטָה, c. suff. 3 pers.

הִטְּמָא Hothpaal from טָמָא.

הִימָן Chald. praet. Aph. from יָמַן.

הִיחָה Chald. praet. Hiph. from יָחָה Dan. 5: 3. Pass. is הִיחָה.

הִיָּה imp. Hiph. apoc. from נָכָה to smite.

הִיָּבֵל Ez. 21: 33 inf. Hiph. for. הִיָּבֵל. The same form is also Hiph. from בָּוֵל Jer. 6: 11.

הִיָּה praet. Hiph. from נָכָה, c. Suff. הִיָּה.

הִיָּם praet. Hiph. from נָכָה, c. Suff. הִיָּם.

הִיָּנִי 1 pl. praet. Hiph. from רָנָה.

הִיָּנִי praet. Hiph. from נָכָה, c. Suff. הִיָּנִי.

הִיָּתָה 3 fem. praet. Hiph. from יָתָה, Aramaean for הִיָּתָה.

הִיָּלֹ Job 29: 3, see הִיָּלֹ Hiph.

הִיָּמִין i. q. הִיָּמִין, see הִיָּמִין.

הִיָּמָה, see הָם or הֵם.

הִיָּמָה for הִיָּמָה Job 24: 24, Hoph. from מָכָה. § 66. 5. Lgb. 371.

הִיָּמָה inf. Niph. from מָסַס, for הִיָּמָה.

הִיָּמָה by Chaldaism for הִיָּמָה, Hiph. from מָסָה. Josh. 14: 9. Lgb. 433.

הִיָּמָה Job 17: 2, inf. Hiph. from מָרָה, c. dag. fort. euphon.

הִיָּה imp. Hiph. from רָנָה, where see Hiph. B.

הִיָּה praet. Hiph. from רָנָה, where see Hiph. B.

הִיָּה Hoph. see ibid.

הִיָּה praet. Aph. Chald. r. הִיָּה to enter, q. v.

הִיָּה inf. Hiph. by Chaldaism for הִיָּה, from נָהָה. Is. 30: 28.

הִיָּה Hiph. from סָוָה, Chald. form.

הִיָּה imp. apoc. for הִיָּה, Hiph. from הִיָּה to go up.

הִיָּה for הִיָּה Hiph. from הִיָּה. § 57 not. 4. Lgb. 170.

הִיָּה for הִיָּה Hoph. from הִיָּה, ibid.

הִיָּה Lev. 26: 15 for הִיָּה inf. Hiph. from פָּרַר.

הִיָּה Hithpa. denom. from צִירָה, q. v.

הִיָּה inf. Hiph. for הִיָּה, Lgb. 320.

הִיָּה c. dag. fort. euphon. Lgb. 88. R. צָפֵן.

הִיָּה imp. apoc. Hiph. for הִיָּה. R. הִיָּה to be many.

הִיָּה, הִיָּה, הִיָּה, infin. forms from רָבָה.

הִיָּה imp. Niph. from רָבָה to be high.

הִיָּה imp. Hiph. apoc. from רָבָה.

הִיָּה by Chaldaism for הִיָּה 3 fem. praet. Hiph. from רָבָה. Lev. 26: 34.

הִיָּה imp. Hiph. in pause for הִיָּה, from שָׁוָה. Is. 42: 22.

הִיָּה (höscham) Hoph. from שָׁמַם q. v. But wherever it occurs, some Mss. and editions have הִיָּה, others הִיָּה, the latter after the analogy of הִיָּה.

שׁ Ps. 39: 14, imp. apoc. Hiph. from r. שׁ, where see; but the same form in Is. 6: 10 is imp. Hiph. from שׁע to besmear.

הִשְׁתַּחֲוֶה Hithp. from r. שׁח. .

הִשְׁתַּעֲשַׁע Hithp. from r. שׁע, q. v.

הִתְחַבֵּתָּ inf. Aph. Chald. c. Suff. from חב to return.

הִתְחַבֵּה Hithpa. from יָחַד to confess, to praise.

הִתְחַל imp. Hithp. apoc. from חָלַה to be sick.

הִתְחַי imp. Hiph. from אָחַז to come, for הִתְחַיֵּי .

הִתְחַמֶּה Is. 33: 1, for הִתְחַמֶּה inf. Hiph. from חָמַם, c. Suff.

הִתְחַל, see חָלַל .

הִתְחַנְּבָה inf. Hithp. from חָנַב from חָנַב, like verbs חָלַה .

## ז

זִכְּה for זָכָה Pu. from זָכָה scortatus est.

זִמְּוִתִי for זִמְּוִתִי, see זָמָה .

## ח

חָלַף Judg. 5: 7 (in many Mss. and editions) for חָלְלוּ they cease, c. dag. fort. euphon. Lgb. 85.

חָלַלְתִּי, see חָלַלְתִּי above.

חָקַק Prov. 8: 29 (with the accent Tiphcha) for חָקַק from r. חָקַק .

חָטָא and חָטָא inf. Kal from חָטָא to sin.

חָיָה Ex. 1: 16 let her live, in Pause for חָיָה, 3 praet. fem. from חָיָה, Daghesh being dropped because the syllable is prolonged by the pause, comp. חָיָה for חָיָה 1 Sam. 2: 9 (from חָיָה) (from חָיָה) (from חָיָה) Job 19: 23, חָיָה Ruth 1: 13 for חָיָה. Some needlessly refer חָיָה to a new root חָיָה (חָיָה?) = חָיָה .

חָיָה constr. form c. parag. from חָיָה animal, for חָיָה . § 93. 2. Lgb. 548, 549.

חָיָה inf. Piel from חָיָה to expect, for חָיָה .

חָלַף Ps. 77: 11, inf. Piel from חָלַף no. I.

חָלַף c. Dag. euphon. for חָלַף plur. constr. of חָלַף .

## ט

טָטַח inf. Kal, from טָטַח to plant.

## י

יָאָחַז fut. Niph. from אָחַז to assent, q. v.

יָאָחַז, fut. Hiph. apoc. from r. יָאָחַז to swear.

יָאָחַז, fut. apoc. Kal from אָחַז to come, for יָאָחַז, יָאָחַז.

יָבֹא 2 K. 12: 12 for יָבֹא, fut. Kal from בָּא . The same is read 2 K. 3: 24 in Chethibh, where, if the reading be genuine, it is for plur. יָבֹאוּ . But Keri has יָבֹאוּ they smole.

יָבוֹשׁ fut. Kal from בָּוֹשׁ, a form peculiar to this one verb. Lgb. 403.

יָבֹשׁוּ for יָבֹשׁוּ Nah. 1: 4, fut. Pi. from יָבֹשׁ to be dry. § 68. not. 4.

יָבֹהּ fut. Pi. from יָבֹהּ from יָבֹהּ no. I. see ibid.

יָבֹהּ fut. Hiph. apoc. from r. יָבֹהּ .

יָבֹהּ fut. Niph. r. יָבֹהּ .

יָבֹהּ fut. apoc. from r. יָבֹהּ to fly.

יָבֹהּ for יָבֹהּ fut. Pi. from יָבֹהּ to cast. § 68: not. 4.

יָבֹהּ and יָבֹהּ, for יָבֹהּ, your hand, Gen. 9: 2.

יָבֹהּ fut. Niph. in Pause, for יָבֹהּ (r. יָבֹהּ), see the form יָבֹהּ above.

יָבֹהּ plur. יָבֹהּ by Chaldaism, fut. Kal from r. יָבֹהּ . § 66. 5.

יָבֹהּ fut. Aph. Chald. from r. יָבֹהּ .

יָבֹהּ fut. Hiph. from יָבֹהּ by Chaldaism for יָבֹהּ . § 52. 7.

יָבֹהּ Ecc. 11: 3, fut. apoc. from r. יָבֹהּ to be, for the comm. יָבֹהּ, from יָבֹהּ .

יָבֹהּ, fut. apoc. from r. יָבֹהּ to be.



יְהִילֶנָּה Is. 52: 5, Hiph. from יָלַל for the comm. contracted יְהִילֶנָּה.

יִהְיֶה fut. A, Pe. Chald. from r. הָיָה to go.

יִהְיֶה Is. 13: 20 contr. for יִהְיֶה fut. Pi. from r. אָהָה.

יִהְיֶה see under r. הָתָה.

יִהְיֶה Ez. 42: 5 for יִהְיֶה fut. Hoph. from r. אָכַל q. v.

יִהְיֶה fut. apoc. Hiph. from r. יָרָה.

יִהְיֶה part. fem. for the comm. יִהְיֶה, Gen. 16: 11. Lgb. 591.

יִהְיֶה Prov. 11: 25 (al. יִהְיֶה) to be sprinkled, watered, prob. Hoph. from יָרָה for יִהְיֶה, comp. הִדְרֶה Lev. 4: 23, 29, for הִדְרֶה.

יִהְיֶה Jer. 22: 23 Chethibh for יִשְׁבֶּתה sitting, c. Yod parag.

יִהְיֶה and יִהְיֶה, c. ו convers. יִהְיֶה fut. apoc. Kal from יָזָה.

יִהְיֶה fut. apoc. Hiph. from יָזָה.

יִהְיֶה fut. Kal for יִהְיֶה, from r. זָמַם.

יִהְיֶה fut. apoc. Kal from יָרָה to rejoice.

יִהְיֶה fut. Hiph. by Chaldaism from יָרָה to sharpen, for יִהְיֶה.

יִהְיֶה fut. apoc. Kal from יָרָה to live.

יִהְיֶה Hab. 2: 17 for יִהְיֶה fut. Hiph. from יָרָה, c. Suff. יָ in Pause for יָ. Lgb. 145, 177.

יִהְיֶה see אָהָה above.

יִהְיֶה in Pause for יִהְיֶה c. dag. fort. euphon. Lgb. 85.

יִהְיֶה for יִהְיֶה praet. Pi. from יָחַם. Lgb. 170.

יִהְיֶה Ps. 51: 7 for יִהְיֶה praet. Pi. from יָחַם. Comp. אָחַר.

יִהְיֶה 3 fem. for the comm. יִהְיֶה from r. יָחַם. Gen. 30: 38. § 47. not. 3. Lgb. 276.

יִהְיֶה fut. Kal apoc. from יָרָה to encamp.

יִהְיֶה for יִהְיֶה fut. Kal from יָרָה. Lgb. 171, 366.

יִהְיֶה in Pause for יִהְיֶה, fut. Hoph. from r. יָחַק, see above under the form יָחַק.

יִהְיֶה fut. apoc. Kal from יָרָה. יִהְיֶה fut. Kal from יָרָה, and fut. Niph. from יָרָה.

יִהְיֶה fut. Hiph. apoc. from יָרָה.

יִהְיֶה, fut. apoc. Kal from r. יָרָה, for יִהְיֶה.

יִהְיֶה Ps. 138: 6 for יִהְיֶה fut. Kal from יָרָה. Comp. on these and the following forms, Lgb. p. 388, 389. Ewald's Gr. p. 396.

יִהְיֶה for יִהְיֶה fut. Hiph. from יָרָה.

יִהְיֶה for יִהְיֶה fut. Hiph. from יָרָה to lament.

יִהְיֶה fut. apoc. Kal from יָרָה.

יִהְיֶה fut. apoc. Hiph. from יָרָה.

יִהְיֶה Ps. 50: 23 he will honour me, fut Pi. from יָרָה c. Suff. et Nun epentheth.

יִהְיֶה he fashioned us Job 31: 15, for יִהְיֶה fut. Pil. from r. יָרָה, c. Suff.

יִהְיֶה plur. The two Nun's coalesce into a double one, and י is shortened into י.

יִהְיֶה fut. Pe. Chald. from יָרָה to be able.

יִהְיֶה for יִהְיֶה Ex. 15: 5, fut. Pi. from r. יָרָה. Here יִהְיֶה is written for יִהְיֶה on account of the preceding vowel u.

יִהְיֶה for יִהְיֶה, and this for יִהְיֶה fut. Hiph. from יָרָה to pound. § 66. 5.

יִהְיֶה, fut. Hoph. by Chaldaism from יָרָה, for יִהְיֶה. § 66. 5.

יִהְיֶה for יִהְיֶה fut. Hiph. from יָרָה by Rabbinism.

יִהְיֶה fut. Hiph. from יָרָה q. v.

יִהְיֶה Gen. 7: 23 fut. apoc. Kal from יָרָה; but other very respectable copies, both Mss. and editions, as e. g. the edition of van der Hooght, read יִהְיֶה fut. Niph. of the same verb.

יִהְיֶה fut. Pi. from מָלָא to be full, for יִהְיֶה.

יִהְיֶה fut. A, from מָרַר to be bitter, for יִהְיֶה. § 66. not. 3. Lgb. 366.

יִמְרוּךְ for יִאֲמְרוּךְ fut. Kal from r. אָמַר Ps. 139: 20.

יִנְאָץ fut. Hiph. by Syriasm for יִנְאָץ from נָאץ. Lgb. 411.

יִנְדַּע fut. Pe. Chald. from יָדַע to know, for יָדַע, the dag. fort. in Nun being resolved. Comp. מִנְדַּע for מַדַּע.

יָנִי fut. Hiph. from r. נִיאַ, for יָנִיא. Ps. 141: 8.

יָנִיחַ fut. Hiph. B, from r. נָחַ.

יָסַב fut. Kal by Chaldaism for יָסַב, from סָבַב.

יָסַב fut. Hiph. from סָבַב by Chaldaism, for יָסַב.

יָעַר, יָעֵר fut. Hiph. from r. עֹדַ.

יָעֵט, יָעֵט, and (c. dag. fort. impl.) יָעֵט 1 Sam. 15: 19, and 14: 32 Keri, fut. apoc. Kal from r. עֵט.

יָעֲמִידָה 3 fut. fem. plur. for יָעֲמִידָה. § 47. not. 3. Lgb. 276.

יָעֲרֵרוּ Is. 15: 5 for יָעֲרֵרוּ they raise a cry, fut. Piel from r. עֹרַ no. I, the *r* being softened into a vowel, see Ewald's Gramm. p. 479; unless perhaps the true reading is יַעֲרֵרוּ, whence came יַעֲרֵרוּ, defective יַעֲרֵרוּ.

יָעַר, יָעֵר fut. Hiph. from r. עֹרַ.

יָפָר fut. Hiph. apoc. from פָּרַה, for יָפָרַה.

יָפַתָּ fut. Hiph. apoc. from פָּתַה.

יָצַב fut. Ithpa. Chald. from r. יָצַב.

יָצַר see יָצַר Hithpa.

יָצַק, יָצַק, fut. Kal from יָצַק to pour, q. v.

יָצַר and יָצַר to form, fut. Kal from יָצַר.

יָצַר, יָצַר fut. apoc. from יָצַר.

יָצַר, יָצַר fut. Kal. from יָצַר no. II.

יָצַתָּ fut. Kal from יָצַת to kindle, in Pause c. dag. euphon.

יָקַח fut. Kal, and יָקַח fut. Hoph. from יָקַח, for יָקַח, יָקַח.

יָקַץ 1 K. 3: 15, in some Mss. and editions for יָקַץ, from יָקַץ.

יָקַרְךָ 1 Sam. 28: 10 for יָקַרְךָ (c. dag.

euphon.) fut. Kal from קָרַה, c. Suff. יָקַרְךָ.

יָקַשׁ fut. apoc. Kal, r. קָשָׁה.

יָקַשׁ fut. apoc. Hiph. of the same verb.

יָרָא, יָרָא fut. apoc. Kal from יָרָא.

יָרָא for the comm. יָרָא imp. from יָרָא (to fear) Ps. 34: 10, inflected after the manner of verbs בָּה, so that א becomes in otio, comp. נִרְפָּאוּ Ez. 47: 8. Lgb. 417.

יָרָאוּ they fear for יָרָאוּ, different from יָרָאוּ they see, with short Hirek.

יָרַב, יָרַב fut. Hiph. from יָרַב to lie in wait.

יָרַדָּה Ps. 7: 6, a form made up perhaps from two modes of orthography, viz. יָרַדָּה which is still found in some copies, and יָרַדָּה after the analogy of יָרַדָּה Ps. 73: 9. Lgb. 462.

יָרֹא for יָרֹ (to cast, to shoot) 2 Chr. 26: 15, with א appended.

יָרֹן fut. Kal from יָרֹן, for יָרֹן he exults. Lgb. 369.

יָרֹץ fut. Kal from יָרֹץ, for יָרֹץ, but intrans. Ibid.

יָרַב fut. Niph. from יָרַב.

יָרַע fut. Kal. from יָרַע, or as I would now prefer, from יָרַע no. 2, to be evil; but יָרַע Job 20: 26 is fut. apoc. from יָרַע to eat up.

יָשַׁד fut. Kal from יָשַׁד to lay waste, for יָשַׁד. Lgb. 369.

יָשַׁח fut. Niph. from r. יָשַׁח.

יָשַׁר for יָשַׁר fut. Hiph. from נָשַׁא to deceive.

יָשַׁם fut. Hiph. from r. שָׁמַם, by Chaldaism.

יָשַׁל fut. apoc. from שָׁלַה no. III, where see more.

יָשַׁם fut. Kal by Chaldaism, from r. שָׁמַם.

יָשַׁם for יָשַׁם fut. Hithpo. from the same root.

יָשַׁן made up from יָשַׁ there is, and Suff. 3 sing. mase.

יָשַׁע, יָשַׁע fut. apoc. Kal from יָשַׁע. 1 Sam. 6: 12, 3 fem. plur. Kal for יָשַׁע, from יָשַׁע. § 47. not. 3.

יָשַׁח, יָשַׁח, fut. apoc. sing. Hithpa. from fut. יָשַׁח. R. יָשַׁח.

יִשְׁתַּקְשְׁקוּ fut. Hithpal. from שָׁקַק.  
 יִחַא fut. Kal from יָחַא to come,  
 for יָחַא and יָחַח.  
 יִחַח fut. Hithpa. from יָחַח.  
 יִזְוִין fut. Ithpe. Chald. from זָוַן to  
 nourish, Dan. 4: 9.  
 יִחַס fut. apoc. Hithpa. from r. חָסַח.  
 יִחַס plur. יִחַמּוּ, in Pause יִחַמּוּ, fut.  
 Kal from חָמַם, but  
 יִחַמּוּ fut. Niph. of the same verb.  
 יִחַשׁ fut. Ithp. Chald. from שָׁחַס.

## כ

כָּאֲרִי Ps. 22: 17, see under פֹּרִי.  
 כִּי־חֲרוֹן for כִּי־חֲרוֹן with the vowels  
 after the Aramaean manner, Ecc. 2:  
 13. Lgb. 151.  
 כָּלָהּ all of them, from כָּל with the  
 unusual suff. כָּלָהּ for כָּלָהּ.  
 כָּלָהּ id. but fem.  
 כָּלָהּ Is. 33: 1, see under r. כָּלָהּ.  
 כָּנְזִיָּה Is. 23: 8 *her merchants*, plur.  
 with light Suff. from כָּנַז no. 3. in-  
 flected in the manner of כָּנַז.

## ל

לִּהְיָאֲדִיב inf. Hiph. contr. from לִּהְיָאֲדִיב,  
 from r. אָדַב.  
 לִּהְיָאֲדִיב for לִּהְיָאֲדִיב inf. Niph. from אָדַב.  
 לִּהְיָאֲדִיב fut. Pe. Chald. from r.  
 לִּהְיָאֲדִיב to be, with לָ prefixed and the  
 preformative dropped, for לִּהְיָאֲדִיב.  
 See לִּהְיָאֲדִיב p. 271.  
 לִּהְשָׂאוֹת 2 K. 19: 25, contr. for לִּהְשָׂאוֹת  
 Is. 37: 26, inf. Hiph. from שָׂאָה.  
 לִּחַלֵּם Is. 47: 14, inf. in Pause from r.  
 חָלַם, after the form קָטַל, comp.  
 לִחַלֵּם Is. 30: 18.  
 לִיסוֹד 2 Chr. 31: 7, inf. Kal from יָסַד,  
 for the comm. לִיסוֹד (Is. 51: 16)  
 from r. יָסַד.  
 לִיקָהָה for לִיקָהָה by Syriasm, from  
 the noun יָקָהָה. Prov. 30: 17.  
 לִיָּהּ imp. from יָלַח to go, see לִיָּהּ.  
 לִיָּהּ, see in its order, p. 531.  
 לִיָּהּ inf. f. Kal from יָלַח, see לִיָּהּ.

לִיָּהּ for לִיָּהּ *it lodgeth*, 3 fem. praet.  
 from לוֹן, Zech. 5: 4.  
 לִיָּהּ contr. for לִיָּהּ inf. Hiph.  
 from r. יָצַב.  
 לִיָּהּ for לִיָּהּ inf. Kal from יָרָא to  
 fear.  
 לִיָּהּ, c. לִיָּהּ prep. לִיָּהּ, inf. Kal contr. for  
 לִיָּהּ, from יָלַד to bear. Lgb. 133.

## מ

מָבִי part. Hiph. for מָבִיָּא from r. בִּיאָ.  
 מָבִיָּא for מָבִיָּא part. Pi. fem. from  
 r. בִּיעָה. Pi. to terrify, 1 Sam. 16: 15.  
 מָבִיָּא 1 Chr. 15: 13 compounded  
 from מָה, בָּ, מָה the former.  
 See מָה note, c.  
 מָדִין Judg. 5: 10, plur. of מָד garment,  
 after the Chaldee form.  
 מָהִיָּא part. pass. Aph. Chald. r. מָהִיָּא.  
 מָהִיָּא part. Aph. Chald. from מָהִיָּא to  
 descend.  
 מָהִיָּא inf. Pe. Chald. r. מָהִיָּא to go.  
 מָהִיָּא part. Kal for מָהִיָּא from מָהִיָּא  
 to waver, q. v.  
 מָהִיָּא part. Hoph. from מָהִיָּא to die.  
 מָהִיָּא part. Hoph. from מָהִיָּא to sur-  
 round.  
 מָהִיָּא part. Hoph. from מָהִיָּא to go out.  
 מָהִיָּא plur. from מָהִיָּא *threshing-*  
*sledge*, for מָהִיָּא. Lgb. 145.  
 מָהִיָּא c. Suff. מָהִיָּא inf. Pe. Chald. from  
 r. מָהִיָּא to kindle.  
 מָהִיָּא *what is this?* for מָהִיָּא - מָהִיָּא, see  
 מָהִיָּא note.  
 מָהִיָּא for מָהִיָּא part. Hiph. from מָהִיָּא  
 no. I.  
 מָהִיָּא part. Aph. Chald. from מָהִיָּא to  
 live.  
 מָהִיָּא inf. Pe. Chald. from מָהִיָּא.  
 מָהִיָּא, see מָהִיָּא.  
 מָהִיָּא part. Hithpa. from מָהִיָּא, for  
 מָהִיָּא.  
 מָהִיָּא 2 Sam. 11: 1, i. q. מָהִיָּא  
 (which also 31 Mss. and 7 early edi-  
 tions exhibit,) *kings*, the מָהִיָּא being re-  
 dundant, as mater lectionis.  
 מָהִיָּא for מָהִיָּא praet. Kal from r. מָהִיָּא.

מְלִיָּים part. Hiph. from לָוֶן no. 2, inflected in the Rabbinic manner, Lgb. 407.

מִלֵּף pro מִלְּאֵף part. from ר. מֵלֵף to learn, after the Syriac.

מִלְּתִי for מִלְּאֵתִי praet. Kal from מֵלֵא.

מִמֶּךָ m. מִמֶּךָ f. from thee, from מִן q. v.

מִמְדָּרֶיךָ Nah. 3: 17, see מִמְדָּרִים.

מִפֶּח part. Hoph. of B, from מִפֵּחַ.

מִפִּיחַ part. Hiph. of B, of the same verb.

מִמְעֻזָּה for מְעֻזָּה Is. 23: 11, from מְעֻז.

This form seems to follow the analogy which has been explained under מִדְּבַל q. v. p. 248, and which extends even more widely. To the examples there given add: פִּלְאֶסֶר for פִּלְאֶסֶר, *σμίρνα, σμύρνα; φύλλον folium* (folium); *ἄλλος alius*; and perhaps also עֲזֻזִּיהָ (a species of eagle) for עֲזֻזָּה i. e. the strong, the robust; also עֲזֻזִּיהָ and עֲזֻרִיָּה, pr. n. Uzziah.

מִעַל compounded from מִן and עַל, see עַל.

מִעִם compounded from מִן and עִם, pp. from with, de chez, see עִם.

מִצְאֶכֶם Gen. 32: 20, for מִצְאֶכֶם, inf. Kal from מִצָּא. Comp. הִעֲבֵהָ for הִעֲבֵהָ.

מִקְלָלוֹנִי Jer. 15: 10, a form made up, as it would seem, from two readings, מִקְלָלוֹנִי and מִקְלָלוֹנִי, and attributable to copyists rather than to the writer.

מִקְנֵתִי Jer. 22: 23 Chethibh, part Pu. f. from קָנַן to build a nest, c. Yod parag. which is omitted in Keri.

מִקְרָקָה part. Pi. from קָרַח.

מִשְׁתַּחֲוִיָּוִים Ez. 8: 16 prob. an oversight of the writer or copyist for מִשְׁתַּחֲוִיָּוִים worshippers. Some have supposed that the ending יָוִים is for אַתֶּם you, so that the whole form may be a contraction from this word and from the particip. by Syriasm; but we could here hardly expect the second person, on account of the preceding יִהְיֶה. Yet so Ewald, Heb. Gram. p. 489.

מִתָּה, thou diest, praet. Kal from מוֹת.

מִתָּה inf. Pe. Chald. from אָתָה to come.

נ

נִאוֹת see נִאוֹת.

נִאֲשָׂא Ez. 9: 8, a form made up from two modes of orthography still actually found in Mss. viz. נִשָּׂא and אֲשָׂא.

נִבְּזָה 1 Sam. 14: 36 for נִבְּזָה fut. Kal from בִּזָּז, the Dagesh being dropped.

נִבְּיָתִי for נִבְּאֵתִי praet. Niph. from נָבֵא to prophesy.

נִבְּלָה, נִבְּלָה, we fade, wither, Is. 64: 5, for נִבְּלָה, from ר. נָבַל.

נִבְּלָה for נִבְּלָה fut. Kal from בָּלָה. § 66. 5, and note 11. Lgb. 372.

נִבְּקָה for נִבְּקָה praet. Niph. from בָּקַק ibid.

נִגְּאָל Is. 59: 3. Lam. 4: 14, see Niph. גָּאָל no. II.

נִדְּמָה Jer. 8: 14 for נִדְּמָה fut. Niph. from דָּמַם no. II. Comp. § 66. 5, and note 11.

נִדְּהָ 1 plur. fut. apoc. Kal from נִדְּהָ to be.

נִדְּהָ, constr. נִדְּהָ, fem. נִדְּהָ, part. Niph. from נִדְּהָ for נִדְּהָ etc.

נִדְּהָ praet. Niph. from נִדְּהָ, for נִדְּהָ c. dag. euphon.

נִדְּהָ Ez. 23: 48, prob. for נִדְּהָ Nithpael (Rabbinic) Lgb. 249.

נִדְּהָ praet. Niph. from נִדְּהָ, also praet. Pi. from נִדְּהָ.

נִדְּהָ praet. Niph. and Pi. from נִדְּהָ. נִדְּהָ part. Niph. plur. from נִדְּהָ, for נִדְּהָ.

נִדְּהָ 2 praet. Niph. from נִדְּהָ.

נִדְּהָ praet. Niph. from נִדְּהָ to burn up.

נִדְּהָ praet. Niph. from נִדְּהָ, to break in pieces.

נִדְּהָ 1 fut. Kal from נִדְּהָ, c. Suff. נִדְּהָ.

נִדְּהָ 1 plur. fut. Kal from נִדְּהָ, c. Suff. נִדְּהָ.

נִדְּהָ 1 plur. fut. Hiph. apoc. from נִדְּהָ to smite.



נִכְחַת part. Niph. f. from נִכַּח to convince.

נִכְפַּר Deut. 21 : 8 Nithpa. from כָּפַר . Lgb. 249.

נִמַּר praet. Niph. from מוּר , the form being derived from מָרַר .

נִסְבָּה for נִסְבָּה praet. Niph. from סָבַב . § 66. 5, and not. 11. Lgb. 372.

נִשָּׂא Ps. 4: 7 for נִשָּׂא imp. from נָשָׂא , a negligent orthography.

נִעוּר praet. Niph. from r. עוּר no. II.

נִפְלְאָה for נִפְלְאָה c. He parag. 2 Sam. 1: 26. Lgb. 266.

נִפְלַל Pil. from פָּלַל .

נִצְטִדֵּק 1 plur. fut. Hithpa. from צִדֵּק for נִצְטִדֵּק , נִצְטִדֵּק .

נִצְרָה for נִצְרָה imp. Kal c. He parag. from נָצַר , c. dag. euphon. Ps. 141: 3.

נִקָּל praet. Niph. from קָלַל .

נִשּׂוּ Ez. 39: 26, and נִשּׂוּ (Aleph appended comp. Arab. قتلوا) Ps.

139: 20 for נִשּׂוּ they bear.

נִשּׂוּ Ps. 32: 1 for נִשּׂוּ part. pass. Kal from נָשָׂא, inflected like verbs לָה , so as to be assonant with נִשְׂוִי , which stands near.

נִשְׂוִי 1 plur. fut. Hiph. from נִשְׂוִי by Chaldaism.

נִשְׁתָּוָה Nithpa. from שָׁוָה no. II. q. v.

נִתְקַנְדוּהוּ for נִתְקַנְדוּהוּ dag. euphon.

נִתְנָה for נִתְנָה praet. Kal from נָתַן .

## ס

סָבַב 2 K. 8: 21 for סָבַב , the last syllable being fully written contrary to rule.

סָבַב for סָבַב c. Suff.

סָבַל from סָבַל q. v. c. Suff.

## ע

עוּזָה for עוּזָה imp. Kal from r. עוּז .

עֲנִיבִי for עֲנִיבִי c. dag. fort. euphon. from

עֲנַב cluster of grapes.

עֲשָׂה for עֲשָׂה she made, 3 fem. praet. from r. עָשָׂה Lev. 25: 21.

## פ

פָּחַת inf. Kal from נָפַח to breathe.

פָּעֵל for פָּעֵל his work, from פָּעַל . Lgb. 170, 571.

## צ

צָא imp. from יָצָא to go out.

צָא inf. of the same verb.

צִדְקָתָהּ Ez. 16: 52, inf. Pi. fem. from צִדֵּק .

צִמְתָּחִי a fuller form for צִמְתָּחִי , from צִמַּח , where see more in Pilp.

צָק imp. from יָצַק to pour.

צָק inf. of the same verb.

## ק

קָא praet. Kal for קָא , from קָוָה , in the Arabic manner. § 71, note 1. Lgb. 401.

קָא part. Pe. Chald. from קָוָה .

קָה Lev. 22: 11 (read *kōbah*) imp. from קָבַח , c. He parag. Hence also קָבַח curse him! c. Nun epenthet. and Suff.

קָה imp. from לָקַח .

קָה Ez. 17: 5 for לָקַח to take. The ל is dropped from the beginning, and belongs to the characteristic neglect of grammatical forms in Ezekiel. Comp. נִתְקַחָה for נִתְקַחָה , יָרַד for יָרַד .

קָח Hos. 11: 3 inf. masc. from r. לָקַח , c. Suff. i. e. in taking or holding them.

קָחָה , once קָחָה 2 K. 12: 9, inf. from לָקַח to take.

## ר

רָאָה inf. fem. from רָאָה Ez. 28: 17.

רָד inf. from רָדַד to subdue, where see. But in Judg. 19: 11 the same form is put for רָדַד to go down, the first radical being dropped, comp. תָּהָה . שׁוּב , Lgb. 139.

רָדָה , imp. (the latter once inf. Gen. 46: 3,) from יָרַד to go down.

רָהַם part. Kal from רָהָה , c. Suff. רָהַם .

רש and רש, imp. from ר. רש to possess.  
רש inf. of the same verb.

## ש

ש imp. from שש.

שש inf. and gerund from שש.  
שש also inf. from שש, for שש.

שש imp. and inf. from שש to place.

שש fully written for שש Ez.  
35: 11. Lgb. 527.

## ש

שש part. from שש no. II to despise.

שש (Milra) Ps. 23: 6, usually, *my dwelling*, for שש inf. c. Suff. from שש. But the authors of the points seem to have regarded it as by aphæresis for שש. Comp. שש, שש.

שש see under שש.

שש for שש inf. pleonast. from שש Jer. 42: 10. Comp. שש.

שש praet. Po. from שש = שש, q. v.

שש inf. pl. from שש to lay waste, Ez. 36: 3. Lgb. 365.

שש dual from שש year.

שש, שש, praet. from שש to set.

## ת

ת Prov. 1: 22 fut. Kal for ת, the vowels being contracted in the Aram. manner, comp. ת, ת.

ת Job 20: 25 fut. Pi. for ת, from ת.

ת for ת, from ת. Comp. ת.

ת Prov. 1: 10, by Chaldaism for ת, fut. Kal from ת to will.

ת 3 pl. fut. fem. Kal from ת to come, Ps. 45: 16.

ת Deut. 33: 16, for ת, He parag. being written twice, as it would seem. So also in

ת Job 22: 21 for ת and ת, Keri ת for ת 1 Sam. 25: 34. Others, as Ewald Heb.

Gram. p. 488, suppose the affirmatives of the praeter to be appended to the future, so that ת is from ת and ת (but the sense requires ת, ת), and ת from ת and ת or ת. Comp. Lgb. 464.

ת fut. apoc. from ת to weep ת for ת Ez. 16: 50, the syllable ת being inserted in the manner of verbs ת and ת, on account of the like sound of the word ת.

ת fut. Hiph. from ת.

ת 2 fut. Niph. apoc. from ת.

ת fut. Pi. from ת, for ת, the third radical ת being retained.

ת, ת, in pause ת, fut. Kal apoc. from ת to be.

ת Mic. 2: 12. Lgb. 405.

ת for ת thy praise, the "as mater lectionis being redundant. See above in ת.

ת fut. from ת q. v.

ת Ps. 16: 5 a less freq. form of the particip. for ת holding. Lgb. 308.

ת for ת fut. Kal from ת to de-part. Lgb. 377.

ת 2 Sam. 22: 40, i. q. ת (Ps. 18: 40) fut. Pi. from ת to gird.

ת 2 fut. Kal from ת to hold.

ת fut. apoc. Kal from ת to live.

ת fut. Niph. from ת to profane, to pollute. Lev. 21: 9.

ת 3 pers. from ת, for ת, which analogy see under ת p. 758. Job 31: 5.

ת fut. apoc. Kal from ת, for ת.

ת Ex. 25: 31 in many editions for ת, although contrary to rule and almost a corruption. Lgb. 52, 331.

ת, ת, fut. Kal apoc. for ת, from ת.

ת fut. apoc. Pi. for ת from ת to cover.

ת fut. apoc. Kal from ת = ת. See this root.

תִּלְךָ fut. Kal shortened from תִּלְיֶךָ, from r. לִיךְ or לִיךְ.

תִּמְחֶה for תִּמְחָה 2 masc. (the Yod belongs to the root,) of fut. Hiph. from מָחָה to wipe away. Jer. 18: 23.

תִּמָּסּוּ fut. apoc. Hiph. from מָסָה to flow down.

תִּמְרָה Ex. 23: 21 fut. Hiph. of the Chaldee form for תִּמְרָה, from מָרַר, the signif. being borrowed from מָרָה to rebel.

תִּמְרוּ for תִּאֲמְרוּ fut. Kal from אָמַר.

תֵּן imp. from נָתַן to give.

תִּבְדֹּעַ, see יִבְדֹּעַ.

תִּסָּף for תִּאֲסָף fut. Kal from אָסַף to collect.

תִּעֲגְגֶה for תִּעֲגְגָה 2 plur. fut. Niph. from עָגַן, the dagesh forte being omitted, see above in תִּיָּה.

תִּפְהֶהוּ, תִּפְהֶהוּ fut. Kal from אָפַה to cook, for תִּאֲפֶהוּ.

תִּפְּצוּחֵיכֶם Jer. 25: 34, see under the root פָּצַח.

תִּצְלָה Jer. 19: 3, fut. Kal from צָלַל, for the comm. תִּצְלִינָה.

תִּרְאֶנָּה 1 Sam. 14: 27 Chethibh (by a corruption) for תִּאֲרָנָה. The copyist seems to have had in mind the word תִּרְאֶנָּה.

רָבָה, וְרָבָה, fut. apoc. Kal. from רָבָה to be many.

רָצַץ fut. Niph. from רָצַץ to break, the form being borrowed from רָוַץ.

תִּשְׁאָה Jer. 9: 17 for תִּשְׁאָה fut. Kal from נָשָׂה.

תִּשְׂרֵה Deut. 32: 18, see שָׂרָה.

תִּשְׁתֵּה fut. apoc. Kal from שָׁתָה to drink.

תִּשְׁתַּחֲוֶה fut. apoc. sing. Hithpa. from שָׁחָה to incline.

תִּשְׁתַּעַּל Is. 41: 10, fut. apoc. Hithpa. from שָׁעַל.

תֵּן inf. from נָתַן to give, contracted for תִּנֶּה. C. Suff. תִּתִּי.

תִּתְבַּר 2 Sam. 22: 41 for תִּתְבַּר fut. Hithp. from בָּרַר. Lgb. p. 374.

תִּתָּה by aphaeresis for תִּתָּה, which is read Ps. 18: 41. Comp. רָדָה for יָרָדָה.

תִּתָּה, תִּתָּה, fut. Kal from תָּמַם, q. v.

תֵּן 1 K. 17: 14 Chethibh, commonly taken as for תֵּן to give, c. Nun parag. as 6: 19, where however תֵּן is in fact future. But in 17: 14 the reading in Keri, תֵּן, is to be preferred.

תִּתָּה fut. apoc. Kal from תָּעָה.

תִּתְפַּל 2 Sam. 22: 27, i. q. תִּתְפַּל which is read Ps. 18: 27. Lgb. 374.

תִּתְצַב Ex. 2: 4, for תִּתְצַב Hithpa. from צָבַב. Lgb. 386.









